



RAMĀ ŚAKTI MISSION

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The sankalpa appearing in the pure mind is in tune with the divine will. Divine Will is omnipotent. Hence such sankalpas, which are pure, sublime and noble, do materialize. The pure chittha, devoid of any pulsation, spandana, is the chintamani which you, sadhakas, should possess. Whatever one wills with such a chittha, will surely come to pass. Where then is the need for begging, for knocking at the doors of sense objects and sense pleasures! Purity is the secret of spiritual attainment.

When the chittha is absolutely pure, it becomes chidakasha, the infinite expanse of Consciousness, which is the Reality. To shed the ego through devotion and surrender is the easiest pathway to purity, for ego is the greatest impurity. All modes, moods and movements of the mind, are because of the ego. The real renunciation, which leads to the state of absolute purity and God-vision is the internal renunciation of ego and cravings, and not the external renunciation of things and duties.

When the ego and cravings subside, there is no ignorance to stand between you and God. God shines revealed as the deepest Self. Though the Absolute abides as the Atman in every one, the knowledge of this great truth remains veiled by the ego, the petty and separative 'I' notion. Therefore ego is the main obstacle. Removal of this obstacle, through surrender, is renunciation, 'tyaga'. By this renunciation, extolled by the wise, one gets knowledge which ends ignorance, destroys vasana, reveals the Reality and unites one with the Reality.

It is this renunciation of the petty 'I' and the disturbing cravings that you, householders, should practice and perfect. By the perfection of this renunciation, you will be able to live unattached, to work without ego, to do all your duties in the Light of Truth and the Law of Righteousness. The abstract, the abstruse, the incomprehensible, is brought by the Sadguru to the purview of the intellectual vision of the disciple, by means of similes, metaphors, parables and stories. Though this kind of teaching is indirect, its effect is marvelous. It eventually leads the prajna of the disciple to the plane of direct apprehension. The final grasp of Truth is an intimate experience. For this experience to come, prajna should awaken by the mystic touch of the Satchidananda Guru.

The Sage Kumbha's second parable, the parable of the Mahout and the elephant, also illustrates a sublime spiritual truth. The parable is as follows: There lived in the Forest of Vindhya Mountains, a giant tusker. His tusks struck terror in the hearts of all. The elephant was the monarch of the forest region. Once he happened to walk into a trap laid by a professional Mahout. The Mahout got big pit dug, which he covered with leaves and twigs. He tied a she-elephant on the other side of the pit. At the sight of the she-elephant, the tusker walked in that direction and fell into the pit. Thus, this giant of the jungle became the slave of a puny man. The Mahout once tied this elephant to a tree by means of a thick iron chain and climbed a tree nearby. The elephant, now, using all his strength, broke the chain and released himself from bondage.

The Mahout noticed this. In his attempt to jump to the elephant's back, he fell down on the ground right in front of the elephant. The tusker could have easily dispatched his enemy to Yama's abode, but he spared him and walked off into the forest. The Mahout



RAMĀ ŚAKTI MISSION

eagerly waited for another opportunity to catch the elephant. One day he spotted the elephant in the company of a herd of other elephants. Soon he got an extensive pit made ready and the poor tusker, as before, inadvertently fell into it. He again became the slave of the man and had to live a life of utter slavery.

The giant tusker, mentioned in the parable, is the jiva. The twin tusks which strike terror in the heart of the enemies, the inner passions, are discrimination (viveka) and dispassion (vairagya). The Mahout, who made the elephant a slave, is the ego. The iron chain symbolizes the rope of attachments, 'moha pasha'. Though chittha is in every living being, discrimination is awake only in man. Hence man can attain the highest purushartha namely moksha. Though viveka is innate in every one, it remains obscured by the veil of avidya. It must be awakened by the grace of the Sadguru.

Then only one can pursue the highest reality. The jiva is in fact an image of God. Freedom is therefore its very nature. But being in contact with the ego, it becomes a limited personality, bound to samsara. It moves up and down, takes birth in the higher and lower wombs and experiences all kinds of pleasures and miseries. When freed from the ego, the jiva emerges into his true, ever-free and blissful nature. The ego and the vasanas are the manifestations of the same power, avidya. They are inter-related. When any one is destroyed the other too naturally gets eliminated.

The iron chain gets rusted in course of time and may break; but the rope of attachment, moha pasha, gains more and more strength through indulgence. Bound by the ego and the sense attachment, the jiva sinks into the abysmal depth of samsara. The deer, the elephant, the moth, the fish and the black bee perish through their attachment to sense objects like sound, touch form, taste and smell respectively. But man is attached to all these five sense objects. Even intellectual giants and learned men lose their manliness and become slaves through attachment to sense objects.

The consciousness that all manifestations are unreal, that all sense pleasures are fleeting, is the basis of firm dispassion. But until this consciousness comes, one should constantly cultivate the mental bhava and thus slowly develop dispassion. It is dispassion that arrests the mind's outgoing tendency and weans it from sense indulgence. It is wrong to mistake vairagya for a pessimistic attitude to life and its duties.

Vairagya is mind's extreme detachment from desires. Vairagya enables man to discharge his duties most efficiently without allowing any desire to bind the mind to earthly vanities. This is the attribute of the strong, pure and God-centered mind. The elephant in the story could have killed his enemy when he got the opportunity, but he did not do so. As a result of that he had to become the slave of his enemy and spend the whole life time in bondage.

This portrays the dangers of inadvertence, 'pramada' and non-vigilance. Pramada is death for a seeker of God. Pramada means forgetfulness of God, forgetfulness of the true nature of oneself, forgetfulness of the Guruvakya. When pramada obscures prajna, passions and the ego become predominant. Ego and the passions are one's enemies. The sadhaka should not lose any opportunity to vanquish them. If you are not vigilant, you will be overpowered by them in no time. Even the great tapaswi Vishwamithra fell, because of pramada only.



RAMĀ ŚAKTI MISSION

With discrimination, the ego should be isolated; by dispassion, the passions should be vanquished. Both these, namely, discrimination and dispassion, dawn through Guru's grace only. Therefore it is said that Grace alone can vanquish the ego and uproot the vasanas. Grace is illumination. In this illumination, the illusory nature of the ego is revealed. That is its destruction. The vasanas cling to the ego only. When the ego is destroyed, there is no individual to whom vasana can cling. So they too get annihilated.

The world of Brahma's creation and the duties enjoined by svadharma, do not hinder your spiritual quest. All hindrances to the movement towards God are within your own chittha. Vasana vritties, i.e., the mental modifications arising from contact with the gunas, are the obstacles to God-vision. These obstacles should be removed through discrimination, devotion, prayer and constant watchfulness. Do not be careless. Never be lazy. As and when the passions arise, you should isolate them. Use the sword of discrimination. Any passion, be it anger, greed or attachment, should be vanquished in the beginning itself, before it goes out of control, before it gains strength and hurls you into slavery.

You should have utmost reverence for Mother's words. Atman is self-luminous, 'swayam jyoti'. But until Atman is directly experienced, you are in the mental world and mental world is a dark world. It is in darkness that demons operate. So too, in the mental world, darkened by avidya, the passions are active. The light that will lead you across this dark world of mind, is Mother's words. When you are linked inwardly with Mother through devotion, when you have shraddha and reverence for Her behests, injunctions, prohibitions and commands, Her words will come to your rescue as the guiding light and the protecting force, in critical times, in moral dilemmas and in dangerous situations

It is Her grace, and not you, who will vanquish the ego and passions. The eight forms of arrogance, 'ashtamadas' as they are called are violent manifestations of the ego. Such a powerful ego cannot be conquered either by weak will, or by scriptural learning, or by intelligence or by parrot-like repetition of the Mahavakyas or even by tapas. The mad elephant is brought under control only by 'Ankusha'. By Jnana Ankusha, the ego is subdued and the vasanas are annihilated. "Though the great jnani, Chudala, was always by your side, said Kumbha Muni, you could not recognize Her worth. You have no ears to her wise counsels. Had you acted upon her words, you would have, by now, reached the goal. But thinking that the forest life of penance alone will lead to enlightenment, you left her exalted company and came to this secluded place. The ignorance which you were experiencing while in the palace is still with you and you are experiencing it in another form. How can jnana dawn by this way? Renounce totally, O King. That is the way." Astonished at the sermon of the sage, Raja Sikhidwaja asked him: "Venerable Sir, I have renounced my all, the palace, wife, family, property and all worldly enjoyments. Is this not total renunciation?" With a radiant smile, the serene sage replied,

"O King, what all you claim to have renounced, do not actually belong to you. Before you took birth, the Kingdom, the palace and the properties were there. Even after you depart from this world all these will continue to exist. Then how can these be yours? To give up objects which do not belong to one, and yet to think that one is a great renouncer, tyagi, what greater foolishness is there than this!"



RAMĀ ŚAKTI MISSION

The King realized at once that the young sage was right. Indeed such a mentality was the fruit of his tapasya. Objects are not mine. Nothing belongs to me. What I have, is only an egoistic sense of possession. So reflecting, the King at once snapped all his attachments to the forest and the hermitage. He threw away his 'Kamandalu' into the river. The deer skin, the flower basket and the rosary were consigned to flames. Finally he gave up his cloth too and became a 'digambara'. The feeling came to him that now he has attained perfect renunciation.

He said, Ah, the peace and bliss of renunciation is entirely unique. I am now experiencing it. But the King's pretence could not last long. There comes the Sage with fiery words; O King, in you still persist the cravings and the attachments. Give up therefore this pretence of renunciation and the illusory notions of peace and bliss. The King fell into deep reflection. Here is a sage who without any reservation and reluctance, points out to the disciple, almost bluntly, the latter's follies and foibles. Here is also a seeker, who in good faith and real understanding, accepts the words of the sage and realizes his folly.

This indeed is the ideal condition required for effective communication of wisdom. The disciple who feels hurt by Guru's admonitions, has not opened himself to grace, has not surrendered himself to the Guru. Friends, and society may flatter you. But, the guru shows you your own defects and shortcomings. Guru is the only friend whom you can trust. He is the only support in samsara.

After deep reflection, Sikhidwaja now came to the conclusion that his body, made of five elements, was the obstacle that remains to be removed. He decided to give up the body also. Total renunciation will come only when one is separated from one's body, so thought that tapaswi. He went to the summit of a mountain and was about to give up the body by jumping down. When Kumbha Muni appeared and said: O King, why give up this body which has not done any crime. Or supposing you give up this body, will you thereby become an all-renouncer? No. When one body goes, another will take its place. Destruction of the body does not bring deliverance. What ought to be given up are vasana seeds and the ego which perpetuated the vasanas. One becomes a Tyagi by giving up the ego and not otherwise.