



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 175**

16th April, 1977

Creation, preservation and dissolution are three cosmic functions of Isvara, Brahman associated with Maya. Mystery and harmony, divine rhythm and unerring law, characterize God's creation, 'srshti'. The self-same divine power, perfect and benign, presides over all these three functions.

Unlike man who needs ingredients and instruments and other helping agencies for his work, God is both the efficient cause and the material cause of the universe. That is to say, God projects the universe out of Himself, through His own power, as a spider weaves its web out of itself.

The whole universe is pervaded by God in His unmanifested form. Thus, the beings exist in Him only. But God is not attached to His creation. He transcends the universe. The entire creation goes into the unmanifested form of God's power at the end of a kalpa. At the beginning of the next kalpa, God animates His potency and all the multitudinous beings come forth into the manifested state.

The beings caught up in ignorance are always in relative existence, samsara chakra. From the individual standpoint, samsara chakra means the cycle of births and deaths. The births and deaths of all jivas go into the unmanifested state at the end of kalpa. Thus relative existence in the cosmic sense means cycle of projection and dissolution of the universe.

Those who get attached to the perishable objects in creation continue to get caught up in the revolving wheel of births and deaths. But those who turn to God and are devoted to God, win His grace and achieve liberation from this wheel of samsara. A distaste for sense objects, a keen discrimination and a spirit of enquiry into the reality, should be there with the sadhaka yearning for God-experience. He should have the awareness that God alone is real and everything else is perishable.

Brahman is the ocean of existence-knowledge-bliss, satchidananda. Since creation has come from Him, all beings by their very nature, are satchidananda. But how is it that the beings not experience their ever-free and ever-blissful nature and do not behold satchidananda in the Creation? The reason is avidya. As a layer of ash covers fire, so does the illusion of names and forms created by avidya, obscure the vision of the Reality.

The illusion of name and form means, subjectively, identification with the upadhis. When this identification is removed by enquiry and discrimination, one intuitively apprehends one's real satchidananda nature, just as when the layer of ash is removed fire comes in sight.

So also, the discriminating man must discard the names and forms and qualities of prakrithi and try to behold the presence of the one undivided divine principle in creation. So long as mind is filled with rajoguna and tamoguna, one cannot penetrate prakrithi and behold satchidananda in creation.

To approach God by external pursuit is indeed very very hard. It is almost impossible. Even to bring about unity in one's own family and to love all members of the family equally, is difficult for man. How then can one take a leap into the universal vision and universal fraternity and universal love! To reach God, one should therefore dive deep into oneself.



# RAMĀ ŚAKTI MISSION

The aspect of God as one's own inmost reality is Nirguna. The Nirguna cannot be comprehended by intelligence or approaching through mental bhava. There is a superior vidya, by which one learns to penetrate the layer of prakrithi within oneself and to cognize the indivisible consciousness. This is called adhyatma vidya. This adhyatma vidya can be learnt only by the guidance and grace of the Sadguru.

The truth of Brahman is the subtlest and the profoundest. Realization of this truth is the supreme consummation of life. Hence there is no one who is more venerable than the Sage who has realized Brahman. Scriptures are replete with anecdotes of Kings and Emperors paying homage to the Sage and taking refuge at His Feet in order to secure the knowledge of Brahman. One should open oneself to the Guru and learn the secrets of spiritual science. The path of realization is one of trust, faith, obedience, humility and resignation. By perverted reasoning and ego-centric intellect, one cannot enter even the path of sadhana.

The tradition of Brahma-Vidya, the preceptorial line, i.e. the Guru Parampara, has its origin in the Divine. Brahma, the Creator, was the first among gods to manifest Himself. He imparted the knowledge of Brahman to His eldest mind-born son, Atharva. Atharva transmitted it into Angir, Angir passed it on to Satyavaha, who again handed it down to Angiras. From Angiras, Sounaka, the great householder received this knowledge.

What is to be understood from this is the truth that ancient sages were mostly householders and that the backbone of national life in Bharathavarsha, was religion.

Sounaka was reputed as a great householder, who was steadfast in his devotion to svadharma. But dutifulness and svadharma alone did not satisfy his soul. He craved for higher wisdom and eternal beatitude. Therefore, this great householder duly approached one day the venerable sage Angiras, carrying fuel on his head and in a bhava of profound humility. The student may be a landlord, a millionaire, or a prince. But if he is to get initiated into the sacred knowledge of Brahman, he has to humble himself before the Sage and become worthy of his grace. Sounaka addresses Guru Angiras as 'Bhagawan', the adorable Lord. King Janaka also addressed sage Ashtavakra as 'Lord'. Even the omniscient being Sree Krishna Paramatma served Guru Sandeepani and set an example for human conduct.

The bhava of the disciple should be that the Guru is the Supreme Being Himself. Guru is the place where the seeker surrenders himself for attaining the supreme end of life. The greatness of the Guru and the greatness of the knowledge which the Guru imparts should be borne in mind. Then reverence arises. Knower of Brahman becomes Brahman. Guru is therefore not a person. He is one with the Supreme. So also, the knowledge which he gives, leads the disciple beyond darkness of samsara. Brahma vidya is related to the ultimate reality, which is the basis of universe. It is the basis of all knowledges. It is the supreme science as well as the sovereign secret. All other knowledges are related to the phenomenal universe; but Brahma Vidya is concerned with the knowledge of the knower. The question put by Sounaka to Sage Angiras itself reveals the greatness of Brahmajnana. He asks: O Bhagawan! Pray, instruct me on that reality by knowing which everything else is known. The knowledge which he yearns for is not finite knowledge, but knowledge of the infinite. As by knowing gold the essence of all ornaments is known, as by knowing the earth, the essence of all pots is known, so too, by knowing Brahman, the secret of entire existence is known.



# RAMĀ ŚAKTI MISSION

There is no finality, no attainment of perfection, in the pursuit of any other knowledge. But pursuit of Brahma Vidya leads to cessation of vritties, to the merger of mind in Brahma which experience alone gives infinite peace and bliss.

One may amass wealth, acquire the desired objects of pleasure, get name and fame and social distinction in the world; but it is only by realizing the greatness of God one experiences peace and salvation from samsara.

The impressions of the world of names and forms ceaselessly arise in the chittha. Because of this, the form of the chosen deity does not get imprinted in it. Forgetfulness of God is densest inner darkness. It is to dispel this darkness that Guru imparts sacred knowledge.

First, the mind should be brought to a state of serenity and equilibrium. Then only one can go into oneself, dive deep into one's own chittha by meditation or vichara. Vasanaas and samskaras cultivated through numberless births appear as vritties. The vritties should become extinct and the mind should become modeless awareness. That state in which the modes become totally extinct, is called Nivritti. It is nivritti that leads to realization of God and absorption in God. Vritti implies activity of the gunas. Nivritti is the state of consciousness above the gunas.

The world is the field of activity, the scene of change, the realm of differences and diversity. It is only a Brahmajnani who can see the world as Brahmachaitanya, and a Bhakta who can see the world as the sportive play of God. The ignorant jivas wander in the world in quest of peace, only to reap misery. One should withdraw the mind from the objects, turn the mind inward and go towards the source, God. Therein alone is unity; there alone is harmony; there alone can peace and bliss be experienced.

But, as householders, you have to function in the world of duties, in the sphere of personal affinities. Without forgetting the fundamental truth, i.e. God, you should conduct yourselves in the realm of your duties and responsibilities. By shraddha in Mother's teaching and by sincere practice of the same in your daily conduct, you should master the technique of spiritualization of action and the divinization of outlook.

Traditionally handed down from time immemorial through an unbroken line of spiritual Masters, this lamp of Wisdom is being carefully preserved in this sacred land. The truth of Brahman which the Guru instructs is not based on logic or imagination or dialectical skill. It is based on anubhooti. This power of anubhooti shines in the Guru as a mighty lamp of spiritual illumination. It is from this great lamp of knowledge that other lamps are lighted. The process of lighting is called 'deeksha', spiritual initiation.

Guru, out of compassion may give initiation to many. But he, in whom this lamp of Wisdom is steadily preserved, is the true disciple. He is the immortal link in the preceptorial line. Through him the institution of Brahma Vidya flourishes for the benefit and blessing of mankind.

A rock cannot reflect the sun, though sunlight falls on it. Pour a little water on the rock and immediately you will find the image of the sun in the water. So too, in a gross mind coated with a thick layer of tamas, the perfection of Brahman cannot be reflected. When the mind is purified by devotion, it becomes fit to reflect Brahman. The Sage, who leads other jivas towards realization, is such a gigantic reflector of Brahman.



## RAMĀ ŚAKTI MISSION

The lamp of knowledge lighted by the Sadguru should be well protected against the wind. It should be fed with oil and kept steadily glowing. The wick also is trimmed so that the flame may steadily burn. Evil association is the wind. Contact with the Guru and systematic anushtana and acharana, constitute the oil. Giving up of bad qualities and habits that obstruct spiritual advancement is the trimming of the wick. The intellect becomes a glow with knowledge and discrimination in the case of a sincere aspirant who is devoted to the Guru, who is regular in his anushtana and whose conduct is flawless.

Just as a body becomes strong through nutritious food and regular exercise, so too, the mind becomes strong, steady and concentrated through satsang, shravana and meditation. Just as a weak body cannot resist the disease germs, so too, a weak mind cannot resist the lure of the sense objects, cannot penetrate the layer of prakrithi. This Atman cannot be realized by the weak-minded, so proclaims the sruthi.

The disciple should have yearning for Realization, an intense longing for release from the chains of samsara. Then alone zest for sadhana comes. If the yearning is not there, even if the Guru instructs a number of times, there will be no effect on the mind and life of a disciple. The mother holds the hand of her child and makes him write the alphabets. But if the child has no mind at all to learn, who on earth can help him! Such is the case with the spiritual aspirants too.