



RAMĀ ŚAKTI MISSION

BULLETIN NO: 102

May 17, 1975

The conquest of mind is the greatest victory. What is called as self-conquest or Self-realization is nothing but a perfect mastery over one's own mind. The mind is constituted of the gunas of prakrithi. The conquest of mind therefore means rising above the gunas. When you are above the gunas, you are above the realm of ignorance, the passions of prakrithi and the pairs of opposites. You are then in the realm of peace, in the plane of God-consciousness.

God is unknown and above your intellect. But mind is intimate to your perception because you are in the domain of mind. Hence you should first know the nature of your mind. Without knowing the nature of mind you cannot control or conquer it. Mind alone is the obstacle to mystic communion with God. When that obstacle is removed, you will realize your eternal affinity with God, your oneness with God. As the Atman, you are identical with the Divine, for it is God who dwells in every heart as the Atman. But ignorance has separated you from God. Mind is born of this primeval ignorance.

When ignorance is destroyed through the knowledge of God, there will be no mind. Mind, maya and samsara all mean one and the same state of separation from God. When one is united with God in will and consciousness, one does not see even a trace of Maya. He has no mind. He is untouched by samsaric afflictions. Constant remembrance of God is the easiest way of bringing the mind under control. Going after the mind is like following one's shadow in order to catch hold of it. Mind is the shadow of the Reality. Turn towards the Reality and the shadow will disappear. That is the way of conquering the mind.

When your constant attention is on God, the mind gets disciplined, purified, silenced and transformed. In that transformed state, mind is no mind at all. It becomes Consciousness itself. When the mind is transformed and transcended in yoga, the ego disappears and God stands revealed to your consciousness. That is the highest spiritual attainment. All qualities, good and bad, are in the mind only. Mind has states and stages of development. The seat of thoughts, imaginations, passions, doubts and dualities, is mind only. The origin of karma too is in the mind. The whole samsara is a mental show. Bondage and liberation are mental concepts only. Atman is beyond all attributes, beyond all states. It is ever free and self-existent.

When the gunas reflect themselves on the mind, vritties are formed. Mind is a stream of continuous thoughts, emotions and imaginations. Sankalpas must subside and all movement should stop. When the mind is in that state of steadiness and stillness, it is in a position to resolve back into its source, God. It is the sankalpa that casts a veil over the Reality. Actually the gunas of prakrithi are two in number, Rajoguna and Tamoguna. But when these two gunas are mixed with the pure sattwa, the mixed sattwa comes into being.

Prakrithi thus came to be known as 'Trigunatmaka prakrithi'. When the two gunas, Tamas and Rajas, are isolated, you are in the realm of pure sattwa, 'vishuddha sattwa'. Pure sattwa is not a guna at all. It is highest realm of Consciousness. It is the body of God. It is the purest mirror in which the indefinable Absolute is reflected and



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experienced as 'Sat-Chit-Ananda'. All spiritual experiences are in the plane of pure sattwa. Even the concepts of Isvara and spiritual realization are possible only because of pure sattwa. It is in pure sattwa that the difference and distinction between purusha and prakrithi, or Siva and Shakti, or Consciousness and mind vanish. The prakrithi has an unmanifested state as well the manifested form.

So also, she has a universal aspect as well as the individual aspect. In her unmanifested state, she is called the moola prakrithi. In this state the gunas are in equilibrium. By the Will of God when this equilibrium is disturbed, the guna become manifest and creation comes forth. She thus becomes the world of mind and matter, the physical and mental universes. In her individual aspect her unmanifested form is called vasana.

In her manifested form, she becomes the sankalpas, the reactionary emotions, doubt etc. The gunas functioning in the individual sphere have the respective root nature and also the attributive characteristics. The root nature of Tamoguna (moola svabhava) is that it makes one forget God. It is the veiling power of Avidya. Under its spell, even the learned men, well versed in the Vedas, who are endowed with a penetrating intellect, do not understand the nature of the Atman and get attached to sense objects. Laziness, dullness, sleep, inadvertence, absence of right judgment, doubt, lack of shraddha, attachment, delusion and absent-mindedness are the attributes of tamas.

A tamasic mind cannot grasp the tattwas even when explained in several ways. It has no discriminating power. It has no cheer, no clarity of vision, no zeal for sadhana, no interest even in pursuing one's own welfare, no energetic approach to duties, and no insight into its own nature. Tamas is the greater stumbling block on the path to God as well as on the path of worldly life. Though endowed with senses, intellect and sentience, a man steeped in tamas, is like a stone or a log of wood, utterly inactive. What can such a man achieve in the world of purusharthas. Mother cautions you again and again, against this dire enemy of man, this tamasic nature, for you are householders who have to function in a world of duties, responsibilities, and moral obligations.

When tamas overpowers, one's life will be a total failure. You should not have any alliance with tamoguna. You should be mindful of your duties. You should bring the energy of your enthusiasm and the concentration of your mind even to your daily domestic chores and duties of life. If you cannot do this, how can you engage yourselves in the pursuit of Reality in the sphere of abstract contemplation? Love for sleep, carelessness in work, absence of diligence in spiritual sadhanas, incapacity for reflection, retrospection and introspection, utter disregard for the injunctions of the shastras and the commands of the Sadguru, postponing what has to be done now to a future date, indifference to obligations and responsibilities and to the call of dharma, these are tamasic traits which one should overcome. Rajas can be transmuted into sattwa; but difficult it is to rouse a tamasic mind. A violent mind can be pacified and controlled; but difficult it is to make a depressed and frustrated mind active. Tamas is the most degenerate state of mind.

The root nature of Rajoguna is the projecting power, the vikshepa shakti, which projects the unreal as the real. Because of this, a man mistakes his body for the Self and looks upon the world as a reality by itself. Violent demoniac passions like anger, ambition, avarice, arrogance, greed, jealousy, pride, desire, egoism and rage, are the attributive



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characteristics of Rajoguna. These violent vritties of mind, expressing themselves in action, cause intense misery and bondage for the jiva. The mind is the dense forest. In this forest roam about the wild animals, the asuric vritties. Living in the midst of this forest, the mind, you should remain detached from the modes. This is the nature of tapasya, which you have to do. Identification with the mental modes is bondage.

The root nature of sattwa guna is that it reflects the light of the Reality. That is to say, it is in the condition of sattwa that the knowledge dawns and the peace of the Atman is experienced. The attributive characteristics of sattwa guna are: humility, gentleness, faith, devotion, truthfulness, yearning for liberation, detachment, a turning away from sense pleasures, self control, contentment, fearlessness, patience and fortitude. These sattwic vritties constitute the divine wealth, daivee sampathi, essential for an inner life of God-pursuit. By developing these sattwic qualities, you should get over the worldly tendency. In conjunction with the gunas, the mind has three types of functioning: They are: remembrance, 'smarana'; forgetfulness (vismarana) and activity (pravarthana). Remembrance belongs to sattwa, forgetfulness to tamas and activity to rajoguna. When the mind is impure, remembrance which the mind indulges in, is the remembrance of body and selfish interests, remembrance of the objects of pleasure and past enjoyments and remembrance of the wrongs done by others.

Forgetfulness in the impure state is, forgetfulness of God, Guru, Guruvakya, and one's duties and responsibilities. Activity implies rajasic mental modes and self-centered, unrighteous and evil actions. When the sattwa predominates, the mind is in a pure state. In this state, remembrance would mean remembrance of God, Guru, Guru's instructions, and responsibilities and favours done by other fellow souls. Forgetfulness would mean, forgetfulness of body and selfish interest, the miseries of samsara and the wrongs done by others. Activity would mean, noble vritties and pure, righteous, divinely attuned actions. Man is what his mind is. The mind is what his samskaras are. Impressions of countless births constitute a man's mind, character and personality. Even such powerful samskaras can be purified through devotion, noble association and spiritual practices. Have hope.

Do not curse yourselves. Diligently work for purification. Success is sure to come to the watchful. The external, faultfinding, world-faced vision must go and by cultivating inwardness you should attain spiritual perception. To reach the spiritual plane of perception, purification of mind, intellect and ego should be achieved. Purification of mind means absence of cravings and passions. Purification of intellect means freedom from association with the ego. Purification of ego means the sublimity of bhava, either of Identity (soham) or of instrumentality (dasoham). The ego in both these cases is ego only in name. It has no separative selfhood and personal will. It is either fused with Reality functions as an instrument of God.

Where undesirable and worldly talks arise, there, be deaf; noble thoughts are given expression to, where praises of God are sung, where wise counsels are given, there, listen with entire attention. When Sadguru instructs you, let your whole body become ears as it were. Keep your ears, mind, perception and action always pure. This is the main discipline. In all life situations, remain steady and equanimous. The mind should never waver, never react.



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This state is possible of attainment through firm faith in God and persistent abhyasa in sadhaka vritti. Battle against the evil within. You have got your own business to attend to. Why then this curiosity to know others' affairs, this tendency for interfering with others' duties and in engaging in unnecessary talks? A real sadhaka should avoid these. Go through the duties assigned to you with devotion and cheerful frame of mind. Make duty a sadhana. View pleasure and pain with equal eye. Preserve your peace.