



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 101**

May 11, 1975

To reach God, you should cross the realm of avidya and enter the spiritual plane of consciousness, which is signified by the term 'Heart'. Nothing can separate you from God except a delusion in the intellect, for God is your own Self. It is from delusion that the personal ego arises, the mind of modes shoots up, the identity with the upadhis comes into force and the river of karma perpetually flows. It is to end this delusion that Mother has initiated you into Brahmavidya, the knowledge of the Self.

The end of delusion is liberation. You should wake up to your spiritual affinity and identity with God. The first fall of the jiva is forgetfulness of God or swaswaroopavismrithi. From this fall proceed all other evils: the notion of selfhood in the body, 'dehatma buddhi'; the notion of reality in the phenomena; the hankering for sense pleasure; the identification with the emotive modes; doubt in the words of the wise, 'sadvachanas'; and merger in tamas.

When forgetfulness of God supervenes, identification with the body arises. Simultaneously, the notion of reality in the world also comes. These two notions rise and set together. Both have their roots in avidya. When jnana dawns, both disappear. God alone then shines. You will then perceive everywhere the presence, the power, the beauty, the splendour and the sportive leelas of God.

This is the ecstatic vision of God appearing in Jnana Chakshu, the eye of wisdom. From dehatmabuddhi proceed two other notions, the agency and enjoyership. The feelings 'I do', 'I enjoy' come to stay. The feeling of agency, selfishness and desire for fruit, together become the driving force behind action. Then the flow of karma begins. Since avidya is beginningless, karma is said to be without beginning in time.

Action, 'kriya' does not bind. It is the expression of energy. Even Avatars of God and liberated beings, are incessantly active for the good of the world. But there is no touch of bondage for them. Agency is the binding factor, not action. When agency is attached to action, kriya becomes karma. When there is no agency, kriya becomes dharma. Karma leads to bhoga, enjoyment. Dharma leads to yoga, union with God. Karma grows in two forms: as the deep-seated vasanas in the chittha; and as reaction and consequence in the forms of pleasurable and painful experiences.

Good actions earn merit, bad actions, and demerit. Merit brings pleasure (sukha), demerit pain (dukha). Both of them, merit and demerit, are chains, because both have to be enjoyed and enjoyment implies embodiment. While every action thus goes on producing merit and demerit and bringing in rewards accordingly, the vasanas, the samskaras and the attachments, become manifest on the mental surface as violent modes. The jivatman, now identifying him with the subtle body, assumes its dharma as well. He becomes one with every mental mode.

Like a person possessed by a ghost, the jivatman, the image of Satchidananda, behaves abnormally, reflecting the quality of the modes. His peaceful state departs. He finds himself possessed of prakrithi gunas. First, it is he who clings to prakrithi; later, he feels helpless as though possessed by prakrithi. A ghost cannot possess a strong mind. So



# RAMĀ ŚAKTI MISSION

too, the prakrithi cannot approach a strong mind. Modes enslave the man, only when he is weak.

When does the man become weak? He becomes weak when he forgets God, when he loses connection with God. When the vasana modes appear on the mental surface, you should be able to perceive them objectively and also annihilate them. That means, the modes should be observed, analysed, arrested, restrained and made to dissolve in you. The power to do so is called knowledge.

Every time you negate a mental wave through the power of knowledge, the vasana force diminishes and knowledge grows. Knowledge grows, not by study, but by conduct, 'acharana' and repeated practice, 'abhyasa'. Knowledge and divine grace are not two. If knowledge does not come to your aid at the time of need, when it does not shelter you against the powerful modes and tendencies, it is sure indication that you have not opened yourselves to grace.

When you open yourselves to grace, knowledge becomes manifest. Knowledge is not of theory. It is a force. It is not in the books. It is in you. When you have not opened yourselves to grace, you are in moral and intellectual darkness. When you walk in darkness, objects are not visible. You stumble down and fall. So too, in the moral and intellectual darkness, one loses his discriminating faculty. He has no power of right judgment. Not only that he does not know which is dharma and which is adharma, he mistakes adharma for dharma, falsehood for truth, attachment for love, bondage for freedom.

In such a state, he does not know even his glaring mistakes, blunders, follies and shortcomings. Even if he knows, egoism will not allow him to admit. He thinks what he has seen with his distorted vision, alone is truth, that what he has done alone is dharma, that his word should be the only law. Such is the mentality of the ignorant and the arrogant. Then, there is a state of greater degradation. Even after knowing that a particular action is evil and sinful, one begins to indulge in it. Sense of shame, moral conscience, fear of God, all these are thrown to the winds. One becomes a moral wreck. Such deliberate plunge into the abyss of moral darkness, is the greatest crime against one's own self.

Who can lift man from such abysmal darkness? Only the Guru can. But one should repent, pray and surrender. When you really know the magnitude of your folly, repentance will come. When repentance comes, prayer will be sincere. Along with prayer, penitence and surrender, there should be reverence and shraddha in Guru's words. You should obey the Guru with right understanding. The disciple who obeys half-heartedly simply because the shastras give injunctions for such obedience, cannot have the benefits of inner revelation, the clarity of vision and the peace of mind coming from dharmanishta.

Guru is the Supreme Being, abiding in your heart as the Atman and instructing you from without through a form. Real understanding should wipe out the notion of differentiating the external Guru from the indwelling Witness. With this understanding when you obey the Guru, the obstructing veil within you falls off and you get the light of knowledge. This light of knowledge illumines your intellect and you get true discerning insight. In the



# RAMĀ ŚAKTI MISSION

absence of shraddha and obedience, the inner path as well as the path of life, are both as dark as the night of 'Amavasya'.

The path of life is not open to your knowledge by intellect and worldly experiences. So also is the path across the inner world. Guru's grace must illumine your perception. The path should be illumined; you should have the eyes to see; you should have a person of experience to guide you; you should put implicit trust in the direction given by the guide; and you should move on. Then only you reach the destination. The same is the case in spiritual quest. It is the direct experience that lends power to words and authenticity to the Teaching. A person who can show you the path on a map, cannot be of any use to you. So too, he who discourses on Brahman from book-knowledge, cannot teach you Brahmavidya. He has not seen the 'prameya'. How can his words be a pramana then!

A wounded soldier who has fought a grim battle, alone can describe with deep feeling the horrors of war. What feeling it can arouse in the mind of an easy-going man who reads a report of the battle in a newspaper! Even in the worldly life, experience stands above hearsay in authority. The inner path, which Mother has shown you, is smooth, soft, straight, and full of adventure, yet full of sweetness and full of illumination. Walk in the light of Mother's words. Keep Her commandments. You will reach the goal.

Never give room to doubt. Doubt and disobedience estrange the seeker from grace. Guru's words are the beacon light in total darkness. If you have doubt in Guru's words, who else in the world can save you. Doubt poisons one's eyes and mind and actions and the entire surroundings. It also affects other minds that come into close contact. Doubt multiplies. Doubt is the demon Raktabheeja. Doubt blinds the eye of reason. Perverted intellect and the doubting mind cannot be associated with any kind of approach to God.

There is cure even for snakebite. The venom can be removed through the drug. But if you doubt the wisdom of the Guru's guidance, if you doubt the Guru's pure motive itself, that will be the greatest venom more dreadful than the poison of the cobra. Because the world is mistaken for the reality, the jiva pursues objects for happiness. His vision becomes externalized. His love remains scattered among numerous objects. The more he is engrossed in the world, the wider becomes the gulf between him and God and greater becomes his misery.

God alone is the abode of eternal peace and happiness. In the pursuit of objects, the jiva receives help and also meets hindrance. Those who help him, become his friends; those who hinder, become his enemies. Now, the mind of the jiva comes under two strong currents: love and hate. Desire increases wants, expands the circle of selfish activity and leads to deeper involvement in samsara. Every gratification intensifies desire. Agitation of mind thus goes on increasing.

When the objects of desire are secured, mind becomes happy. When desire is not fulfilled, mind becomes miserable. Then one gets angry with others. He also inwardly questions the dispensation of God and doubts His mercy. Slowly faith goes. When faith goes, the supporting plank of life is lost.



## RAMĀ ŚAKTI MISSION

Thus, the primal avidya force, working as two powerful notions, the notion of selfhood in the body and the notion of reality in prapancha, binds the jiva to the upadhis and through the upadhis to the samsaric cycle itself.

Since all evils proceed from forgetfulness of God, the fundamental sadhana is remembrance, 'smarana'. To hold God as the witness, to live in constant awareness that God is the witness to every thought, motive and action of yours, is the beginning of religious life. If you live in remembrance, you will live in fear of Him and in obedience to His law. Then your thought, speech and action are bound to become pure.

The remembrance of God should touch your heart. That is to say, it should come from the depth of conviction that God is the only Ruler, the Ordainer, the Prompter also He also inwardly questions the dispensation of God and doubts, the Doer and the Enjoyer. Such a devout remembrance, coupled with a living faith awakens your spiritual impulse. It strengthens the mind, activates the will and inspires you with highest moral ideal. Intense moral earnestness must come. Even a touch of passion causes unbearable agony to a seeker of divine grace. He then supplicates to God for liberating him from the yoke of prakrithi. This lamentation of the Jivatman is well portrayed in one of the abhangas of Tukaram.

The Saint sings: O God Vittala! Pray, do me a favour. Eliminate in me the dreadful body-consciousness. Apart from Thee, O Lord, let me not have a separate existence. Keep me always in identity with Thee. Sever my alliance with desire, fear, shame, worry and anger. Let me remain immersed in contemplation of Thy beautiful Form.