

MAHIMA OF ANKITANAMA (OR) GLORY OF GOD & GURU

-- By Pratah:Smaraneeya Shri Tande Venkatesha Vittala Dasaru

Meditate on the Mighty Import of your ankitanAma - because there in and there only lies the key to the misery safe in which the Soul has been locked by shri hari in accordance with the karma of the Jeeva.

The anikata is filtered essence of 'janmAnthara puNya' and is an indication of the high stage of sAdhana to which the Soul has attained.

It is the passport to 'Antarangika sAdhana' in the Soul's pursuit of 'paramatma tatva (sUxma tatva)'.

It relieves the adhikAri from much of the dead weight of prakRuthi and its vicious circles.

It is the measure of 'thapa:phala' which Gurujee has endowed you with. It is the Emblem of 'gurvanugraha'.

The Jeeva in the sRuShTi is made up of the 'asvatantra tatvagaLu' - "chEtana" and "prakRuthi" which are entirely different from one another. Despite the "viruddha dharma" of the two, by His "aghaTitaghaTanA sAmarthya", the lord has superimposed the prakRuthi as the Soul. "prAvaraNa rUpadali sAvakAshadhi pondi ippudu bhagavadichChyeyali" - In order that karmAvarka of the Jeeva might be annihilated through the inevitable, but very necessary processes of births and deaths and 'phalAnubhava'.

To know and to practice, forget not that the prakRuti or dEha is only a means to an end and never the end in itself - This is the first spiritual triumph over matter.

To hold the needs of the body subservient to those of the Soul is the next and to disengage oneself from prakRuti or triguNa kArya is absolution from sanchitAgAmi which is the finale on this side of the viraja.

Since Jeeva in sRuShTi is a 'niShkriyachEtanAbhAsa' rendered incapable of action by the karmAvarka and by the navAvarNATmaka prakRuthi, he has only his svarUpA- jnAna and ichchA to meditate upon or to speculate by. Even this is only theoretical, because as this gynAna and ichchA pass through the AvaraNagaLu, they get mixed up with vRutti-gynAna or physical Consciousness and becomes dimmer and dimmer, finally changed out of resemblance to the arch type in the svarUpa as these emerge into the 'mAyAmOhita bahuchitra jagattu' of this Existence. Moreover the AvaraNagaLu made up of the permutation and combination of triguNa and entirely opposed to 'sachchidAnanda svabhAva' of the

svarUpa, insist on manifesting their own features at any cost by virtue of Physical necessity and their own sthitva.

Since the body is jaDa and so distinct from Jeeva, the dEha owes no allegiance whatsoever to the Jeeva and the Soul being an asvatantra tatva, it cannot hold sway over it. Thus though the body is necessary for the Soul, it is by its very nature dependent of the Soul and beyond its control. This gives rise to the necessity of manning the body in motion and procure for it the credit of being a living organism. Hence, "chEtananna piDidu achEtananna mAduve, achEtanannu piDidhu chEtanannu mAduve".

The ties that bind the body and Soul is in truth 'bhagavadichChe', but the Soul on account of the Ego has tagged itself on to it by its prakAshatOvyApti. They are done in and through the body by the tAtvikaru in the name of the Jeeva and for its benefit, under of course the all dominating vyApakatva, sthApakatva, prErakatva, vashatva of Lord Shri Hari, hence the term nOdi nOdisuva, etc.....

When the Jeeva and prakRuti are thus brought into unison by the desire of Shri Hari, the Ego of the Jeeva arrogated to itself the Propriety and personal rights over the body and thus unwittingly became a Victim of the triguNakArya of the body and to all the dvandva which flesh is heir to. The Jeeva has neither thirst nor hunger.

Yet you know how the world is hankering after nothing else and has developed tremendous sciences and arts of living - agynAna and ahankAra cannot go further.

To know that 'I' is not the body and 'I' cannot work the body is the short cut to 'AparokSha' or 'Bimba kriya Gynana'. It is the terminus to the three converging paths of spiritual ecstasy, namely 'bhAva', 'kriyA', 'dravyAdvaita'. The more one comes to realize the truth of this, the greater will be the spiritual insight and his 'adhikAra' for 'dvandvArpaNa' which result in 'AtmArpaNa' which in fact is the final stage of 'haribhakti' and the first and foremost matter for Haridasas.

GURU is the bedrock on which the spiritual edifice is raised. Without his 'anugraha', all is darkness and worry. For one who has secured his 'anugraha', All is bright and joy. The paramount duty of satvika is to MEDITATE upon the sweet name and derive from his GURU and imbibe by means of unostontatious bhakthi, his spiritual ecstasy and belief. Unflinching belief and self surrender are virtues essential to attain his efficacious 'anugraha'.

|| Shri Krishnarpanamastu ||