



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 107**

June 20, 1975

A life, pure and radiant, with thought, conduct, outlook and interpersonal relations illumined by spiritual awareness, is what is known as spiritual life. Spiritual life is not an abnormal life, but it is higher life. It is a Godward movement of the total personality. In this Godward movement, thoughts dwell always on the loftiest plane, on the highest reality, God; bhava is suffused with faith, devotion, reverence and fear of God; actions are noble, pure, righteous and without any selfish motive; and personal affinities are built on one's own kinship with God.

When you become inwardly pure, you become actually aware of a higher power within you. Then you become ashamed of your own ego. Surrendering yourselves to the Supreme, you become an instrument, with your will merged in the divine will. When your consciousness awakes to the Glory of God, all your weaknesses will disappear; humility will dawn; questionings will cease; doubt will come to an end; desires will be transformed into God-love; it will become impossible for you to remain thereafter separate from God.

Through shraddha, sadhana and law-abiding life, you should first get your mental ignorance dispelled. In the state of ignorance, one cannot adore Truth, cannot observe dharma, cannot develop virtues, cannot adore Truth, cannot know the principle of justice, cannot have the capacity for the experience of pure love. In ignorance, love degenerates into attachment, untruth parades as Truth, ego poses as the Self and tamas is mistaken for sattwic poise. In the highest knowledge, which is free of doubt, there is no division. There, the Knower is identical with the knowledge, and knowledge is identical with the Reality. Upon reaching this state, how can anyone remain separate from Knowledge or Truth? The Guru is one who has reached this state. Hence, He has no ego, not even the bhava that he is the Guru.

The law in the spiritual field is, that there should be ideal discipleship in a seeker. And, in the Guru, there should be the moral authority of intimate God-experience and ideal conduct. When they meet together, there is a communion as also a communication. The communion is on the part of the disciple and that is through faith, reverence and surrender; the communication is on the part of the Guru, and that is transmission of the spiritual power.

Sadguru embodies the power of wisdom, the power of dharma, the power of tapasya and the power of divine sankalpa. Since He is the Absolute, transmission of spiritual power signifies awakening in the heart of the disciple, the spiritual impulse, the moral ardour and the higher consciousness.

Upadesh (initiation), Bodhan (instruction), Ashraya (refuge) and Anugraha (grace) are the great spiritual rewards flowing from the Sadguru to the disciple. You, householders, have to function in the busy spheres of home and society. Amidst intense personal affinities, you have to live a life of non-attachment. Receiving Mother's Upadesh, instructions, ashraya and grace, you must build an ideal spiritual life distinguished by inner freedom and dharmanishta.



## RAMĀ ŚAKTI MISSION

Through silence and the spoken Word, through similes and symbols, Mother brings Truth nearer and nearer to your vision. But, you should have the qualities and faculties demanded of a disciple. You should have the reverent bhava towards Guru and His instructions. Your mind should be withdrawn from bhoga vritti and maintain sadhaka vritti. Of the two modes of Upadesha, silence is undoubtedly the highest. This silence is a mystical state, which transcends speech, thought and relative consciousness. Silence of the Guru shines as the symbol of Truth, as the experience of Truth and as the exposition of Truth.

Silence is more eloquent than speech, more direct than verbal exposition, more appealing than all exhortations, clearer than all other interpretations and more authoritative than all other valid means of knowledge. But unless you are mentally and intellectually silent, you cannot attune yourselves to the silence of the Guru. Hence the Guru employs the 'Vakya', the 'Pranava' or the 'Manthra' as the vehicle of His anubhoothi-shakthi. The 'Word' must reach your intellect. It is through the upadhis of buddhi vritti that the Jivatman imbibes the wisdom of the Word.

The radiance of this imbibed wisdom should penetrate all parts of your being, all limbs of your body, your brain, nerves, veins, blood, marrow, and bones. Its effulgence should shine forth in your gaze, utterance, attitude, action and entire behaviour pattern. As the Ganga, makes its valley and the plains fertile, in the course of its flow, so too, knowledge of the Guruvakya should transform your personality and mode of living. Go wherever you want, but let knowledge be with you. If you forget God and get submerged in activity only, you cannot have your peace of mind.

You live truly only when you live in God and for God. Matsyavathara, Vishnu's incarnation as the divine Fish, expounds the Guru tattwa. Shankasura submerged the sacred Vedas in the deep sea with the evil intention of destroying the wisdom so that asuric vritti may prevail in all the three worlds. Lord Vishnu, whose breath are the Vedas, took the form of the divine Fish and rescued the Vedas. Vedas signify the eternal divine knowledge dormant in every one. Shankasura signifies doubt arising from avidya.

The sea signifies the chittha. Vishnu in the form of Fish, stands for Sadguru. Resurrection of the Vedas signifies the dawn of spiritual wisdom in the consciousness of the disciple through Guru's Grace. Doubt is a thick veil that obscures the divine knowledge. In the ignorant as well as in the non-vigilant sadhaka, doubt is the poison that eats into the vitals of his being. Doubt is the antithesis of faith. All doubts vanish and the heart-knot itself breaks, when the Grace of the Guru manifests itself in you. But, if you have doubt in the Guru's words, how can knowledge dawn? When you take refuge in Sadguru, you should have absolute trust in His guidance, teaching, and injunctions and saving power

It is faith that bears fruit as Jnana. For the Sadhaka, faith is jnana itself. Some say, I do not want blind faith. But Mother tells you, faith is not blind. The blind has no eyes to see, but faith is mystic apprehension. The blind falters and falls, but the man of faith never falters, he moves on steadily on the path of inner life. That which cannot behold and understand aright, that which has no far-sightedness and discrimination, that which has no knowledge of justice, that prejudiced and distorted perception, is blind. Faith is



# RAMĀ ŚAKTI MISSION

clear perception. It is the radiance of Truth. Certainly, clarity and firmness are its attributes.

It is faith that gives peace and courage in all situations of life. When faith wavers, mind comes to a state of inner turmoil. When all circumstances are favourable, when there is nobody to question you, or to criticize you, or to oppose you, or to hate you, when you have freedom to do as you like, when you have a loving wife to serve you, when your children are good and obedient, you may think you have attained peace. This peace is not the peace of the spiritual life.

Occasions of test will arise. Then you must show your capacity to preserve your peace. Prarabdha may bring in adversities; then you should be able to remain calm and unperturbed. That is peace. When the missiles of asuric modes attack you, you should render them powerless by the counter missiles of peace, patience, fortitude, understanding, discrimination and non-attachment. That is spiritual strength.

Jnana is the greatest sheltering power. Jnana gives fearlessness. All asuric forces, vasanas and passions, perish totally in the blazing fire of jnana. Vishwamithra attacked the peaceful Sage Vasishtha, aiming all his most powerful arrows and destructive missiles. Vasishtha did not retaliate. He was all peace, poise and calm. Planting his 'jnana Danda' near him, the Sage sat unmoved, without fear and anger, abiding in his swaroopa. Vasishtha's Jnana Danda rendered all weapons of Vishwamithra powerless. The Danda is symbolic of Jnana.

The weapons of Vishwamithra signify asuric modes arising from one's own chittha. Asuric forces and divine forces are both there, in your chittha. By worship of Shakti, practice of Name and meditation of Atman, you should call forth the forces of sattwa. In a condition of sattwa only you get discrimination, calmness, detachment and dispassion. From sattwa arises devotion. Sattwa is the source of creative contemplation. Sattwa gives rise to knowledge. What has to be done should be done. What should not be done should never be done.

Such discrimination and will power come to you when you are in tune with Shakti. When you know what the impediments on the path are, you should somehow overcome them. Brighten your lamp of discrimination, and holding it before you, conduct yourselves in the world of duty. Think well. Do not be carried away by any emotion. When anybody tells anything, discriminate. Do not jump into conclusion without proper analysis. Hasty judgment is dangerous. Do not take sides. When Guru instructs, do not go to discriminate or analyze about it. Follow the instruction meticulously.

To obey the Guru implicitly without any mental reservation is itself discrimination. Let the Guru's words be your pramana. Whatever is contrary to Guru's words should be totally rejected. Mother instructs you if you are obedient. Sometimes, whether you obey or not, She instructs under Her own irresistible motherly urge.

Obedience to Guru is the straight path strewn with roses and flooded with illumination. This Mother is all love. She comes to you as your all-compassionate Guide and light. Your uplift is Her sole concern. If you obey Her, you will reach the goal quickly. When you obey, the veil will fall off and the inner path will become luminous. But if you do not obey, then, mind you, there is another Teacher to teach you, another aspect of the



# RAMĀ ŚAKTI MISSION

Divine, the prakrithi. She too teaches you, but her way of teaching is different. It is a hard way.

Spiritual life is a life of discipline. To live according to whims and fancies of the mind, no discipline is required. But to conquer the mind, you should do sadhana. Even, the Avatars and the liberatedA souls, who actually need no sadhana, are observed to have undergone the most rigorous tapasya. Yes, they are free. Yet, having assumed a body, an experience has to be gained. Through sadhana, they learn the ways of prakrithi. Through their own life of sadhana, they become an ideal for the seekers. Experience gives them authority to instruct. How, when and upon whom, the divine grace descends, no one can say. In the case of some souls, the transformation through grace is sudden and total.

But transformation does not come to those who sit lazy, expecting miraculous grace and sudden transformation. You should exert yourselves for purification and release. Purusha prayatna is essential. When the inner eye opens through Gurukripa, your perception becomes radiant with a new vision. When that eye opens inward, even the minutest defect of yours will be seen magnified as objects in a magnifying glass. When it opens outward, only the sportive play of God will appear in its vision.

Equipped with such a divine vision, with all vasanas reduced to ashes in the fire of wisdom, radiant with dharmic purity, courageous to face any challenge of life, such children should come forward to glorify God and to uphold the spiritual tradition of Bharatavarsha. When you are linked to God, absolute certitude comes to buddhi and the buddhi emerges as the steady, luminous and poised consciousness. Absolute certitude is a state in which buddhi has no veil of delusion, no obscurity of moha, no taint of the ego, and no touch of doubt. It is a state in which your prajna awakes to Self-knowledge, swayam bodha.

When the buddhi attains to this absolute certitude, mind becomes steady, because it is now under the control of buddhi. Then you will never become a slave of desires. Senses cannot drag you away from the path of wise restraint. The person, who extols God today as the saviour and denies His existence tomorrow at the approach of miseries, has never known the certitude of intellect, or the grace of faith, or the fervour of devotion or even the elementary principles of spiritual life. His mental bhavas change, but the nature of God never changes.

God is eternal. If you have profound faith in the Self, from the Self will come to you the power of right discrimination and the capacity to adhere to dharma. Or, if you surrender yourselves to God, He will save you at the hour of trial and make you do what is right. The difference is only in the mode of approach. The power that saves you in both cases is the same. When you surrender completely to God, God becomes the Guide, the Prompter, the Doer and the Enjoyer.