



# RAMĀ ŚAKTI MISSION

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Ancient seekers had intense yearning for God and thirst of knowledge. They knew for certain that Brahavidya was possible of attainment only through the competent guidance and grace of the Sadguru. They had supreme reverence for the Guru. In the Gurukula they lived for years together a life of rigorous discipline, engaging themselves in the service of the Guru. But the modern man does not hold Brahavidya in such esteem and reverence. He does not regard spirituality as a profound system of disciplines. There is no system of Gurukula of yore. Gurubhakthi too is fast declining.

This intellectual arrogance of learning becomes an obstacle to the dawn of spiritual quest. Even a strange theory that Guru is not necessary for God-pursuit, is voiced forth in certain quarters. Vedanta and Jnana Yoga cannot be mastered through scriptural study. Svadhyaya is no doubt necessary; but understand that scriptures themselves declare that the mystic wisdom dawns only through the grace of the Guru. In the Upanishads one comes across several instances of profound scholars and venerated Kings taking refuge at the Feet of the Sage in order to learn the truth of Brahman. Deep, difficult and profound is the path of enquiry, the pursuit of Brahmajnana. After several lives of disciplines, in the final birth, one is born with abundant spiritual samskaras from childhood itself, such a one displays his innate God-hunger, love for solitude and intense dispassion to worldly pleasures. Engrossed in reflective thought, he goes in quest of Truth and takes himself in deep meditation in the forest retreats. Thus immersed in dhyana, he loses in his profundity of concentration, the consciousness of his body. Birds build their nest on his hair. This is the picture of the ancient 'Tapaswin, a born Muni, intent on Brahmajnana. See this state of absorbing God-quest! And, the modern man thinks that knowledge of Brahman will dawn through a little study of the Upanishads!

Renouncing all worldly ties, donning the geruva robe and entering the Order of Sannyasa, the seeker of Brahman repairs to Himalayan caves. For him, earth is the bed. Sky is the canopy. Birds and beasts are the companions. Water and herbal roots are the food. Giving up sleep, he sits enrapt in contemplation of the Atman. While in society, these seekers had thought that the external world of duties and the private home of personal affinities constituted the hindrance to God-vision. Now, after years of solitary tapascharia in the Himalayas, they realize that their own mind is the only obstacle. The emperor Janaka too discovered finally that his mind was the only enemy, the only thief who stole away the Atmic wealth. Brahma abides as the self in all. Hence everyone is Brahman only. But one's own mind obscures the vision. So long as avidya persists, the mind lasts. And, so long as a single mental mode operates: either a sankalpa or a vikalpa or a doubt or any of the rajasic passions – the Reality is hidden, the knowledge is veiled, the experience is obscured. The mind must become pure and modeless. Spiritual clear-sightedness comes only to one who has risen above the mind of gunas. To rise above this mind of gunas is the end of all disciplines. The moral disciplines of Yama and Niyama, the yogic sadhana of meditation and the vedantic contemplation are all aimed at stilling and silencing the mind.

In bhakthi, ecstatic love for God, the mind is inward bent and God-fixed. All worldly tendencies, attachment to sense objects, fall off automatically from the mind given over



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to God. Dispassion becomes spontaneous, sahaja. Lower forces of prakrithi are subdued and vanquished in the power of God-attraction. Even with the rigors of mind-control, solitude and meditation, the yogis have fallen from their ideal, being suddenly overpowered by the senses, vishayas. Such is the power of maya. But the love for God becomes the protective armour for the bhakta. His mind remains immune to the worldly pull. The Name of the Beloved gives him unending nectarian bliss and sweetness before which even the celestial pleasures become insipid. To a God-lover, Name yields the highest bliss. Name is God for him. Name is Bliss itself. Name is omnipotent. Name is his very life, his support. Established in the Name, he rises above the gunas. He attains to the steadiness and equanimity of Yoga. The end of vichara, the goal of Jnana Yoga, is Nirguna Brahman, the experience of the Nameless, formless, attributeless Absolute. But the Bhaktha experiences the bliss of samadhi in the very presence of Saguna Brahman, when God appeared as the Avatar on earth. Until the Nirguna is experienced in samadhi, until the gunas are transcended, maya comes with its obscuring veil. But the impact of Saguna darshan is an unforgettable experience. Look at the gopis of vraja. They were housewives. They had husbands, home, children, wealth, etc. to love. Yet, their heart was with Krishna. They lived in constant thought of Krishna, in love for Krishna. In this overwhelming love for Krishna, they gave up everything and ran away to Krishna, in self-forgetting rapture, when the melodious notes of the Lord's flute fell on their ears. Tears copiously flowed from their eyes, the tears of unbearable anguish of separation, 'viraha.' Their throats choked, hairs stood on end, the mind became utterly silent, other symptoms of premabhava appeared on them. This is the marvel of God-love.

Where there is intense love, there alone viraha is. Viraha kept their (Gopis) minds constantly in tune with Krishna. Lord's discourse to Arjuna Gita, was full of tattwas (doctrines and disciplines). It was "Tattwa Gita". But the Gita which He imparted to the Gopis of vraja was the silent sermon on love and separation. It was 'Viraha Gita'. The Gopis listened to, conversed with and they communed with the Lord of their hearts in the silent anguish of viraha. Through pang and pain of separation they learned the message of the mystic Gita of the Lord. They were enthroned in Yoga. They are the eternal symbols and representatives of this great spiritual ideal, this synthesis of the bliss of bhakti and the blessed torment of Viraha. It is a great favour which God confers upon man by revealing Himself in a tangible human form so that they may have the bliss of divine vision and divine presence. But one should have the fortune (adrsham) to enjoy this direct vision of Saguna Brahman. Otherwise, even when God stands before man the latter will regard Him as a mortal being only. Duriodhana considered Krishna as a mere human being. He did not see divinity in Krishna. God is the ocean of compassion. Though He is extremely subtle and utterly beyond the range and reach of senses and intellect, He is easily accessible to bhakthi. Through love He can be seen, communed with and entered into. Bhakthi is the greatest boon from God. It is the highest bliss and the supreme purushartha. Those fortunate souls who have drunk deep the elixir of bhakti, alone know the delectable sweetness of bhakthi and the glory of Saguna Brahman. Where there exist attachment to wealth, craving for fame and expectation of love from man, there, bhakthi cannot enter. God wants your whole-minded devotion and whole-hearted love. It is Gurubhakthi or devotion to Ishtadevatha, that eventually develops and blossoms into universal vision of God and universal love. Before perfecting oneself in this ideal of bhakti, it is sheer blasphemy to say that one sees God in all. So long as the mind is steeped in ignorance, it cannot have a glimpse of divine splendour. When you actually perceive God in all, there will be no world in your vision.



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It is a monistic experience. Upon the non-dual Reality, the avidya superimposes a threefold category: the jiva, jagat and Isvara. When avidya melts away in the fire of jnana, God, the Absolute, alone shines forth. Until your mind merges in Brahman, you are in maya. Extremely subtle is the difference between Brahman and maya. A single kalpana is enough to create the illusion of maya. Such is the nature of its subtlety. Until you reach the sixth gate of the inner world (the sixth mystic chakra ) you are in the realm of diversity. But from the sixth gate to the seventh one, it is a solitary journey. There is no place for two there. Transcending the three upadhis: the gross, the subtle and the causal, without leaning upon any concept or company, through sheer grace of the Guru only, one has to awaken into the non-dual Reality, Brahman. Intense shraddha intense devotion and profound concentration are the forces the seeker should develop in himself in order to reach this advaitic peak.

Descending from the throne, the great Emperor Janaka falls at the feet of the youthful sage, Ashtavakra, and addresses him as 'Lord'. Where are the regal splendours, where are all earthly attainments, before the silent majesty of a God-man, the illumined Sage! Children, bear in mind the depth and vastness and grandeur of adhyatmic knowledge. What spirituality promises, is fearlessness here and hereafter. All worldly glories, power, position, learning and wealth, are in samsara, the abode of fear. God-knowledge alone liberates. Have great reverence for Brahavidya. Be serious, sincere and earnest about your sadhana. Do your duties, but let not that inner link with God be lost in the din and bustle of activity. Be detached. Be alone with God. Manifest the moral force through purity of day-to-day life. Abide in dharma. Let the teaching of Mother be the sheet anchor of your life. Through the help of words, rise to the realm of experience, which transcends both thought and word.