



RAMĀ ŚAKTI MISSION

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When you are engaged in sadhana, be it archana, sankirtan, or meditation, your mind must be attuned to Mother who is in your own hearts. The gaze must become inward. You must dive deep into yourselves. As and when Mother feels like coming, She will come, grant darshan and go. Until you realize the identity of the reality within and the Saguna revealed to your outer vision, your sadhana must continue with unabated vigour and zeal. Hard indeed it is for men of the world to withdraw the mind from sense pursuit and direct it Godward. The adepts in Yoga struggle to attain merger of the mind in the infinite. But Mother's difficulty is to bring the mind from its habitual absorption back to this order of manifested reality. It is love for you children that brings Mother's mind to this world of sound. Under the urge of love, silence manifests as words.

To lead you to ultimate experience, Mother has prescribed a path of synthesis, a balanced synthesis of the triple pathways of yoga. The initiation which Mother gives you, is the Jnanopadesh. The initiation into the Mahavakya signifying identity of self and the supreme. With Divine Mother as the deity of your adoration, devotion has become natural to you. Remembrance (smarana), singing of the praises of God (bhajan) floral offerings (archana) and worship (pooja) are its limbs. As for Karma Yoga, the field is already with you. The duties of svadharma, the discharging of your moral responsibilities and homes and offices, constitute the purifying disciplines of action for you.

By the exalted bhava of identity, by the practice of regular meditation, by devotional reliance on Devi's grace and by steadfastness in dharmic conduct, you must achieve the purity of your mind. The mind must become transparently pure and clear, free of gunas, utterly placid and modeless. The mind must become 'no-mind'. This is the purpose of sadhana. When the mind of gunas disappear, the barrier between you and God disappears. The ego becomes extinct. Samsara with all its attendant evils becomes just a dream of the past. Your body and mind become instruments of God. Bliss becomes your permanent experience. You have come here to take advantage of Mother's presence and Her instructions. But shravana alone is not enough. What Mother fills you in a single discourse is enough to lead you to the highest, provided you have shraddha, provided you deeply reflect over them and bring them into practice in daily life.

Until direct intuitive experience is attained, the word of Mother is the illumination, the source of guidance for clarity of understanding. Let the word sink into your intellect and possess your entire being. Into the altar fire of the word, pour the oblation of your sankalpas. The word has force to awaken. It is a fire which can consume away the frailties born of ignorance. Have faith. Without applying the doctrine of competency, without minding your shortcomings, Mother has admitted you into the portals of highest wisdom. Either by merits, or by tapasya, or by upasanas of several births, one does not get Divine as the all-loving, all-forgiving Mother and the Guru. Out of infinite compassion, God has given you this privilege, this liberating faith, this blessed opportunity to seek and strive in the luminous aura of Devi's embodied splendour in Shaktinagar.



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Despite experiences of samsaric miseries, do you still believe My children, that there is happiness in worldly enjoyments? Is it wise to lose the infinite bliss, the infinite spiritual gain for the sake of the fleeting, momentary, deceptive pleasures? Is it the sign of your intellectual brightness, to cling to shadows, forgetting the Eternal Substance, The Divine, the imperishable Atman within yourselves? To live a life of purity, to rise up to spiritual height without fall, to function in the field of duty without entanglement, to advance on the path, with God alone as the object of love and the goal of life, to persist in seeking until you attain identity with the Supreme: this is your duty.

The gross body requires food, clothing and medicine. Everybody knows this and needs no instruction. But nobody cares for the subtle body, the mind. The mind must become strong, pure, illumined and God-absorbed. The weak-minded, the fickle-hearted, cannot approach God. Sadhana is the inner quest, an uncompromising war with the lower nature. Vasanas of innumerable births are lying latent in the dark recesses of chittha. These vasanas appear on the surface mind as the emotive modes, as vasanavrittis. The ignorant succumb to them. But you are sadhakas. You must use your discrimination power and insight and isolate them as and when they arise and transform them either into svaroopā vritti or atleast as 'sadvasana vritti'.

The yearning to experience sadvasthu, the desire to think of God, the longing to reflect on the philosophical truths, and love to serve the Guru and his mission: all these are sadvasanas. If vrittis are not isolated, if you identify yourselves with them, then these lower forces express themselves as unrighteous actions and you will have to reap the karma that they yield. Identification with the modes is the bondage.

You must have reverence and devotion to the Guru. You must have firm faith in His words. You must obey the Guru's behests, injunctions and commands. You must have dharmic purity in your acharana. Then alone enlightenment dawns.

Eternal vigilance and obedience to Guru are the sheltering forces. He who violates Guru's injunctions, invites fall. He plunges headlong into darkness, for the words of the Guru constitute the light on the path. Until one transcends maya, there is chance for fall. Just as while treading the slippery ground one falls, so too, if the sadhaka is careless, if he forgets the Guru's word, if he deviates from the path of moral rectitude, the fall is inevitable. Grace alone is the refuge. In the intensity of bhava that one is Atman, the mind will disappear. But this 'soham' bhava does not come so easily. It comes not through scholarship, but through purity only. The mind should become pure through dharmic conduct.

While advancing on the path of meditation, visions appear. A vision, of course, implies duality of the perceiver and the perceived (drshta and the drshya). When the mind disappears in the intensity of soham bhava, the perceiver becomes one with the perceived. That is to say, drshta merges in the drshya. Then what remains? One abides as the Atman.

By swimming on the surface of the ocean, you will not get the pearl. You must dive deep. Plunging deep into yourselves, you will discover the priceless pearl of jnana. Without dispassion, the mind cannot be directed within successfully in meditation. What to do? You are all householders. Otherwise, by the sheer power of fiery words, Mother would have set ablaze vairagya in you. What a path Mother has traversed ! What a



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luminous path of ecstasy and adventure! To remain in grihasthashrama, to function in the sphere of manifold duties and yet to ascend the peak of Yoga, namely, Nirvikalpa Samadhi ! Is this not unique, a thing of wonder?

Mother's years of rigorous tapasya and sacrifice are for the sake of entire humanity. But you, disciples, should rise up to Mother's expectation and reflect the glory of Mother's grace on you and the wonders of Her teaching. You must attain the highest. Strive for it. The father writes the will, and the son inherits the property. Here, Guru is the spiritual father. The wealth he gives, is the priceless Brahmajnana. But strictly speaking, Brahmajnana is not a thing to be gifted to or to be received. It is with you already. A veil is there. Guru removes the veil. Brahman abides as the Atman. You always abide as Atman only, even though in ignorance you imagine yourselves as the body. But to know this truth, how many years, how many births, one takes! Mysterious indeed is maya.

The saint Ekanath Maharaj says prarabdha is inevitable; in the next line he says it can be destroyed by God's grace. Is the saint contradicting himself? No. Both the statements are correct. There is deep meaning in them. Prarabdha is a portion of the accumulated sanchitha karma, with which the jiva has been born. He has to exhaust it through actual experience. But when God's grace descends, he awakes to his true self, he ceases to be an agent and an enjoyer. Then, when the prarabdha brings pleasure and pain, he has no feeling of experiencing them. The enjoyer ego has totally vanished in him. The discoveries of the Rishies constitute the shastras. They are imperishable. But modern society gives no value to ancient wisdom. They ape the western ways and blindly accept whatever comes from the west. They have no regard for the wisdom of the sages.

Bharat's wealth is spirituality. Her culture is rooted in dharma. He who holds this wealth, whose culture is rooted in dharma, alone knows peace. Look at Nature. Don't you see the grandeur of God even in His Creation? The starry heavens above, the seasons changing in order, the great rhythm and harmony in the cosmos, do these not proclaim, the power of God? Until one realizes the glory of God, one is in the plane of duality only.