



RAMĀ ŚAKTI MISSION

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Pravritti and Nivritti constitute two states of mind, diametrically opposed to each other in form and function. The former signifying distraction and extroversion and the latter signifying concentration and inwardness. Where the mind is attached to senses, where it is engrossed in the external and the ephemeral, where it is scattered in diverse objects of prapancha, there it is in a state of pravritti. When the mind is withdrawn from phenomena, when it is collected within, when it is detached from distraction and craving, when it is directed inward towards the Paramatman in undivided devotional aspiration for union and absorption, such a mind is in a state of nivritti. From the distraction and dissipation signified by pravritti, the mind should come to rest in a state of nivritti. Then alone it is eligible for the highest Yogic attainment. Prapancha is the field of pravritti. Paramartha is realized through nivritti. To perceive prapancha as paramartha, the mind come to a state of nivritti and should be transformed into the nature of Consciousness itself. From avidya comes the mind. That is to say, mind is avidya in operation. Notions of duality, multiplicity, and differentiations, and pairs of opposites like attachment and antipathy, happiness and misery etc, pertain only to the mind. When avidya is dispelled, there is no mind. In the absence of mind, there is no dualistic prapancha. Though the world of divine creation continues to be seen, it is seen not as prapancha but as Brahman Itself.

The sense craving and the dehatmabudhi are the two main signs of the operative power of avidya. Mind is the offspring, the seat as well as the instrument of avidya. The vrittis scattered on objects should be withdrawn, gathered, focused and directed within. Ultimately, the chittha vritti so directed towards the Paramatman, should be merged in the Paramatman. This indeed is the task of the God-seeker. Remembrance, Japa, devotion to the Deity, meditation, svadharma nishta, in fact all spiritual disciplines, are aids to yoga, the union of Jivatman with Paramatman. First, the distracting thought-currents, kalpanas, must subside. Then the prajna should be focused on the object and the mind is made to merge in that object. That object is the Paramatman, the only reality. Dwelling in all pervading, all existences, self-luminous, the Paramatman transcends all manifestations. This truth should be directly experienced. Then delusion and duality vanish once for all. Towards union, the first phase of discipline is enquiry into the nature of 'Bimba-Pratibimba Tattwa'. Bimba is the Paramatman. Pratibimba is the Jiva. When the Jiva knows that he is the pratibimba, then he enters the highest state of sadhana. Then his God-love springs up, his aspiration for union increases, and all his mental attention is fixed on the Paramatman. The faculty available for the jiva for enquiry, is intellect. But owing to the taint of ego, intellect is unable to enquire. When the sacred water the 'Word', the Guruvakya, falls on the intellect, it becomes pure, the jiva awakes from deep slumber and pursues the Reality from which it has emerged.

The initiate endowed with shraddha, alone awakes. If the mind doubts, and the intellect questions, if surrender has not come upon the sadhaka, then the awakening does not happen. To have perfect faith in Guru's word and to bring into conduct the instructions of the Guru, is called shraddha. To attain yogic state, there should be external and internal purity. Internal purity means freedom from the ego and emotive modes. When the ocean is agitated the reflection of the moon appears to move along with the waves. When the ocean is calm, the reflection appears clear and steady. Similarly due to



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agitation of the anthakarana in the form of vrittis, the Atmic reflection is not visible. When the chittha becomes calm and steady, the reflection of the Atman is clearly seen. This is knowledge. Even this knowledge should merge in svaroopā. That is experience, anubhooti. Anubhooti alone destroys the vasana and releases the jiva from the fold of prakrithi. Dwell in sadhaka vritti, with your mind fixed on the goal and always engaged in endeavours for your own purification. Getting involved in unwanted things, being disturbed over trivial happenings and others' affairs, treading the undesirable path, the jiva goes on accumulating the bundle of impressions in the chittha. Being steeped in ignorance the jiva does not know his own folly. Guided by the Guru's instructions and prompted by your own spiritual yearnings, you should know first the nature of your own ignorant state, defects and shortcomings.

He who depends on God, who invokes God's aid through repentance, prayer and purificatory disciplines, wins the favour of God. He who has won the favour of God, cannot be harmed by anybody. He cannot be destroyed or defeated by any force. To win the favour of God, there should be with you unremitting sadhana, noble thoughts and ideal conduct. Know that other than God, there is none for you. When the lotus blooms the black bees arrive to enjoy the sweet honey. But close to the stem, underneath the water, resides the frog. It cannot drink the honey. It only croaks. That is its fate. Be like the black bee and drink to your heart's content the nectar of wisdom, when the omniscient Guru has appeared before you to guide you to the portals of eternal bliss. You must become genuine mumukshus. Without mumukshutwa, no real sadhana worth the name begins. Mental purity, patience, fortitude and a fiery determination, should be with the mumukshu as the ornaments of virtue. Then only he reaches the goal. What is the nature of this tenacious resolve highly spoken of by the Sages? It is a determination, a resolute will, to stick to anushtana, to the nishta of meditation, in varying conditions of happiness and sorrow, health and sickness. It is persistence in seeking, without stopping, without wavering, without doubting, without looking back in despair, without looking hither and thither, until the goal is reached.

Man is bound by so many fetters in samsara, yet he pretends to be free. He is not ashamed of being a slave of the vishayas, but he revolts when asked to become a servant of God. Could there be a greater ignorance than this. To be a servant of the Guru or God is to abide in the egoless state of Atmic Awareness. It is freedom. A servant of God alone is free. Others are all slaves. A servant of God is one with God, in will and consciousness. Until Grace gives insight, it is difficult to distinguish between truth and untruth, between dharma and adharma. Listen to a story in this connection. There was a Brahmin. He had no son. Pious and devoted to svadharma, he used to pray: 'O God grant me a son, a paragon of virtues, who will spread your glory, who will lead a life of tapas and devotion.' Years passed, and a son was born to him. The Brahmin, now beside himself with joy, brought him up with all care. He inculcated in the child, faith in God and other moral qualities. He taught him meditation also. Thus like a waxing crescent, the child grew up in spiritual radiance. He was an embodiment of truthfulness. Intense dispassion came to him. Fond of tapas, desiring no involvement in samsara, he went to a forest to practice truthfulness and meditation. He started his life of tapasya in a hermitage built in the seclusion of the forest. But he had no Upadesha or guidance from a Guru. He did not know that a Guru was essential for reaching the goal of life, namely, God-vision.



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One day when he opened his eyes after a long meditative absorption, he saw a group of young women running towards his hermitage. They appeared fear-stricken. They supplicated to him : 'Protect us O Sadhu! We are Rajput women. We had gone to the forest for a stroll but we lost our way. Robbers are chasing us. Have mercy'. So saying they took shelter behind a thick bush near his hermitage. By that time the robbers too arrived. They asked the ascetic where the women had gone. A votary of truth, the ascetic did not want to utter falsehood even to protect the women who took shelter near his hermitage. He pointed towards the bush and said, 'there, they are'. The women saw the robbers approach them. In order to preserve dharma and womanly honour they stabbed themselves to death on the spot. Years went by. The ascetic left the body. The emissaries of Yamaraja took the departed soul to the Yama's abode. There, looking into the account of his deeds, his merits and demerits, it was found that throughout his life he had not committed sinful deeds except one single act, the killing of women. Judgement was given for adequate measure of punishment. The ascetic pleaded that he had not committed the murder of women. Then the Lord of Justice said : "O ascetic! You are the cause for the death of a noble queen and her companions who took shelter in your hermitage in order to escape from the clutches of the robbers. She who ruled the kingdom with efficiency and justice, who loved her subjects, as her own children, who preserved dharma and justice, she, that noble queen, with faith in your mercy, approached you at a critical time and what did you do? In the name of truthfulness, you helped the robbers in their heinous act. So you were responsible for the death of those women. You deserve punishment.

The ascetic was stunned. He could not understand why such a fate befell him in spite of his hard tapasya, love for truth and practice of meditation. Then, divining his thoughts, the Yamaraja said: "You did not take refuge at the Feet of a Guru. You had no insight with which to distinguish between truth and untruth, dharma and adharma. You did not win the gracious glance from the Guru. Hence all your tapasya was as futile as homa performed in the water. Hard indeed it is to discern truth from falsehood, virtue from vice. By merely giving expression to factual truth, one does not become an adherent of Truth. What you considered as truthfulness was alliance with falsehood and adharma. God's grace or gurukripa must illumine consciousness. Then alone you can stick to truth and abide in dharma. One should become an initiate and a sadshishya. Then alone he wins the favour of the Guru. Without Upadesha and grace of the Guru, mere tapas does not lead to deliverance. The 'word' (Upadesha wakya) is the imperishable seed. Other seeds may be pecked by the birds, may perish in fire, may decompose by passage of time. But the seed of the Word, can never be destroyed. He who knows the glory of the Word rapidly advances on the path of quest. He triumphs over the trials of life. He meets the challenge of prarabdha with courage and mental composure. No doubt can assail his mind. His gaze is once for all fixed on the Feet of God. He returns to his original immortal state. He merges in his own infinite Self. He attains sayujya mukti. Hearing from the Lord of Dharma about the glory of the Guru and the Guruvakya, the soul of the ascetic assumed another embodiment and in that life he surrendered himself to a Guru, received the Word, performed penance, won the grace and reached the highest state of beatitude.

A muni was doing penance in a forest. When he emerged from meditation and opened his eyes, he saw a poor deer pass that way closely followed by a hunter. The hunter asked the ascetic whether he had seen the deer and in what direction it had gone. The ascetic reflected for a moment and replied. The eyes behold; but that which connect the



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eyes with the object, namely, the mind, was not there. Hence I cannot say where it has gone. This is the sign of Gurukripa. Here the ascetic did not deviate from truth; at the same time he could protect the poor animal from the hunter's arrow. Grace is the protective talisman. If you think of God's mercy, your mind will reach the stage of meditation. Devotion, faith and steadiness of mind are spiritual endowments. Maintain the inner devotional bond with God and thereby, let the chittha become spotlessly pure. Without purification, Atmanusandhana is not possible. Let God become the life of your life, the supreme object of your love. Problems, challenges, tests and tribulations do come to everyone in life. But by God's grace only you can solve the problems, meet the challenges, face the tests and bear with the tribulations. Cultivate God-remembrance and do your duties as an offering to Him. Action in Truth-Consciousness is dharma. Dharma is the spiritual radiance of life. Each is great in his own place. There is no high or low in God's creation. A King does not become great by being a King, nor does a sweeper become low by being a sweeper. One becomes great through sheer power and purity of dharma.