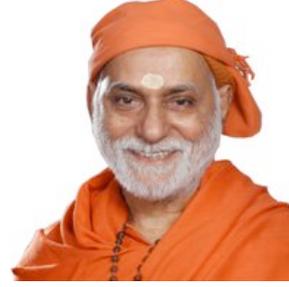


What is Liberation

Prabhaata-rashmih

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Harih Om Tat Sat. Jai Guru. Jai Guru.

In spiritual seeking, pursuit and in gaining fulfillment of this life, I think there is an indescribable place for our scriptural revelations and also Guru and his words. If these two are not taken into account many seekers may go on seeking but they may not have real progress and fulfillment. We have a very elderly person, a kind of a mature seeker in V here. Yesterday he was telling me, in meditation I have no progress. I am peaceful you can say but I don't have what I look for. When I was telling him that there is nothing wrong, you go ahead, I don't think he was satisfied. So I was thinking about the subject myself.

We generally have an idea of pleasure, joy, ecstasy, thrill and exhilaration. All these which you are experiencing are born of your senses, the body. The only experience that perhaps is not sensory is the sleep and unconsciousness that we have. But unfortunately we don't know anything about sleep except that I slept. It becomes incomparable. When people have unconscious spells, "I had a blackout, I knew nothing", did you know about the blackout? That also they will not say. Sleep is a body less experience. Unconsciousness is also a body less experience. But this is also generated by the body is one factor. Let that be there.

Our *śāstras* speak vociferously about how devotion as well as spiritual fondness will bring about a lot of joy, joy and joy. Suppose you are having exhilaration and joy in spiritual life how long will you enjoy it? If you want to have fulfillment of hunger as an experience, then after you appease the hunger, after sometime you should again feel hungry. Otherwise how can your fulfillment linger because this fulfillment, appeasement of hunger depends upon your having hunger first and then you appease it by taking food. The feeling of fullness and appeasement will not be there for long. Again you have to get hungry. Like that every experience of joy, thrill or ecstasy is short living and is generated by our body and senses. So the bliss, the word which we have borrowed from the object world, sensory world, it is not the right word to describe the Self-experience. Nevertheless we can only use that. When that word is used many seekers get confused and misguided.

I said, in every thought and modification of the mind what is present is the mind substance alone. So all thoughts and emotions should not give you a feeling different from the mind. Once you are able to understand that the mind substance and its modifications are the same in their content there our quest should stop. Every thought and modification only gives us some cognition, information or knowledge. Beyond the knowledge they should not have any kind of an affectation to generate in us. Suppose I write with a white chalk or paint, black, you get the idea of black from the writing. But the writing itself is white. When while reading Ramayana I happen to read Ravana, Ravana, Ravana several times. Along with Rama do you mean to say that Ravana reading will make me Ravana? But without presenting Ravana there cannot be a Rama at all. When you start thinking that the substance of the thought and the the substance of the root, they are the same, that knowledge must set at rest all your agitations and torments.

When you are able to think freely, lightly and unaffectedly I think that marks *Jeevan Mukti*. But people like V apparently are not happy. I am not getting a joy. Then better seek the world and sensory interactions. Now these are all finer points of spirituality presented by our scriptures and also presented by enlightened knowers of truth. Unless we have fondness for the scriptures and the *Sadguru*, the enlightened knowers, we accept their words, the misunderstanding will never be removed and you will continue to linger in darkness, ignorance, delusion and confusion.

I was reading (Sreemad) Bhagavatam in which it is said,

Tyaja astram

Do the *saadhana*, do *tatva-vichara* and reach the goal. Thereafter even drop the *tatva-vichara* which you have used as a means, like ladder or staircase to reach a particular floor. So the real fulfillment is in leaving and becoming free. When the eyes are allowed to see, ears are allowed to hear, the tongue is allowed to taste, the mind is allowed to think, the intelligence is allowed to know, the ego is allowed to assert itself, allow the wakefulness, allow the dream, allow the sleep, at the same time understand that none of these is changing me. I remain the same. Liberation is not getting liberated. Liberation is not getting liberated. Liberation is, is, is feeling, feeling that the 'I' in me has been ever liberated. You are not to get liberation. But you are to feel the liberated nature of yours. It makes a lot of difference. Ultimately spirituality is not after experience. Spirituality is not after any special knowledge. It is after, after, knowing what is already there in the form of a liberation.

*baddho mukta iti vyakhya
gunato me na vastutah
gunasya maya-mulavah
na me moksho na bandhanam*

Sreemad Bhaagavatam 11.11.1

Krishna says that terms like *baddha* and *mukta* they are only within the realm of *gunas* and all the *gunas* are illusional in nature. Therefore the *gunas* themselves not being static or authentic the bondage created by them also is unauthorized. In reality I have neither bondage nor liberation. If you have no bondage and no liberation what will be the extent of lightness, freeness, freeness and fullness you will have? So I think the last veil of ignorance caused by *tamo guna* also has to be overcome. Knowledge overcoming itself is something very very strange, very very unusual, very very transcendental. I wonder how many will be able to get there by understanding it properly though the process is very simple and easy.

Harih Om Tat Sat. Jai Guru.

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