



# RAMĀ ŚAKTI MISSION

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Superior to all empirical knowledge, is paravidya, the knowledge of Brahman. There is no end to the acquisition of empirical knowledge, for much would yet remain to be known. But paravidya is that knowledge by attaining which nothing remains to be known, and which spontaneously becomes manifest to the knower.

Brahma jnana, the Knowledge of the absolute, is unique, for it instantaneously puts an end to all bondage and delusion and liberates one from samsara. All that you count upon in the worldly life as factors contributing to your happiness: wealth, health, children, social status, etc. is perishable; but Brahman is all Bliss. He is eternal. Once you realize Brahman, bliss becomes your constant experience.

To experience Brahman, you should have first, a fiery aspiration. You must also put forth your best efforts. Your whole personality should get involved in the quest and striving. Such an earnest aspirant alone is eligible for knowledge of Brahman. The mind should remain concentrated on the Ideal, without any distracting worldly desire such as desire for name, fame, occult powers etc.

Intense yearning for Brahmic experience, coupled with advaitic tendency, which together is called the Brahma Vasana, is a blazing fire which destroys all other worldly vasanas. Just as another thorn is required to extract a thorn that has pierced your foot, so too, this Brahma Vasana is required to get rid of all worldly desires and tendencies.

Sincere striving for self-purification and Self-realization goes by the name, Sadhana. The supporting plank for an aspirant after Brahman is the Guru's Word. Whether that Word is pranava, or Maha Vakya, or Maha Mantra, the disciple should have unwavering faith in it. Then alone it becomes a guiding illumination and protecting force for him.

Guru-shishya bond is divine in nature. Guru, the Brahman-knower, is established in nondual Consciousness. It is to the same nondualistic state that He raises His disciple too. Not to remain as drops, not even to flow as rivers, but to abide as the infinite ocean of Brahman; this is the highest Ideal which the Guru puts before the seeker. But the disciple is in the dualistic consciousness. Hence he should strengthen his devotional bond with the Guru and meditate on the truth of oneness signified by the Maha Vakya.

The advaitic tendency, or Brahmavasana, manifests itself in the seeker as a fruition of his innumerable good deeds of numberless births and the blessing of God. Cultivation of spiritual samskaras is of great importance. Samskaras play a significant role in leading the Sadhaka to Brahman or in binding him to the ephemeral world.

Samskaras are formed in three ways: the samskaras inherited from previous births; the samskaras cultivated by self effort in the present life; and the samskaras imbibed through association. Dhruva was born in a palace as the son of a King; yet that boy, at the tender age of 5, became an ardent God-seeker. Prahlada was born in the Asura's family; yet he was a crest jewel of Haribhakthi. All this shows that one's own samskaras primarily count in spirituality, and not age or environmental conditions.



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As your shadow never leaves you, so too, your samskras never leave you. They accompany you, beyond the grave, to the future births. Hence get rid of bad samskras by developing good ones. Evil worldly tendencies should be eradicated through satsang, sadhana and grace of the Guru. The virtuous souls, having eradicated evil tendencies and developed Brahma Vasana, attains to Brahman by means of their marvelous concentration power.

That state in which the mind remains fixed in Paramatman, is spirituality. That is also tapas of the highest order extolled by the Sages. Mind, strengthened by Tapas, can be made to remain unshakably fixed on anything or any work. Nothing is unattainable to such a concentrated mind.

Service to Guru and service to husband, when done with the strength and purity of Tapas, become both tremendous spiritual forces. A pathivratha is born, and not made. She is the great Tapaswini. She is the embodiment of stupendous soul force. Hers is a life of total dedication.

So too is an ideal disciple devoted to the Guru. The ideal disciple concentrates his mind only on Guru's form, on Guru's Word and in Guru's service. Steadfast devotion to the Guru leads the aspirant from the plane of gunas to the plane of Truth Consciousness. Crossing the realm of mind, he enters the spiritual abode, the Heart.

Mahatmas, who have become one with Brahman through Realization, have the power to raise the jiva from a miserably degraded state to the spiritual summit. Such is the power of God's redemptive grace working through the Mahatmas. But the jiva should take refuge at the Feet of the Sage and become a recipient of grace.

Becoming an ant, one should eat sugar. That is to say, by cultivating profound humility, one should enjoy the bliss of spiritual life. One should begin first with small arrows and closer targets, and gradually, one can attain mastery in archery. By diligent practice in smaller circles only, a physician climbs to the peak of fame. Similarly, slowly but steadily, correcting himself and practicing spiritual disciplines, the spiritual aspirant should reach the summit of God-experience.