



RAMĀ ŚAKTI MISSION

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When distractions are overcome and laziness is driven away, the mind becomes disposed to duty, 'karyonmukha', full of energy, enthusiasm, real understanding and buoyant calm. Like good seeds sown in a fertile field, the seed of Guru's Word, sown in a pure and placid mind, sprout, grow and gives a rich harvest.

When you are occupied with your duty, you should not give any other thought to the mind. Undivided mind should become the instrument of service. Attention and concentration applied to duty should make the mind fit for meditation. Constancy of God-thought, dutifulness and pure bhava, together will help you develop bhakti. You should be eager to make the work acceptable to God.

It is sheer ignorance to think that one is a doer and that success has been secured through one's skill. God is the Witness, the prompter, the doer as well as the enjoyer. If you remember this, where is the place for the ego? Ego is only a vritti of the anthakarana. It is an illusory being. Being illusory, it cannot stand the scrutiny of enquiry. When knowledge dawns, you will clearly realize the unreality of the ego.

Do not expect that others should see, know and appreciate your deeds. Work in silence. Through all duties, in all work, feel that you are serving God alone. God should be the sole Master. One cannot serve two masters. If you serve God alone, you will become the master of your mind. You cannot serve God by being a slave of the vishayas.

To serve God means to deny the ego and to become an instrument in God's Hand. Until you become an instrument of God, you are in the domain of prakrithi and you cannot say that you are adhering to Truth and Dharma. The principle of dharma is very subtle. It is revealed only through divine grace. Meditation and righteous actions become possible only when the mind becomes inward-turned and is linked with the Sakshi.

Karma nishta and Dharma nishta are ornaments of humanism. These are two states of mind enlightened about the principle of duty and the virtue of manhood or womanhood. Karma nishta is steadfast loyalty to one's own duties. Dharma nishta is strict adherence to one's own duties, as well as to one's own dharma. For both these, Brahmanishta is the adhar, the support. To be loyal to one's own duties and to preserve one's dharma, one's consciousness should be installed in God.

It is God who enables you to discharge your duties meticulously and to abide in your dharma even in the stress and strain of life. Remembering God, or established in svaroopta, the votary of duty should perform his nitya and naimittika duties with inward detachment and fervent devotion. He must also avoid the desire-prompted and pleasure-motivated karma (kamyā karma); he must desist from evil conduct, from nishiddha karmas.

He who has purified his mind through noble actions, through karma nishta and dharma nishta, alone is able to enter the inner path of yoga. He will get the inward perception of light, sound and auspicious visions in meditation. He alone can come to grip with the subtle forms of avidya operating in his mind. Penetrating enquiry, subtle perception,



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keen discrimination and peaceful meditation, are powers of mind which is withdrawn from enjoyment and focused on the Antharatman. It is these powers that disentangle the Sadhaka's prajna from the thralldom of the senses and the mysterious ego and ultimately dissolve his individuality in the Paramatman.

Paramatman alone is the One Sakshi of the entire physical and mental phenomena, the Substratum and Source of all living beings. To realize His greatness, one should experience His contact in the cavity of the Heart. Unless mind is purified by good conduct and silenced by meditation, one cannot enter the Heart.

He who has achieved the subjugation of the senses, who is incapable of evil conduct, whose mind is settled in serenity, who has attained to that marvelous concentration – he alone can enter the inner chamber of God-realization.

The child alone has the freedom and right to enter the inmost royal chamber. Others have to stand outside in their respective places. Similarly, jnani or a Bhakta is like a small child, having lost his ego in the wake of Illumination. He alone can enter the inmost chamber of the King of Kings, the Heart.

When purified by righteous actions and spiritual disciplines, the mind becomes one's own friend and trustworthy servant. A friend is one who gives the right counsel. The pure mind gives the right prompting. In times of difficulties and tribulations, it becomes the comforting companion for the jivatman. During the hour of temptation, it saves the jivatman by shielding him with dispassion and discrimination. It becomes the interpreter of the Will of God and the Wisdom of God and guides him, the jivatman, unerringly.

A trustworthy servant identifies his will with the wishes of his master and obeys him implicitly. He serves the master with love and with whole mind, seeking no reward other than master's pleasure. For the sake of the master he is prepared to sacrifice his life. An analogue to such a servant is the pure mind. Pure mind serves the jivatman keeping in view only the eternal welfare of the master. No other desire, except what is conducive to the well being of the jivatman, will arise in such a mind. It will listen to the dictates of buddhi and act accordingly.

Pure mind becomes one with the buddhi. It always treads the path of shreyas. The welfare of the jivatman is in getting united with the Paramatman. Pure mind becomes an instrument of yoga in taking the jivatman to the presence of God. Finally, the mind sacrifices itself for the sake of its master. That means, it merges in God in the state of Samadhi. Mind is the barrier between the individual soul and the Supreme Self. When that is merged in Samadhi, the individual jivatman becomes one with the Supreme Self.

A surgeon's knife is the effective instrument of surgical operation. It removes the malignant growth in the body and restores the body to the state of sound health. The knife is very sharp and is sterilized properly before it is used in operation. If it is not sterilized, the germs which are already on the knife will enter the patient's body and poison the whole system.

Similarly, the mind purified by sadhana and satkarma, is like the surgeon's knife. It removes all the obstacles from the path of Yoga and leads the jivatman to God-Consciousness. It is sharp with the power of penetrating perception and removes



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identifications with the upadhis. Right thinking is habitual with a pure mind. If the mind is impure, the germs of doubt, disbelief and sense attachment, will poison the whole life of the Sadhaka.

When Divine Grace descends the jivatman awakes from the slumber to the consciousness of his relation with God. He gets established in the true Self and becomes a resigned instrument of God. His mind gets disposed to God's mission, 'devakarya'.

When Arjuna was overpowered by attachment, he did not know where his duty lay. Torn with inner strife and clouded by intellectual confusion, and overpowered by attachment to his kinsmen, Arjuna refused to fight. Gandeeva slipped from his hands. It was during such a crisis of conscience that Arjuna received the nectarine discourse of the Lord. The Lord's words dispelled Arjuna's doubts and delusion and made him an instrument for God's purpose.

While listening to the inspiring discourse, Arjuna prayed for a vision of God's cosmic form (Viraat Roopa). The compassionate Lord, out of infinite love for his devotee, granted divine sight to Arjuna and revealed to him the supremely marvelous cosmic form. In the Virat Roopa, Arjuna saw the entire universe of multitudinous grades of beings, dazzling luminaries, the Power immanent in manifestation, the Lord filling all quarters, with myriad mouths, eyes and arms. Unable to perceive the splendour of the stupendous universal form and with heart trembling in awe and fear, Arjuna prayed again to the Lord to withdraw His terrific form and reveal to him once again the sweet and gracious divine form.

Even devas are unable to gauge the magnitude of Isvara's cosmic form. Great Sages went into raptures and Samadhi by a glimpse of the divine splendour. Nothing can be excluded from samashti, the totality. Not only sweet, gracious and good, but also fierce and the terrible are included in it. The opposites are harmonized in the scheme of the Virat.

Arjuna's mind was not disposed to beholding the destructive aspect of God's power and magnitude. He was of course a man of virtue, 'dharmatma' and a hero in the battle, but he was not a trained and illumined Yogi.

What is the import of the Virat Roopa Darshan? It is a mystic vision of Isvara's immanent aspect, the Vision of the all-pervading and all-seeing Witness. It is an experience of divine perception, a state of Enlightenment in which the Supreme is apprehended as the Silent Spectator behind the manifested phenomena. Good and evil are both in creation. But God is above them. To behold phenomena, the gross and the subtle, the outer actions and the inner mental reactions, all names and forms, all thought-patterns, the entire gamut of the activity of chittha (chittha vilasa), the opposites like happiness and sorrow, serenity and strife, love and hate, attachment and dispassion, anger and anguish, as the silent witness, to negate all these from the mind and be able to function from the yogic poise: this is Virat Roopa Darshana.

When egoism is eliminated through spiritual illumination, one's vision rises to the Vision of the Cosmic Sakshi. Then alone one is really and totally detached from the mental



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phenomena and is able to identify himself with the Sakshi. Sakshi Bhava cannot come without intuitive knowledge of the Witness Consciousness.

Restraint comes through self-effort and is an activity of the discriminative intellect. But real detachment comes only by the vision of the Asanga Chidroopa, the Supreme Self. The enlightened one does not get entangled in the web of karma or cravings, even though he is active in the world of objects.

Once a man realizes this Chidsvaroopa, the great immutable Reality, one becomes fixed in the heart of the Reality. Nothing in the world, no adversity or calamity whatsoever, however great it may be, can move him from his position of Self-abidance. For him, there is neither birth nor death, neither happiness nor misery.

Realization of Brahman is the Refuge of every one in life, here and hereafter.