



RAMĀ ŚAKTI MISSION

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To achieve progress on the spiritual path leading to the summit of Yoga, one should possess a sattvic temperament, a noble character and divine qualities. Sadhana without moral foundation does not bring about spiritual advancement.

In ancient times, such a good moral foundation was laid during one's training and education in the Gurukula. Assimilation of the moral teaching and building of character become easy when the student of education is young in age and receptive of Guru's divine influence.

Sruthis and Smrithis are sources of authentic wisdom and moral teaching. Upanishads constitute the Sruthis. Holy texts like Bhagavad Gita, Manu Smrithi, Yajnavalky's smrithi, etc. are smrithis. The term sruthi literally means that which is heard. It signifies divine revelation, not human composition. For a seeker, from the standpoint of his adhyatmic sadhana, sruthi means Guru's Upadesha and the Teaching. The most authentic pramana is what he hears from the lips of the venerable Guru who is one with Brahman. Smrithi in this context means the recollected knowledge. The knowledge born of deep reflection and meditation on Guru's Upadesha and teaching is smrithi for the disciple, and it is with the help of this light that he has to tread the inner path.

For listening to the Guru and for doing reflection on the Teaching, the disciple should have a mind withdrawn from distractions. This is exactly the reason why a mind engrossed in sense pleasures and disturbed by passions, is totally unfit for higher adhyatmic pursuit.

So long as the fever of sense craving has not abated, the mind cannot settle in serenity. The knowledge that the sense world is ephemeral should dawn. Then alone the mind becomes free of external distractions. The conclusion arrived at, through logical reasoning that the world is unreal, is not knowledge; it is only a vritti of the intellect. Intellect is included in prakrithi. It is a combination of the veiling and projecting powers of avidya, and consciousness, bodha. Due to the taint of avidya, intellect which is born of it cannot apprehend the reality, either of the world or of the self. When these two forms of avidya are removed, intellect emerges as pure consciousness, Bodha.

Until this bodha dawns, faith alone is the support of the seeker. Faith is innate in every one. But because of mental vasculations and identification with mental modes, man is not able to get the blessing of faith. Through satsang and spiritual sadhanas, the mind should be divested of its disturbances. Then the latent faith becomes manifest.

Lack of faith is conspicuous in modern age. Recovery of faith is the remedy for all individual and social ills. The ancient sages discovered great truths through rigorous penance and meditation. Their discoveries and experiences are recorded in the shastras. One should have perfect faith in the shastras and in the words of the Sadguru. Through faith mind learns to take refuge in the Almighty. When the mind is concentrated either in God-contemplation or on metaphysical reflections, it becomes pure and eventually rises above the gunas. It is then that one experiences the vision of the Paramatman.

The Vision of the Paramatman is an intimate experience of the all-pervading Brahmachaitanya. Until this vision dawns, one must keep before one's mind the idea that God is the dweller in all



RAMĀ ŚAKTI MISSION

hearts. It is on the basis of this sublime thought that one should spiritualise one's relationships and actions in the world. Domestic chores, performance of office duties and social service, all become sadhana only when you see and serve God in all.

Externally the consecrated images are there to represent God. Internally, He is the Atman dwelling in daharakasha above the Bhroomadhya. The Supreme is the witness to every thought and action of yours. This truth should be constantly remembered and then you will be incapable of deviating from the path of righteousness. God is Truth. To approach Him, one should be truthful, honest and righteous.

Though God is one's own inmost self, the personal 'I' do not allow the jivatman to be united with Him. This 'I' thrive so long as one identifies oneself with the upadhis: the body, the senses and the mental modes. To get rid of this little 'I' one has to strengthen the pure sankalpa that one is the Atman. Even this pure sankalpa, I am Atman is in ignorance. There is the duality of I and Atman. Duality must be transcended. The sankalpa I am the Atman should be renounced. This is real dedication to God. Upon this dedication, one opens oneself to God's grace which obliterates duality and confers advaitic experience.

This advaitic experience, the union with God, is the ultimate goal. Till goal is reached, one is on the path. On the path, there are steps and stages to pass through. The bhava I am the servant of God, or I am the child of God, should be with the sadhaka as a dominating idea in consciousness. Nay, this bhava should become the very stuff of his consciousness. It is this pure bhava that eliminates egoism, increases devotion and ultimately leads to union.

God is one, even though He is described in many ways and is known through diverse names and forms. Even Religion is one, though institutional Faiths are many, for true Religion is Realization of God. One should have a firm conviction that other than God one has none else in this world or in the next. So also, one should have undivided love for one's chosen deity, Ishtadevatha. Ishta signifies, not merely the deity of one's choice, but the deity of one's whole-hearted love. If there is any other object or goal which attracts a greater love, it is a denial of Bhakti to the Chosen Deity. Bhakti implies pure, unselfish and undivided love for God. It is love for the chosen deity that finally expands into universal love.

Saguna Brahman, the Avatar, embodies auspicious attributes of God. Even though the invisible Supreme becomes visible as the Avatar, it is not possible even for the mighty intellects and the great ascetics to understand the glory of God. By grace only one recognizes divinity in the Avatar; and, it is the eye of pure love that can behold the sportive leelas of God.

Not only God, even sages and saints are beyond the understanding of human intelligence. Listen to an episode which Mother is going to narrate now. It happened in Dwapara Yuga, when the Lord had incarnated on earth with remarkable attributes of love and beauty in the form of Sree Krishna. Gopis of Vraja, drunk with the intoxicating love for Krishna were experiencing the supreme happiness of association and intimacy with the Lord of their heart.

Once it so happened, that Sage Durvasa was camping on the other side of river Gomathi, on Chaturmasya Vrata. This is a period when the sannyasis and holy men do not move out, but stay in a place for four months at a stretch, engaged in tapas and expounding scriptures to those who approach them. The presence of a sage continuously for four months is looked upon as a great blessing for the town or the village where he camps and the pious people go to them with suitable presents to seek advices.



RAMĀ ŚAKTI MISSION

The simple-minded Gopis were second to none in their dharma of hospitality and they considered it a great honour to pay obeisance to the sage Durvasa on the day when his Vrata was to end. They prepared choicest dainties and dishes which the Sage liked and started from their homes in one group carrying with them their offerings. Seeing the river in spate and finding no way of fording it, these women, sore at heart, took refuge in their Beloved, Krishna. They knew the divinity of Krishna and were certain that the Lord would help them in their predicament.

The Lord took it as an occasion to impart to them a great lesson in divine yoga. With His characteristic playfulness, He said: O fair women! Go thou, and tell the river that the eternal Brahmachari Krishna wishes that the way be made for you. Filled with love for Krishna and eager to serve the great Rishi Durvasa, Gopis, who had great faith in the words of Krishna, uttered the above words to river Gomathi with their palms joined and to their surprise, the water on both sides receded mysteriously, providing a clear path for the Gopis to walk on and to cross to the other side. They reached the Sage, prostrated themselves before him and presented their offerings. The Sage who was very hungry consumed the entire food in the very presence of the Gopis. All were happy, the sage as well as the women. Now, how to get back was again the problem for those ladies. They now sought the help of the Sage who was a great devotee of Sree Krishna. When the Sage asked them how they crossed the river while coming to him, they narrated the whole incident. Thereupon, the Sage belched and said: O fair-minded Gopis, have no fear. Go thou and tell the river that Nityopavasi (one who is eternally on fast) Durvasa wishes that the way be made for you. The Gopis, with their thoughts resting on Sree Krishna, obeyed the sage and witnessed the wonder again, the river opening out the passage for them to walk over!

On their way back, Gopis fell to thinking, silently musing over the wonderful phenomenon they witnessed both while going to the Sage and while returning. They now thought aloud: How could Krishna who had sixteen thousand and eight wives claim to be a Nitya Brahmachari? Again, right before their eyes they have seen the Sage Durvasa eating away all the food they carried to him and yet how could such a man claim to be a Nityopavasi? These questions again and again rose in their minds and they were greatly baffled.

To drive home a psychological point to your minds, it must be explained: These thoughts did not occur to the Gopis when they were on their way to Sage Durvasa. The reason is, their minds were then fully occupied with the desire for honouring and feeding the Sage with their preparations. That work is over, and their minds now got a little time to admit such thoughts.

When one is busy with work, one's mind is concentrated on it and then, one gets no time to think about anything else. Unwanted and fanciful thoughts and doubts crop up when one has no work to do. The sadhaka should not give any room for idle fancies to occupy his mind. He should keep himself engaged in spiritual sadhanas or other useful occupations which are helpful in yoga. God-thought should be always uppermost in his mind. Even when he is on duty, he should do the work in and through God and for God. That way he can be in sadhana always.

Gopis approached Rukmini, Krishna's spouse and expressed a desire to have the mystery solved. Rukmini was a great devotee. She was pure at heart, free from jealousy, and always in tune with Krishna. She had gained true insight into the divinity of the Lord's action. She said: Friends, our Lord, Krishna, is both personal and impersonal. Though in the personal aspect, He is amidst us, living in us, loves us, and sporting with us all, He is at the same time is the dweller



RAMĀ ŚAKTI MISSION

in every heart. Pervading the entire universe, He is also beyond the universe. Though He is in every heart and all-pervasive, He is non-attached. Nothing can taint His innate purity. As for Sage Durvasa, that Sage is verily Rudra's incarnation and it is wonder how he ate up all your offerings and digested them. But how is it then that he claims to be a Nityopavasi? The Sage, when he eats, offers everything to the Lord Krishna and is therefore utterly free from agency and enjoyership. He has no ego and being a Yogi in tune with the Lord, he is not attached to the sense of taste. His mind is neither on the body, nor on the food. It abided in God only.

I and mine is what build up the web of samsara. Caught in this web, the jivas undergo untold sufferings in birth after birth. Where is the place for this petty I before the majesty, the glory and the omnipotence of God! The true devotee knows the glory of God. Hence he is utterly egoless. When sun rises, blocks of ice melt away. So also, when knowledge of God's immeasurable glory dawns, the petty I melts away.