



# RAMĀ ŚAKTI MISSION

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Truth, love, justice and dharma all abide together in their splendour of perfection only in God. Man should think of God, be devoted to God and should become an instrument of God. To the extent he achieves success in this attunement, to that extent the virtues of truthfulness, love, justice and righteousness manifest themselves in him. Truth lends itself to two meanings, a secondary meaning and a primary one. In the secondary sense, it signifies truthfulness in speech and personal dealings.

To speak truth is one of the great moral virtues. It is included in the ethical discipline of 'Yama' and is first in rank. All other virtues follow truthfulness. Truthfulness is an aspect of tapas. One should speak truth courageously. Truth never injures. It is a spiritual balm that heals the mind and ushers in harmony and happiness. All injuries, damages, disturbances and miseries come from untruth only.

You should speak what is in your mind. To have one thing in the mind, another on the lips and yet a third in action, is contrary to truthfulness. Truthfulness leads to inward integrity. Without inward integrity, one cannot approach God or meditate on the Atman.

In the primary sense, Truth means God. That, which is eternal, imperishable, independent and self-existent, which alone exists when the whole creation disappears in Mahapralaya, is God. Him the Vedas praise. God, His attributes and His law never change. It is man and his mentality that change.

To know Truth means to know the glory of God. It is a mystic perception, a spiritual Awakening. When this Awakening comes, one finds God as the all-pervading Reality, as the essence of all existences, as the witness of all mental phenomena, as the prompter and the inner Guide and as the ultimate Cause. A man of God is imbued with spiritual power. Truth and dharma and justice and love all find expression in him. He can no longer do any evil deed.

People egoistically assert, 'I conduct myself in righteousness. I never deviate from Truth.' But all the same, they grope in the dark only. They have not known God, nor have they felt the touch of God. Yet they claim to be men of truth and dharma. This is surprising. It is only after the dawn of God-knowledge that Righteousness becomes spontaneous. Till then one only fancies that he is truthful and righteous.

Until one awakes to God, one has to observe dharma, the moral code in every aspect of his life. But when God possesses him, dharma becomes the natural law of his existence. In the plane of dharma, there is no place for sankalpas, vikalpas, alternating mental states and inward tension. There, conscience is clear; mind is at peace; insight is perfect and intuitive; and actions flow in a divine rhythm and harmony.

Dharama is neither to be taught nor to be learned, neither to be accepted nor to be rejected, neither to be cultivated nor to be discovered. Dharma is the very law of life and finds fulfillment only when one's being is fused to God. You can observe a moral code; but you cannot know the law of dharma. God alone is the knower of Dharma. When you are linked to God, all your actions reveal and reflect dharma. Dharma follows Truth. When you receive the grace of God,



## RAMĀ ŚAKTI MISSION

you become incapable of doing adharma. Such a state is called perfection. The support for dharma, love, justice and fairplay, is God only.

A developed intellect has power to understand the doctrines of philosophy; but it has no power to penetrate the layers of prakrithi; it has no power to pierce the veil of Tamas. When a ray of grace falls on the intellect, the power of discrimination is awake. Then alone one can tread the path of dharma.

Use your buddhi as far as it can take you. But how far it can take you? It cannot take you beyond the ego-consciousness. It cannot take you to the mystic realms. Jnana alone can lead you there. Ultimately buddhi must submit and be silent. That is its fulfillment too. When buddhi is silent Jnana emerges. Surrender is thus the culmination of quest.

Despite elaborate instructions by Sree Krishna on various Yogas, Arjuna could not apprehend the truth. He did not become 'karyonmukha' (disposed to action). Finally, in the eighteenth chapter, the Lord gives the call to surrender: Renouncing all dharmas, take refuge in Me alone. I shall liberate you from all sins. Grieve not.

To renounce dharmas does not mean to give up one's duties or moral principle of life. Such an advice no wise man will give. Then what to speak of God! Deflection from dharma means slipping into adharma. How can adharma lead one to Grace?

Hence, renunciation of dharmas in the Lord's above call indicates the state of total surrender, a spiritual dedication of the highest order.

Consideration of good and evil, merit and demerit, wrong or right, are all valid only on the presumption that one is the doer. So long as ego-consciousness prevails, one has to discriminate and desist from evil and wrong. But he, who makes a total self-offering to God, transcends the ego. Hence he transcends the dualities of good and evil, virtue and vice etc. Dharma and adharma operate in the plane of manifestation, in the world of prakrithi.

God transcends prakrithi. In the state of perfect surrender to God, God becomes the doer and the enjoyer. The devotee becomes just an instrument. God's instrument cannot commit any evil, any sin; anything wrong, for God is supremely perfect. Surrender therefore absolves one, of the responsibility of discriminating between dharma and adharma. Dharma becomes natural to him.

Therefore the Lord indicates to Arjuna: Do not be confused as to your duty, as to what dharma is and what adharma is. That burden, O Arjuna, you transfer to Me. Surrender yourself completely to Me. Then I will manifest in your intellect and make you tread the path of dharma. I will free you from all sins.

What a grand doctrine is this doctrine of surrender! How sublime, how deep, yet how beautiful, is the Thought implied in this Call of the Lord! Yet, why did not the Lord teach this doctrine earlier? The reason is, the Lord had to prepare the recipient's mind for total surrender before this great doctrine was imparted. Surrender is not possible for the ego-tainted intellect, for a mind of doubt and delusion, for a mind that has not developed supreme reverence for the Divine Preceptor.



## RAMĀ ŚAKTI MISSION

Mere prostration is not surrender. Before the images in the shrines of God, before the Guru, parents, elders and fellow devotees, and among themselves mutually, people prostrate. Yet, the 'I', the ego, does not leave. The feeling, I am the body is so deep-seated in the consciousness. The ignorant do not know that 'I' signifies the Atman. In the state of ignorance one cannot know the Truth of the Self or the Glory of God.

Therefore knowledge is required. Knowledge of God's glory, reverence for the Guru's word and an understanding of the state of one's own bondage, these are required. Then alone the bhava of sharanagathi dawns. Doctrine of surrender is of no use to a person who is egoistic, who thinks himself to be learned, who has no devotion to the Guru, and who is not aware of his own state of bondage.

The Supreme Being was with Arjuna as his Friend, Companion and Counselor. The Lord had saved him and his brothers several times in their life from many a wicked designs of the Kauravas. Yet, Arjuna did not realize Krishna's supreme Godhood. Sometimes he would admire and adore, but soon vismrithi will cloud his understanding.

But when the Lord granted him the vision of His cosmic form and the profound doctrines of all yogas, Arjuna was overwhelmed by the greatness of Sree Krishna. His mind became full of devotion and reverence for Krishna. Bhava of utter surrender came upon his mind. This the omniscient Lord know and He found the occasion to instruct him, and through him the world at large, the doctrine of surrender. Surrender is the crown of all yogas.

When Arjuna's mind became receptive, submissive and silent, the Lord's words, nay, His call and command to surrender, went deep like Rama's infallible arrow and awakened him. What urged the Lord to come out with such a doctrine was his overflowing love and compassion for his devotee, Arjuna. He also wished that the whole mankind might be benefited for all times with this teaching of His. The divine words were a veritable shower of ambrosia, "Amruta Vrshti" that fell on this mortal world from the infinite heart of the Lord.

The 'I' of the deluded is nothing but the ego. So long as this 'I' is there, the intellect is impure, the vision is distorted, consciousness is individualistic and the mind is ruffled with doubt. How can truth flash in such a person! Such was Arjuna's condition. But the moment 'I' subsided in him in the overwhelming awareness of God's greatness, Arjuna became recipient of Grace. When Grace came, memory, 'Smriti' dawned on him. He knew his inward relation with the Supreme. His delusion was gone forever. He became awake to his Mission, 'karyonmukha'. Dharma Jagruthi came to him.

His prajna rose above the duality of merit and demerit, right and wrong. Imbued with 'Veera Sree', the militant spirit of a Kshatriya hero, Arjuna now picked up the Gandheeva, ready to fight. Awake, Arise: this call of the Lord meant awakening from the slumber of moha, 'Moha Nidra'.

In that state of Awakening, there were no longer two persons, Arjuna and Krishna. Arjuna disappeared in Krishna. The One alone shone. Krishna now was both the unarmed Witness and the fighter in Arjuna. Having no ego to interrupt the infilling of Divine Force, Arjuna now became a vehicle of shakthi. All power, courage, clear vision, steadiness, poised consciousness, came to him. He became a unit of divine effulgence.



## RAMĀ ŚAKTI MISSION

When the grace of God illumined Arjuna's consciousness, the ego became extinct in him. When the ego disappeared, Arjuna as his own Atman apprehended the Lord. Duality disappeared in him and he saw the Oneness of the Saguna and the Nirguna. He saw Nirguna in the Saguna and Saguna in the Nirguna. Within and without, God alone shone forth. The body of Arjuna became like a doll moved by the hidden wire puller, 'Sutradhari'.

The wire puller is hidden behind the screen. The dolls dance according to his wish. But the onlookers think that the dolls are of their own accord dancing. Similarly, all jivas are the dolls. The Lord seated in their heart moves them. But the jivas do not see the Lord because of the veil of Avidya. Therefore they think they are the doers. When, however, the jiva receives the grace of God, the veil is rent asunder and he perceives God as the sole reality and power. The delusive ego disappears. The jivatman awakes to Brahma Bhava. His body becomes an instrument of God.

Before awakening, there is no end to Arjuna's doubts and questions. But in the awakened state, he has no longer any question to ask. He has no doubt. He realizes the truth that Divine alone is the doer. He then obeys the Lord's behests and becomes a willing tool in His Hand for a cause divine.

When mystic insight dawns, one perceives the Divine immanent in oneself. It is of course a spiritual experience. But this experience of apprehending Nirguna as the Saguna and the Saguna as the Nirguna, is a unique experience that comes only to a Bhakta.

As long as ego persisted, Arjuna was in a realm of doubt and attachment (moha). But when ego disappeared in surrender, his mind rejoiced and reveled in Krishna's words. Divine power manifests itself in him. Word of God is the awakener.

The relationship between Krishna and Arjuna signifies the affinity between Isvara and Jiva and between Sadguru and the Sadshishya. Bhakta and the Sadshishya stand on the same platform. Both have no ego. It is the ego that separates. When separative ego disappears, devotee becomes one with God. The disciple becomes the vehicle of the matchless Gurushakthi.