



# RAMĀ ŚAKTI MISSION

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Several translations of the sacred books, the Upanishads and the treatises, are available now a days and by studying them, many know the advaitic doctrine. But fear of God and purity of conduct are not there. This has led to moral degradation. Hence it is necessary to listen to the exposition of the puranas so that people may develop devotion to God and desist from sinful conduct.

God must manifest Himself in the form of discriminative insight, viveka and guide one on the path of dharma. Then alone one is safe and fearless. Arjuna gave lord Krishna the front seat in the chariot and the compassionate Lord, wielding the reins in His own hands, guided His bhakta and charioteered him to victory. Similarly if one gives oneself over to God completely, God guides him on the path of life and leads him to deliverance. Fear envelops only when one turns his back on God.

Unless dispassion dawns and the mind turns away from the sense world, the knowledge cannot be stabilized. In the episode of Nachiketha, Yama makes this fact clear. It is not that the initiate of spirituality has no knowledge. But the cravings for the vishayas have not abated and hence his knowledge does not get stabilized.

Seeker should be like Nachiketha, who spurned aside all tempting offers from Yama and insisted on having knowledge of the Atman. Regarding the destiny of the soul, Yama first pleaded ignorance in order to test the boy, but the boy said: Oh Lord of Death! Thou art embodiment of dharma. Thou knoweth the secret of Brahmaidya. Kindly instruct me on this divine knowledge. Other than this, I seek to know nothing. Where the lustre of dharma and the spiritual ojas, born of Brahmacharya meet, there Yoga is accomplished.

It is desire that binds the jiva to relative existence. Even Yama realized that it was desire for position that bound him to the position of Yama. Therefore he admired the supreme dispassion of that boy Nachiketha who longed only for Brahma Jnana. Such a seeker like Nachiketha, who has realized the hollowness of all abodes and pleasures in relative existence, whose heart is set only on the imperishable Brahman, is a dheera.

Atman extolled in the Upanishads is not the individual soul, but the Paramatman Himself who is nondual. Whether one abides in Atman, or in God, one is without ego. Even the dreamlike conception of 'I' as separate from the Supreme, indicates duality, which is ignorance. Jnana dawns only through the grace of the Guru. Therefore one should take complete refuge in the Sadguru and be free of ego-sense.

The Supreme is essentially formless and is without attributes. With the instrument of the ego-mind, one cannot do anusandhana of Nirguna Brahman. Worship and upasanas are all in relation to Saguna Brahman only. The pursuit of jnana is known as the process of negation, Neti, in the Upanishads. One negates all manifestations, all limiting adjuncts, even all lokas, as unreal and reaches the limit of negation where the intellect lapses into silence and one realizes the infinite consciousness which is the substratum of all phenomena. This requires a razor-sharp intellect and supreme dispassion. Even the renowned ascetic, Viswamitra, after numerous years of rigorous tapas, could not resist the lure of Maya. This proves that Maya is



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very powerful and that unless one takes refuge in Isvara, the Lord of Maya, one cannot transcend Maya and realize the Absolute.

Mere book-knowledge is shabda jnana; it is not Tattwa Jnana. By acharana (dharmic conduct) and anushtana (spiritual sadhanas) one should achieve inner purification. Then alone one gets courage and conviction. In the earlier phases of quest, the seeker must go on discriminating between the subject and the object and must negate the mind as having no connection whatsoever with the Soul. In the later stage, upon dawn of spiritual wisdom, the vrittis become radiations of Jnana; mind itself is transformed into the nature of pure consciousness.