



RAMĀ ŚAKTI MISSION

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Mind (chittha) becomes transformed into that on which it rests constantly. During meditation, your entire attention, will and love should be focused on the object of meditation. By reflecting, meditating and contemplating on Brahman with intense yearning and one-pointed concentration, the mind at last is transformed into Brahman. Regularity in practice (nishta), constancy in remembrance (smarana) and righteousness in conduct (acharana shuddhi) are the three factors that lead to progress in meditation which eventually culminates in samadhi. Samsara thrives on ego, which is the subtlest mode in anthakarana. Ego is included in the subtle body, an adjunct of the jiva. Until the subtle body is blasted in Jnana, this ego manifests in one form or the other. The modes are offshoots of avidya. Ego thrives only in the darkness of avidya. It is only by Guru's grace that one can cross the realm of avidya. The oil and the wick alone are not sufficient for a lamp to glow. The lamp should be lighted with a flame. When the flame is brought into contact with the wick, the latter catches fire and the two flames glow brightly as a single flame. Analogous to this is the principle of Upadesha Diksha, spiritual initiation. The wick is the mind (buddhi); the external flame is the Guruvakya. When one is placed in contact with the other, i.e., when the mind is initiated into the Great Word (mahavakya) it (mind) glows with spiritual illumination. The limited light in which the intellect functions as the discriminating and determining power, is only a small lamp when compared to the blazing sun of Jnana. The sun of jnana shines in every one; but the jiva is not able to experience it because of the cloud of avidya. When Guru's grace dispels this cloud, one is established in one's own natural state.

What is to be surrendered is the ego, because all other vritties and the personal will of the sadhaka depend on the ego. When ego subsides there is no separation from God. Bondage comes to an end. In the higher stage of Yoga, after the dawn of the Universal Vision, the Yogi surrenders even the 'Aham Jnana' and becomes totally identified with Brahman. There are two forms of avidya. One form is, though man, in his essential nature, is the Atman, the ever-free, unborn, eternal, self-shining Reality, he thinks he is a person with a name and a form, a phenomenal being confined to a particular body. The other form is, though man is a slave of his own mind, senses and desires, though his samsaric existence is one of bondage and misery, he is not aware of his bondage. These two forms of avidya should be destroyed. This is the purpose of vidya, spiritual enlightenment. All empirical knowledge including science and technology and music and fine arts are but various aspects of vidya, the manifested power of the divine. But these miscellanies of knowledge do not liberate the jiva. Paravidya, the knowledge of Brahman, alone saves. Hindrances to yoga, to the dawn of Paravidya, are vishaya jnana (sense knowledge), vishayasakti (sense attachment) and vishayananda (sense pleasures). When these are replaced by God-knowledge, parabhakti and atmic bliss, the jiva emerges verily as Brahman. The bliss that one experiences when the mind is absorbed in God, is called brahmananda. When the Reality reflects itself in pure modeless chittha, it is experienced as being-consciousness-bliss (satchidananda). The difference between 'chittha;' and 'chit' is this: when there are vritties, it is called chittha; when vritties subside, it is called 'chit' (chaitanya). Vritties are due to contact with the gunas. When gunas are isolated, chittha becomes the ocean of consciousness.



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As an expert musician, well versed in the science of 'talam' and 'shruthi' and classical style, can, with all confidence, give a perfect performance in any assembly; so too, one who has attained the knowledge of the Atman, can function in the sphere of intense activity without identification with the ego. The hunger is appeased through food; disease is cured by medication. But these remedies are of temporary nature. But, upon experience of Brahman, the hunger for knowledge and the disease of transmigration (bhavaroga) disappear once for all. Saguna Brahman is not a creation or a play of maya. Nirguna and Saguna are one and the self-same Reality. Shankara reached the advaitic peak through jnana yoga and then came to the Feet of Saguna to sing praises of divine glory. Here is the beautiful picture of bhakti springing up from divine knowledge. Each soul is truly speaking, a homogeneous mass of consciousness (chaitanyaghana); but due to association with ajnana, he finds himself in embodiment. In each embodiment he reaps the reward of his own past actions and continues to produce karma for future embodiment. When separated from the body by what is called as death, the soul realizes its folly of having wasted away a life, but when it assumes another body, the jiva repeats the folly. Such is maya. Even the learned men are sometimes overpowered by tamas. Until vasanas are destroyed, until the ego melts away in the experience of Brahman, one is a sadhaka only. Sadhaka should be watchful, alert and awake.

After revealing the secret truth of the Avathara thatwa, Lord Sri Krishna cautions Arjuna: Do not impart this truth to those who have no faith, who cavil at my teaching. This is a warning to all sadhakas against indiscriminate associations in the name of preaching the divine gospel. Arguments and logic employed by the atheist and the worldly-minded are likely to unsettle the faith of the neophyte. Faith should be like that of Prahlada. Prahlada faced the bitterest of trials with courage and serenity. He knew no fear even before the yawning mouth of death. Faith in God as well as knowledge of Atman, make one fearless. There is a kind of bravery in the realm of ignorance also. He who wallows in adharma, has no fear either of God or of the consequences of his evil actions. How bold is the thief while committing the crime! Fear of God, reverence for moral law and knowledge of divine glories, these three naturally come to one who treads the path of bhakti. Shravana has a primary meaning as also a secondary meaning. The primary meaning is hearing the Upadesha Vakya from the Sadguru. In the secondary sense, it is listening to spiritual instructions or vedantic expositions or recounting of God's glories by saintly personages, in undivided attention. Shravana and shraddha should together be with a sadhaka. Then alone he gains even paroksha jnana.

The Word (Upadesha) should be received in whole-minded attention, with absolute reverence to the Guru. By shravana you should not only grasp the import, but also know the glory of the Guru and His teaching. Then only you will be able to proceed further on the path either through philosophic reflections (manana) or through meditation (dhyana) or through enquiry (vichara). What is grasped by shravana, study and reflection, should be brought into practice, into the field of acharana. Steadfastness in systematic observance of spiritual disciplines for the dawn of mystic insight comes only through a combination of anushtana and acharana. Anushtana should be with constancy, zeal and exalted bhava. Otherwise it becomes a mechanical routine. Bhava and Bhakti are inseparable. Both play a vital role in the spiritual evolution of the seeker. Passions, difficult to conquer, melt away in the crucible of bhava and bhakti. When you close your eyes and meditate you should be able to feel the rapture of inward communion. When you open your eyes and gaze at the image of God, the image should strike resplendent



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pulsating with life. Then the form of the deity disappears, the deity becomes formless (aropā), the world of manifestation vanishes and you become one with the eternal secondless seer. Such is the marvellous reward of bhava and bhakti. Bhava, bhakti and bodha together endow the devotee with the most blessed vision. When Sree Rama, Sita and Lakshmana on their way to Dandakaranya reached the Nishada desha they had to cross the holy river Ganga. Guha the boatman welcomed and worshipped them with great bhava. When asked by the Lord to ferry them across the river and offers to pay the ferry charges, Guha refusing to accept any payment, saying that the persons of same profession do not pay any charges to each other, submits with folded palms: 'Lord, I have attained the consummation of my life today by beholding thy glorious divine form. But grant me permission to worship Thy Lotus feet and then bless me so that when I happen to come to the shore of this bhavasagara kindly take me across in thy boat'. Guha knew Rama is God Incarnate. Bhakti is the choicest boon from God. This age is remarkable for stupendous progress in science, for astonishing development of human intellect. But it is wanting into two things: knowledge of man's spiritual nature; regard for moral values. In the absence of knowledge and dharmic conduct, one is really poor even though he may be in possession of immense wealth. Natural calamities like flood, drought, famine epidemics etc. and also suffering of deep mental unrest, all these can be traced to one root-cause, deviation from dharma. Without purifying the mind, through practice of dharma and observance of spiritual sadhanas, neither jnana, nor bhakthi, nor vairagya can dawn.

Advent of Saguna signifies a huge current of Grace flowing on earth. The mind should take a plunge into it. Then caught in the sweep of that force, the passions of the mind all get washed away. The vision of Saguna in the Avataric form is a boon from the bounty of God's compassion to the jivas. But to realize the Nirguna, one should become competent for it through rigorous yoga sadhana. Abidance in truth and dharma, faith in God, spotless devotion, withdrawal from the sense enjoyment, ahimsa and brahmacharia are the constituents of upasana for pursuit of wisdom. To remain steadfast in the truth of the Guruvakya (brahmanishta) is Brahmacharia. Brahmanishta is the fundamental discipline, the exalted attitude, the state of awareness leading to spiritual enlightenment and experience. Pramada comes because of the lack of dispassion. Vairagya is a blazing fire like jnana. Even in the practice of jnana, forgetfulness may supervene. But he who is possessed of intense vairagya can never forget God even for a fraction of second. Will anybody eat one's own vomit? For a virakta, whose insight has shown him the unreality of all phenomena and the hollowness of all pleasures, the world of sense objects is a vomit. Having discarded it mentally, he does not desire any pleasure, power or position in this world or in the next. Vairagya is grounded in the awareness that Brahman alone is real, everything else is unreal. The sharpened sword that snaps all bonds of earthly attachments and cravings, is vairagya. It is the power that breaks open all the doors of the inner world and ushers one into the presence of the Supreme Being. It rejects all siddhis (occult powers) that come to hinder the Godward march. The virakta never deviates from nishta. Laziness and lethargy are not in him. He does not lament over prarabdha. He is wide awake in aspiration.