



RAMĀ ŚAKTI MISSION

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Education, in the real sense, is an initiation into religious consciousness and righteous life. It is a vow of commitment to dharma, dharmic deeksha. It is cultivation of knowledge through study, observation, association, reflection and conduct.

Such cultivated knowledge and samskaras do not perish; they do not get lost in the passage of time. They remain in tact even after the fall of the physical body. They remain in the possession of the jivatman when he takes birth in another body. By the power of one's own former practice and knowledge acquired in the former body, one is led on gradually towards the goal.

Knowledge grows brighter through several births as a result of persistent practice. The splendour of this nectarine knowledge cultivated, birth after birth, becomes favourable to higher spiritual pursuit. Steadily growing, and assuming the form of pure illumination, this vidya leads the sadhaka to the abode of illimitable happiness and peace.

Cultivation of knowledge culminates in wisdom, which is the radiance of God-experience. This wisdom is non-dual, free of the touch of objects, having no scope for any doubt, pure and infinite. God is Consciousness absolute, Jnanaswaroopa. After realizing God, there is nothing more to know, for one has known thereby the essence of existence and the meaning of life.

God, who is of the form of pure consciousness, manifests Himself in one's heart only when ignorance is dispelled by self-knowledge. For the dispelling of ignorance and cultivation of knowledge, one has to acquire the divine wealth of sattwic qualities.

The characteristics of true vidya are humility, humanism and holiness. Humility comes from conviction that ego is false; humanism is the quality of the heart, a quality that comes from apprehension of God's presence in all; holiness is freedom from passions.

In pure illumination, the nature of prakrithi and the glory of God are both revealed. The mind gets detached from prakrithi and communes with the Divine. Jnana is the inward illumination.

The jnani's conduct is the illumination for mankind. The radiance of spiritual illumination makes every action glow with dharmic effulgence.

When knowledge, sattwic virtues and spiritual yearning are united, that effulgent combination takes the form of bhakti. Until you reach God, your source, knowledge is not complete and virtues do not blossom fully. When devotion increases, knowledge too becomes brighter, virtues shine more radiant, for it is devotion that brings you nearer God and ultimately unites you with God. God alone is the repository of all auspicious qualities.

While the sattwic qualities prevent the mind from going astray towards evil and error, it is intense yearning for emancipation that gives zest to one's quest. As a prisoner is seized with the longing for release, so too, jiva should be possessed of intense yearning for release from the clutches of the ego. Identification with the ego is bondage.



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The personal 'I' assume importance in the state of ignorance only. When one comes to know of his relation to God, the ego recedes and the attributes of God begin to manifest. The qualities of God are inherent in the nature of the jivatman also, for the latter is a reflection of the former. Oneness is a state of unitive consciousness, a state of realization that Brahman is the only reality. In this state one recognizes neither a personal 'I', nor an objective reality, the world. Brahman encompasses the self and the world. The pathway to this unitive consciousness is through knowledge of one's relationship to Personal God and devotion to Him. Knowledge of relation to God leads to the extinction of the ego, flowering of virtues and the dawn of devotion. The liberated one is free from 'I' and 'Mine'. He embodies the qualities of God. He interprets God's law to mankind. He alone can be a spiritual preceptor, the Sadguru.

The Guru represents the advaitic truth as well as the personal deity. Whereas the Guru's teaching shows the way to oneness, the Guru is the living image of the Personal God, with whom the devotee maintains a sacred bond of spiritual relationship.

Human beings may help one another in the mundane world. But Sadguru alone can show you the way of redemption from samsara. The Guru's love alone is unselfish and impartial.

Hence he is the only friend and saviour. Though the Guru loves the disciples and is incessantly active for their uplift, he is detached from all phenomena and remains always in transcendental consciousness.

When you meditate on the divine attributes or on the Guru's teaching, your mind gets detached from the phenomena, whether you are in the presence of the Guru or far away from him. But if you ignore the Guru's teaching and think only of the vishayas of the world, you are far away from the Guru even though you may be sitting near the Guru's Feet.

Whether one lives with the Guru or is away from the Guru, there should be an inner connection with the Guru. This inner connection does not mean communion with the Divine in the plane of spiritual consciousness. Unless one rises above the gunas, communion is impossible. But, by devotion to the Guru and implicit faith in the Guru's teaching, the disciple can experience the inner connection with the Guru. If one receives guidance in the form of unerring inner prompting, if his actions conform to dharma, if one's will is identical with the Guru's wish, one is said to have secured the inner connection with the Guru.

The power working in the Guru and the power working in the disciple are both one and the self-same divine power. Hence the pure, strong and resolute will of the disciple is identical with the divine will. Though this will arises in the individual, it is not the ego-will. When one completely surrenders to the Guru or to God, one's thoughts become pure sankalpas which are in tune with the divine will. One's actions become righteous.

If a conflict arises between the inner urge of the disciple and the verbal instruction from the Sadguru, the disciple should ignore the former and follow the latter. The inner urge of the disciple may be sometimes correct, and sometimes incorrect; but the Sadguru is always right and his instructions are always wise and correct. Hence it is safe to follow the Guru's behests.

Real understanding, faith in the Guru's words and devotion cultivated towards him, eventually ripen into wisdom and love. To be able to love God should be your aspiration. If you cannot love God who is the abode of all good qualities, whom else can you love! First cultivate love for God and then through God, you will be able to love humanity.



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There are many who are intellectually convinced that the world is unreal and that God alone is real; yet the craving and taste for sense pleasure never leaves them. Viswamitra did penance for thousands of years but on seeing the enchanting form of the celestial damsel, he lost self-control. Real knowledge must liquidate ignorance in toto. When knowledge is ablaze like the midday sun, no passion can arise. The seeds of vasanas burnt in the fire of jnana, never again sprout.

One should know that one is a slave. That is a step towards self-mastery. As a man who has contracted a disease, is eager to be cured of that disease and become whole, so too, a sadhaka, knowing well that he is a slave to sense objects, should be very eager to get rid of his mental weakness and attain self-conquest. Knowing that you are too weak to resist the sense lure, seek God's protection through humility and prayer.

What is the awakening that comes to a seeker endowed with shraddha? It is the knowledge of the true nature of the gunas. As soon as the words of the Guru reach the prajna of the devoted seeker, this awakening comes. His vision becomes lit up with knowledge. As in a white cloth even a small dark spot becomes conspicuous, so too, in the pure vision of knowledge, even the slightest touch of prakrithi becomes clear and conspicuous.

Beware of the lure of the senses, vishayas. Vishayas are visha, poison. When a cobra bites a man, the latter dies. The courageous man, who wants to tame the cobra, knows the place where the poison is located in the cobra and how to remove the poison from its fangs. Once the poison is removed, he can easily handle the cobra without any hesitation or fear. So too, the courageous sadhaka knows that the source of poison associated with the vishayas, is his own mind, which is the seat of vishaya vasana. When the vishaya vasana is removed from one's own chittha through knowledge or devotion, the vishayas cease to be a source of terror. In the vision of the enlightened ones, the world appears as Brahman Himself, and not as the prapancha.

Subjugation of the indriyas and conquest of mind: this is self mastery. Without self-mastery, one cannot have peace; one cannot have the capacity to fulfill one's dharma. As a skilled mahout brings even an unruly elephant under control by means of a goad, 'ankusha', so too, by using the goad of knowledge, you should bring your mind under control.

The mind easily assumes the shape of worldly vishayas, but it is very difficult for it to have the form of the Deity imprinted in it. This is due to the power of the vishaya vasana, due to sense indulgence through numberless births. Take the Name of the God and slowly fill the mind with God-thought and spiritual matters and then, there will be no place for thoughts of vishayas in it. Unceasing practice is essential.

When the vessel is full of pores, the water will leak out. Then what is the way to retain water in the pot? Dip the vessel into the water. Similarly, immerse the mind itself in the thought of God and His glories without giving any room for it to slip into the world of vishayas.

Closeness to God is to be experienced through daily practice of disciplines and cultivation of devotion. Make God your own. A sense of belonging to God should grow from moment to moment. Maintain the inner link with Him wherever you are. Unless a relationship is established with God, one cannot live unattached in the world.



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First realize God who is in your own heart. God is love. Love is your nature also. You have come from that infinite ocean of love, God. In the state of ignorance, one cannot really love. You will feel love only towards those who love you. Then it is not your love, it is their love. Can you offer your love even to those who hate you? Then alone it is your love. But ordinary jivas cannot love so. Only a saint, a great Bhakta, can love even those who hate him. But keeping this ideal ever before your mind, you have to practice diligently.

Love imparts intensity to concentration. This is every one's experience in the mundane sphere of life. This holds good in spirituality too. When you love the Name, or when you are engaged in deep contemplation, your mind will rise above the worldly concerns. Even body-consciousness will go when one attains one-pointed concentration and absorbing devotion to God. When the mind is occupied with a single thought to the exclusion of all other thoughts, that state is called meditation.

There is no power on earth equal to the power of devotion to Saguna Brahman, for counteracting the lure of the sense world. The basis of this devotion to Saguna is knowledge only.

When Saguna Brahman appears as the avataric personality, devotees recognize Him to be God, whereas others consider him as a mortal. This is the difference between knowledge and ignorance. Attracted by the Saguna, the mind sheds all its cultivated attachments and becomes pure. The certitude of Truth vision comes only through Jnana.