



RAMĀ ŚAKTI MISSION

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God has given man the freedom to accept Him or deny Him. He has given man the freedom to choose the mode of life. Which do you want, the asuric force or the help of the Supreme Power, the divine knowledge or ignorance, the pleasures of the senses or the peace of the Transcendent, the path of indulgence, 'preyas' or the path of spiritual well being, 'shreyas'? The choice is yours. These two divergent paths of life are open to man. The discriminating Sadhaka chooses the path of shreyas. He shuns evil. He sticks to goodness and godliness. Leaving association with the ego, he takes refuge in God Almighty.

Truthfulness implies steadfastness in devotion to one's Chosen Deity and the path prescribed by the Guru. The Guru has revealed to you the path. Move along that path with unfaltering steps, without looking hither and thither. Keep on moving. Unswerving loyalty to the Chosen Deity is a form of satyanishta. It is devotion to Ishta that grows into universal love. Without first focusing one's love on one's Ishta, the personal God who appeals to one's heart, one cannot all on a sudden, start loving all alike. God dwells in all, but all are not in God. Hence defects are in all. You cannot see the sportive play of God, for in your vision, the Purusha and the Prakrithi are mixed up together. You cannot separate them. In such a mental state, one cannot experience the universal love. Without experiencing God, one cannot expand to universal love.

But the Deity is the Repository of all divine and auspicious qualities. He is all perfection. He is the power supreme. That image of supreme perfection of God should shine in your heart always. It is that image that you have to worship. God is supremely great, infinitely gracious, unique in goodness, in power and in quality, the Alone, peerless. He is beyond all description by words, above all conceptions of the intellect. Aye, even the great Sages could not fathom the depth of His endless glory. Whosoever touches that boundless ocean becomes speechless in wonder. He melts away like a salt doll in the sea. No one can know Him, standing apart from Him. The Sage loses his personal consciousness in God. But when He re-emerges from Samadhi, he folds his palms and adores Him. Where then is the equality of status with God! God shines unique. No one can match Him. No one can measure Him.

All have come from that ocean and all go back into the Source. Countless universes emerge from God and disappear into Him; but He is ever detached, alone, unaffected in the least by the creational leela. God is the ocean of Existence and jiva is just a drop in it. The drop must know that it is inseparable from God, that it belongs to God. That is the fulfillment of human life. What is established in the Mahavakyas is the uniqueness, the nonduality, of God the Absolute.

God is Power Supreme. He is all love and compassion. He is the Refuge of the entire creation. He responds to prayer. He can be won only by love. He protects His bhakthas. He carries the burden of the life of those who surrender to Him. He is above prakrithi and is the abode of endless auspicious qualities even when God assumes the avatic form; His supreme perfection is untouched by prakrithi. He is ever established in Truth. He is of the nature of Righteousness (Dharmaswaroopa), the Root of Righteousness (Dharma Moola), the Vindicator of Righteousness (Dharma Raksha).



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Worship Him, your Deity, with love, reverence and concentrated mind.

Never impute even the slightest of human nature upon your Deity. Let the image of supreme perfection ever shine resplendent in your heart. God's actions are all inscrutable leela, meant for universal good. They can not be probed into, or judged by human intellect.

God is the Altar of Perfection before which one should also stand with bowed head. The moment one questions the deed of God; one has superimposed upon God the human frailty and has thus disfigured that exquisite image of God. Anything may happen in life, but let not your grasp on God's Feet ever loosen. Put your whole trust on God and He will bear your burden. Resign yourselves to His dispensation and He will make your body His instrument.

Know that other than your Deity, there is none in this world or the other to love and protect you. God alone is your own. Devotion to God must be of the nature of unswerving allegiance, fidelity, love. This is called 'avviahicharini bhakti'. Offering of the heart and total surrender to His will and dispensation: this is the characteristic of bhakti.

Through the disciplines of devotion to Saguna, nishta in spiritual practices and steadfastness in righteous conduct, one should win the Grace. When Grace comes, the spiritual insight opens and then one knows who he is and what is his relation to God. Without such illumination, one cannot love God and keep the mind fixed always on God. Until one knows the significance of 'Aham', one remains in a state of identity with the ego. In this state of ignorance, passions continue to rise and disturb the jivatman.

The purpose of knowledge is to rise to the occasions of test to keep the mind in balance, to be aware of one's own defects and shortcomings and to live in constant remembrance that God alone is real. The sadhaka should make use of knowledge in the battlefield of life and preserve his mental equilibrium under all conditions. When the mind is under control, to that disciplined man, the bliss of the Atman is always available for experience.

First, the Sadhaka should control the vagaries of his mind through discrimination. Then only he gains strength to go deep into the very source of the ego. When the mind is distracted by desires, one lives only in the surface of the mind. The pearl is at the bottom of the sea. By swimming on the surface, one cannot get the pearl. He must dive and reach the bottom. Similarly by living in the mental plane, one cannot get wisdom. One must sink into oneself, into the bottom of the chittha. Then only he gets the pearl of divine illumination.

There are many who leave their homes, kith and kin and worldly duties and take to a life of wandering, out of failures, shocks and disappointments in life. This is not true renunciation, but a kind of escapism, which indicates mental weakness, incapacity to face the challenges of life. Those who renounce for the sake of God are very rare. Real renunciation is the renunciation of mental cravings. Strong vairagya must come. Then only one can snap all bonds. Raga means attachment to sense objects, 'vishayaasakti'. Vairagya is its antithesis, 'anasakti', utter absence of desire, a state in which the mind is withdrawn from all worldly objects. The Virakta, the man of dispassion, has no desire



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even for the pleasures of the celestial world. People perform yajnas, observe religious vows, undertake pilgrimages and do charities, with the hope of acquiring merit and attaining Heaven after death. But the man of steady dispassion sees clearly that all worlds are perishable and hence his mind rests contented and collected within himself.

Impelled by craving, man deflects from righteousness and takes himself to the path of evil and sin. Such persons cannot receive the comfort of God.

Never forsake dharma for the sake of temporal gains or for fleeting pleasures of the senses. Observe dharma diligently. He who protects dharma is protected by dharma, so says the Holy Scripture. There is deep meaning in this saying. As the Moral Law, Dharma is one with God. As the right action, dharma is the principle of observance in conduct. To protect dharma means to observe rules of rectitude, to observe the law of righteousness in one's action and to do one's duties as an offering to God. To be righteous in action, one has to take refuge in God. When you take refuge in God, you open yourselves to His grace. The grace then protects you from inward passions, from moral dilemmas (dharmasankatas) and from external challenges of adverse life-situations.

The three forms of misery (trividha tapas) torment every embodied being. But the man, who adheres to Righteousness, is protected by dharma against these threefold miseries.

Dharma is the Law governing the whole cosmos. It is this law that presides over man's evolution to perfection. All should obey the Law. Those who go against the law invite penalty in the form of misery. If the individual violates the law, he suffers. If the nation violates the law, the nation suffers. If the world violates the law, the world suffers. Such is the nature of law.

The conduct in the various stages of the growth of personality should be guided by dharma. Each has to observe his or her dharma. The son, the daughter and the parents, the student and the teacher, the disciple and the Guru, the King and the subject, all have to observe dharma. From childhood itself reverence for dharma should be inculcated in every one. That is the sacred parental duty. The child who grows thus along the path of dharma, adheres to dharma wherever he goes, by sheer force of samskara. He will be a dutiful son. At the school he will be an obedient student.

At the field of duty, he will be a conscientious worker; finally, when he surrenders himself to the Sadguru, he will be an ideal disciple. Thus he will not be a source of trouble or misery to anyone. It is dharma that leads one to moksha.

Dharmic conduct is sattwa guna in action. Since humility is a sign of sttwa guna, a man of dharma conducts himself in humility, in fear of God and His law. Assertion of individuality, self-will and obstinacy are considered to be ornaments of personality, by the deluded. In fact, these are only rajasic traits. Where rajasic and tamasic traits predominate, there spiritual personality cannot shine at all.

Vibheeshana signifies the path and principle of Righteousness, dharma marga. He is the personification of sattwa guna. Though God is beyond the guans, it is sattwa that lead one to God. Sattwa has transparent purity. It gives rise to noble virtues, reflects



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the will of God, produces humility and urges one to take refuge in God. Sattwa is productive of knowledge. It expresses itself as righteous activity.

Though Vibheeshana was the brother of Ravana and lived amidst the asuras, he was all sattwa in character. He did not lose sight of God, did not give up the brahminical virtues, did not depart from his daily anushtana. Whenever occasion arose he counseled his brother to return Sitadevi and win goodwill and blessing of Sree Ramachandra. He knew that Rama was God incarnate. That very thought passed thrills in his body and he very much wished that not only he, but his brothers and the entire family, should be blessed by the Lord. Hence, he advised Ravana again and again, to make peace with Rama. He also cautioned: O Brother! Listen to me. Rama is not a human mortal. He is the incarnation of Maha Vishnu. None of us can go against His infinite prowess. Even if the whole world stands united against Rama, Rama cannot be defeated in the war. The Lord is invincible. Do not stand against Him and incur His wrath. Do not be a cause for extermination of our race. Take shelter at the Lord's Feet.

Vibheeshana's advice produced no effect in Ravana. On the contrary, he flew into a rage. He who praises my enemy is my greatest enemy. He deserves to be killed, so roared Ravana in a fit of violent anger.

Under the impulse of anger there is no sin that a man cannot do. His look, words and actions emit the fire of evil.

Vibheeshana took stock of the situation. He found that Ravana would not mend his ways and was out for bringing ruin upon himself and the whole race. One, who has fallen into the clutches of death, cannot be cured even by miraculous medicines. How could destiny be ascertained and set aside by man's effort! So saying to himself and meditating on the Lotus Feet of Rama, Vibheeshana left Lanka and went to offer himself in surrender to the Lord.

Attachment to brother or the family did not stand in the way of Vibheeshana who threw himself on the side of Truth and Righteousness. Tamas blinds the vision and rajas bind one to selfish activity. It is sattwa alone that turns its face towards God. Vibheeshana renounced his family ties for the noblest cause of serving God.

When Vibheeshana came to Kishkindha by air, introduced himself and extolled Sree Ramachandra and offered himself in surrender, Sugreeva, Lakshmana and others mistook him for Ravana's spy. But the omniscient Lord Rama knew the mind of Vibheeshana and the purpose of his arrival. The Lord who was the embodiment of dharma, declared: Whosoever takes refuge in Me, to him I afford 'abhaya'. That is My nature and resolve. Bring Vibheeshana to me.

No one but the Lord can bestow abhaya on any creature. By granting asylum and abhaya to Vibheeshana, Ravana's brother, Sree Ramachandra reveals Himself as the omnipotent Paramatman and the nature of His compassion. Abhaya means fearlessness. All jivas are enveloped by fear. And one cannot grant fearlessness to another. Even the Guru shows the path only. It is God alone who has got the power to confer moksha or abhaya on any jiva.



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The sharanagathi of Vibheeshana reveals a great spiritual truth. His act of leaving the company of his brothers signifies detachment from the two gunas of prakrithi: rajas and tamas. Ravana and Kumbhakarna represent two gunas. When associated with them, sattwa too is considered as one of the gunas of prakrithi.

But when one is detached from rajoguna and tamoguna, one is in the plane of shuddha sattwa. Shuddha sattwa is not a guna. It is all jnana. It is inseparable from the Reality. To be united with God, one has to rise above the two gunas, Rajas and Tamas. To take refuge in God, one must know the greatness and glory of God. So long as one is in the domain of gunas, one is blind to God's greatness and glory.

This truth is illustrated in the mystic mudra of the scriptural fame, called Chinmudra. The mystic chinmudra or abhaya mudra, is seen depicted in the Image of Devi. This is symbolic of jiva's union with God and God's power to afford refuge to the jivatman. Chinmudra as the word literally means is the sign of consciousness. Consciousness is the Absolute. The index finger bends and touches the thumb, thus making a ring-like appearance. The three other fingers stand erect, motionless and inseparable from one another. This is the physical illustration of Chinmudra.

Here, the index finger stands for the jivatman and the thumb for the Paramatman. The three other fingers represent the three gunas. When the jivatman is detached from the gunas and takes refuge in the Supreme, he wins the ashraya, the protection of God, the touch and contact of God. This divine touch is a mystic experience in which the separative personal consciousness disappears and union with God is realized. The moment the jivatman touches the Paramatman, the three gunas become united and remain in a state of perfect equilibrium. In this state of equilibrium, the gunas are still, silent, motionless and indistinguishable from one another. They are no longer the gunas. It is the state of pure sattwa. It is jnana swaroopa.

Chinmudra is thus the Guru's symbolic teaching through silence, on the supreme truth of the nondual Brahman. The Guru teaches through words and silence. But it is God who liberates the jivas from samsara. Therefore He alone reveals the chinmudra along with the abhaya posture of the palm. So long as a notion of a second entity persists, there is cause for fear. Fearlessness comes only when one is established in the non-dual Consciousness of God.

He who has received the ashraya of God has nothing to fear. The world cannot give you peace or protection. For this, you should link yourselves with God. Do only such actions as will please God. The actions that please God are called the auspicious activity or propitious activity. Through such activity one not only earns punya but also wins the favour of God. Try your best to eradicate your weaknesses. You should become ideal children. It is such sadputras and sadputris that Mother Earth needs now.

At times the clouds gather and obscure the sun. But remember that the Sun is there in all his effulgence and when the wind removes the clouds you will again see the glorious sun. So too, prarabdha may bring in miseries, and you may at times feel enveloped by darkness. But be of firm faith, children, and know that God is there always to protect you. When divine grace removes the clouds from the mental sky, you will perceive the power and presence of God.



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Actions of innumerable births have left impressions in the chittha. These impressions are bound to appear as the vasana vritties. Until spiritual wisdom dawns, vritties will continue to rise. Therefore be on your guard. Let Mother's words become illumination in your consciousness through shraddha and protect you from the onslaught of powerful mental modes. Mother's words are Truth in vibratory form, the divine message for your guidance in life, the wisdom-force which will protect you from the snares of the world. These words, children, are eternal, imperishable. Aeons will roll by and yet the words will remain as vibrations of divine force. Even during the Mahapralaya (the Great Deluge), these words will not perish. They will remain in unmanifested form to re-emerge when creation comes forth.