



# RAMĀ ŚAKTI MISSION

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To shape life into a perfect pattern, to transform one's nature, to understand the purpose of life and to reach and realize the goal, God has endowed man with a faculty. This faculty is intellect, 'buddhi'. But the type of intellect required for the above purposes, is not the egoistic and impure intellect, but the Truth-faced intellect, 'sadbuddhi'. The budhi that leads the jivatman to the vision and realization of the Satyavasthu, is sadbuddhi.

Shastras caution that with the power of intellect, 'medhashakthi', God cannot be realized; but at the same time, they recommend the yoga of intelligence, buddhi yoga, as one of the pathways to Realization. You should therefore understand the true import. As an effect and instrument of avidya shakti, buddhi of course cannot reveal the Reality.

On the contrary, it obscures the Reality. It is an impediment on the inner path. But, as the vehicle of discrimination, as the associate of shraddha, buddhi can become an instrument of the Divine and therefore a guide to sadhaka on the inner path as well as in outer life.

An intellect deluded by the ego, cannot see the Hand of God in accomplishments and His Will in the event of life. It cannot hear the voice of Truth. It mistakes falsehood for Truth and Truth for falsehood. It doubts the words of the wise, the words of even the Guru, but it blindly believes the words of other ignorant jives. It is confused as to one's own duties. It has no insight into the inner mental phenomena.

To go forward, either in the inner path of adhyatmic sadhana or in the outer world of svadharma, your buddhi should become the sadbuddhi. It is only by sadbuddhi that you can discriminate between Truth and falsehood. Progress means movement towards Truth or God. If you mistake falsehood itself for Truth and adharma itself for dharma, how can you take a single step towards God? Hence, discrimination between truth and falsehood is essential. This discrimination dawns only in a sadbuddhi.

When you are emotionally linked with your chosen deity or when you are established in shraddha in the Guruvakya, the Higher Power begins to prompt and guide you from within.

The intellect, which receives such prompting, and guidance is called sadbuddhi. Sadbuddhi becomes the efficient and trustworthy charioteer in your daily battle of life. What is to be understood from this, is that when you develop devotion and shraddha, a superior intellect emerges, an intellect capable of guiding you on the right path, an intellect capable of bringing your own mental propensities under perfect control, an intellect capable of interpreting divine will to your understanding.

Cultured living is not possible without sadbuddhi. Chastity and purity, which are the hallmarks of India's ancient culture, should be preserved with the help of sadbuddhi by everyone, be he be a King or a citizen, sannyasi or a householder.

It is sadbuddhi that appears in the beginning as the power of discrimination and finally transforms itself into the state of pure consciousness. Before the final transformation



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takes place the buddhi has to pass through diverse states of development in accordance with the purification gained. These states can be fairly classified into three: the determinate intellect, 'Nischayatmaka Buddhi'; the taintless intellect, 'Nirmala Buddhi'; and the poised intellect, 'Nischala Buddhi'.

If you remain steadfast in your loyalty to Truth and to the Path, without doubting, wavering and questioning, either means of devotion to God, or by shraddha in the Guruvakya, you possess a determinate intellect. Determinate intellect brings intense conviction that one's nature is the Atman, that God's protecting power is always with him, that God's will is supreme, that his spiritual destiny is safe in the Hand of the Sadguru.

Atman is the Nirguna tattwa. It is revealed only in spiritual illumination. But even before the dawn of actual spiritual illumination, the sadhaka can remain established in an intellectual conviction that his true nature transcends the perishable upadhis of mind and ego. Then he is said to have a determinate intellect.

When prarabdha brings experiences of misery, you should lift your consciousness above the body and remain calm and tranquil, with your faith, devotion and courage unshaken by any adversity. That is the sign of a determinate intellect.

When evil associations and atheistic minds approach you to disturb your serenity, to shake your faith and to drag you away from the path of dharma, can you still remain steady and firm in your chosen path and in your deeper convictions? Then you have a determinate intellect. One resolves to pursue Truth; but when trials and temptations come, he succumbs to untruth and adharma. This clearly indicates the weakness of his will. The weakness of will, displays the absence of a determinate intellect. Doubt and certitude are the weakness and strength respectively of the intellect. They are two forces mutually contradictory in nature. Doubt drags you to the realm of delusion, temptation, worldliness, and sin and to ultimate ruin. Certitude leads you towards the realm of knowledge, self-mastery, desirelessness and purity.

Until you are in possession of a determinate intellect and steady faith, you should not court association with unbelievers even with the noble intention of converting them. It is the fire that can consume firewood. If there is no fire with you, how can you set up fire elsewhere? Let the fire of faith steadily burn in you. Then, whosoever comes in contact with you will imbibe faith. Even a small breeze extinguishes a small lamp; but even a powerful wind cannot put out a bonfire.

So long as your faith has not become firm, it should be protected against all evil associations, false doctrines, superstitions and from your own inner foes. Your words acquire power only if you have practiced what you are preaching. Otherwise, words are empty. When faith and action, determinate intellect and virtuous conduct, are unified, a power becomes awake in you. Then, your words, gaze and presence all radiate power. Prahlada symbolizes determinate intellect, in its most powerful state, existing along with devotional fervour. Prahlada is thus the marvelous combination of Atmic certitude and absolute surrender.

Such was his faith, understanding and courage that the boy could identify the omnipotent Sri Hari with his own Atman. With the tremendous power of faith and



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determinate intellect, he remained fearless even in the face of torture and death. Determinate intellect, in a purer and brighter state, is called the taintless intellect, Nirmala Buddhi. What is the significance of the term 'taintless intellect' used in this context? For this you should know what the taint is. What taints the intellect is the ego, the notion of a personal self.

The target in buddhi yoga, is boundless expansion of consciousness. Ego, which is personalitic in nature, is therefore the greatest obstacle to the expansion of consciousness.

Ego disappears only in spiritual enlightenment. But with the help of a determinate intellect, you can detect the ego as and when it comes into manifested forms. As sadhakas, you should remain detached from the ego and the emotive modes of mind. That is vigilance called for in buddhi yoga. Ego is always there in a latent subtle form. But when it appears in various guises, you should know it as something alien to your true nature.

Such knowledge comes through determinate intellect graced by shraddha. Negation of ego with the aid of the determinate intellect is a very important aspect of sadhana for inward purification. Ego and vasana are inter-related. Both are aspects of avidya. Vasana is the tendency. Ego is the person to whom the tendency belongs. When ego diminishes in strength vasana too gradually gets attenuated. So also, when vasanas are made powerless through dispassion and self-restraint, ego becomes powerless. Earnest sadhana therefore consists in trying to eliminate ego and vasana simultaneously.

By such steadfastness in jnana nishta, when more purification comes in, the intellect in that particular state comes to be called as taintless intellect, Nirmala Buddhi. Taintless intellect, in this particular context, signifies a state in which the ego and the gunas do not touch the buddhi.

When the intellect finally becomes utterly pure, it is above the twin powers of ignorance called 'avarana' and 'vikshepa'. In this state of absolute purity, the buddhi becomes indistinguishable from the Atman. As a red-hot iron rod shines as a rod of fire itself, buddhi now shines resplendent as jnana itself. At this stage, buddhi comes to be known as 'Nischala Buddhi', poised intellect. Far superior to the mental grasp of the 'Truth-idea', higher than shraddha, greater than the determinate intellect, is the poised intellect, 'Nischala Buddhi'.

Nischala Buddhi is a spiritual state of equilibrium associated with yoga. It is the state of Transcendental consciousness, Turiya, and not has the empirical buddhi vritti. A Sthithaprajna, the man of steadfast wisdom, alone possesses a poised intellect.

If it is a state of transcendental consciousness itself, why then should the term 'poised intellect' be used? Well, buddhi is the only state familiar to the sadhaka who dwells in the plane of ego-consciousness. Instruction is meant for the sadhaka and not for the Enlightened one. Therefore the state of transcendental consciousness is interpreted as a condition of pure, immovable and boundless intellect so that the sadhaka can have an intellectual idea of the goal in view.



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What is the state of intellect that has crossed the realm of illusion that has risen above the gunas that has entered the Turiya plane of consciousness? Its state is that it is poised in Truth always. Fixity in Truth becomes a spiritual state of spontaneity. Poised intellect is the buddhi that never loses its hold on Truth, because it has become one with Truth.

God is 'achala', immovable. Anything that holds on to Truth or God becomes achala, immovable. Faith and determinate intellect have of course a sort of hold on the Reality, but this hold is still in the realm of gunas only. But the poised intellect's hold on Truth is of a higher order. It is of a spiritual order. This is actually not a hold, but identity itself with God, a transformation that has taken place to the buddhi by getting into the Turiya plane. When the buddhi has thus become one with the Reality, what on earth can shake it! Nothing can shake it from its position.

Poised intellect is the steady consciousness itself and therefore it is not a vritti associated with the ego. The vritti has breaks; but poised intellect is unbroken consciousness. Vritti is associated with the object of the world; but poised intellect is identified with Svaroopā itself. It is neither a subject nor an object. It is dimensionless consciousness. It is jnana without a taint of doubt.

When the intellect wavers either by the pressure of external events or by attack by inner foes, the sure indication is that it is in the realm of gunas and not established in the Supreme. Such intellect has not even got a glimpse of the Reality. It lacks the fire, force and the fervour of anubhoothi. It is unified with the mental mode and not with the Reality. The final state of pursuit in buddhi yoga is attainment of absolute non-distinction between buddhi and Atman, between Jnana and the Reality, between the knowledge and the knower.

The state of Nischala Buddhi is untouched by the divisions and differentiations of prakrithi. Beyond even Turiya, is Brahman, the indescribable Absolute.