



RAMĀ ŚAKTI MISSION

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The nature of God is revealed only to the eye of clear illumination. Until this Jnana dawns, one has to approach God through intellectual concepts, philosophical doctrines and spiritual disciplines. Regarding the approach to God, there are three main concepts: they are, God as the Deity dwelling in a transcendental abode; God as the all-pervading power; and God as one's own inmost Self, the Atman. When you think of God as the Deity in some distant divine abode, He is far away from you. He becomes unapproachable. You cannot have any relation with Him. You cannot have any acquaintance with Him.

God as the all-pervading power, as the dweller in every heart, is the Truth to be realized only in a mystical experience. This experience is the Universal Vision, the Vijnana, and the fire of majestic and radiant wisdom, which burns away ego, desires, attachments and illusions. God is hidden behind the gunas. So long as yours is a surface Perfection, a vision that mixes Reality with the gunas, it is very hard for you to approach God that way. But when you think of God as the dweller in your own heart, as identical with the Atman, He becomes closer to you, very near in relationship with you. You gain confidence and hope. The path becomes easy. The approach becomes direct and straight.

But you should know your affinity with the indwelling Divine, the Atman. When you know the affinity devotion will spring up and then God will become your father and mother, companion and inner guide, saviour and the goal. As a child approaches its mother, so too, the jiva approaches God in simple trust, in pure love, in whole-minded adoration and reverence. Sadguru initiates you to the knowledge of your affinity with the Divine. He brings you the message of God, the intimation regarding Truth. He prescribes the disciplines. He shows you the inner path. He teaches you the technique of Yoga.

In humility, devotion, reverence and shraddha, you should receive the instructions, obey the injunctions, observe the disciplines and constantly keep your mind on the goal, on the spiritual target of God-experience. The Atman is self-shining; but there is a veil over the intellect. Because of this veil, the intellect is deluded. The deluded intellect cannot separate the self from the non-self. How can it then pursue the Reality within! Education, intelligence and talents which do not lead to the ending of delusion and to the discovery of the Self within, have no spiritual worth at all, however useful they may be in the outer world of duty.

But when they are associated with spirituality, they gain value. They are transformed into instruments of liberation. When divine grace manifests itself, you awake to God-consciousness. Hence the object of prayer, of devotion, of disciplines of tapas, of charity and svadharma, is grace of God. You should open yourselves to Grace. When you open yourselves to grace, your prajna awakes and gets detached from objects of desire and modes of passion. Then you get strength, not only to discriminate between truth and falsehood, but also to stick to truth, to tread the path of righteousness, to realize the Divine and to be one with the Truth (Satyaroopam) itself.



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One should know the supremacy of Grace. That is the real understanding which gives a right attitude and an appropriate mental frame for approaching God. If this understanding is not there, tapasya is perverted and all efforts become futile. Ravana was a devotee of Shiva. He was a great tapaswi. He was a brahmana by birth, but an asura by vritti. He had tremendous will power. He developed great concentration and through concentration, great powers too. But when Lord Shiva appeared before him what did he seek as the boon? He did not ask for grace, or for pure love, or for immortal abode. He asked for a long span of life, for guaranteed protection against death at the hands of devas.

His tapas had purity of motive, no real understanding of the greatness of divine grace, no discrimination behind it. By his asuric vritti and unholy desire, he brought about the annihilation of his own race. What emerges from pouranic episodes like this, is that fear and reverence for God and the Law alone ensures righteousness in life, leads to dawn of knowledge and devotion and makes one a recipient of divine grace. To be without fear of God, is neither learning, nor intelligence, nor courage, nor humanism. It is the God-intoxicated saint who can say he does not fear God, for he is the lover and God his beloved. It is one of intimacy with God.

Such a devotee knows God to be his own Atman. He has no ego. He has risen above the dual concepts of dharma and adharma. He is a tool in the Hands of God. He is incapable of error and sin. But it is wrong on the part of a sadhaka to imitate a saint and speak like him and declare that he has no fear of God. He must fear God so that he may not have a moral fall. Fear of God is fear of moral law. If this fear of God is not there, what else is there to prevent you from committing any evil deed?

To elevate duty into a form of adhyatmic sadhana, to spiritualize your outlook and attitude, there is need for knowledge. It is this knowledge, which Mother has given you at the time of initiation and through discourses and class talks time and again. The Guru teaches the technique of successfully playing the role of life. Spirituality should enter and pervade your thoughts, attitude and actions wherever you function. For this, you should get the inward connection with God.

The Supreme Power is all pervading. You should get Her divine and mystic touch. Then your intellect will be illumined and you will be able to live unattached. Your mind should become steady, serene and equanimous. Then only you will get the inward connection with God and receive divine guidance from within. Then, peace, spiritual zeal, bubbling energy and courage to face all odds of life, all these will come to you.

Knowledge is of two types: the mediate knowledge and the intimate experience. Mediate knowledge comes through shraddha in the Guruvakya. When you understand the true import of the Guruvakya and make that knowledge the guiding force behind your conduct, you are in the plane of mediate knowledge. If conduct and character have not changed for the better, if knowledge remains only as knowledge of the doctrines, one is not in the plane of mediate knowledge even if he may be an initiate.

The Word of the Guru comes from authority of experience, directly from Atman and not from intellectual speculation. It comes from the heart. What comes from the buddhi may delight the buddhi; but what comes from the heart, touches the heart. If the heart is not touched, there will be no awakening, no transformation of character, no incentive for



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sadhana and no intensity of longing for God-experience. Mediate knowledge arising from the Guruvakya, becomes the guiding and the corrective force only in a determinate intellect. All have intellect but certitude is lacking.

In the absence of certitude, the intellect cannot reject doubt, false doctrines and unholy cravings and hold on to the wisdom of the Guruvakya. Such an intellect cannot guide the mind along the path of truth, righteousness and restraint. Clear understanding, capacity to grasp profound truths and strength to climb to the state of dharana (fixity of intellect on the Truth-idea) comes only to a luminous intellect. Those who say they know nothing should act according to the advice of others who know; that is to say, they should obey the words of the Guru. Obedience leads them on the right path.

There may be persons who say that they know the truths of Vedanta. Well, let them show their knowledge in their actions. Atman, the abiding Witness, is always there shining resplendent in the Heart.

When you know the Sakshi, the soul force becomes automatically manifest. Then your utterances, thoughts, actions and even the very presence, will radiate spiritual power. But a veil is there. So long as that veil is there, the soul force lies only in a latent state. To awaken that soul-force, the mediate knowledge, the determinate intellect and right association 'satsang' are the means

Until illumination dawns, the differentiation in vritti (vritti bedha) as mind and buddhi does exist. Guru's Word is the only illumination available to the sadhaka. By means of this knowledge, the intellect should remain anchored in God. The faculty, which keeps the intellect steady in the truth of the Guruvakya, is called shraddha; and the state of such an intellect protected by shraddha, is called the determinate intellect. When you possess the determinate intellect, you will have the mental ability to remain detached from cravings for sense pleasure.

If cravings are powerful and the mind is in pursuit of objects, it is a very clear indication that you have not gained the conviction that the world is unreal. By repeating like a manthra 'Brahma is real, world is unreal', one does not become a jnani. Those who say world is unreal, are seen hankering after the objects of the world and getting disturbed over trivial things. Is it knowledge, is it faith, and is it the sign of detachment? It is none of these. It is sheer hypocrisy. Upanishads hold the secret treasure in the Mahavakyas. But if knowledge within you has to shine forth, you should take refuge at the Feet of the Sadguru. There is no other go. The monk's act of begging alms is symbolic of the mumukshu's supplication for Grace and Illumination.

Spiritual illumination must come to the Buddhi. Then, the stream of mind gets dried up. Buddhi is then, no longer a vritti, but motionless consciousness, 'nischala prajna'. In that state of illumination, buddhi has no touch of gunas. Buddhi is the instrument of knowledge. In the state of ignorance, it is the seat of vishaya jnana. In the state of Atma Jnana, buddhi is not a vritti, it is all illumination only.

In the case of vishaya jnana, there is the mixture of three entities: the knower (jiva); the buddhi vritti; and the vishaya (object). But in the state of Self-experience, there is no vishaya apart from the knower; there is also no knower apart from the Atman.



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How can a vritti thrive in that state? The buddhi which is not associated with any external object and with the subjective ego, is not buddhi vritti, it is nischala buddhi. The avarana, the vikshepa and consciousness, in a single combination are buddhi. Avarana and vikshepa together give rise to ego. Consciousness associated with the ego is the jiva. When avarana and vikshepa go, Consciousness alone remains. Such state is called 'nischala buddhi'.

Avidya is the causal body of the jiva. It is the cause for the subtle and the gross bodies. When avidya is destroyed, one is above the three bodies and the three states. He gets into Mahakarana. Mahakarana is the realm of pure sattwa, 'vishuddha sattwa'. As a state, it is called 'Turiya'; as the buddhi identified with the Atman, it is nischala buddhi, poised intellect. In waking and dream states, buddhi assumes the shape of objects. In deep sleep it is resolved into avidya.

In Turiya, it becomes immovably identified with the Atman. What is to be understood from all this is that, so long as avarana and vikshepa powers persist, one cannot attain the poised state of buddhi. Until the buddhi becomes poised, it is associated with, and acted upon, by the mind of gunas. What then is the way out? The way out lies in marvelous faith, in vigilance against forgetfulness, in the possession of a determinate intellect. You should understand the glory of God. Your faith in God should not be conditioned by what happens to you in life through prarabdha.

Resignation to the will of God is indispensable in any path. Personal will, personal ego should go. Unless this happens, you cannot get a glimpse of the glory of God. If one thinks that God should act according to his wishes, that He should appear at his beck and call, that He should go when he indulges in evil deeds, it is the densest inner darkness. Sakshi is unattached, 'assanga'. By constantly thinking of Sakshi, you will develop detachment. You should restrain yourselves when your mind tends towards evil and sin. Guru gives instruction from outside. You should have shraddha in it. Guru is also the Silent Sakshi within. To receive His power and message in silence, you should have competency, 'pathratha'. Greater than everything is the grace of God.

In the absence of faith, one does not experience the ever-present grace of God. Or, even if he sees evidence of grace in his own life experiences, he soon forgets it. Forgetfulness is tamas. To keep off Tamas, your prajna should be alert and awake. When you rotate for some time, you will lose your balance and will fall; but if you hold on to a pillar while you rotate, you will not fall. The pillar is God. Hold on to the pillar by faith. Then you will not falter on the path of life, you will not fall into the trap of illusions and temptations.