



RAMĀ ŚAKTI MISSION

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The Permanent residents here, the visiting devotees and the new comers, all alike, need the comfort of religion and the strength of spirituality. By comfort of religion is meant here, the joy of devotional affinity with God; by strength of spirituality is meant, the release from a melancholy state of existence. The emotive modes, the alternating states of sorrow and happiness, the agitations of sankalpas, vikalpas and doubts, all these constitute the mind of gunas. When these modes, states and agitations subside, the mind emerges as a boundless ocean of Awareness. The force which transforms the mind of passions into the mind of passionless poise, peace and pure Awareness, is spirituality. Your primary duty as seekers, initiates, sadhakas and disciples, is to come to grip with your own mind, to detect your own faults and shortcomings, and to purify it through appropriate disciplines. The mind has been filled with worldly impressions, with the impressions of the prapancha of names and forms. Just as to remove one thorn another thorn is used, so too, to exhaust the mind of its worldly impressions, the practice of the Name of God, or meditation on the Mahavakya or the upasana of pranava, is resorted to.

What is assimilated by the buddhi, is not jnana. Jnana is discovered only by getting into the superconscious state. To transcend the conscious mind, to reach the super conscious state of jnana, the mind should attain the state of one-pointedness and awareness. Through this practice of awareness and one-pointedness, one reaches the state of steadfast wisdom, 'sthithaprajnavastha'. For the mental waves to subside, and one-pointedness to supervene, the mind should have a strong support to cling to. This support is the blessing of faith. Situations in life vary, but your faith in God should become unshakable and the mind should be uniformly tranquil and steady. Even the enormous forces of the enemy do not strike terror in the heart of a courageous soldier. Through 'kshatraveerya' he fights to the end without retreating. You sadhakas are soldiers in the battle of life. When occasions arise you should show your mettle, by calling forth the power of your faith and the cultivated strength of your spiritual disciplines. The intuitions of the venerated sages of yore constitute the shastras. Have faith in the shastras. Do not pay heed to any doctrine or declaration, if it runs counter to the wisdom of the ancient sages. Have faith in yourselves. If anyone has attained the highest, all can attain the same. But the guidance by a Sadguru, loyalty to the ideal, abidance in moral law and steadfastness in anushtana are required. You are yourselves the Truth you seek after. Being under the hypnotic spell of Maya you are unable to realize this truth by your own effort. The grace of the Awakened one, the Sadguru, is essential. Look out for one who is utterly selfless, who has conquered his senses, who is all love, who is unsmitten by desire, whose every action is righteous, whose utterance is a shastra. He is Sadguru. He is above maya, above the Vedas, above duty. He teaches through sheer compassion only.

When dharma declines and forces of evil become rampant, God Himself appears as the Avatar on earth. He is the Jagadguru. He forsakes none who takes refuge in Him. Saints, Sages, bhaktas and liberated souls come again and again to proclaim the divine glory and to propagate devotion. But establishment of dharma is the exclusive prerogative of God. During His Advent, the whole global atmosphere is filled with spiritual currents and through His grace one can attain the yoga state or attain salvation



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easily, which otherwise entails ages of the most rigorous tapasya. The genuine devotees, who have worshipped God through numberless births, recognize the Avatar at the first darshan itself. From this instant recognition springs up sincere devotion, and devotee surrenders whole-heartedly at His Lotus Feet, obey His commands, proclaim Him all over the world, perceive His divine sports, revel in unending bliss of intimacy with the Beloved and finally get united with Him. Saguna Brahman, the Avatar, is Nirguna itself in perceptible personalized splendour. He who thinks there is a Nirguna apart from the Saguna, gropes in darkness. The lamp of Bhakthi should be kept ablaze in constant care. Understand, God is for the jiva as water is for the fish. The mind is the obstacle to God-vision. Mind must melt away in the crucible of Bhakti. Until the ego is destroyed beyond the scope of re-emergence, until vasanas are totally wiped out, until the mind fully dissolves in the Supreme and you attain oneness with Him, you should constantly live, increasing your devotion and practicing your sadhana. Chances of forgetfulness and distractions abound in this order of vyavahara, Grihasthashrama. So extreme critical care, watchfulness and detachment are required. Intense yearning, unremitting sadhana and strong vairagya arising from the knowledge of the ephemerality of all sense objects are the guardian angels of a sadhaka who aspires for life eternal. He who walks in the light of Him who walks in the light of the Guruvakya has nothing to fear either from without or from within. The Guru protects him from before and behind, from above and below, from the seen and the unseen. Your obedience to Guru should be implicit and total. If you obey Guru only in certain respects which you like and disobey him in other respects, it is not obedience at all. Obedience implies absolute surrender of will.

Guru or God, is the supreme altar of your worship and adoration. He is perfection itself. Impute not any human frailty to Him. Guru's ways are mysterious. You cannot understand Him. He is beyond the range of your intellect. The moment you superimpose any imperfection on the Guru, that very moment you have fallen from the ideal of gurubhakthi. At which altar can you afterwards offer your worship? Such was the marvel of faith, determination and devotion of the Bhakta that the Supreme had to manifest even out of stone and pillar. The puranas are replete with such miraculous incidents. When misery comes on account of prarabdha, the immature sadhaka laments: 'God has given me up'. What a colossal ignorance! Understand this truth. God never accepts nor rejects. God is your inmost Self. He is ever with you. There is no time when He is away from you. You have to understand this truth, realize the falsity of the ego, cling to Him in faith and experience your identity with Him through surrender. God is the Witness-Consciousness who illumines all your mental modes. Nothing can be hidden from His all-seeing vision. Practise the presence of God and endeavour to lead a pure and spotless life worthy of His grace and love. Sometimes errors may happen, but you must realize your own mistakes, open your heart to God, supplicate for His forgiveness and resolve not to repeat the mistakes. This is the road to purification. Some vedantins think that bhakti is mere emotional fantasy, devoid of knowledge and discriminative insight. They have not tasted the ambrosia of bhakti. Bhakti is the very efflorescence of knowledge. The bhava arising from bhakti is not the emotive mode of the lower mind. It is the irradiating current of higher and holier love. How can it be understood by a mind entangled in the gunas! Bhakti is perpetual bliss-experience. Dignity and humility, tenderness and strength, self-mastery and self-offering, all abide in that state of ineffable experience called bhakthi. Some think that surrender to the Guru is tantamount to slavery. They do not mind being the slave of the vishayas! Such is state of modernism. What emerges from slavery can never be knowledge or strength.



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Sages equated Atmajnana to supreme strength. Surrender to the Guru signifies renunciation of the ego and return to one's primal state of freedom.

The cosmic gods, Trimoorthis, assumed human forms and approached Sati Anasuya, not to test her, but to proclaim to the world the matchless power of pathivrathya dharma and to bestow on her the bounteous blessing. Pathivrathya and pathibhakthi are moral excellence and spiritual dedication respectively that invest wifehood with an aura of holiness. Pathivrathya is absolute loyalty and fidelity to husband, a state of identity with the husband in thought, in aspiration, in will and in psychic affinity. Combined with pathibhakthi which is but devotional dedication, pathivrathya becomes a self offering, the offering of the total personality at the altar of the husband. The barrier of the personal ego vanishes in utter self-concentration and the pathivratha shines as the unfettered Spirit reveling in mystic communion. With such great force of pathivrathya, Anasuya converted even the Trimoorthis into babies by sprinkling the sacred water of her husband's kamandalu. This incident reveals the triumph of dharma in the crucial test of life. Apart from this moral ideal, Anasuya episode can also be allegorically explained in order to illustrate a profound spiritual truth. Anasuya, the pathivratha, is 'Nischala Prajna' the consciousness immovably fixed in the Supreme Being. The Paramatman, who is the Paraapurusha, is her husband. The gods who came to test her, signify the three gunas in their individualistic state of variation. Their transformation into the babies signifies the state of equilibrium, the 'samyavastha' of the gunas, which is the state of pure sattwa or Iswarattwa. The sacred water in the Kamandalu which she sprinkled on Gods is the Gurukripa. For a pathivratha, her husband is the Guru as well as God. The baby has no individuality, no ego. It signifies the state of divine innocence. Gunas in their individualistic state of variation, bind. Tamas binds with oblivion, Rajas with activity, and sattwa with happiness. By the grace of the Guru, one transcends the gunas and gets into a state of pure sattwa, where one experiences the spontaneous brahmic bliss. This is the meaning of the god's transformation into babies. Only a matchless pathivratha like Anasuya could work this miracle. A pathivratha's devotion to her lord is avviabhicharini bhakti. Such is the state of her utter purity and chastity that in her mind, even in the dream, there is no image of any man other than her husband. In the spiritual significance, it is the state of ardent loyalty to one's Ishtadevatha. That kind of devotion which recognizes and perceives only one's Ishtadevatha everywhere, that state of purity in which the mind rejoices only in the Supreme and not in any object of senses, is avviabhicharini bhakti. Other than God, there is no desire for a bhakta. Constant anusandhana of the Atman or God, constant abidance in the Atman, is the state signified by pathivrathya in the spiritual sense. By such steadfastness, constancy and continuity in anusandhana and Atmanishta, one becomes the recipient of the Gurukripa and transcends the gunas.

The buddhi has three states: infancy (balya), boyhood (kaumara), and youth (youvana). A girl is eligible for marital alliance only when she attains the state of youthfulness. Similarly only a pure and mature intellect can be united with the Atman and receive Enlightenment. Marital union is symbol of the Spiritual truth of 'Shiva Shakthi union. Atman is Shiva; the pure and mature intellect is Shakthi. From this union of Atman and intellect, emerges the son, the spiritual knowledge. 'Swayam Bodha'. It is this son, 'Swayam Bodha', who can give moksha to the mother and not the external son. Gandhari of the Mahabharatha, had hundred sons. Did any of them give her moksha? On the other hand they brought about the ruin of the entire race. Through loving care, caressing touch, words of guidance blessing coming from the bottom of the heart, a



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mother, intensely longing for the well-being of her child, brings him up with all her efforts, selfless love and sacrifice. Similarly, the compassionate Guru, with the sole idea of awakening the disciple, prepares his intellect, both through the spoken word and through mystic silence, to attain competency for Enlightenment. He explains to him the nature of the Atman, the nature of the upadhis, the nature of adhyaropa and the methodology of discrimination, in order to put him on the inner path of contemplation. But the disciple should practise sadhanas himself. By studying the book on culinary art, one does not become an expert in cooking. He must do cooking himself. So too, study of scriptures and listening to the Guru are not enough. You must be regular in anushtana, abiding in faith. It is said that shaking and shattering the faith is one aspect of Kalidharma. Kali operates not from outside, but from within your own minds. That mind which is in tune with God, which is the field of virtue, which has been purified by devotion, is outside the pale of Kali. A true devotee is always in Satya Yuga, the Age of Truth.