



RAMĀ ŚAKTI MISSION

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Ideal humanity reflects virtue and noble culture. Virtue is sattwic nature in thought and action, in character and conduct. Culture is the essential beauty of life patterned on the basis of Truth, Knowledge, Righteousness and best of tradition. Union of mind and heart are the origin of culture. Emotion, 'bhava', is of the mind. Heart is the divine core of one's being. It also signifies wisdom. When the mind is united with the heart, the personality shines forth with spiritual splendour and moral excellence. It reveals then a beautiful blend of the most sublime emotion and enlightenment of the highest order.

Life of such a person, in whom emotion and enlightenment constitute the very fabric of personality, is an expression of culture, 'samskruthi'. What is antagonistic to culture, to dharma and to high religious aspiration? It is the selfishness. Selfishness is a negation of spiritual expansion. When self enters the domain of thought and action, you cannot have a clean conscience. Nor can you attain the glimpses of God. When one is egocentric, misery alone is one's lot. Happiness, Bliss and peace abide only in him who is God-centered, because God alone is their source.

The 'I' in the simplest state, signifies the Truth, the goodness which is nondual. But as opposed to this, there is a petty 'I', a separative, personal 'aham', which is the ego. This ego belongs to prakrithi. The ego should be surrendered to God. One should, through Grace of God, rise above prakrithi. Then only one is safe. The progress and the regress, the rise and fall, are in prakrithi. When you rise above prakrithi, you are united with God. Once this union is affected, the deluding potency of Maya and the attracting power of the world cannot have any hold on you. He who has tasted the ambrosia of love and wisdom of God, who has been totally attracted by God, can no longer be attracted by the world of senses. He cannot be attached to any form because he perceives in every one, the same, undivided Brahman.

The perception of the world by the ignorant is a mental perception. It is an externalized perception. It sees the faults, the failings and the imperfections in others. It is also a deluded and distorted perception, because, the form and the qualities delude him. He mistakes the form and the qualities for the reality and gets attracted towards the form. This attraction ends in inordinate attachment. The strong currents of love and hate (raga-dvesha) arise from this perception.

There is another perception, which is not of the mind, a perception beyond the mind, a soul-perception, which beholds the underlying Reality of all existences. This is the mystic sight. To gain this insight, the chittha should be separated from the mind, intellect and the ego. Finally, the chittha should emerge as pure Consciousness. God with form and God without form are one and the self-same Reality. God assumes form in order to instruct the world and the reveal ideal conduct. Otherwise how can man hear the voice of God, how can he perceive the radiance of dharma?

To contact Nirguna means to become one with the Nirguna in the highest samadhi. For this, you should withdraw your consciousness from this world of sound and form, go beyond the mental world of ego and passions and plunge deep into the very depth of



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your being. In the final stage of samadhi even buddhi must become silent. Then only you can experience the Ultimate Reality.

Awareness of the self and affinity with God should always be maintained. By constant remembrance and cultivation of devotion, one should identify oneself with the Divine. This is called 'tadatmya'. This identity eventually ends in the actual experience of essential oneness 'samarasa'. One's nature is now completely transformed into the nature of God.

The Saguna is cognized through the eye of faith. The Nirguna is realized only in direct experience. When butter is kept in a vessel and heated, it will melt and become the ghee. So too, when one's mind melts away in the fire of Jnana, what was visualized before as the Saguna, will now be experienced as the Nirguna. Self-effort, purusha prayatna, and divine grace should be united. From this union comes the great spiritual Awakening, the Enlightenment, which dispels the darkness of avidya and releases the jiva from samsaric bondage.

Scriptures are revelations from God. The injunctions of the scriptures and the instructions of the sadguru are both God's commandments, 'Ishvara shasanam'. Those who do not have trust in them, who do not obey them, never reach the goal. There should be a synthesis of faith (shraddha) and intelligence (buddhi), 'shraddha-buddhi samanwayam'.

It is from this synthesis that you get the power to control, to direct, to restrain and to conquer the mind. You get the discerning insight as to which is truth and which is false; which is right and which is wrong; what should be done and what should not be done; which is justice and which is opposed to justice. The analyzing, discriminating and judging, should be within oneself with regard to the diverse moods and modes of one's own mind.

Be strict to yourselves. Judge yourselves. Apply the canons of law and justice to yourselves. Watch yourselves constantly. Self-discipline includes all these, and it is self-discipline that leads to purification and release. A genuine sadhaka, intent on liberation, is an adept in self-analysis. To remain a witness to one's own mental modes, to reject all reactionary mental movements, this is analysis. Only after gaining the awareness of Sakshi, one dwells in 'sakshi bhava'. Then only the real self-analysis begins.

Sakshi bhava and self-analysis lead to unitive consciousness of the Reality. In this state of perfect enlightenment, mind and senses cease to function as the offshoots of prakrithi. They are transformed into the Reality. The enlightened becomes one with the Reality. By right enquiry and moral discipline, the mind approaches its own primal state of purity.

There should be perfect accord between your thought and conduct. When thoughts are pure, conduct naturally becomes pure. Your mental nature should undergo a thorough metamorphosis. A stronger personality must emerge from disciplines. It is not enough that the intellect has the power to grasp the teaching and the doctrines. Even in a brilliant intellect, there are dark spots wherein hide the robbers of wisdom, the passions. The discriminating power should become very keen. Then only the modes can be



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isolated. You should be able to correct yourselves after knowing where you have erred, where you have failed and fallen.

If anyone points out your mistakes, never get angry. What you could not detect yourselves, another has done for you. Now proceed to rectify your mistakes. Anger displays egoism (abhimana); egoism originates from ignorance. If you are a true seeker, you should be intensely concerned with your own mental purification. Keep your mind in equanimity in all vicissitudes of life. Bear all afflictions bravely. Aspire for a pure and spotless life. The ultimate objective behind all disciplines and sadhanas is freedom.

But what is freedom? A bird wants to escape from the cage so that it can fly away and live, as it likes. That is its freedom. But is that the concept of freedom for an intelligent being, the man? To live as one likes, is not freedom. Freedom is egolessness. Freedom is only in God. You should find your selfhood in God. Till then you are not free. It is Sadguru who can lead you towards freedom, for He alone knows what freedom is. But the disciple should feel bondage as intense misery. His aspiration for liberation must become intense. Reverence, devotion and humility should be combined in his bhava towards the Guru. Then only he can progress on the path.

Children play on the courtyard and the mother comes and orders them to stop playing and to study their lessons. But the children have no fear. They continue to play. But at the very sight of their father at the gate, they stop playing, run away, take the books and feign to be serious in study. They of course love both mother and father, but they have fear for father. This fear is on account of reverence. Towards God, you should have love, fear and reverence.

The child's love for its parents is of Maya; but the devotee's love for God, or the disciple's love for the Guru, is not of Maya. It is of knowledge and understanding and is spiritual and sacred in nature. All personal affinities persisting as attachment in Maya should be spiritualized. Then only the portals of freedom shall open for you. By learning and erudition only, one cannot obtain release from the shackles of samsara. Forgetfulness and inadvertence comes even to the learned. If the sacred books (Granthas) help you to break the inner knots (Granthis), it is well and good. If the same books become the knots (Granthis), then what to say!

Awakened consciousness alone can keep off Maya. If everything is Brahman, how can Maya alone be excluded? Maya too becomes Brahman for the enlightened. That is to say, when Brahman is realized, Maya is not. Then you know that you had never been bound. Your nature is freedom itself. When the clock strikes twelve only one hand of the clock is visible. The smaller has become one with the bigger. This is symbolic of yoga, the union of the Jivatman with Paramatman. If there is a little deflection, the notion of duality comes.