



RAMĀ ŚAKTI MISSION

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Freedom, or rather, spiritual liberation, is the coveted goal in spiritual life. The concepts of freedom may vary from religion to religion, or from philosophy to philosophy; but it is the common goal sought after by every living being. Freedom is the ultimate purushartha.

Freedom is not a thing to be created anew; it is the eternal Atmic state to be discovered within the soul of man. It does not come from external adjustments; it is an inner condition of the God-abiding mind. Freedom is attained only by being united with God. Therefore, freedom means God-experience.

One's own mind, born of avidya, blocks the spiritual vision of the ever-free state. Unless mind is purified, reformed, controlled and conquered, no man can enjoy freedom, i.e. deliverance from the bondage of relative existence, samsara. The king of forest the lion is the very symbol of majesty, prowess and freedom. But when he is caged and chained, he has no freedom of movement. He becomes an object of pity. Similarly, the Atman is omnipotent, ever free, and eternal; but the jiva, the individual soul, bound by earthly cravings and egoism, has become a slave, a samsari, estranged from his own infinite Self. To regain the Atmic nature, one has to break the chains of desire and come out of the cage of egoism. The presence of even a trace of vasana is enough to deprive the jiva of his freedom.

Since freedom means God-realization, for a seeker of Truth, the whole life should be a pursuit of truth irrespective of whether the circumstances are congenial or adverse. Enquiry of Truth should be through experiments in life. Laboratory of quest is the human mind. Wherever you are, in whatever sphere you function, your own mind is the venue of quest. Enquiry after Truth, 'Satyaanweshanam' should be based on remembrance of God as the mainstay of life.

The mental realm that obstructs the vision of the divine consists of the notions of Me and Mine. 'I' means the personal ego identified with the body; Mine means emotional affinity that makes one feel that wife, children, grandchildren wealth, possessions etc. belongs to oneself. Samsara thrives on these two notions of Me and Mine. This does not mean that one should give up one's family and possessions and retire to a forest. Taking refuge in jnana, one should snap the earthly bonds and learn to live amidst the family unattached. What is required is a change in perspective and vision.

Knowledge gives you power to build your relationships on soul-affinity. Soul-to-Soul affinity is a delight of freedom, a state in which man is conscious of svadharma. In this state, one is able to live in and through God. Ancient family life of the venerable sages was an order of spiritual fraternity. It had no stain and stigma of samsaric bondage.

It is the mind that binds; and it is in the mind that the bondage of samsara is experienced. Hence way to freedom lies through purification and reformation of the mind. The seeker of divine illumination should increase his wealth of sattwa qualities. Knowledge and sattwic qualities are interrelated. Both have to be cultivated, until the Self manifests itself as Illumination. Sattwa guna reflects the radiance of Jnana. It is the dustless mirror that reflects Satchidananda. So also, it is the Knowledge force that manifests itself as the sattwic attributes. For a sadhaka, sattwic qualities and faculties are generally identified with knowledge itself; in the state of spiritual wisdom, jnana is identified with the Reality itself. Unless sattwic qualities



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and ethical conduct become the foundation of life, no man can ascend the spiritual summit of God-experience, or Freedom.

To put up with miseries in a mentality of defeat and frustration, is not Thitheeksha, forbearance. So also, to hush up anger by force, is not akrodha. In both these states, mind is in turmoil. But thitheeksha and akrodha are superior states of a calm mind, indicating the strength of spiritual knowledge.

Even the feeling, that one is suffering miseries, should not come to the mind. There should not be the least sense of anguish or feeling of helplessness or despair on account of life's tests and trials. Without lamenting over one's lot, without entertaining worries, without harbouring ill will towards others, without even trying to overcome such miseries, one should lift the mind to a state of poise and equanimity. This is Thitheeksha. Naturally, such a state can come only in the wake of knowledge. But the sadhakas should cultivate forbearance as best as they can. It is in the absence of forbearance that one is prone to get angry. Where there is the strength of forbearance, there anger cannot rise. Calmness only prevails. Akrodha therefore is not a state of mere absence of anger; it is a positive and dynamic condition of spiritual calm and poise.

All powers and faculties and attributes become manifest when by the grace of the Guru, Kundalini awakes. Kundalini is the dormant coiled up spiritual energy in every one. It is the source of all powers. Since Wisdom is the source of all powers, Kundalini is Bodha Shakti, or Chit Shakti. It is the dynamic state of the quiescent Consciousness. When Kundalini awakes, man is awakened from the slumber of avidya and his mind turns away from all transient pleasures and evanescent manifestations in prakrithi. Aspiration, devotion and concentration become fixed on the Reality. Intense dispassion and untiring spiritual zeal possess the Sadhaka.

A man who remains steeped in sense pleasure is under the deep hypnotic spell of avidya Shakti. When avidya Shakti is fully manifested, one can never have spiritual leniency. Attachment to enjoyment, Bhogaasakti binds him to the world. Self control is the basis of spiritual quest whatever the path one follows towards attainment of freedom is. Control of self means control of mind and control of mind means control of six passions.

When passions are controlled, one gets control over one's thoughts and actions. Until latent vasanas are wiped out, mind will continue to exhibit its outgoing tendency, cultivated habits and habitual attachment to enjoyments. Sadhaka who gets the power to discern good from evil should exert to withdraw the mind wherever it slips out of control. This is abhyasa. He should shun evil thoughts, evil company, and evil actions. Doing good should become his very nature.

By thinking good thoughts and by doing good deeds and by meditating on God, who is the repository of all auspicious attributes, mind will eventually change its nature and become sattwa filled. Sattwa is the gateway to Knowledge and liberation.

Freedom is the state of highest spiritual expansion. So long as one's consciousness is ego-centric, one cannot get even a glimpse of his spiritual nature, the nature of one's affinity with the Divine. Ego is the anchor that keeps consciousness confined to the body. When a ship is anchored in the harbor, it cannot move out of the harbor. The sleeping passengers in the ship may fancy that the ship has travelled far in the sea and their destination has been arrived at. They do not know that the anchor has not been removed and the ship has not moved out at all. Similarly, when ego overpowers a man, he is asleep; that is to say, he has totally forgotten God.



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Such a person is boastful of his own mighty deeds and accomplishments. But he does not remember that his own so-called personality is illusory; he does not know that he has not moved in the direction of God, tied as he is to his own body, senses and the mind.

The attitude that one is only an instrument should be strengthened by constantly remembering that God is the prompter and the doer. In vyavaharic field, one has, of course, to use the term I. But one should remember that God alone is the reality. Identification of Atman with the ego is ignorance which breeds evil.

The attitude of being an instrument should not bring in laziness or carelessness. When you have the bhava of a servant of God, your whole personality will be imbued with energy. Every action will be performed as a worship of the Supreme. The highest example for ever in egolessness and in dasyabhava is Maruthi, the peerless devotee of Sree Ramachandra. In ecstatic devotion to Rama and in total dedication to Rama Karya, the ego in Maruthi melted away and he became one with his Lord in will and consciousness. The servant of God is one with God. The servant has no ego, no personal will, no guna-tainted mind. Having become one with Rama, Maruthi was raised to the position of a deity.

Whereas the function of thinking and discrimination is the isolation of ego and thereby purification of the intellect; the function of dispassion is the purification of mind. Vishaya vasana is the impurity. Dispassion is the blazing fire which destroys all earthly cravings. Where there is intense aspiration for God, there, dispassion is bound to come. Aspiration and dispassion are both aspects of the same spiritual fire. A man of dispassion may live in a cave, or he may be amidst the glittering sense objects; wherever he is, his mind is detached and withdrawn from cravings and focused only on the Reality.

The episode of samudra mathana, the churning of the mythological milk ocean described in Srimad Bhagavata, holds a great lesson for spiritual aspirants. The milk ocean is one's own chittha. Churning signifies vichara. In the process of churning, many attractive things emerged from the ocean including goddess Lakshmi. But the devas surrendered everything to Bhagawan Vishnu and their heart was set only on the nectar that was to emerge at last. The pitcher of nectar signifies divine knowledge, jnana.

In the process of ardent quest of God, many enticing powers including eight occult siddhis may come to the yogi. The Yogi, with his heart set on God, and fortified by dispassion, should reject everything and go forward. Then alone he becomes fit for the highest enlightenment. Siddhis are traps laid by prakrithi. He, who falls into it, is stranded on the path. He fails to reach the goal. Even strong minds may sometimes fall into the allurements of siddhis. To trample under foot these enticing powers, one should have supreme dispassion. Such a dispassion arises from firm conviction that everything except God is unreal, and that jnana alone liberates one from the bondage of samsara.