



RAMĀ ŚAKTI MISSION

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Non-attachment, 'Nissangattwa', is the state of inner spiritual aloofness. It is the guiding principle as well as the discipline, for a life aimed at God-realization. Amidst personal affinities and duties of life, in the sphere of home and society, you should be able to remain inwardly aloof, alone and free.

In a perfected being, nissangatwa is the natural spiritual state, which includes both love and dispassion; in the Sadhaka, it is a mental state of detachment, cultivated diligently through remembrance of God, through discipline of the senses and through devotion to svadharma.

One might have given up home, kith and kin, duties and responsibilities of life and repaired to a forest retreat. This does not mean that he has attained the state of spiritual aloofness. While his body is in seclusion, his mind may be occupied with thoughts, desires, worries and passions. One should be detached from one's own mental world of passions. This is aloofness, 'nissangatwa'.

Association and activity cannot be avoided. Life is a process of co-operation. None one can live totally isolated from the mainstream of human society. So also, no one can remain without activity even for a minute. Associations and activities should not be allowed to eclipse your remembrance of God, to disturb your mental peace and to disrupt your harmony with the fellow souls. For this, you should develop the attitude of non-attachment.

Without nissangatwa, you cannot attain freedom in embodiment. To live in society and yet to be alone, to be in activity and yet to be free of entanglement, is an art of higher life. So also, to remain a witness to one's own mental activity is a technique of inwardness. This art of higher life and the technique of inwardness should be learnt from an expert. That expert is the Sadguru.

You should learn the technique of mind-control and inwardness, through practice. Mere knowledge of philosophy and reflection of truths is not enough. The Sadhaka should be steadfast in anushtana (practice of spiritual disciplines) and acharana (right conduct).

It is the nature of mind to raise doubts, to build obstacles and to create problems. If you are regular in anushtana, a power will become manifest in you, by which power doubts will get cleared, obstacles will be overcome and problems will get solved. Without anushtana, one cannot get acquainted with the path.

Vichara (thinking), anushtana and acharana unite themselves into a powerful stream of sadhana. It is this stream, becoming stronger and stronger, that takes the mind to the ocean of experience.

By reflection, you gain clarity of understanding; but the steadiness of mind comes only through anushtana. So also, even though you may intellectually know the philosophy, knowledge glows only through right conduct. Vichara, anushtana and acharana lead to a state of inward harmony, the harmony of thought, speech and action.



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In utter ignorance, one is blind to one's own faults and shortcomings; but the intelligent sadhaka cannot take shelter behind ignorance. He is the initiate. He has the benefit of guidance from the Guru. Yet, if he continues to act whimsically, contrary to Guru's Teaching, it is a case of deliberate violation of the moral law. It indicates absence of shraddha.

Identification with the ego and the mental modes is the basis of selfishness, attachment and unrighteous activity. All modes arise after the emergence of the ego-mode. In other words, desires and passions cling to ego only. To know the nature of the ego and to isolate it through discrimination is the way of freedom.

The jivatman, as the phenomenal ego, is attached to sense objects and involved in his own mental activity; but as the transcendental Self, he is ever aloof. This fact is proved by an examination of the three avasthas – waking, dream and sleep. While the individual is involved in desires and other passions in the waking and dream states, the Self remains unattached to the states and to the world of objects it lights up.

What is established by this is the truth that the Self is 'asanga chidroopam', non-attached Pure Consciousness. Because this truth is forgotten, a state of confusion comes into being and the body is mistaken for the Self. The elimination of this confusion is the function of knowledge.

Personal ego, possessiveness and passions, are all signs of ignorance. When enlightenment comes through divine grace, personality is fused into God; passions give way to peace; and possessiveness is replaced by renunciation. (The knowledge that everything belongs to God and is permeated by God, shines in the consciousness).

God, the Supreme, alone is incapable of ego, for He is the absolute, the nondual Reality. Apart from Him, there is nothing. Nothing can stand away from His consciousness. The prakrithi that has come from Him remains dependent upon Him and finally merges in Him. The nonduality of God remains unaffected even in the state of creational leelas.

The perfect devotee, the Bhakta, knows the glory of God. He has attained the vision of God and the union with Him. Hence he remains always in a state of identity with Him, in a state of 'samarasa' with Him. Therefore the separative ego never arises in him. He reveals always in contemplating on the glories of God and in extolling His endless auspicious qualities.

Humility, self-surrender, constant remembrance of God and ceaseless endeavour for self-purification and self-correction, are aspects of sadhana for eradication of the ego. A sadhaka should always be on the path of sadhana. His thoughts, actions, behaviour and mental attitude to life, should conform to sadhaka vritti. Then alone he can open to divine grace.

What enables a sadhaka to rise above the modes of passions and to be steadfast in Righteousness is Guru's grace. The fullest expression of Grace is in the unitive experience, a state in which the devotee remains identified with God. So also, it is Grace that keeps the ideal disciple identified with the Sadguru. Oneness proclaims the marvel of Grace.



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Oneness, 'ekattwa' does not mean the devotee arrogating to himself the position of God, or the disciple considering himself equal to the Guru. Oneness implies absence of the ego. It is the ego that separates the devotee from God and the disciple from the Guru. The ego creates divisions in consciousness. The ego should subside. Then the devotee becomes one with God in will and consciousness. His body becomes an instrument of God. So also, the disciple, in the state of oneness, expresses and interprets the will of the Guru and carries out the wishes of the Guru without even being told to do so. He has no thought of self. He is dedicated to the Guru's Mission. It is only in a state of oneness that one gets inspiration, divine insight, spiritual zeal, untiring energy and bubbling enthusiasm and bliss. All his actions become righteous. His utterances become expressive of his inner illumination.

Knowledge leads to love and liberation, whereas ignorance binds one to one's own mental modes and material objects. If you are conscious of your own faults, foibles and imperfections, it is an aspect of knowledge; but, if you are aware of your own virtues and attachments, it is an aspect of egoism. You must be virtuous without being conscious of your virtuous nature and good qualities. The error, the imperfections, the evil traits, belongs to the realm of ignorance. Noble virtues are expressions of godliness in man. All good qualities originate from God. Hence to claim them as one's own is egoism.

The teaching of the Sadguru should be applied to practical life. It is practice of the teaching that awakens the latent knowledge force in the sadhaka. This practice of the teaching is possible only through the faculty of shraddha. In some persons, through accumulation of noble samskaras of many previous lives, shraddha may be awake. In others, it has to be developed through association with the Guru and steadfastness in anushtana.

A living illustration of this great virtue of shraddha, is Shabari of Ramayana fame. The episode of Shabari's darshan of Sree Ramachandra and her moksha through Rama's Grace, brings up a bhava of tenderness, compassion and poignant memory. The greatness of bhakti, the sweetness of kinship with the Personal God, silent anguish and aspiration of a love-lorn heart pining for the vision of the Beloved, the most rigorous tapascharya sweetened by devotion, all these constitute the personal charm of that unforgettable character, Shabari. Shabari's shraddha in the words of her Guru is the ideal for ever for all God-seekers. Not even once during the hundred years of her solitary penance in the woods, did a thought of doubt cross her mind, with regard to the Sage Mathanga's assurance that the Lord Ramachandra would give her darshan and grant her liberation.

With her heart set on Ramachandra, contemplating on the divine form as described by the Guru, She became unaware of the changing of seasons, of the passing of day and night, of the ravages of age on her own body. Her mind became a blazing flame of aspiration. Other than the vision of Rama, she had no other desire. In such overwhelming devotion and aspiration for the vision of Rama, even the thought of personal salvation left her mind. Instead of entertaining notions such as 'I am a tapaswini', I am a Bhakta, I want liberation, etc. Sree Ramachandra dominated her thought, her heart, her consciousness, her dream, her longing. She then literally lived for Rama's sake. How to welcome the Lord, how to please the Lord, how to serve Him when He comes: this alone became her passion. In this constant God-thought and utter



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self-forgetfulness, the life of the most rigorous penance was no ordeal for her, but a blissful waiting for the arrival of the Lord.

Shabari's thought was only about Rama. In order to give the Lord the best and the most delicious fruits, she would first taste the fruit herself and then offer the same to the Lord! She would smell the flowers one by one to find out whether they were fresh and fragrant. These acts are sacrilegious in the normal course, but in Shabari's case, they became expressions of pure love and utter innocence which pleased the Lord. In her self-forgetting love and innocence she had no idea that the fruit she was offering to the Lord was 'uchishta'. Had she known it be so, she would never have tasted the fruit herself. The proof of her innocence and pure love was that the fruits tasted by her and then offered to the Lord, became nectar like for the Lord.

Self-transcendence through profound love for Ishta, is the path shown by Shabari by her illustrious personal example. Her self-immolation in fire (agnipravesha) and sayujya mukti after Sree Rama's Darshan, is symbolic of the fusion of personal consciousness with the Supreme Consciousness, the highest spiritual attainment possible through devotion. Fire is the symbol of supreme enlightenment, vijnana that is identical with Brahma.

Love for God, arising from spiritual illumination, is the loftiest state, the most blessed state. It is this love that enables the devotee to love all alike. Pure love is love for God. It is universal. It knows no bounds, no barriers. It seeks nothing in return.

Even after experiencing absorption in God and thus realizing total identity with Him, the Bhakta continues to adore and love his Ishtadevatha. The image of the chosen deity worshipped in the heart through the whole life time or through several lives, continues to fascinate him. The impress of the Saguna cannot be wiped out even by advaitic realization. Such is the power of Bhakti.

Cultivate shraddha, devotion and total loyalty to your chosen deity. Practise the Name and do anusandhana systematically. It is through shraddha and anushtana that you can come to know of the immense power of the Name of God, the power inherent in the sacred Manthra. The Manthra has in it the truth, the light and the power. Through practice of the Manthra the mind comes under control, purification is gained, the vision of the deity is attained and the summit of spiritual experience is touched.

Those who have reached this yoga summit through the upasana of the Manthra, those who have realized the Truth signified by the Manthra, are the Seers of the Manthra, 'Manthradrshta'.