



# RAMĀ ŚAKTI MISSION

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Meditation, dhyana, is the last gate that opens to the knowledge of Brahman. This spiritual height of meditation is reached as a result of preparation and penance of several years. This preparation and penance, otherwise called Tapas, consists mainly in a systematic endeavour for subjugating the sense organs, withdrawing the mind from the sense world and restraining it from slipping back to the world, and for turning the mind inward with a view to attaining merger in the indwelling Self, the Atman.

What you are doing now, is not meditation proper, but dhyanaabhyasa, i.e., practice to reach the state of meditation. The distinction between these two, the abhyasa state and the actual meditative communion, should be well understood.

The instrument of this inner discipline, antharanga sadhana, is the mind. The flight towards the height of dhyana is possible, only if this instrument, the mind, is strengthened, refined and reformed through disciplines.

Amidst activity and associations, when you move in the world of vishayas, when life brings you happiness and misery as ordained by prarabdha, in short in all life situations, your mind should be kept in equanimity and equilibrium. You cannot sit all the twenty four hours in meditation; but this effort of keeping the mind tranquil, should go on without any break.

It is natural that the mind sometimes is inclined towards meditation with an absorbing interest. It may even experience a thought-free state, the mental self may temporarily subside, all mental activity may cease, and all on a sudden, an inward stillness or absorption, laya, may be experienced. Sometimes, during the course of meditation, some spiritual currents may begin to work up in the system and one may come across visions. But none of these states should be mistaken for the Goal, namely, Realization. Visions are projections of one's own chittha. The Sadhaka should not get attached to them, nor should he crave for them and anticipate their appearance.

Self-realization is the state of unique equanimity. Free from the afflictions of avidya, attachment and selfishness, balanced in happiness and sorrow, unaffected by the threefold fires of samsara, the Sage remains unmoved even in the face of life's tests, trials and problems. Though seemingly associated with a body, he dwells always identified with that Supreme Reality, which is beyond the body, senses and the mind.

Relative existence is an experience within Triputi: the seer, the seen and the seeing. Bound to Triputi, the individual soul is not able to cognize the Knower of the Kshetra, the Paramatman. All meditative visions fall within the domain of Triputi. The Aspirant should negate everything within the Triputi as neti, neti (not this, not this) and advance in meditation, until at last the Triputi itself dissolves and Brahman is experienced. This absorption in Brahman and re-emergence from absorption, have to be repeatedly practiced until one gets established in the natural Brahmic state. Abidance in Brahman is Realization. After attaining the natural state, to whatever object a sage directs his mind, it will experience absorption, Samadhi.

The One alone is. The notion of the other is a delusion. When duality arises, there is bound to be clashes. Clashes give rise to divisions and divisions lead to multiplicity. Multiplicity goes on expanding. Multiplicity is illusory. Brahman abides undivided even in the apparent multiplicity of



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the world phenomena. The experience of oneness (Parabrahman) should come. Then alone delusion totally disappears.

The fourfold disciplines, celebrated in the vedantic texts as Sadhana Chathushtaya are said to be the pre-requisites to Brahma Jnana. But the Sadhaka should, by daily practice, endeavour to acquire these qualities and competency to get rid of their ego-sense. Even sadhana Chathushtaya comes automatically to an ardent devotee of God, or a Gurubhaktha.

Though the Sadhaka is in the dualistic consciousness, he has the Guruvakya as his guiding light. Having reposed his shraddha in the truth of the Guruvakya, he should employ all his God-given instruments and faculties, such as sense organs, mind, intellect, thinking and reasoning faculty etc. in the pursuit of the truth of oneness. The impressions which the senses bring, the images which the mind forms, the certitude with which the intellect is associated, the contemplative power of chittha, all these should be related to the truth of oneness, to the nonduality of Brahman. It is this constant Brahma abhyasa that checks the outgoing tendency of the mind and leads to the fixity of consciousness in the undifferentiated Brahma state.