



RAMĀ ŚAKTI MISSION

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For Mother, there was no difference between vichara and bhakti. Either in the inward quest (tattwa vichara) or in the contemplation of God's glories, the mind would remain engrossed, totally oblivious of the passing of time. The body would automatically function in the sphere of duty. Fasts and vigils were frequent occurrences. Without study of scriptures or hearing from the Guru and the Holy ones, all tattwas and the very essence of the Upanishads and the Gita flashed in Mother's Mind. In the midst of a life of manifold duties, without shirking any work, abiding always in the dharma of wifehood, engaged in service of husband, Mother pursued Yoga and climbed the Himalayan peak of Nirvikalpa Samadhi.

Two notions are deep-seated in the minds of the people: one is that actions and duties are hindrances on the path to God; the other is that the grihasthas cannot attain God-experience. From the first notion has emerged the second, for the grihastha's life is a life of busy occupation with the duties. Both these notions are off shoots of ignorance. No doubt, God is not easy of attainment. Even with tapasya in the Himalayan seclusions, many have not succeeded in getting God-experience. It is mind that matters. If the mind and heart are with God, anywhere one can get God-vision. Faith, devotion, tapasya and surrender, all these are for this grace only.

Actions do not bind. It is agency that binds. This agency is the very characteristic of ahankara, ego. On the path of jnana you require an intellect free of ego-touch, and also firm dispassion to everything that is unreal. The feeling 'I do' while performing actions, the mental reaction when others praise or criticize: these are but the operative symptoms of the lurking ego-sense. The surrender, sharanagathi, comes on the path of jnana towards the end only. However much one may reflect over tattwa, or meditate on the Mahavakya, without surrender to God, the ego cannot be transcended. The overlordship of Isvara has to be acknowledged by the jiva. But on reaching near the summit, that is to say, as he advances on the path, the jiva comes to know that without grace of God he cannot transcend the ego. Then arises the mood of surrender. Acharya Shankara on reaching the peak of advaitic sadhana realized that the ultimate advaitic experience would come only through the grace of Devi, the Divine Mother.

Nothing is impossible when grace descends. Even destiny can be set aside through the sheer grace of God. But you should have faith in the omnipotence of God. There was a King. He was a possessor of many noble qualities. He loved his people and ruled the Kingdom in justice. The King had a son. The son was brought up by the King with utmost care. He was given higher education. With high education, learning and culture, the boy shone with many good virtues. Pleased with the son's qualities and having an eye on his coronation as the Yuvaraja, the King got the son's horoscope examined by a famous astrologer. The astrologer, on reading the horoscope submitted with a heavy heart; planetary positions in this horoscope are very inauspicious. When Yuvaraja ascends the throne there will be chaos and anarchy in the country, the people will not listen to his words, they will rise in revolt.

The King was sunk in grief. But the boy, who was a devotee of Devi, lost no hope. He asked the astrologer; 'Is there any remedy'. The astrologer replied: there is only one



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way out. Propitiate Devi. While on the throne, thou should not utter a single word. Thou should stick to the vow of silence. Thou should keep the mind immersed in God-thought. The Minister should carry on the duties. This is the only remedy. Consoling the father, the devout and dutiful son, determined to win the favour of the Divine Mother, his Kuladevatha, embarked upon intense upasana. Finally, the Devi appeared to him in his dream and said: "Return to the palace. On the way, you will meet a man, who will be your minister. He is efficient. On your behalf, he will discharge the kingly duties of dispensing justice. My blessing is with you. Have no fear."

The boy with the Devi's grace, got the efficient minister, who was both a scholar and a devotee. He ruled the kingdom with the help of this minister. He would simply sit on the throne in a vow of silence with his mind engaged in constant God-thought. The minister carried on the duties efficiently. In course of time, the fame of the King reached far and wide, as a man of great tapasya. Peace and prosperity reigned. It is said, the King, after many years of ruling the country, left the body and went to the abode of Dharmaraja, the Lord of Dharma. There, the Dharmaraja found that he had done neither good nor evil during his earthly career. So to what loka can he be sent him? He was released from the shackles of karma and was emancipated. He attained mukti. The moral of the story is this: Even the course of destiny can be changed through grace of God. Through constancy in God-remembrance, through non-agency in action, one can transcend the realm of karma and achieve liberation.

With faith in the Name and devotion to God, you will experience joy even in the stage of Namajapa. This joy should pervade your entire being and become ecstasy. Once you taste the joy of the Divine Name, your mind can no longer be attracted to the deceptive worldly pleasures. Desires drop away when mind is afire with God-love. A student, when possessed of keen desire to pass the examination, takes to the study of his lessons day and night without sleep and rest. So too, when the flaming aspiration for God-vision possesses the mind, the sadhaka will take himself to rigorous sadhana. The aspirational flame should become brighter and brighter. 'I should attain the highest in spirituality; I should become a recipient of divine grace; my mind should become strong and regain the memory of the true Self. I should secure deliverance from this mire of samsara; always identified with God, merging in Him, I should become the very Bliss itself'. This is the nature of aspiration necessary for adhyatmic pursuit.

Not to merely experience the bliss, but to become bliss itself; this is the anubhooti you should aim at. Be not satisfied with anything short of this. Such fiery determination you should have. Satkarma, righteous conduct, purifies the chittha. In a purified chittha alone can arise the stream of God-contemplation and the fountain of ecstatic devotion. All the six inner enemies should perish in the sweeping current of God-love. The mind must become pure like Ganga. Then, as the Ganga merges in the ocean, the mind dissolves in the Paramatman. That is the goal. Maya goes on enveloping, when you are inattentive, when you forget Mother and Her words, when you slip into laziness, when you deviate from nishta in sadhana. This is the very reason why Mother repeatedly instructs you.

The mind becomes strong only through faith in God. Neither evil spirits from outside, nor the evil thoughts from within, can take possession of a mind anchored in faith. Because of the lack of steadfastness to the ideal, people do not attain concentration even through years of practice of Namajapa. Greatness of God should be understood. One should be



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initiated by a God-realized Guru. Then the practice leads to conquest of mind and experience of peace. Mother has done intense tapasya and gone through severe ordeals. But you have Mother in your midst to guide you, to love you, to protect you. Your path is safe, smooth and pleasant. You are under the sheltering canopy of Mother's grace. Mother's grace is vajra kavacha for you. But through faith, devotion and surrender alone, will you be able to feel the grace.

Prarabdha is inevitable. But who undergoes prarabdha? He who identifies himself with the body alone is overpowered by prarabdha. Merging the mind in Mother's words, with wisdom as your refuge, you should rise above the karmic flow. With a strong mind, brave heart and daring spirit alone can one approach God and embrace Him. To embrace God means to merge in Him.

Mountain of prarabdha should be felt as a tender flower. Such strength you require. Such strength comes through marvelous faith. Among devotees of Mother are many, who even in the midst of life's bitterest trials, even when afflicted with poverty and physical sickness, pray only for devotion. They seek neither health nor wealth. Is this not the triumph of bhakti, the marvel of faith, the great miracle of Mother's grace on them?

All forms of sadhana, Nama smarana, worship, archana, meditation, philosophical reflections etc. have only one aim; the merger of the mind in the paramatman. The asuric modes obstruct the jiva on his Godward march. These are forces of darkness. These should be vanquished by forces of sattwa, the forces of light, the forces of devotion and discrimination. The mind should become pure, placid, broad and luminous. The mind that is world-faced, which is attached to sense objects, which is engrossed in enjoyment, should be turned within and he made Atman-faced. This is the purpose of sadhana. The formless attributeless Paramatman is perceptible only through the clear eye of enlightenment, Jnana chakshu. But when dharma declines, when bewildered human intellect tainted by ego and delusion is powerless to discriminate between the truth and the untruth, between dharma and adharma, the Nirguna Brahman manifests itself in an Upadhi. Then humanity gets the blessedness of seeing Him even with the gross eyes.

But the devotees, gifted with faith, alone recognize the manifested divinity of God. From this faith arises the attitude of surrender. Then obeying his behests, following His principles, with faith in the word and the mind merged in contemplation of His form, attributes and leelas, they attain spotless purity. As the butter is extracted from the milk, they churn the chitta with the rod of vichara and discover the jnana within themselves. He, who by the yogic force, by tapasya, by brahmachariya, by sacrifice, has realized the Paramatman and attained identity with Him, He alone is the Sadguru. By His grace alone one can cross the ocean of samsara. Realization is the experience of God-consciousness, where one is above the gunas, where even the universal vision of the Turiya has been transcended, where the triputi merges, that supreme state is God-consciousness. This priceless Brahmajnana is Bharath's wealth.

Ignorance is the greatest poverty. God has given you an opportunity to get rid of this poverty and attain fulfillment of life. Real manliness, real womanhood, consist in the realization of the ultimate purushartha, namely, God-experience or moksha. God knocks at your doors. But if you do not welcome Him, if you do not heed to His call, how great



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is your loss. By using the light of discrimination and by the benefit of right association, satsang, you should overcome frailties of the mind.

That association by which the dormant faith is awakened, the devotion is deepened, and the mind itself is made steady is satsang. That companionship which makes you alert and vigilant as and when, under the spell of Maya, you forget the very goal of life, is satsang. That noble contact by which one gets a lift on the path of adhyatmic pursuit, one's mind takes a steady Godward direction, one develops a taste for God-remembrance and meditation and an ever-increasing longing for God-experience, is satsang. The lotus is in full bloom. And to drink the sweet honey the black bees from far off places arrive. But right underneath, near the stem of the lotus, lives the frog. It is not aware of the honey. Its fate is only to croak. What a pity! Here is the Divine Lotus that blooms but once in a Yuga, for the blessing of humanity. To enjoy the elixir of its honey, the seekers, the devotees, far and wide, will arrive.

Vedantic doctrines are known to many. But when occasions arise one must show the power of knowledge, the power of his faith. Otherwise, how is the knowledge different from ignorance? If fallen in the river, one must know how to swim; if caught in the war-field, one must know how to fight and win. So too, cross the river of the mind. Fight and vanquish the enemies of asuric forces. Then alone you are heroes and heroines. In the powerful current of parabhakti, the passions must melt away. God appears when the mind is filled with pure sattwa. The mind must have unfading cheer. With agitations and depression, one cannot go to God. You must become strong of mind even when age and ailment visit the body.

Identify that 'I' with the Atman. Assume no seperative bhava. Why hug this delusive ahambhava, this narrow personality and experience the miseries. Give it up. Return to your infinite, blissful, peaceful nature. When bhakti dawns, prajna too is awake. In the path of jnana, when prajna dawns, the bhakti in the form of anusandhana follows. When prajna and bhakti are combined, one experiences the real vairagya. Shastras cannot give knowledge. If shastras were enough, why should the jivanmuktas come again and again to this world to lead the world-bound jivas to God? Why should God Himself appear as the Avatar on earth? Exert yourselves. Ruminant not over the past sins. All sinful deeds are outcome of ignorance. Repent for the misdeeds, but do not sit depressed bearing the burden of sins. God is infinitely merciful. Knowledge which one gains through His grace, wipes out even Himalayan sins. Have faith. Be of good cheer.

If you abide in dharma, you will become the very embodiments of moral force. All adhyatmic forces come in the wake of dharma. Preserve dharma. Through dharma alone you can win the liberating grace of God. Mother's words are the uplifting force, the support in your life, the light in the enveloping darkness, the knowledge that keeps off maya and her evils. By the aid of words, alone, you can experience the highest, the experience of Brahman.