



RAMĀ ŚAKTI MISSION

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Anthakarana is the medium in which the Supreme Being is reflected. Anthakarana is also the field where the gunas of prakrithi operate. The reflection of the Supreme in the anthakarana, is of the nature of effulgence 'tejoroopam'. Operation of the gunas is as formation of emotive modes. Whereas the modes and movements display the vibratory power of prakrithi, the cognition of these modes and movements is possible because of the illuminating power of Consciousness, which belongs to the Supreme. When gunas are isolated, the vibratory power of prakrithi (chalanatmaka shakthi) cannot function and consequently the vrittis cannot arise. The anthakarana in that modeless state, is not actually anthakarna, but Consciousness (chaitanyam) itself.

Sadhana for Realization therefore consists in cultivating detachment from the gunas; in restraining the Chittha from assuming the modes. Vritti means a vibration, a movement, a ripple in the lake of Chittha (anthakarana). Even a single thought wave obscures the vision of the Reality. All ripples must subside and then the bottom of a lake is clearly perceived. So too, in the state of modeless poise, the bottom of the Chittha is perceived. The bottom of the Chittha means the Atman. Vritti is the functional aspect of anthakarana. It is anthakarana in shape and activity. When activity ceases and the anthakarana becomes formless, it emerges verily as the formless, actionless Consciousness.

Of vrittis, which are of fourfold category, intellect is the greatest, for it is intellect, which gives the settled knowledge of objects. It is the intellect that reasons, discriminates, decides and judges. Though intellect itself is included in prakrithi and is one of the five sheathes of man, all other sheathes are cognized through the intellect only.

Anthakarana exists in all creatures; but its emergence as the discerning intelligence, is only in man. God dwells in every one; but he in whom the discerning intelligence is awake, who has a penetrating intellect free of ego, alone can tread the path of Yoga and reach the state of liberation. The intellect has the power to grasp the truths (tattwas). Thoughts are revealed to the intellect when it is attuned to the Divine, whether in abstract thinking or in devout contemplation of God. Link with God is all-important.

When the intellect is tainted by ego, it loses link with the Divine. It then becomes impure and loses power to control the mentations. It then cannot lead the aspirant along the path of enquiry. The fundamental Truth is God. Philosophical thinking, ritualistic worship, practice of concentration and engagement in social service, all these should have God as the goal. Then only you are on the right path. If this basic truth is forgotten, life, whatever are its accomplishments in the mundane plane has no value at all.

When consciousness is coloured by objectivity, i.e., when the self becomes conscious of an object apart from him, he forgets the truth of 'Bimba-Pratibimba Tattwa'. When this oblivion supervenes he gets identified with the subtle body, the limiting adjunct (upadhi). In the wake of this identification, he comes under the sway of desire.



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Desire develops into intense craving for enjoyment. When craving comes, a body for gratification of the desire has to come as an upadhi. Now, the jiva; blinded by ignorance, identifies himself with the body and he becomes the agent of actions. With agency and attachment to fruit, as the driving forces, he becomes deeply involved in the meshes of actions and enjoyments. The agent now becomes the enjoyer. From enjoyership arise pleasure and pain. When the desire is gratified, he becomes happy; when it is frustrated, he becomes miserable. His mind now loses the balance and serene disposition. It becomes a whirlpool of sensations.

Actions, accompanied by the sense of agency, enjoyership and desire, become crystallized as vasanas, the deep-seated tendencies. These vasanas again appear in the mind as vritties, flow out as actions, produce enjoyment and add to the stock of vasanas. Your character, personality and destiny are dependent upon your own thoughts, actions and tendencies. They are of your own making. The seat of passions is the mind; their causal force is the vasana. The mind must merge and the vasana must perish. Then only one gains God-experience. To break the chain of action and vasana, one needs Knowledge.

The knowledge of the self and the technique of Yoga into which Sree Krishna initiated Arjuna, have been imparted to you by Mother. Be of steadfast faith in Mother's words and directions and live a life of watchfulness and discipline. Mother does not clamp down on you the disciplines by force.

You have been given the word. You have been shown the path. You have been instructed on the moral pattern in conduct. It is up to you to repose faith in the path, to follow the instructions with joy and to observe the disciplines in regularity. Imagine one has to trek, on a dark amavasya night, a perilous path laden with obstacles and filled with stones, thorny bushes, pits and ditches and have to cross rivers and to climb hills. Such is the inner path.

Learning, erudition and high academic qualifications may fetch name and fame and a little enjoyment, but these cannot illumine the inner path. These cannot take you across the sea of the world, 'bhava sagara'. What is required is, grace and guidance of the Sadguru. The inner eye, the divine eye, should open and this happens by the Grace of the Guru only. The fire in the third eye of Siva, which reduced Kamadeva into ashes, signifies Jnana, spiritual illumination. Kamadeva signifies vasanas, the worldly desire. Jiva in essence, is Shiva. When bound by ignorance, one is jiva; when awakened into Truth, one is Shiva.

The awakened has the third eye, the eye of wisdom. With this eye, he perceives the unreality of the phenomenal ego and the phenomenal world. He perceives only the power, the presence and the glory of God. The ego, the sense craving (vishayasakthi) and belief in the reality of the world, are all due to the hypnotic spell cast by Maya. But is there a Maya? Well, for the awakened one there is no Maya. Mistaking a non-existing thing as the existing, and getting deluded and fear-stricken by it, this is Maya.

But how long can this delusion and fear affect you? Until you grow into wisdom. The mother, in order to control the child's movements, warns: 'Look, there is a ghost there. Do not go there'. The child literally believes it. Thereafter he does not even look at that side out of fear. But when he grows into a young man, he understands the truth and



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laughs at his own past belief in the non-existent ghost. Fear altogether leaves him now. Analogues to this, is the state of a Jnani.

Mysterious is Maya. Her play is within your own mind. How many knots has she forged in you! Sense of selfhood in the body is one knot. Sense of 'mine' in respect of everything related to the body, is another. 'I know everything' is a third. By divine grace only you can pierce these knots and perceive the reality. You will know the real nature of your mind only when you associate yourselves with the Guru. Guru is a mirror. By coming to this mirror, you can realize your own egoistic personality, your own defects and shortcomings.

A drop of poison can spoil a vessel full of milk. Vishaya is the visha (poison). Attachment to senses dries up the spring of yearning and devotion. It makes the mind restless and externalized. To overcome the lure of the senses (vishayas) the sense organs should be subjugated. When tongue is controlled all other sense organs come under control. Control of tongue means control of both palate and speech. Austerities of fast and silence are meant for this purpose only. Return to your spiritual nature through austerity: self-control, devotion and righteousness.

A sadhaka should discipline himself. Then only he can develop spiritual force. If a child does not grow, the sure indication is that there is some disease within him. Similarly, if one does not grow in spirituality, the indication is that one is not bestowing attention on sadhana and moral purity in conduct. When this defect is removed, the growth will be seen. A child falls several times before it tries to stand on its tiny feet. Then it leans on a wall and practice walking with determination. From such practice and determination, emerges strength of limbs. Strength comes to its feet and then it begins to run even. Such is the case of a spiritual aspirant. Purushaprayatna is essential.

From instinctual level one should try to rise to true humanity. Making humanity the springboard to highest spiritual exploration, the votary of Righteousness, firmly established in virtue and faith and undeviating devotion, should direct all his energies towards the ultimate purpose, union with the Divine. Worship God with undivided mind. He who worships Him so, lives in Him and is taken care of by God as a mother looks after a child.

God bears his 'yogakshema'. Yogakshema does not mean, not only secular well-being, but also the spiritual welfare, i.e., liberation. Here and hereafter, in worldly life and spiritual pursuit, God is his sole guide, shelter, strength and companion. When you surrender yourselves to God, moral insight and righteous action become spontaneous. Remembering your true nature, play the role assigned to you in this drama of life, effectively and skillfully and make the whole world clap hands. But beware, drama lasts only for a while. Be not attached to the play role you have assumed. Say not that you want that drama dress always on you.