



RAMĀ ŚAKTI MISSION

BULLETIN NO: 115

August 15, 1975

The most fruitful and meritorious life is a life devoted to the quest of God. In the field of your svadharma, in the very station of life where God has placed you, you should seek Him with all your heart. First, confidence should come that God can be realized. Then, the will awakes. If will, yearning, faith and effort are combined and you walk on the path under the Guru's competent guidance, you are sure to reach the goal.

Vishaya (objects) and vyvahara (activity) are the two factors that involve you in bondage. But who binds whom actually? It is only the ignorant who are deluded by the vishayas and are entangled in vyavahara. (Those who are masters of their own minds, who know how to work without ego, are not bound either by the vishayas or by work. It is your ignorance that binds you. Your perception must change. The yoga of action, the yoga of devotion and the yoga of knowledge, all demand for their practice a radical change in your perspective. Once you adopt a spiritual outlook, it will be easy for you to cope up with the disciplines of a higher life.

One cannot help but doing actions. But how can one work without being bound? One cannot but see the world of objects. But how can one conduct himself in the world without falling into the snare of the objects? Teaching regarding these must come from the competent ones who have risen above the world. They alone are free. They are the real masters. The Jnani, the Bhaktha and the Yogi, who have realized their union with the Supreme, alone can guide the jivas on the path to Realization.

It is not enough for you to listen to the teaching. You should receive the teaching in the vessel of your heart. That means, what has been learnt should become knowledge, a guiding light and a corrective force in your day-to-day life. The teaching (tattvas) should be assimilated by way of deep reflection. Occasions will arise when the avidya force or vasana shakti, will become manifest in your mind as the asuric modes.

During such occasions knowledge should come to your rescue. Ignorance, non-discrimination (aviveka) and non-enquiry (avichara) mean one and the same dark state. It should be counteracted by knowledge gained from Upadesh by the Sadguru. Even though the sun has dawned, the blind cannot be benefited by the sunlight.

One should have the eyes to see. Similarly, even though the sun of Atman is ever shining in the heart, the jiva, in the absence of knowledge, gropes in darkness. Jnana should dawn on the horizon of your intellect. That alone gives happiness and freedom. The world abounds in objects that entice; but you are not utterly ignorant. You are seekers and initiates. You have Mother, Her guidance, Her grace and Her recorded teaching always with you. Holding Mother's teaching as the light, you should live unattached.

To discern the course of dharma belongs to superior discrimination. But as sadhakas, you should know what should be done and what should not be done. What should not be done should never be done under any circumstance. What should be done should do with a sense of duty and devotion to God. Sloth, slumber and laziness and



RAMĀ ŚAKTI MISSION

inadvertence should not come in the way of your duty. Grow into an inward abundance of spiritual riches.

The precious human body is a gift from God. That is not to be wasted on selfish pursuits and sense indulgence (vishaya bhoga). The Ultimate Goal has to be realized. Body is the instrument designed for that purpose. The help of God is essential; for it is from God you get the inward prompting, the inner light, the luminous intelligence, the discrimination and the spiritual wisdom. Say not that God has denied you or withheld from you, these gifts. He, Omnipotent One, the treasure house of excellences, the ever-shining Consciousness, who abides as the Atman in all, is ever seated in your heart. When you know this truth, all powers will awake in you.

The power of will, the power of action and the power of knowledge will become manifest. In some seekers the power to grasp truths may not be there. In some the will may be weak; in some others the discrimination power may not be keen; in some the vasana may be very powerful. Each should know his shortcoming and deficiencies. God can supply all your wants. He can raise you from any miserable state. But you should pray to God without clinging to your ego. Prayer is an act as well as an attitude. You should have constant remembrance of God and live every moment with a prayerful frame of mind. His Hand will lead you across the wilderness of sense objects. The doctrines, the mantras, the paths, the scriptures and the deities are diverse. But you should have absolute trust in your chosen deity, in your path, in the mantra given by the Guru.

The chosen deity should be the sole object of your love. There should be none superior to your deity. You should have such mental steadiness, such intellectual certitude, and such firmness of conviction with regard to this. Then alone you can dive deep within yourselves and enter the Heart.

To contact the Divine within, you should penetrate the layers of prakrithi. The outermost adjunct is the gross body. Within it are the subtle sense organs. Subtler than the sense organs is the mind. Subtler than the mind is the intellect; and subtlest is the Atman, who is beyond the intellect. Propelled by the Lord alone the body, the pranas, the sense organs, the mind and the intellect get strength to function in their respective spheres.

Atman alone is the reality. Buddhi is a mode of prakrithi. It is a vritti. Actually buddhi vritti is one only; but because of its association with the ego, buddhi has assumed many vrittis and are of diverse natures. These vrittis flow steadily like a stream incessantly towards the objects. This externalized flow of vrittis is termed as the river of Maya. When ego is destroyed, there is no buddhi vritti, there is only Consciousness (bodha). Ego therefore is the vilest impurity and the greatest enemy of man. Yet man trusts this dire enemy of his, accepts him as his bosom friend, entertains him with all love and lives in close intimacy with him. The friend now refuses to leave even when asked to do so. He claims to be the master, the rightful occupant of the body now.

Identification with the modes of prakrithi is jiva's bondage. To get rid of this identification, he must realize his affinity with God. Prakrithi constituted of three gunas, has come from God. She is God's mysterious power. Innumerable powers abide in God. But God is detached from these powers and is beyond them too. To perceive the presence of God in the prakrithi, one should get the eye of jnana through the grace of



RAMĀ ŚAKTI MISSION

God. When this eye opens, one perceives the glory of God. He takes complete refuge in God. He sees and knows nothing but God.

Thereafter, nothing can attract him, nothing can enslave him, and nothing can delude him. To withdraw the mind from the world of objects, one should know that the world is ephemeral. From this discriminative knowledge, viveka-jnana, arises an utter distaste for all pleasures of the world. This is the nature of vairagya. Vairagya is the attribute of a strong mind fixed in God.

Mother does not ask you to run away from home and society. You are not sannyasis. But Mother leads you to the state of inward renunciation, 'antharic sannyasa'. Vairagya is essential for both, sannyasis as well as for householders. But you, householders, have to dwell in the midst of family, without getting attached to any personal affection or material object. With knowledge in your possession, you should do your duties well. You should be adepts in duty as well as in meditation, through the power of jnana, as in the case of ancient Rajarshis of this land.

My children are not weaklings. If in the midst of such intense activity and enormous responsibilities, you can rise to the pinnacle of non-attachment, the world will acclaim your attainment. No one will be there to match you in strength.

If weakness lingers in your bosom, the indication is that you are yet to know whose children you are. You are yet to realize the glory of God and your spiritual affinity with God. The ignorant sheds tears for paltry objects of the world, but the devotees weep only for God. Hold God as the witness and keep your mind fixed on God through all the stresses and trials of life. That is the way to purification of thought, attitude, and action. That is the way to overcome worldly temptations.

If you are a true seeker, you will know, through divine grace, your own blunders and the blots on your character. When others point out your mistakes, take it as God's guidance. Repentance and a sense of gratitude to God must come. Ego is associated with evil and error. When you become an instrument of God, you are incapable of evil; you are above the realm of error. Life then flows rhythmically. The body will work alike automaton.

There will be no tension either within or without. Harmony will prevail. You will radiate peace. The self-conceit (abhimana) should go. Do you know what is the nature of conceit? It is the feeling of self-importance. 'All should obey me. All should be under me. No one should dare question me and criticize me even if I go wrong'. This is conceit. If there is slightest conceit, you cannot approach God, you cannot feel the ever-blowing breeze of divine grace.

By enquiring into the nature of the ego, one will finally come to know its non-existence. But exclusive vichara yoga is possible only for those who live in solitude away from activities.

For those who have to live in the midst of work, who has to fight the battle of life, the yoga of synthesis is the means. Extreme vigilance and a most refined intellect are required for vichara yoga. Even in sleep there should be a kind of vigilance. If in the wakeful state one is overpowered by absent-mindedness, how can such a person do



RAMĀ ŚAKTI MISSION

vichara? In jnana, there is no mind. Then how can there be a state of absent-mindedness for a jnani? Scriptures advocate Hari Nama Sankirtan, chanting of the Name of God, as the most effective means to salvation in Kali Yuga. The purport is that without devotion to God one cannot attain release from the chains of attachments.

Through the name of God, even a crore of families can be redeemed, so says the Bhakta. What is the meaning implied in this outpouring of the saint? The name of God is all-powerful and all purifying. Bhakta proclaims the glory of the Divine and spreads the Divine Name. If one attains to divine love for the Name, he becomes free of samsara, he becomes thereby a light for millions who grope in darkness. The saint who has totally surrendered to God is like an innocent child.

His love for the Name is contagious. By his contact, the worldly people begin to taste the joy of the Name and begin to feel the presence of a higher power. Contact with the saint and the sadguru is the noblest association, satsang, which awakens spiritual impulse. Its effect is unailing. It works imperceptibly. Gradually, under its influence even the minds steeped in worldliness, gain strength to renounce the sense objects. The value of satsang is incalculable. Vishwamithra once held a feast in honor of Sage Vashishta.

After the lunch was over, dakshina had to be offered to the guest, as was the custom in those days. Vishwamithra offered at the feet of the Sage the fruit of his tapas of ten thousand years. Some days passed. Sage Vashishta now invited Vishwamithra for samaradhana. When the honoured guest finished his meal, the venerable Maharshi said to Vishwamithra : 'Oh Sage, I offer to thee the fruit of satsang of a few minutes' duration. This was something, which Vishwamithra could not bear. Were all his powers of tapas equal only to a few minutes' satsang? He felt insulted and grew wild. A dispute arose as to which of the two is greater, satsang or tapas. Both decided to go to an umpire. Who could settle the dispute between a world-renowned ascetic and an exalted Sage!

They went to Brahmaloaka. Brahma received them cordially, but on hearing the purpose of the visit, said: 'This question of yours, O Sages, I am not competent to answer. Please approach Lord Siva. He can help you'. The disputants repaired to Kailas. The Lord of Kailas after duly receiving them, said 'Holy ones, only Bhagawan Vishnu can settle your dispute. Kindly go to Him'. Vashishta and Vishwamithra now proceeded to Vaikunta. The Omniscient Lord welcomed them warmly and said: 'This is, after all a small issue. To settle this issue, O Sages, you need not have taken the trouble of coming to Me. Adishesha, the King of Serpent can answer you satisfactorily. Please go and meet him'.

The Sages went to netherland and approached Adishesha on whose hoods the earth was resting. Sesa told them: 'Listen, O Sages, I have been carrying the burden of this earth since ages and am tired. Will any one of you relieve me of this burden for some time so that I can collect my mind and listen to you?' Vishwamithra the embodiment of tapas, who once had created a paradise for Trisanku, said to Ananta: 'I offer thee the fruit of my tapas of ten thousand years. Let the earth move a little.' But the earth remained motionless. Vishwamithra now offered the fruit of his tapas of fifty thousand years; still the earth did not move an inch. Finally, the sage offered the fruit of his entire tapas. Even this, failed to move the earth.



RAMĀ ŚAKTI MISSION

It was now Vasishta's turn. The Brahmarshi said: 'I offer thee the fruit of a part of satsang which I had for a galika (a few minutes' duration.)' At once the earth moved away a little from Sesha's hoods! Vishwamithra was humbled. Still, he insisted on a decree from the umpire, Adishesha with regard to their dispute. Sesha gave an enigmatic smile and pointed his finger at the earth. That was indeed the answer, more effective than the words. Vishwamithra now realized that the association with the wise was far superior to his tapas.

If one does not know even the glory of satsang, how can he know the glory of God! This story does not slight the merit and efficacy of tapas. It only extolled the supremacy of satsang. Tapas too, is essential. When asuras perform tapas, it is said, the gods fear, that their power, position and pleasures will go. Therefore they put various kinds of obstacles on the path of asuras' tapas. They send lovely damsels to lure the tapaswis. The asuras create havoc in the world. They disturb the yajnas, pollute the yajnashala, snatch the offerings of oblations meant for gods, kill the brahmanas and pose a threat to the Righteousness.

To vanquish them, Lord Vishnu had to incarnate Himself several times on earth. From the spiritual standpoint, gods signify the deities who preside over indriyas. They dwell in indriya golakas. They partake of the ambrosia coming from the Lotus Feet of God. Knowledge of the Atman is the ambrosia, which makes one immortal. The fight between gods and asuras signify the perpetual tussle between divine forces and asuric forces within man. The power of tapas is preserved by divine force. It is destroyed by the rajasic and tamasic forces, which are together called as asuric force.

When asuric force increases, the way to God-realization is blocked. If there were asuras apart from you and born in any other particular form, they could have been killed. But what can be done when man himself becomes the asura by character and conduct. Man has developed the asuric nature. Nevertheless, he is the crown of creation. So Mother has given you the sword of Knowledge with which you should destroy the asuric force in you. Developing the noble qualities, you should cultivate your character; you should eliminate all your vices and evil tendencies.

The qualities can grow through cultivation, just as small savings you put in a Bank will eventually grow into a big amount. Develop a sublime bhava that all are children of the same God. But you should not court indiscriminate association. Avoid evil association. Be linked to God. That alone ensures freedom from slavery.