



RAMĀ ŚAKTI MISSION

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God has three main aspects: the Transcendent; the Omnipresent; and the Immanent. The Transcendent means that God is beyond relation, beyond Maya and the phenomenal universe. The Omnipresent means that He is the reality pervading the universe, the Divine Ground of all existences. By the 'Immanent' is meant, that He is the one undivided Self in all. What shines forth in everyone, everywhere, within and without, as the very form of effulgence, 'Tejoroopa', is He only. By realizing Him alone one rises above all dualities conjured up by Maya.

The effulgent form of the Divine can be perceived only by mystical illumination. God is the object of spiritual consciousness. He who is afflicted with cataract should get it removed by a surgical operation. Then only he can get his eyesight restored. Similarly the cataract of avidya should be removed. Then only one can rise to the perpetual vision of the Supreme.

The treasure is hidden underground; but if you want to get it, you must first know where it is. Then you must dig the ground in the correct place in the correct manner. Similarly, the treasure of jnana is within you. But you must receive the competent instruction. You must then dive deep within yourselves. He who gives competent instruction is the Sadguru. Diving deep means meditation, philosophical reflection, spiritual contemplation and devotional pursuit, 'Anusandhana'.

A turbulent inner world obstructs the vision of the divine splendour. This world is the mind; only by applying the collyrium of Guru's grace you will be able to observe the nature of the subtlest of your mental movements, to discriminate between the Self and the ego and to realize the glory of God. Brahman is unique. The experience of Brahman too is unique. No word can communicate this experience. The language of God is silence. In the sanctuary of silence alone you can feel the presence of God. Silence is ever present. It is the perpetual message of the Divine. But thoughts do not allow you to receive this message.

Mind should be brought into a state of receptive and creative stillness. Shraddha, devotion and meditation are the steps leading to this stillness. Until experience is gained, you cannot have any idea of Brahman. A conglomeration of thoughts, imaginations, ideations, reactionary emotions and doubts, stand as a barrier between you and the Divine. Demolish this barrier by practice, dispassion and Gurubhakthi.

Think not that being householders, you have no time for sadhana. There is time. But you must have the will to achieve the end, the will to act until the goal is realized. Then time will emerge even from the midst of your busy occupations. Order and discipline your life, and you can discover time for meditation. For food, sleep, rest, entertainment and activity, why, even for unwanted discussions and gossip, people find time; but for sadhana, they find no time. This is indeed strange!

Meditation is the direct approach to God. It is a higher stage. In it are involved all the forces of mind, will and devotion. But to reach this plane of meditation, you must achieve purification in the three levels of dynamic life. Purification of these



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'threekaranas' is of paramount importance. There should be a harmony between your thoughts, words and actions, and all these should be guided by a clean conscience. This is called steadfastness in Truth, 'satyanishta'.

Thoughts should be sublime and creative. Utterances should be pure, sweet, courteous, truthful, comforting and inspiring. Actions should be righteous. Acharana or 'sheela' (character and conduct) counts much in spiritual progress. Without love for God, you cannot push open the doors that obstruct your meditation. Devotion is a mighty current. It is a crucible, which dissolves all passions and vasanas.

Whatever be the method you adopt, the dominating mood should be of devotion to God. By initiation, instruction and force of silence, Mother has awakened in you the spiritual impulse. It should be your endeavour and duty now to preserve the flame lighted in you and to persevere in the path of self-discipline. Growth is in discipline.

The realized Guru and the Witness within are one and the self-same reality. But unless you propitiate the Guru through devotion, pure conduct and ideal discipleship, the Witness will not reveal itself to you. This is a law. To destroy the wicked, to protect the virtuous and to preserve the moral order intact: these are said to be the three purposes of Divine incarnation.

But apart from these there is another purpose. That is, to establish the religion of bhakti, to show the world the paramountcy of devotion to Saguna Brahman. Even after experiencing the formless Brahman the Sages love to maintain an ecstatic relationship with the Saguna in order to enjoy the elixir-like sweetness of bhakti. Such is the magnetic attraction of Saguna Brahman. By His presence on earth in an embodied form, God gives blessings to the whole world; but only the devotees recognize Him. For such devotees, who recognize His divinity, life becomes a continual bliss of God-communion.

Even God cannot hoodwink a devotee, for the devotee is extremely clever. God, in His incarnated form, may sometimes choose to speak and behave like a human being; for the sake of sportive play. He may act as though He is with limitation. But the devotee always sees the splendour of divinity. He never superimposes the idea of human limitation on the omnipotent Divine, who is his sole object of love and adoration.

When the Lord gave Arjuna the option of choosing between Him and the powerful Narayana Sena, Arjuna said: 'Lord, I want Thee on my side'. He knew that Krishna is Divine and that success would come where the Lord stood. But Duriোধana gladly accepted the powerful army of Krishna. According to him, Krishna was a mere man, at best, a King. How can a mere man help him, and that too, by standing unarmed, while the huge and powerful army fight on the enemy's side. Such was the line of Duriোধana's thought.

The Mahabharatha war is symbolic of the inward battle, the battle between the lower forces and higher tendencies. This war is going on perpetually in the bosom of man. The mind is the field of the battle, 'Kuruksheethra', for it is in the mind that the psychological warfare goes on. Life itself is the war. Kouravas, who outnumber the Pandavas, are the evil, asuric forces. The Pandavas signify the sattwic or divine forces.



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Kouravas and Pandavas belong to the same clan. That is to say, both these forces, good as well as evil, have a common origin – the vasanas in the chittha.

Vasanas are the distilled essence of one's thoughts and actions of innumerable births. So naturally, they are of a mixed nature: good as well as evil. From the noble side of the vasanas arise the satwic tendencies, the sattwic vrittis. From the evil side of the vasana arise the asuric tendencies the rajasic vrittis. Jiva is caught in the tug of war between these two types of forces. He has no fixity. He is under the sway of the gunas. He cannot resist or reject his mental urges.

The supreme is above virtue and vice. He is not involved in activity. But when the jiva surrenders himself to the Supreme, he manifests himself as the discriminative knowledge and guides the devotee along the path of dharma. God now becomes the director of his chittha vrittis. He becomes the prompter, the agent, the enjoyer and the accomplisher. This is the symbolic significance of Krishna becoming the charioteer of Arjuna.

Human body is the chariot. Five powerful horses draw this chariot. The five horses signify the five sense organs, jnanendriyas. The path on which the chariot moves is the sense world. The senses, vishayas, which are objects of sense organs, are very powerful; they cannot be resisted by a weak mind. The deer, the elephant, the moth, the fish and the black bee, perish through attachment to sound, touch, sight, taste and smell respectively. Man is attached to all these senses. The horses are tied with one bridle. This bridle is the mind. Only an expert charioteer, who knows the ways of the horses, can control the horses and lead them according to his will.

The mind controls the sense organs. The mind should be controlled by the intellect. Egoistic intellect cannot be an expert charioteer. One should hand over the bridle to the Supreme as Arjuna did. Arjuna, the rider, is the Jiva. Krishna the charioteer is the awakened consciousness, the budhi shining with discriminative wisdom, viveka. The friendship and fellowship between Krishna and Arjuna signifies spiritual affinity between God and soul; but as the author of the Gita, Krishna signifies the Guru Tattwa.

To bring the mind to a state of stillness and passionless poise is the objective of yoga. Hence the work of yoga lies in the mind only. Moral culture and spiritual training are both for the purification of the mind. The mind in this sense is also the dharmakshethra, the field wherein virtues have to be nurtured.

External life is a reflection of the inner mental life. The root of actions is in the mind only. Desire and dispassion, clarity and confusion, strife and serenity, love and hate, all these first arise in the mind. It is these mental states that govern man's outer conduct. When the mind is disciplined, transformed, the life is divinised. Coming to a state of purity, clarity, placidity and universality, the mind at last emerges as the Pure Consciousness itself.