



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 91**

21st February 1975

Just as Brahman is infinite, so too, the truths (thathwas) pertaining to Brahman, are endless, oceanic in depth and dimension. These thoughts are not objects of discursive reasoning; they are revealed flashes. By the process of reading and reflection, a trained intellect can gain clarity of understanding the truths. But revelation of truths belongs to the higher order. An intellect which is pure, egoless, submissive and established in shraddha, alone receives revelations. Discriminative insight (viveka), dispassion (vairagya), deep penitence (paschatthapa) and intense spiritual yearning (Mumukshutwa), in their true forms, belong to a plane beyond the ordinary level of mental consciousness. They are rays of the sun of Wisdom.

The power of resolute will, the power to imbibe moral ideals, the power of shraddha, the power of penetrating perception, the power of quick and right decision, the power to guide the mind and action along Righteousness, these powers that manifest themselves in the pure intellect, are powers from God. When a ray of God's grace falls on the intellect, all these powers automatically awake and finally spiritual illumination also dawns. Both Maya and Jnana are powers of God. Maya obscures the Reality and makes it appear as something other than what it is. Jnana reveals the Reality, the true nature of Self and God.

The non-dual Brahman pervades every one, everything, as the fundamental reality; yet, the ignorant perceives the plurality. This is because of the deluding potency of Maya. The insight which perceives the One in the many, which knows the One as the ground and substratum for manifestations, which knows the One as the sole and secondless Reality, belongs to the spiritual order of Jnana. God is not an object of intellectual discovery. He is revealed only to spiritual consciousness. When the divine grace falls on the intellect, the vritti which is called the intellect disappears and in its place, dawns knowledge which is above the gunas. Knowledge destroys ignorance. Afterwards, knowledge too disappears into spontaneous God-Consciousness.

Chudala rose to this peak of spiritual attainment in the midst of royal duties and enormous responsibilities. When God reveals Himself, that effortless act on His part is called Grace; the resultant power which annihilates ignorance in toto is called knowledge; the after effect of this knowledge is eradication of the ego, which is called liberation. Hence, in the ultimate analysis, grace, knowledge and liberation mean one and the same.

When there is wealth, there is no poverty. If there is no poverty, there is no misery. Jnana is the wealth. When one is in possession of it, the poverty of ignorance and the misery of bondage both come to an end. The ego-centric consciousness, selfish motives, tendency to sin and evil, unrighteous action, indulgence in enjoyment and the misery of recurring births and deaths, all these are outcome of avidya. Self-awareness, self abnegating spirit, broad-mindedness, disinterested activity, sattwic virtues, aversion to enjoyment and the constant joy of inner freedom, all these are the rewards of jnana. Mind means a state of motion, mutability and fickleness. Anything that depends upon mind partakes of the same fate as that of the mind; it is bound to be as unsteady as the



## RAMĀ ŚAKTI MISSION

mind. Whatever appears in the mental plane, is liable to fluctuation and disappearance, be it knowledge, belief, dispassion, devotion or meditative visions.

This is because, mind is always fickle. But jnana is steady, constant, firm, immovable and imperishable. It is beyond the mind. It is the certitude of Truth-vision. It has its root in the Reality. Because jnana is the constant state of Truth-Consciousness, whatever flows from jnana, mental peace and courage which spring up from jnana are all deep, profound, stable and spiritual in nature. The state of steady wisdom called 'sthithaprajnavastha', the highest spiritual efflorescence called 'prathibha' and the state of habitual abidance in Truth called 'sahajavastha', come only to one who has risen above Maya and has attained union with the Divine.

As the four walls of a room prevent the light of the sun from entering the room, so too, mind constituted of sankalpas prevents the rise of the light of knowledge. If doors and windows are all closed, the inside is all dark; but if you go and stand in an open ground (maidan) in the blazing light of midday sun, you do not perceive even a trace of darkness. In the mental plane of doubt and delusion, there is only darkness, but in the plane of God-Consciousness, there is no trace of avidya.

Nature (prakrithi), life experience, scriptures and Sadguru all instruct you that everything except God is perishable. But unless your own mind develops a yearning for God and righteous living, genuine spiritual life does not even begin. Until one realizes God, life is all misery. In the womb and at the final moment, misery is acutely felt, for the jiva finds no one to turn to for help. Then he has to pray and cry to God. During the interval called life, he passes through the mixture of pain and pleasure. Exit from the body should be with full consciousness of God. That is the Yogi's leave-taking. Then one does not return to the painful realm of mortality.

It is knowledge of God and devotion to God that lightens one's lot. As a miserly person preserves his wealth in a strong, steel and safe box, so should you preserve the knowledge imparted by Mother in the safe of your heart. As a devoted philanthropist utilizes his wealth for charities, so too, you should use the wealth of knowledge for a life of nobler purposes and righteousness. As the armour, the sword and the shield are for a warrior in the battlefield, so should knowledge come to your rescue in the daily battle of your life.

Armed with knowledge, with heart given to God, go through your daily chores cheerfully. World is a field of activity 'vyavahara kshetra'. It abounds in all kinds of speech, actions and events. Conflicts of views, tastes, temperaments, interests and actions occur in the outer field of life. When the mind encounters other minds, it begins to react and consequently gets disturbed and agitated. This is the nature of all weak minds.

This should not happen to you. Your mind should not react to external stimuli. Whatever happens outside as a threat to your mental peace and equilibrium, you should remain unperturbed. That is the sign of a strong mind. That is adhyatmic force. When jnana dawn, no external force can shake the inner poise. Even if the whole world comes and turns against the jnani, he remains unshaken.

Such steadiness comes through the practice of the Name of God also. Name is the invincible weapon in the armoury of the devotee. With it you can meet any challenge;



# RAMĀ ŚAKTI MISSION

you can render even the most powerful missiles of prarabdha ineffective. Without Name, life is like a ship caught up in a storm in the mid ocean. Name is the panacea for all samsaric ills. Name cures the disease of worldliness, bhavaroga. Nothing is impossible for the Name. In forms of vaikhari, madhyama, pashyanthi and para, it is the Name that takes you from this realm of illusion to the highest spiritual experience.

Through the practice of the Name, profound concentration comes to the mind purification sets in; steadiness ensues; calmness and courage become one's constant attributes; flowering of virtue and devotion, dawn of enlightenment and also liberation, are the boons which the Name confers upon its votary. With the practice of the Name shraddha in the Guruvakya and never forgetting the purpose of life even for a minute, live in sadhaka vritti. In the state of sadhaka vritti, every action becomes a sadhana. When you are busy at home or at the office, when you travel in the bus, when you move about in this Campus, when you attend to your personal needs like bathing, washing, eating or resting, when you are in the midst of simple domestic delights and social joy, hold fast to God, take His Name and be in sadhaka vritti.

By prayer and practice of the Name, cultivate virtues, build character. Your conduct and mode of behaviour should be without any blemish. God is ever victorious in Fame; but as devotees, it should be your concern to see that no blot comes on your bhakti. Wherever you are leave the impress of your personality through ideal character and exemplary conduct.

In homes you (Girls) should shine as a lamp of auspiciousness. Be beacon lights of society. By obedience, humility, purity, chastity, respect to elders, devotion to duty and a winning smile always on your lips, become recipients of every one's love in the family. Never allow dark clouds of depression to obscure the inner light, to pollute the mental atmosphere and to mar the beauty of your personality. Be active, serene, watchful Day by day, there should be improvement in your character, progress in your sadhana and increase in your devotion.

Without purity in daily actions, chittha does not become pure. In the absence of purity, you cannot do anusandhana of God. Preserve the good qualities which you already have. Root out vices. Externally and internally, have right perception. More effective, quicker in effect than personal sadhana, is association with the Guru. Vasanas get attenuated miraculously. But one should know the greatness of the Guru, the greatness of Realization, the greatness of God and the greatness of Righteousness (Dharma). Without this knowledge, there is no progress on the path.

Sometimes moral dilemmas may crop up. Sometimes vasanas may be irresistible. In both these situations, it is God's intervening power of grace that can save you. When the mental vritti begins to flow towards evil and sin supplicate to God; 'O My Lord, keep me from evil tendency. I need Thee. Let my eyes behold only Thy immortal Form, Thy Presence, thy Power, Thy Splendour and the beauty of Thy leelas everywhere. Let tales of Thy glory and the hymns of Thy praise ever reach my ears and resound in my heart. Let my mind always rejoice and revel in Thee. Let all my limbs participate in Thy service. Let my tongue always repeat thy sweet Name. Let my blood, bones, marrow every pore of my body, every thought, word and action of mine, brim with ecstatic love for Thee'.



## RAMĀ ŚAKTI MISSION

When you ceaselessly remember God and practice the above prayer and do all your actions as an offering unto Him, eventually, the "I" will vanish. God is the Supreme Power. Before that Power how can the petty notion of an 'I' thrive? That which the ignorant mistakes for the Atman, to which they are deeply attached which they tend with all care and which they constantly identify themselves with, that body is perishable.

This is what knowledge reveals. When this knowledge dawns, ego gets enfeebled and ultimately melts away, as blocks of ice in the heat of the rising sun. The notion of reality superimposed on appearance, vanishes. The vision becomes inwardised and God-fixed. All ideas related to the phenomenal world disappear. Indescribable bliss is realized. When this experience of bliss becomes constant and effortless, that state is called the natural state. That bliss has no form, no modification, no increase and decrease. It is bereft of states as void and non-void.

Now visualize in your mind a lovely forest, full of fruit-bearing trees and there, in a small hut built of twigs and leaves is seated on a deer skin, an ascetic-turned King engaged in penance and meditation. That is Shikhidwaja. With the rise of intense vairagya he had almost forgotten his royal identity. The discomforts and hazards of forest life did not matter to the King.

Imagine what could be the magnitude of Shikhidwaja's will power, spiritual yearning and dispassion! A King leaving the royal position, the power, the pomp, the pleasure, and getting involved in a life of rigorous austerities in a forest seclusion, intent on knowledge of Brahman! Ungrudgingly, patiently, with mind withdrawn from enjoyments and will sharpened by practice, he lived a life of penance for many years.

Being an adept in Yoga, practical wisdom and administrative affairs, Chudala the queen applied her mind both to her queenly dharma and to the wifely duty of safeguarding the welfare of her husband. Through aerial flights and yogic insight, she in her subtle form, has been now and then visiting the king without the latter's knowledge and minutely watching how the King was faring in his sadhana and what his mental states were.

***For continuation please await the next bulletin***