



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 55**

17th May, 1974

To keep the mind in equanimity always, in all situations of life, is the guiding principle in abhyasa yoga. If the mind is elated in happiness and dejected in misery, if it rejoices when praised and gets upset when anybody points out the mistakes, it indicates the state of ignorance. So long as ignorance persists, the mind alternates between states and moods. In the state of Illumination, mind is above the pairs of opposites, 'dandas'. When the water is pure, clear and motionless, you perceive your image in it very clearly. But when it is muddy and full of ripples, not only you do not see a clear image in it, but you perceive as if the image is cut up into many. Analogous to this, is the mind. When the mind is pure and modeless, you perceive the luminous image of Atman in it. But when it is impure and agitated, you perceive diversity instead of the image of the One Self.

The notion of selfhood in the body is a knot, 'granthi'. Identification with the mental modes is another knot. All knots are termed in the generic sense as heart knot, Hrid-granthi. The heart knot should be rent asunder. Then the mind becomes united with the heart. When the mind is separated from the heart, one is in ignorance, in the realm of gunas. Then he perceives the non-self as the Self, the One as the many. When the mind is united with the heart, one is in the realm of God-Consciousness. He then perceives the One everywhere in everyone. The upadhis are mental creations. When the mind is absorbed into the heart, the jiva becomes free of upadhis. Then, he is no longer the jiva. He is Brahman Himself.

The gunas operate, the mental modes arise, the ego persists and the vasana seeds continue to sprout, only when the mind remains separated from the Heart. In the realm of the Heart, only Truth-Consciousness-Bliss, Satchidananda shines. What prevents the mind from uniting with the heart, is the outgoing tendency, sense-craving. When God-yearning and vairagya possess the mind, it turns away from transiencies, becomes inward-bent and embarks upon uninterrupted Godward movement. It is clear from this that, in spiritual life, what counts is not mere intellectual grasp of the doctrines of philosophy, but intense yearning for God and dispassion to the ephemeral. Among vrittis of anthakarana, intellect is, no doubt, great. It is with intellect that you grasp the paroksha jnana. But understand, even intellect is included in avidya. Vidya which destroys avidya, is not a product of buddhi. It is a revelation as well as the experience of Truth. For this revelation and experience to take place, even buddhi should become silent.

Raja Pareekshit got liberation by mere shravana bhakthi. But you must also know what are the forces and factors that aided in his emancipation. He knew for certain that the curse pronounced on him by the sage's son, will come to pass. And he resolved that he must somehow attain God-realization during that brief period. He had devotion to God and also real understanding about the ephemeral nature of all mundane pleasures. In the heart of heart, he knew, other than God there was none for him here and hereafter. Thus, equipped with firm dispassion, intense yearning for Realization and deep reverence and devotion, he surrendered himself to Shuka Muni. When Shuka expounded Bhagavatha, Pareekshit listened to it with absolute shraddha. His mind merged in the glory of Saguna Brahman and in the contemplation of divine leelas. By



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shravana for seven days, his mind became absolutely pure and attained competency for Enlightenment.

Here, the one who expounded this scripture of devotion was a born brahmajñani; and the one who listened to it, was an earnest seeker, who had with him jijnasa, mumukshutwa, shraddha and Gurubhakthi as the shining virtues. Thus there was a heart-to-heart communion between the Guru and the disciple. This factor is very important. Bhagavata contained in itself the tattvas relating to the highest reality and also the thrilling accounts of God's sportive play on earth. Mere Vedanta cannot purify and liberate the mind. Fervour of devotion is essential. By devotion alone does the mind attain merger in the Supreme. There are people who have done the 'parayana' of Bhagavata twenty one times and also listened to its exposition numerous times. Yet, with all these, they do not show improvement in their character. Old vices and bad habits refuse to leave. But by listening to Bhagavata for seven days, Raja Pareekshit attained the summum bonum of life. He became absorbed in Sri Hari. What the ascetics did not secure even through hundred years of tapas, Pareekshit won in just a week's time. Is it not a wonder?

Yes, Pareekshit had immense faith in the redemptive grace of God. He put all his mental powers, shraddha, devotion, concentration, prayer and yearning into shravana. Thus shravana itself became the highest mode of bhakthi through which he attained union with the Divine. By the time Takshaka came, Pareekshit had already transcended the body consciousness and the realm of avidya. Whatever be your undertaking, be it a mundane duty, or religious yajna, or a spiritual sadhana of meditation or scriptural study, your entire mind should be concentrated on it. From that shraddha emerges success. The key to success in spiritual quest is concentration of mind on God or one's own Self, as the case may be. In the absence of shraddha, mind is in a state of dissipation and distraction. It is engrossed in the objects of senses. If the mind is to be withdrawn from enjoyment and concentrated on the highest, it should be first disciplined by a code of conduct. This code of conduct is the moral base without which the mansion of yoga cannot be raised. The code of conduct and the moral qualities together come under the category of 'Yama and Niyama'. Ahimsa (non-violence), Satyam (truthfulness), Ashtheyam (non-stealing), Brahmacharia (celibacy) and Aparigraham (non-acceptance of gifts) constitute Yama. Soucha (purity) Santhosha (contentment), Tapas (penance), Swadhyaya (study of scripture) and Ishvarapranidhana (surrender to God): these constitute 'Niyama'.

A far-off deity is not your object of quest. Brahman, the Absolute, is your goal. That Brahman is your true nature. It must reveal itself to your consciousness. The Anthakarana should become pure and clear like a clean mirror. It must become free of the gunas. The avarana and vikshepa impurities should be removed. Then it reflects Brahman. The truth is, you are not to become Brahman. You are already That. But your mind should become transparently pure, modeless, still and silent. Then only you realize this Truth. All sadhana is for this purpose only. If even for trivial things you get upset, become angry and lose the balance of mind, how can you aspire for Brahmic experience?

First bring the mind under control. Practise serenity. The mind should remain unruffled. A single mode of passion (vikara) is enough to disturb the serenity and obscure the light of discrimination. So long as you remain contented to live as mere mental beings, you



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cannot experience the Reality that transcends the mind. You should keep the goal always before the mental eye. The external phenomena and the inner manasic prapancha, should both be resolved into and dissolved in viveka pralaya and one should abide as the Reality itself. This is the goal. If you forget this grand ideal and get attached to transient pleasures of the world, how can you realize the Supreme Being? When you set out on a tour, you make all preparations and carry with you all provisions for food, dress etc on the way. But, children, there is a transcendental journey, 'parayatra' which one has to make after shedding the body and departing from this earth scene. Should you not make provision and preparation for this parayatra? But this journey is the journey of the alone. Alone each comes and alone each departs.

Your aspiration, your self-exertion, your devotion to God and your steadfastness in anushtana and dharmanishta, these are the preparations and provisions that can stand by you in the parayatra. Man counts upon three factors for happiness and security in life: they are wealth, friends; and God. Of these, wealth does not accompany you after you leave the body. Friends come with you until the graveyard. So you see, both these are of no use in your parayatra. God alone is always with you here and hereafter. So bhaktas say: 'O God! Thou art my Friend and Thou art my wealth'. To be devoted to God, to realize one's affinity with God and to live and move in God: this is the supreme duty. God is the ever-present Reality, always with you as your deepest Self. Then who accompanies you beyond the grave? Your own karmas, good and bad alike, alone accompany you. Everyone has to enjoy the fruit of his karma. Good actions beget good results and bad actions bad. Punya and papa (merit and demerit) are your own savings. He who knows this truth regarding karma, will not indulge in evil and sinful actions. But there is a state beyond good and evil. That is the state of naishkarmya. In that state one is beyond ageless equipoise. One abides in his own svaroopā. Until one reaches this Atmic state, one has to go up and down, swayed by karma. Make every action of yours a satkarma by doing it with awareness of satyavasthu.

When you do actions without identification with the ego mode and by offering the fruit to God, you gradually gain mental purity. Use discrimination to distinguish the true from the false, the good from the evil, the virtue from the vice. But when ego disappears through surrender, God becomes the agent and all your actions become automatically righteous. God is Truth. He is also of the form of dharma. When you adhere to truth and dharma, God will be pleased and He will reveal Himself to you from within. Tests and trials of great magnitude may come as ordained by prarabdha, but there is no fall for a votary of truth and dharma. Truth knows no defeat.

Truth alone triumphs, and not untruth. Truth is omnipotent, self-effulgent. Before its unique splendour, even the whole prakrithi will bow down and proclaim: this is truth; this is truth. It is your sacred duty to inculcate in your children, faith in God and devotion to truth and dharma. Your conduct and behaviour should be ideal. Then only you can inspire your children. What lends moral force to one's words is the power of anubhooti and acharana. One who has God-experience alone has the authority to instruct on brahmavidya; and one who has purity of conduct, one who has already practiced what he preaches, alone has the power to advise others on conduct. Otherwise, words are hollow.

Give up attachment and feeling of mineness and look upon your children as souls who have come to work out their deliverance. Help them as best as you can in this great



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mission. Bring them to the path of shraddha and bhakthi through proper instructions. Guide them properly. But never worry or lament for any reason. Be inwardly detached. Let your relationship be with God only. Pray incessantly for liberation from the shackles of moha and maya. Weep not on any account whatever be the challenge you have to face is life. Weep, if you must, only for God.

When genuine devotion springs up, character is bound to change, conduct is bound to become pure. The nine forms of devotion mentioned in the scriptures belong to the category of gauna bhakthi only. Gauna bhakthi leads to parabhakti, which alone is real bhakthi. In the devotional disciplines, Atmanivedana is the last stage. With this, the devotee enters the stage of mystic communion with God. Even when ego is lost, the bhaktha maintains a relationship of love with the Supreme, assuming dasyabhava. But in the final stage of parabhakti, even this dasyabhava is transcended and complete union with God is experienced. This advaitic experience is the culmination.