



RAMĀ ŚAKTI MISSION

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In the analogy of milk and ghee, chittha is the milk. Intense aspiration for God-realization is the fire with which it should be boiled. Guruvakya, the sacred word initiated by the sadguru, is the fermenting substance that should be put into the milk of chittha. The mind should be concentrated on, and devoted to the Word of the Guru, the Name of God imparted by the Guru, His Teaching, the path prescribed by him and the goal indicated by him. A firm intellectual grasp arrived at through vedantic shravana and philosophic reflection and through the aadhaar of knowledge obtained from the Sadguru, the knowledge that has been stabilized by vichara, is signified by curd in the above analogy.

But children, curd is not ghee. The curd should be churned well, with patience. At first, a thick layer of cream will be formed on the surface. The formation of cream signifies a state of awareness which is distinct from the chittha-vritti associated with the vishayas. The ghee is inherent in the milk. This ghee appears distinct and separate from the milk, when it is in the form of cream. In the state of ignorance, body is mistaken for the Self. The aspirant's vedantic vichara aided by Guru's grace gives him a firm intellectual grasp of reality that body is not the Self. The not-Self, the body, is now isolated by vichara.

Even by the acquisition of this understanding, think not that you have risen to the plane of spiritual illumination. Think not that the cream is the ghee. By gently touching the cream you get a sensation of having touched ghee itself. But children, cream is not ghee. The power of Maya is such that the aspirants mistaking clear intellectual understanding of truth begotten of vichara, for perfect enlightenment, look upon themselves as jnanis, go about gathering disciples, instructing the sadhakas and expounding the Vedanta tattwa. Only a fully illumined soul, a Sadguru who has attained Brahmic experience, can guide the sadhakas safely and correctly to the goal. His words alone have the power to inspire and to awaken.

Through the process of perfect churning, the curd is now transformed into two entities: butter and the buttermilk. The butter now floats on the surface of the buttermilk. This state signifies the state of self-withdrawal, pratyahara. The mind strengthened by awareness of reality, is now perfectly restrained from slipping towards senses and is kept well under control. Awareness of Self becomes increasingly clear to the extent the mind is detached and withdrawn from the senses and is poised in the Atman within. Such a mind does not get involved in the meaning of the words and sounds emanating from the world around. It rests in contemplation of the Self within. Such self-settledness of mind is pratyahara.

He whose chittha has not subsided, cannot attain the bliss of Samadhi even though externally he may sit motionless for hours together in a steady physical posture like Padmasana or may indulge in long breathing exercises. On the other hand, he whose chittha has subsided and attained the state of inner quiescence through knowledge of reality (Tattwa bodha) is always in Samadhi.

By reposing shraddha in the science of spirituality and the teaching of the Sadguru, the aspirant should stabilize his knowledge of Reality. Then the chittha, never forgetting the Self, remains free of the touch of vishayas. No rise of thought (Sankalpa sphurana) occurs in that chittha. Happy are those who abide in such a state.



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Even butter will be spoiled; will give out a bad odour, if it is kept in impure water. It should be put in the pure water. Pure water is satsang. Knowledge should be well guarded against alien influences, against the subtle onslaught of Maya, by means of holy company, association with the Guru and by inner satsang, namely, meditation on Atman.

Even discriminative insight and self-settledness do not constitute the finality in Brahavidya. Knowledge and discrimination should lead to wisdom of intimate experience of Brahman, Brahmanubhooti. Just as the butter is boiled and thus it becomes ghee which can be preserved for a long time, so too, the chittha should go through the fire of Yoga in the form of Samadhi and become Brahman itself. The pure ghee signifies Perfect Enlightenment. It is experience of Brahman. Just as the sunlight is not different from the sun, supreme jnana is not different from Brahman.

To reach this state of supreme enlightenment, through the mystic experience of Samadhi, one should devote the whole life time to sadhana. God-remembrance should become constant and the attitude and activity of the Sadhaka should become spiritual. To remember God during the meditation and to forget Him thereafter: this is not the sadhaka state. Knowing that Glorious God Almighty is seated in the lotus of one's own heart, one should devote oneself to tapas of annihilating the worldly tendencies and should remain alert and vigilant against tamasic inadvertence. Without proclaiming to others about the Atma-Tattwa, one should interest oneself in securing the stillness and quiescence of chittha. Constant vigilance, penetrating insight and unyielding perseverance, should be with the Sadhaka.

Love and Blessings.