



RAMĀ ŚAKTI MISSION

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In shreyas, the path to beatitude, there is the assurance of guidance, the grace and the protecting power of God. Because the intentions are noble and free of selfish considerations, the one who treads the path of shreyas is unconcerned with rewards. Because his will is resigned to God, God gives him the right prompting. God becomes the charioteer of the resigned devotee.

In preyas, the individual assumes importance; in shreyas, God is all in all. The self-assertive mentality and the possessive spirit of preyas, find no place in the path of shreyas. There, love, self-abnegation, sacrifice and resignation are the ruling virtues.

These two paths, preyas and shreyas, have been there open to man from beginningless time. The discriminating man, with his vision turned inward, renounces the world of sense pleasure, rejects the cravings of his mind and dives deep into his own Self. He discovers within himself the unending fountain of bliss. But the non-discriminating man, with a mind constantly agitated by the outgoing tendency and pursuit of external objects, gets bound by the ropes of attachment. He remains always a slave of his own desires. Hence his mind is always under the sway of 'opposites' (dandas). But the mind employed in shreyas, is serene, full of sattwa, unsmitten by desires and is constantly with God.

Who manifests the inner spiritual force and the will power, the man who controls his own mind or the man who is controlled by his mind? Who is efficient, the man who rides on, with the reins held firmly and directing the movements of the horse safely as he wants on the chosen path to the cherished destination, or the man, though sitting on the horseback, does not hold the reins firmly, is unable to control the unruly horse and is driven to a precipice, resulting in a calamitous end? The former is a man of shreya. He has in his hand of discrimination the reins of mind and the horses of sense organs under control. He moves safely, blissfully, on the direction of God. The latter, the samsari, who is on the path of preyas, is a pitiable phenomenon. Along the dangerous path of sense enjoyment he travels with a fickle, frivolous and desire-ridden mind ever to dominate him. He cannot bring under control his turbulent sense organs. He knows no equanimity, fixity or peace.

Clear cognition, tranquility, freedom from merit and demerit, steady wisdom and liberation from the feelings of 'I and mine', these rewards of Yoga come only to one who treads the path of shreyas.

Those who take to preyas come repeatedly under the sway of death. Yama has seen them again and again as victims of destiny. But Yama sees Nachiketha, not as such a victim of desire and destiny, but as a conqueror of cravings, as the seeker of eternal peace, as one who tenaciously clings to shreyas.

There are three types of chittha according to which mankind are divided into three categories: the chittha in which the sensations, the impressions and the passions are in full play; the chittha in which the vasanas are held in check by watchfulness and abhyasa of restraint; and the chittha which is free of worldly vasanas. The samsaris belong to the first category. The sadhakas belong to the second; and the liberated souls belong to the last category.



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To guide mankind on the path of higher life, the liberated souls return to this scene of earth, assuming a thin veil. They do not have even a trace of worldly vasana. They display traits of great dispassion, nobility of heart, detachment, love for God and intense spiritual hunger right from childhood.

Nachiketha embodies in himself Brahma jijnasa, mumukshutwa and shraddha in a single combination. This is a very rare phenomenon. Nachiketha therefore reveals himself as an ideal disciple, sadshishya. Brahma jijnasa means intense desire to know and realize Brahman. Mumukshutwa is intense yearning to attain deliverance from the clutches of the ego. Shraddha is assimilation in consciousness and conduct the words of the Guru as truth. In the buddhi of an ideal disciple graced by these three qualities, every word of the Guru becomes instantaneously a pearl of illumination.

Mother has been discoursing on the truths of higher life for several years, without taking into consideration whether Her audience is fit to understand and assimilate. In Her vision, all have a right to hear the sacred doctrine, for all are suffering. Prem, unbounded love for the children, does not allow Her to apply the doctrine of competency while accepting them as disciples. These words which Mother utter come from the depth of Her heart and straight to your heart they go. But you should listen with undivided attention and yearning for knowledge.

When thirst for knowledge, or longing for emancipation, or love for God possesses one's entire being, then one's whole body will become ears as it were while listening to the sacred doctrines.

Guru's exposition of Truth is not a platform lecture. It is a communication of knowledge. The holy atmosphere comes into being when the Realized Master expounds Truth. His words, presence and thought-vibrations are forces that help the listeners. The disciples, should listen to the Teaching in reverence, surrender, undivided attention and faith. Then the teaching becomes effective.

Truth shines resplendent everywhere, at all times, within and without. The manifestations of this splendour of Truth are in the forms of knowledge, love and dharma: Knowledge as the inner revelation; love in relationship; and dharma in action. In the Sadguru, Truth shines in all these forms. In the disciple also, there is Truth. He is in essence one with Truth only. But in him, the splendour of Truth has not manifested in these three forms as knowledge, love and dharma. The veil of ignorance is there in him. This veil should go. His illumination therefore is the Guruvakya only. His shraddha in the Guruvakya is the source of knowledge with which he should transform his attachments into pure love. That is the knowledge which should be reflected in his acharana so that all his actions become an expression of dharma.

Truth is the absolute. Truth knows no divisions. Truth is therefore nondual. Nondual Truth shines as nondual Consciousness. It never shines in divided consciousness. That is to say, Truth cannot manifest itself in consciousness vitiated by sense of duality. Duality is of prakrithi. Where there is the touch of prakrithi, there Truth cannot shine.

Sadguru is one with Truth. Realization has wiped out duality and installed his consciousness in the nondual Truth. But the disciple is in duality. The basis of duality is the ego sense. This ego is the separative 'I'. This little 'I' separates him from God, from Guru and from the fellow souls. It is for ending this separative 'I' that he has taken refuge at the Feet of the Sadguru. Therefore he must surrender himself totally to the Guru.



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By total surrender, the disciple should establish a rapport with the Guru and create a state of nonduality within his own consciousness and will. Since Truth shines only in the state of nonduality, the instruction on Truth coming from the Sadguru bears fruit as spiritual awakening in the disciple.

That is also the ideal state of perfect shraddha in a genuine seeker. It was in such a state of surrender and shraddha that Raja Janaka received initiation from Sage Ashtavakra, Narada from Sage Sanatkumara; Pareekshit from Suka Muni and Nachiketha from Yama Dharma Raja.

The Eternal Mother is before you in a form visible to your eyes. She is also within you as your own Self. When you remember this Truth and contemplate on Her, inspiration, unerring guidance, discriminative knowledge, ecstatic devotion, power of forbearance, marvelous detachment, superb courage, all will come to you. But you should completely surrender yourselves to Her. The silent One dwelling in your heart will manifest in your intellect as discrimination and thus take the role of a charioteer as Bhagawan Krishna did in the case of his devotee, Arjuna. The body is the chariot. Five senses are the unruly horses. Mind is the reins. Discriminative insight, viveka, is the charioteer. Chittha is the battle field. Asuric and sattwic tendencies are the forces arrayed against each other in the combat. And, life itself is the battle.

You must beg of Devi to sit in front and lead you to victory, for she alone can lead you to the supreme goal of life. The victory in life is the triumph of Truth over the forces of falsehood, the triumph of Righteousness over evil, sin and unrighteousness. When you surrender your ego, She will possess your entire being. She will then give you the protection in life and confer upon you the welfare of Yoga state.