



RAMĀ ŚAKTI MISSION

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Inwardness, 'antharmukhatwa' is a state in which the mind, detached from sense indulgence and outgoing tendency, comes to an inner movement of Godward pursuit. Paramatman is the source of the mind. Until and unless the mind gets back to its source, there is no rest or peace or contentment for it. It is only in a state of inwardness that you can feel the rapturous kinship with the Divine. The separative notion is in the mind. This is the ego. When the mind gets united with the Paramatman, the separative notion is superseded by absolute awareness. The 'I' then emerges as samashtiswaroopam. Until God-absorption takes place the mind is individualistic in dimension, always in a state of flux, alternating between the pairs of opposites. If it is to become steady, it must become universal. Then it is no mind at all. But to reach this state of 'no-mind', it must be fixed always in the eternal unchanging reality, God. God is eternally established in His own glory. The jiva is one who seeks and strives for union with God. Until the salt doll of jivahood dissolves in the ocean of God-experience, the jiva should look upon God as the object of supreme adoration. The approach to God should be one of humility, devotion, reverence and utter self-surrender. The Knower of Brahman, the Jnani, is childlike, having no will of his own. The buddhi is the instrument of knowledge. But it has become impure because of ego-touch. Individualistic notion is the result. The individualistic notion is the obstacle to Atmanishta, Atmanusandhana, bhakti and peace of mind. By devotion to Guru, by submission to the disciplines and by all-absorbing involvement in anushtana, one should live detached from ego. But ego disappears only in God-experience.

God is the goal. The Guruvakya is the light that shows the path. The insight to understand, in detached poise, the nature of the diverse mental modes, the strength to resist them, to rise above them and to negate them, the light for traversing the inner world, the knowledge which dispels ignorance and its offshoots, all these come from the Guruvakya. To get absorbed in God-pursuit, with Guruvakya as the guide and light, is the adhyatmic life. Reading of scriptures, listening to vedantic expositions and understanding of the vedantic doctrines, should not be mere intellectual pastime. Your life must shine radiant with moral purity and spiritual illumination. In a state of purity and placidity alone can the mind mirror the Atmic effulgence. As the gem and its luster are one, as the sun and its light are one, so too, the pure mind and the Atman are one and the same. The mind has no reality of its own. This is the proclamation of the 'Anubhoothi'. But jiva is a deluded being. Until delusion, 'bhranthi' is dispelled, the jiva has a mind and he is the slave of the mind. Hence the instruction: Be not a slave of the mind, become its master. Of course, this involves persistent struggle with the lower forces. Victory is sure to come. Be not hasty, but strive ceaselessly, keeping the flame of yearning steadily glowing. Aspiration should not cool down. There should not be a deviation from nishta. Depression should never set in. With cheer of spiri, wait in patience for the grace of God. Sometimes, under pressure of circumstances, the mind may agitate, but never lose courage. View it as a passing phase. Cling to faith and go forward with courage. To accomplish great things in the world, great are the obstacles to be overcome. The greatest accomplishment is God-vision. The greatest obstacle to be overcome is the mind of gunas. To cross the hurdle of the mind, the jiva needs the blessing of faith. Faith is innate in everyone. A veil covers it. That veil is the mental mode. This should go. Absence of courage, absence of self-confidence and absence of



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strength to resist the lure of the vishayas and the rush of the vasanas, all these happen because of the veil. When the veil is lifted, through sadhana, satsang and sadguru's grace, the faith dawns. And from faith flow courage, self-confidence and the strength to resist the lure of the senses. Grasping and understanding of the nature of an object is done through the intellect. But the desire for knowledge, the desire for possession of the object, is in the mind. When the desire and the sankalpa become intense, effort flows. Sense organs are the instruments of effort. Efforts result either in success or in failure. God-knowledge dawns only in the purified buddhi, but the desire for God arises first in the mind. When the mind is possessed of intense yearning, sadhana naturally becomes intense. Pray for yearning. To be free of ego, to dive deep in dhyana, to feel the thrill of God's proximity, to get his mystic touch, to receive His message, to be in His Ashraya always, to shine as His true image, to attain identity with Him: this is the noblest spiritual yearning. The passions, the doubts, the imaginations and the intentions, all should subside and the chittha should become an ocean of peace. Look at the sky. How broad, infinite, colourless and supportless (in the relative sense) it is! Similarly, Chidakasha has no colour (quality), no limit, no name and form and no other support to rest upon. It is a homogeneous mass of Consciousness (chaitanyaghana). The chittha, devoid of vritties, is chidakasha. The mind has hurled you into a world of dream. This world is not your abode. You will find rest only in chidakasha, the Brahman. That is your true home. Here you are wanderers. How can there be rest in a state of wandering! Tired of mechanical life, tired of roaming about in the streets and shops, finally you reach the lap of peace – the sweet home. Similarly wandering through ages, you atlast, through Guru's grace, reach the Feet of God, the abode of eternal rest, your true home.

The parents write the will, and the children inherit the wealth. If you have no wealth at all, what will can you write! So too, to impart imperishable wealth of adhyatmic knowledge to your children, you must first possess it. Bharath's real wealth is spirituality. During the monsoon, because of heavy showers, everywhere one finds the profusion of green vegetation. The Guru's words, presence and grace are a perpetual shower. Responding to instruction, tuning your mind to the presence and opening yourselves to grace, you should grow with abundance of moral qualities, devotion and spiritual knowledge. This is the duty of paramount importance for a disciple. Then, what about the aspirants who are yet to get the blessing of the Upadesha Vakya? Well, as the pearl oyster waits eagerly for a drop of shower, as the chataka bird longs intensely for the dawn of the moon in order to extract the nectar, so too, the aspirant should wait for Guru's saving Word, the Upadesha Vakya. Knowledge of God's glory leads to absolute peace. Doubts, questionings, argumentations, disputations, all cease. This state is not a state of inertia, not a state of tamasic inactivity. It is a state of dynamic peace and creative silence, from which flow all enthusiasm and energy for great yogic actions. To discharge the allotted duties in the sphere of your svadharma honestly, efficiently and devoutly, be it in home, or office or in an institution, you need the base of spirituality. You should maintain an inward link with God. Dweller in the heart of everybody, God is the sole prompter, doer and the accomplisher. If you know this truth, every action of yours will be dharmic. You will be incapable of evil thought and evil action.

Surrender is the peak of yoga sadhana, indeed the culmination of sadhana itself. After expounding all the pathways to God in seventeen chapters, the Lord atlast come out in the 18th chapter (of Geetha) with a call to surrender. Other yogas prepare the mind for the final phase of true Yoga, surrender. Philosophically, in the call to surrender, 'giving



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up all dharmas' signifies giving up all sankalpas in the utter quiescence of surrender. The effort of discriminating, between truth and untruth and dharma and adharma, is transcended in surrender. Buddhi vritti is involved in discrimination. But in perfect surrender, the buddhi becomes silent. Then the Divine becomes the charioteer of the jiva. Other than the God, there will be no agent, no enjoyer. This is the state of surrender in which the ego, the will and the desire, are absent. Sree Krishna says, 'surrender to Me'. He does not point to a four-armed Vishnu or to a past Avatar. 'Me' signifies the Supreme. Krishna speaks here from His Godhood Consciousness because Arjuna had faith. The Avatar is God perceptible, God accessible, God loveable. If one cannot love the revealed personality of the Saguna, if one cannot think of the Saguna whom he has seen with his own eyes, how can he love the Nirguna how can he mediate on Nirguna, whom he has not known. The Avatar alone can assuredly say: I will grant you mukti. The electric powerhouse has only a limited power. But God is the infinite power, which illumines and animates countless universes. Get the inner connection with Him. Infinite, immeasurable, indescribable, is the glory of God. From the plane of Self-knowledge, jnana, one should still rise to and reach the state of, vijnana, transcendental experience. If jnana is the butter, vijnana is the ghee; it is experience beyond triputi. It is identity with Brahman. In the highest state of vijnana, mind which is absolutely pure, utterly modeless, infinitely vast, merges in Brahman and becomes one with Brahman. Vijnana is advaitic consciousness. It is the highest mystic vision which perceives the One in the many and many in the One. In samadhi or otherwise, no other category is cognized in advaitic consciousness. God alone is. He shines within every one as the Self. Can there be anything nearer, anything more direct, anything more than known, anything more intimate than the Self. Yet mysteriously the jiva is blind to the presence of God within. He is not prepared to undergo the trouble of discipline to get his veil of ignorance lifted. Intense yearning and profound concentration are required. Competency for spiritual apprehension must come. Will a university confer a degree on a student of the primary class? Will that little boy, with his immature intellect, understand the lessons of the degree course? Similarly, the mind must attain ripeness, spiritual competency, in order to receive Enlightenment. Really speaking you are not to get anything anew. You are That Awake to this truth through faith.

Doubt is the stumbling block on the path to God. Devotees, through that marvelous insight called faith, enjoy the bliss of God-vision when God becomes the Avatar on earth. But doubting ones are deprived of this privilege to see God when He stands before them in all splendour. Hear a story. Once an ascetic was engaged in severe penance intent on a vision of Lord Siva. Pleased with his tapasya, Siva appeared before him. The ascetic looked at the form and said within himself: There is no Ganga on his head. How can he be Siva the Supreme? Immediately Ganga appeared on Siva's head. The tapaswi was astonished, but in the next moment another thought cropped up in him. Where Siva is, there Parvathy too should be. But here where is Devi? To his utter surprise, Devi appeared with a benign smile and the ascetic was delighted. Yet, doubt lingered in a corner of his mind. He thought of Subramanya and Ganapathy, and lo! The children of the Divine Couple too instantaneously appeared on the spot. Now the grand vision of Siva in His divine abode of Kailas in all glory was before him. But the doubting ascetic thought : Is this all a jugglery? How can this be real! Will Siva appear like this so soon? No sooner this thought arose in the ascetic than the omniscient Lord disappeared from his vision. The tapaswi now awoke to the realization of his folly. He repented, prayed and bitterly wept, but of what avail! He could not get the vision of Siva again in that life. The vision of God in saguna form is a great favour. The ascetic, instead of



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praising the Lord, denied Him and consequently estranged himself from grace. Salvation comes through God's grace only. Some say 'who wants mukti after death! I crave for liberation while alive'. This is sheer ignorance. They do not know the glory of mukti. They babble like children. Mukti transcends time. Then what does it matter whether one is liberated while in the body or at the time of the last moment!