



RAMĀ ŚAKTI MISSION

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The truths grasped by the individual intellect belong to the order of mediate knowledge. The reality is realized only by immediate perception, in intimate experience. The realm of individual consciousness should be transcended. There alone one comes to possess the non-dual knowledge. Without experiencing the reality one cannot abide in the natural state. One should become one with the Reality. One should become the very bliss absolute itself. Triputi persists even in the experience of bliss. In perfect identity with the bliss-absolute, there is only pure being. Reality is beyond the range of intellect. Hence the only source of valid knowledge for a seeker of Reality is the authentic Word of the Sadguru. Faith in the Word is essential. The ego makes the vehicle of intellect impure, rendering it impossible to reflect the Atmic effulgence. The truths of the realms of the supersensuous and the superconscious and also the events of the future are hidden from the comprehension of the intellect. To fight in a battle, knowledge of the science of weapons is required. General education and physical health may be with a warrior; but what is essential at the war front is a combination of great qualities: courage, steadiness, chivalry and skillfulness in the art of war. The soldier, who fights for the cause of dharma, never calculates whether he will win or lose. But through sheer force of dharma he becomes a recipient of divine grace. Victory comes to him as a matter of course. For a seeker of Reality, life is a battle against ignorance and its concomitants: ego, evil vritties, latent vasanas and tendency to unrighteous conduct. He should receive proper training in the science of the battle of life, which is called Brahmavidya. Equipped with discrimination, moral qualities, sattwic state and a will joined to the divine, he should vanquish the asuric traits.

When by God's grace you get a Sadguru to guide you, you have nothing to fear, for Guru bears the burden, the responsibility of leading you to the goal. With faith in his words, you should surrender yourselves to him completely. You should rejoice in following his moral behests and obey implicitly his commands. Walk in the light of Guru's guidance, and the inner path will become radiant, cleared of all obstacles, smooth, uniformly sweet and easy to tread. What a lovely path it is! How blissful, how exhilarating, how inspiring, how peace-bestowing, is the path that opens up when you submit to Guru's instruction! Merge your will in Guru's will. Dissolve your little self in the Guru. Open your heart to the Guru. If Guru asks, confess your mistakes and misdeeds without any reservation. Thereby the heart will become pure and light, sublime sentiments will dawn, devotion will spring up, negative and destructive impressions will be removed, and you will feel the rapture of communion with your own higher Self. When all powers of mind are applied you achieve great things in mundane life. Similarly, if you direct your entire love, entire will, entire concentration, you will get united with the Divine. By sheer power of will and concentration great discoveries are made in the field of science. But in the adhyatmic field, a different type of abstract contemplation is required. Only a pure, subtle and penetrating mind can be employed in the field of contemplation.

When the mind is on God activity is guided by divine power. Hence it will become perfect. Or, if your mind is merged in your work completely, then also, the work will become perfect. Success attends all undertakings of such a person. But if the mind is neither on God nor on work, if it roams about in a world of fancy, then you cannot have



RAMĀ ŚAKTI MISSION

either progress in devotion or success in work. Absent-mindedness is an enemy of both a worldly man and a spiritual aspirant. Utilize the morning hour for meditation. At dawn, the mind is strong, refreshed, clear and calm. The kalpanas will be less at that time. You will have greater energy and enthusiasm. Waste not that precious time in sleep and laziness. Will and yearning always go together. When you want to catch a morning train for visiting a place, you rise up early and cheerfully make all preparations for the journey. When you desire to attend a wedding how readily and gladly you get up very early and attend the ceremony! When you want to attend will and desire operate together. But for vision of God you have no yearning. Hence the will is weak and consequently, there is no zeal and regularity in sadhana. Bear in mind, children, God is the supreme value and life is an occasion for realizing Him. Call forth your will and take yourselves to serious, sincere and absorbing sadhana.

A man is what his mind is. The mind is what the samskaras are. Impressions and tendencies of innumerable births constitute a man's mind, character and personality. By the operative force of samskaras, a good man sometimes turns to be a man of evil conduct and also vice versa. Samskaras should be purified by devotion and spiritual disciplines. When the mind becomes absolutely pure, man awakes to enlightenment and goes beyond both good and evil. He becomes God-centered and God-absorbed. Mother is raining instructions and grace on you so that you may overcome your bad samskaras, develops spiritual ardour and realizes your true nature. But, if the receptacle is full of pores, how can water remain in it! Immerse the vessel of your mind in the water of God remembrance. Through constancy in smarana, devotion will dawn. When bhakti possesses the mind, evil samskaras are transformed, the attachments and cravings fall away and the mind becomes purer and purer. The bhaktha is an unostentatious worshipper, a silent lover. Other than himself and God – he knows no third entity. His hidden worship, his wordless prayer, his silent yearning, his secret love, his anguish, his anusandhana of God, these are the things a bhakta values and cherishes above everything. These constitute the treasure of his inner life. In the love for God, is the consummation, the flowering of life spiritual. Vyasadeva compiled the Vedas; but he found peace only when he sang praises of Saguna Brahman, the God of love, kindness and compassion. Climbing even the advaitic peak through anusandhana of Mahavakya, Shankaracharya finally comes out with his soul-stirring outpourings of his heart, and compositions in praises of Devi, Vishnu, Shiva and Narasimha. God is both Nirguna and Saguna. One presupposes the other.

The remarkable power of bhakthi in a devotee is in the form of equanimity. No adversity, no tragedy, no storm of life, can disturb his mental equipoise. Anchored in God, he is equal-minded in praises and censure. The summit of bhakthi cannot be reached in a day. Bhakti is not indulgence in emotional fantasy. It is pure and serene love for God. It requires greatest strength to love God to the exclusion of all other pleasures. One has to patiently build the home of virtue, little by little, within himself, before he can glimpse the dome, the love divine. The Grandsire Bhishma is lying on his bed of arrows, awaiting the auspicious time for casting off his body. He is surrounded by the Pandavas and some of the Kaurava chieftains. Bagawan Sree Krishna also is near him. The Lord then asks Bhishma to instruct Yudhishtira on the precepts of dharma. The Pithamaha, in great reverence to the Lord, says: O Lord! Who else other than You, is competent to discourse on dharma! The instruction on dharma must come only from Your lotus lips. When you, the knower and embodiment of all dharmas are here, when the Pandavas are always with you, where is the need for instruction on dharma! The Blessed Lord



RAMĀ ŚAKTI MISSION

replies: What you say, O Bhishma, is true. But, you are the one who has upheld and practiced dharma in your life. You must therefore instruct. Bowing down to the wish and command of the Lord, the Pithamaha starts instructing the King on the duties of a King, the precepts of varnashrama dharma etc. At that time, noticing a ray of smile on the lips of Draupathi, and knowing that there must be some reason for it, the Pithamaha asks Droupathi : “Child, what is the reason for your smile, do tell me frankly”. When Droupathi hesitated, telling, nothing, venerable grandsire, Bhishma persists telling, Child, do not hesitate. Speak out what is in your mind. Droupathi then collects herself and says, Pithamaha! Forgive me if I am wrong. Since you have asked me to speak I am speaking. At that time, in the open court of Duriোধana, when I was dishonoured in the presence of all venerable elders like you, O Pithamaha, where had gone these precepts of dharma! Bhishma replies: Right you are, O Mother. By eating the polluted food of the Kauravas, my intellect had become dull and clouded at that time. Now, pierced by the arrows of Arjuna, sped with the terrific might and with the prompting and grace of the effulgent Lord Krishna, all my impure blood has been drained away and I have become purer. I have regained clear-sightedness.

Here was a man, who left his powerful brother, affectionate kinsmen, his country and all enjoyments, for the cause of dharma. Vibheeshana knew things in the clear perspective. He realized that Rama is God Incarnate. He also knew that what his brother did was adharma and that he would never mend his ways and listen to wise counsels. Hence he preferred to part company with Ravana and take refuge at the Feet of the Lord. Vibheeshana symbolizes sattwa guna and morality. When detached from the two gunas, Rajas and Tamas, one is in the plane of pure sattwa. Pure sattwa is not a guna. It is the body of God. It reflects Isvarattwa, attributes of divinity. Sattwic Mind finds refuge only in God. It is God-centered. This is the spiritual significance of Vibheeshana’s sharanagathi. The creation, in the world of matter, every particle is constantly vibrating. Similarly in the chittha each vasana is a subtle pulsation and when this subtle pulsation becomes a manifested impulse, it is called a vritti. During the cosmic deluge, Mahapralaya, every form of manifestation dissolves and disappears. When creation comes forth, all these again become manifest. Similarly all modes subside in sushupti. On waking up from the sleep, these vasanas again assume the manifested form and become vritties. The vasanas should be fried in Jnana. The chitha then emerges as chaitanya. As the first manifestation of Brahman is ‘Aham’ which is jnana or samashti swaroopa, the first manifestation of avidya is ahankara the little ‘I’. Ahankara should be transformed into Ahamjnana. That is the spiritual awakening.