



RAMĀ ŚAKTI MISSION

BULLETIN NO: 110

July 12, 1975

Even a glimpse of fire that is burning in Divine Mother's compassionate Heart will not allow us to sit quiet. Every moment is precious. God has given us a very great opportunity the value of which is inestimable. Man is selfish by nature; Divine is all love and sacrifice. Herein lies the incalculable distance between the creature and the Creator. The life of Divine Mother as the children can see with their own eyes, in Shaktinagar, is an unfolding picture of sacrifice, revealing facets after facets of Divinity and Motherhood.

Where else is higher education possible than what is gained by contact with the Divine, the Guru of gurus! Where is a place holier than the abode of the Divine! These thoughts should revolve in our minds especially at this juncture when we are approaching the auspicious Gurupoornima. 'Acharya Devo Bhava', Let Guru be God unto you, is a Vedic commandment. The Lord of the Vedas, the Supreme Shakti, has come to us as our Guru.

Let our consciousness remain immovably established in this Truth. How easy our path has become since Divine has appeared as our Preceptor. With the single Altar of worship set up in our hearts for the Deity, for the Guru and for the inmost Reality, there is no room for any clash of loyalty in our case. Is this not a great thing? When we are centered in Divine Mother, we are above the reach of Maya. SHE, who is with us as our Guru and loving Mother, is verily the One who holds the key to our Deliverance. SHE is our goal. Brothers and sisters, the day we spend in association with Divinity with full awareness of Her glory, is the most blessed, the most fruitful and the most meritorious day. Let us awake to this consciousness.

The power to discriminate, to analyse, to reject the cravings and to restrain the outgoing tendency of the mind comes only to a buddhi established in certitude in the Guru's Word. In fact, certitude itself is the state of the buddhi. The wavering, the oscillations, and the doubts etc are mental states. Why then buddhi is not able to remain poised? This is because, it is veiled by ignorance, it has no consciousness of Truth, and it is identified with the ego. Fixity is possible only in Truth. Since buddhi has no knowledge of Truth, it becomes one with the mental modes. Since mental modes are always in motion, buddhi too follows this nature of the mind. The sadhaka should unify the mental mode with the buddhi, and the buddhi should be established in the wisdom of the Guruvakya. This is the central principle of restraint by which mind is weaned from objects of desire and passions of prakrithi.

In the case of all empirical cognitions, it is buddhi that decides regarding the nature of an object. Hence it is associated with the state of certitude, 'nischayatmakatwa'. But in the case of spiritual truths, which are not open to intellectual cognition, the certitude should be of a higher order, for in this case, Guruvakya alone is the pramana. When there is certitude in the Guruvakya, it is called determinate intellect.

In the case of worldly cognitions, certitude comes from actual perception. But the Atman or God is revealed only in spiritual consciousness, Jnana. How can there be a certitude for a Sadhaka, with regard to spiritual truths? Yes, certitude for a sadhaka in this case,



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is something that is born of the faculty of faith, the power of the Word, the power of shravana and the power of reasoning, all combined together.

In the moral process, shruthi (Guruvakya), Yukti (reasoning) and anubhava (experience) are accepted as means to the supreme wisdom born of identity with the Reality. Reasoning has a place until faith is fully unveiled. But when the Jivatman gets absolute faith, reasoning is not required, for faith transcends reasoning. For intellectual certitude, for dawn of moral qualities, for guarantee of protection against modes of prakrithi, faith is the foundation. Faith is your very life. So precious it is.

Whether in the existence of God, or in the Name of God, or in the Word of the Guru, or in the divinity of the Soul, you should have immense faith. God is the only protecting power. He who gives power to the Name, gives steadiness to the mind and illumination to the intellect, is God only. Faith in God is inherent in the blood of an Indian, for he is a link in the unbroken chain of sagely tradition. This faith remains dormant under the influence of evil association and ages of neglect. Faith should become manifest and the jivatman should be able to have its benefit. Then alone he gets an adhar, support in life. Where there is faith, there, questions, disputations, arguments and doubts do not arise.

Without faith, you cannot discharge your duties from the perspective of knowledge or by the devotional bhava. When faith is there, you open yourselves to divine inspiration, to influx of divine energy, and to a spiritual zeal that never diminishes even in the event of setbacks in life.

Power of forbearance, real understanding, mental strength, courage, knowledge, moment-to-moment awareness, the perception of the unseen Hand of God in every event and experience of God's mercy, all come in the wake of faith. Those who do not have a firmly established faith, say that God is testing, that He is withholding His mercy that He does not listen to their prayers etc. All these are outbursts of ignorance.

One's own deluded intellect is telling all this. God never tests. He is supremely compassionate. He listens to your prayers. He responds to your bhava. In happiness one forgets God. When evil deeds are contemplated, one does not want God's presence. But when prarabdha brings miseries one blames God. When, due to want of faith, the prayer does not become an inward communion, one complains to God that He is not answering the prayer. All these display lack of faith.

When the power of certitude is combined with the virtue of obedience and when this combination finds expression in the level of conduct, it is called shraddha. So shraddha contains three factors: certitude born of faith; virtue of obedience; and conduct. If any one of these three elements is absent, shraddha is not there. Without shraddha how can one expect progress on the path? There is nothing more to know when one knows the glory of God. Knowledge of God's glory reveals the mystical meaning of the Vedas, for everything is an expression of God's glory.

But to know God's glory, one should have first shraddha in the Guru's Word and reverence for the Guru. Jivatman is in the plane of duality. So long as your prajna is in the duality, you cannot know the glory of God. When, however, by the Grace of God, one suddenly awakes to the glory of God, all duality disappear. God is the non-dual Absolute. So, God and duality cannot exist in one's consciousness simultaneously.



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The purport of the Upadesh by the Guru is to take the consciousness of the disciple to the nondual Reality, Brahman. But the disciple should listen to the Guru in absolute shraddha. Unless prajna withdraws itself from the gross level and enters the subtle plane of inward perception, the real state of shravana is not reached. Shravana with absolute shraddha became in the case of King Pareekshit, a gateway to liberation. Now a days, people repeat Srimad Bhagavata a number of times; yet, even the inborn bad qualities and worldly tendencies do not leave them. Then what to talk of liberation! But look at Pareekshit.

In the profundity of concentration, in the intensity of spiritual yearning and in supreme reverence for God, Pareekshit's mind got immersed in the contemplation of God's sportive play, 'saguna leelas'. His mind, thus purified, became fit to awake to God-Consciousness. The episode of Ekalavya is a glorious instance of the marvel of shraddha, the power of bhava and the wonder of Gurubhakti. Through shraddha and persistent abhyasa, he excelled even Arjuna in the science of archery.

Ekalavya attributes his skill to the power of Guru's blessing. Without Guru's blessing, no vidya can become perfect. All know this story of Ekalavya. But you should understand the import, the moral, the essence and the educative lesson of this episode. There should be a rapport between the one who teaches and expounds the Truth and the one who listens and learns. The teacher, the exponent, should be a person of experience.

The experience enables him to attain 'Tadroopatha', a state of identity with the theme expounded. The listener should have absolute shraddha and intense spiritual thirst. Other than him and God, a third person or object should not exist in his consciousness. In this state, he achieves a state of communion. It is such shraddha that awakens one from the slumber of ignorance. A man of shraddha attains to the Supreme, so says Sruthi.

When shraddha dawns, devotion will come. So also, when there is bhakti, there, shraddha too will come automatically. The consciousness of a person established in shraddha, always rests on God. God thus becomes his moral conscience, mainstay and guide. How can such a person ever swerve from the path of righteousness? All his actions will be righteous only.

So also, because his intellect is anchored in God through shraddha, it is a luminous intellect free of the touch of ego. Such an intellect is endowed with discrimination. It keeps the mind free of tension and turmoil. Thus shraddha becomes the cause for the purity of mind as well as for the purity of conduct.

When the mind becomes pure, devotion dawns. When you are linked to God through the power of shraddha, bhakti and adhyatmic sadhanas, a tremendous spiritual force becomes manifest in you, which wipes out the deep-rooted world tendencies inherited through countless births. No other force except spirituality, can eradicate vasana, destroy ego, unite you with God and confer on you eternal peace and happiness. Brahmavidya is the highest of all vidyas.

Until knowledge burns away the ego, or until in the tidal current of bhakti, mind itself melts away, an aspirant should be extremely alert, watchful and careful. He should



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guard himself against pramada, forgetfulness. If he is sincere to the core, he cannot tolerate the presence of any impurity, the intrusion of any evil thought, in his mind. If the mind is tainted by any sinful thought, he will repent, his heart will weep. If he has advanced considerably on the road to purification, even the least trace of defect will appear magnified in his introspective vision.

At the stage of discriminative thought, vivechana, the effort to reject the unreal, the falsehood, the vices, the evil, is essential; but in the illumination of viveka, jnana, with the revelation of the nature of ignorance, all products of ignorance fall off. No effort is needed to get rid of the ego in this state. Discriminative analysis functions only in the mental plane. When your intellect is clear, when the mind is tranquil, the analysis will be correct, the judgment will be correct and the action too will be righteous. But if the intellect is clouded and the mind is agitated, the analysis may be incorrect, judgment will go wrong and the action will become unrighteous.

The discriminative insight (viveka) belongs to the spiritual order of perception. It is not attended with vacillations of the mind. It brings absolute certitude, correct and spontaneous judgment, and intuitive guidance. Viveka is not confined to discrimination between the Real and the unreal. It shows you which is dharma and which is adharma. Guidance comes in three ways: guidance by one's own thought; guidance by discriminative insight; and guidance by God. Guidance by one's own thought misleads, if thought is not tuned to the Divine. Very often, it is one's own vasana that appears as the mental prompting. In this guidance, it is ego and selfish motivations that preside over one's actions.

Guidance by discriminative insight is unerring, because this insight is an inner illumination, coming from Truth itself without being distorted by the ego. When the mind becomes utterly calm and the intellect is perfectly silent, in total surrender to God, God makes you to do what is right. This is guidance by God. When God guides, you are free from worry, anxiety and intellectual burden, with regard to discrimination as to what to do and what not to do.

A person who has intense moral earnestness, who longs to live a life without any blemish, who aspires to transcend the realm of error, who does not trust his own mind, alone can completely surrender to God and receive divine guidance. Home and the world are fields where you have to live, observe your dharma, build your yoga and find your deliverance. For you, the world of duty itself should become the field of sadhana. For this, you need the grace of God. Grace is the protective armour.

When you have that armour to shield you against all missiles of parabdha and trials of life, you have nothing to fear. Even when miseries visit you and challenges to threaten you, you should stick to your nishta in adhyatmic anushtana. Nishta in anushtana and heartfelt prayer keep you in a spiritual atmosphere wherever you are.

Pray for purification, illumination and devotion. Pray that you become a pure instrument in the Divine Hands. When you look upon the Supreme as your own Mother and address Him as such, the bhava of an innocent child will come to you. The Divine Mother is all-forgiving; but you should not commit mistakes on that account again and again. It should be your endeavour to adhere to righteous actions. Prayer should



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become an inner communion, a heart's outpouring, and a dialogue with the Divine in the intimacy of devotional affinity.

Conduct yourselves always in a state of inward tranquility and cheerful frame of mind. Buoyant spirit and enthusiasm should always be with you. Depression should never set in. Depression is one of the greatest stumbling blocks. With mind, which is depressed over trivial matters, one cannot go forward. When depression overpowers, one cannot meditate. Your first duty at such times is to remove the cause of depression. By deep introspective analysis, you should find out the root cause. Have patience. You should be very sincere. Come out of the enveloping fog of depression and then only you can get a clear inner view and capacity for higher sadhana.

Mother's gaze at this stage fell on the girls sitting enrapt in listening to Her discourse. At once a divine bhava seemed to have come on Her. Perhaps, in the girls, Mother might have seen, in Her far-seeing divine vision, the emerging generation of illumined womanhood on whose shoulders rest the destiny of the coming human community. As an amalgam of Motherly tenderness and the Guru's seriousness, Mother shone before us in Her great role as the builder of the future world.

The illuminating instruction, which Mother imparted to the girls, was indeed a lofty sermon on higher life and a spirited call to adhyatmic disciplines and moral purity. The impact was tremendous. Every word that fell from Mother's Lotus Lips went deep into those innocent hearts.

The whole world constitutes Mother's children. The words, which emanate from Mother, are for all humanity. They are imperishable. They are eternal. They are a force. They are vibrations. These vibrations pervade, penetrate and engulf the entire global atmosphere. These will go and touch the inmost psyche of the souls (chidakasha of the Jivatmas).