

Mahabodhi—Supreme Enlightenment

Sree Sree Maa Sharbani

Perceiving the inner soul in the form of the externally manifested universe and the universe in the form of the inner soul is the culminating attainment of all spiritual efforts. The realization of expressive communication within oneself and knowledge of the world as reverberating with words is known as ‘Agni-chayan’ or the art of fire-gathering. Speech is verily ‘agni’ or fire. Nachiketa, the legendary young seeker, acquired this knowledge of Agni-chayan from Yama, the Lord of Death—also known as Dharmaraj, the Lord of Dharma. Nachiketa’s father, Sage Bajashraba once performed the Vishwajeet Yagna (a sacrifice to achieve universal victory) and at the start of the ceremony gave away cows as dakshina (offerings to priests and other holy men in gratitude for the blessings received for the success of a teaching, worship or sacrifice). The gifts were considered unworthy in Nachiketa’s eyes and he repeatedly asked, “Father, whom have you given me (your dearest son) away as dakshina?” When his father gave him away as gift to Yama, the son thought, “Among many I have achieved the knowledge of the highest level because I have realized myself as the Atma or soul within; among many I have achieved the knowledge of the middle level because I have realized myself as the Conscious Life-force within; but I have not yet been able to attain the knowledge of the lowest level, that is, I have not yet been able to perceive myself as this all-encompassing physical creation or the universal soul and its (universal) Conscious Life-force. That is probably why father has sent me to the house of Lord Yama.” He had to stay in Yama’s house for three days for fulfillment of realization of these three levels. This earthly abode of physical embodiments—the mortal arena where death is considered the inevitable finale - is truly Yama’s home. With a physical body comes encapsulated bondage—a reduced existence of limited, divided, separation. Without self-realization such a bonded soul (Jiva) can never escape the clutches of death and drink the nectar of immortal existence. Mortal life is fruitless if it cannot discover death (of the physical body) as a (hitherto unknown) part of the Jiva’s life-continuum. That is why and how Nachiketa must truly overcome death

and attain immortality at every level. This self-sacrifice or self-realization is called ‘puja’ or worship and the mantra (sacred word) for such puja is ‘swaha’. Swaha means offering your own self to the cause, that is, performing self-sacrifice. For this, one has to intimately perceive and feel the external by spreading one’s self-existence into the infinite expanse of the outer universe and sacrifice one’s own self by diluting into the universal consciousness; again one has to return with this realization of the universal soul into the realms of one’s very own. This sacrifice of the soul and its reclaim is the dharma of a true Brahmin. This return to the centre of the soul is referred to as self-realization or dakshina (that is, offering oneself as a gift to the universal soul to achieve the goal of the Vishwajeet Yagna through universal realization and complete self-fulfillment). The person who can see the soul in everything and see everything in the soul is one whom God graciously accepts within the everlasting divine realms. Such a person is blessed with the infinite grace of the absolute supreme.

Like water is hidden in ice, waves in water, lightning in cloud, storm in wind, fire in gunpowder, furniture in wood, likewise ‘vak’ or speech is latent within the soul. Like light naturally flows out of a burning lamp and rays radiate from the sun, words or speech continuously emanate out of the soul. Vak is the soul’s power. That is why the power-centre of this world, the sun, is called ‘Rabi’ - the God of ‘Rab’ or sound. From this radiating vak or speech, knowledge-consciousness germinates within, giving rise to what we call ‘chinta’ or ‘chintan’, that is, waves of thought. If we carefully examine the thought waves that emanate within the mind, we find a few words or a collection of syllables. Various combinations of these syllables or letters produce a variety of thoughts and feelings. Within the realms of a Jiva’s consciousness these words or thought come sequentially, rather than all at once. This is because a Jiva or bonded soul is entrapped in the shackles of Time. A thought train of words of speech dawns within the Jiva’s mind and after a period of time dips back into the realms of the inexplicable, undivided Supreme Absolute; then another thought wave comes up. This way, in

successive progression, the individual consciousness proceeds in its attempt towards fulfilling the realization of the universal consciousness. Innumerable thoughts and words continuously arise within the mind. If these are properly channelized—under the guidance of the Sadguru—through the central path of the Shushumna, where the consciousness of the inner self can be perceived, then the Jiva can attain a state of unperturbed certainty. That is why the scriptures prescribe offerings to the Sun. For this, every sadhaka needs initiation or diksha, or opening up of the inner sun of consciousness, paving the way for making this offering. That which frees the mind of mental thoughts is called ‘mantra’ or ‘beej(seed)-mantra’. Just like a seed contains the life of innumerable trees or a spark of fire can potentially engulf the whole world, likewise infinite power is latent within a single syllable of a beej-mantra. This feeling of universal consciousness lies within the knowledge of our inner being and we can express this knowledge through appropriate words of speech. The universe is therefore expressed through such words or mantras. Utterance of mantras does not correspond to talking as we normally know it to be. It is the perceptual experience of the vital life-force of the soul (Pranamoy-Atma) through the consciousness (Chaitanya) inherent in the syllables or words of the mantra. The manifested power of such words through which creation-existence-annihilation takes place is called ‘prana’ or life-force and the duration after which it returns back to its origin of speech is called ‘ayu’ or life-span. The flow of vayu or air within the being is an expression of this prana. The external manifestation of prana in

the form of breathing (inhalation-exhalation) is called ‘kaal’. Kaal determines the karma of a Jiva. The Lord of kaal is ‘Mahakaal’. Mahakaal has complete supremacy over kaal. That is why O sadhaka, take recourse to ‘mantra-yoga’. Without mantra and yoga, all attempts at karma-yoga, bhakti-yoga, gyan-yoga are futile. Rishis or fully realized sages have accepted the supremacy of mantra-shakti (power of mantra) and have elaborated this in various scriptures and philosophies. Viewing oneself through one’s own inner realization is the path of eternal truth known since time immemorial—it is the path of the Vedas, the central path of the Shushumna, the immortal path. A sadhaka has to tread through this pranic consciousness to the centre of the heart, into the realms of everlasting, perpetual, divine life. Thus, taking recourse to Omkar mantra, clothed in Omkar embodiment and riding the boat of Omkar, a sadhaka has to cross this difficult ocean of worldly life to reach the centre of infinite consciousness—the heart-lotus—to attain permanent siddhi (accomplishment) by becoming firmly and permanently established in the absolute divine, thereby completing the great integral yoga. Those who attain proper knowledge of Omkar never lose their true self identity. Omkar is the nectar of immortality. Complete knowledge of Omkar is the same as knowing the universe, knowing oneself and knowing Adyashakti (the Supreme Divine Power)—all are one. Only this realized knowledge is true sadhana—Kriya Yoga.

[Associated Text : **Sri Pulin Brahmachari**
authored ‘Tarapith’]

Prayer to Babaji Maharaj

O Eternal Babaji,
Infinite Bliss Absolute;
At your holy feet,
I seek refuge.

I pray to thee,
Show me the Light;
Shower on me your grace,
Through day and night.

Thou art immortal,
Love personified;
At your feet I surrender,
My existence nullified.

The path is difficult,
Show me the way;
Help me O Divine master,
Not to sway astray.

Ignorant as I am,
I know not devotion;
Divine love I crave for,
O Sacchidananda Ocean.

I wander in darkness,
In search of light;
Bestow me Divine Knowledge,
With your gracious sight.

—*Her Blessed child*
Sri Subrat Kumar Panda