

THE THREE THINGS THAT WE NEED TO KNOW

(compiled from the teachings of HH Sri Chinna Jeeyar Swamiji)

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We learnt that we are all mumukshus, people who do not live just for the sake of living and enjoying materialistic pleasures, but for the sake of achieving a higher purpose. We have also learnt that all mumukshus need to know three things: Who we are; What is Our Goal; What is the Way to the Goal. In this issue, we will examine these three questions in a little more detail.

What is this ahamka:ra ? How did it get ahold of us in such a tight grip? What causes it, our bodies, our mind? And if and when we do let go of it, what are we then? And who is it behind all of this? All of this requires some soul searching, some introspection, some looking into a "spiritual" mirror to see who we really are.

When we look at any mirror, the first thing that we see is our body, our sari:ra. After a time, we can realize that there is something analyzing this body, which is our mind, which in a way is an extension of our bodily experience. When we start looking deeper, we than realize that there is something to which the mind is offering its thoughts. This is our a:thma, our soul. When we look even deeper, we begin to wonder at the nature of the soul and it is here that we realize that something is needed to keep all of this together.

There is an Energy which holds our soul into connection with the body and mind which give the soul ' life'. That Energy is God.

So, we have three things that define our true nature, One is the 'sari:ra', the body; second is a:thma, the soul, third is the Divine that drives us, Bhagava:n. These three are called the 'thathwa:s' or three realities and these three constitute everything in this Universe. What is the nature of these three? Knowledge of this is referred to as "swa Jna:nam", knowing ourselves.

What is the goal? What are we trying to seek ultimately? We call it by various names, 'brahma a:nanda', the Joy of God, 'bhagavath se:va' or 'bhagavath kainkaryam', which both mean Service to the Divine. What exactly is this state? How is that state like? Where can we find this state? What will we secure by attaining this state? In technical terms, knowledge of this is referred to as 'pra:pya Jna:nam'.

What is the process that we need to follow in order to successfully attain this ultimate destination? Technically, this science is referred to as 'pra:paka Jna:nam'. This is also referred as 'upa:ya Jna:nam. 'aya' means "obtaining". 'upa + aya = upa:ya' - the effort that leads us attain what we seek.



Two wings?

For success in anything that we wish to achieve in life, we all must know all these three things. This is defined in the sa:sthras. Since it is not in one place or in one concise format, we have forgotten about these three things and as a result, are struggling in this life with all our limitations and insufficiencies. We have knowledge but we are not sure how to channelize it and at times we often find ourselves confused and lost in this world. A whole set of disconnected thoughts can come to our minds, which eventually distract us from the goal and lead to depression. We become like great birds whose wings are cut or damaged. We are still able to fly but we cannot soar to our full potential.

A bird has two wings. When these wings work properly, it can fly in the sky and go to the destination without a problem. If either one of wings is damaged or cut the bird can no longer fly. Just as a bird has two wings we possess two wings; one is the right knowledge, second is the practice in tune to the first one. Technically, in Sanskrit, the second wing is referred to as - 'anushta:nam', 'a:charam' or 'abhya:sam' or 'a:charana', while the first one is referred to as 'Jna:nam'. These are our two wings. We must ensure that these two wings are in good working order so that we soar to our full potential and achieve our goal.

To be continued..



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What is the reason for this attitude? Is it forgetfulness? No, never. This is His special magnificent guna (attribute).

Bhagawa:n is kruthajna. Krutham means karma of the souls (us). 'Jana:thi' means one who knows it. He is Bhagawa:n only. Our nature is to forget whatever we did. He is 'sarvajna' (one who knows everything). He is an embodiment of awareness and knows karma of every being. He is knowledgeable to enable people experience their karma at the right time, in the right manner and in the right body. He awards all the souls (us) the sukha and dukha (happiness and pain) based on their karma. So He is a 'kruthajna'. For whatever tiny , small bit of favourable acts rendered by us He presents us with enormous benefits. For whatever acts committed with enmity against Him, He tries to evolve the soul by giving suitable bodies, sa:sthras and gurus. Thus He tries to protect but never thinks of punishing us for our sins. SriRama shows and teaches such quality, 'kruthajnatha', to the world through His practice.

Valmiki asks Sage Narada - Who is a 'sathyava:k'? This will be discussed next.

Jai Srimannarayana !

