



# RAMĀ ŚAKTI MISSION

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The jiva's relation with God is a sacred, spiritual and eternal bond, 'Sambandaha'. The various kinds of affinities that happen in samsara cannot be termed as 'sambandha'. They are only 'bandhas'. All relationships between the jivas are mundane in character. They are based on a wrong notion, the notion of the body as the Self. They therefore thrive in ignorance only. It is attachment that perpetuates them. They are valid only in this life. They do not hold good when the jiva departs to the other world.

The empirical affinities in the institution of home should be looked upon as an arrangement divinely ordained for observance of dharma, for the discharge of duties and for promotion of one's spiritual well being. Then, they shed their mundane character and assume spiritual sanctity. The relationship maintained in and through God alone is the sanctified bond. By spiritualization of your outlook and affinities, you rise in inward purification and thereby come closer to God. Egos are innumerable; but the Self is one. And, this Self is God. Ego appears and disappears. The waking ego is not the same as the dream ego. But the Self abides as the unchanging substratum. Therefore, any relationship based on ego is bound to be ephemeral.

To be intrinsically related to each other, there should be similarity in qualities and a common ground of identity in essential natures. God is Satchidananda, the Existence-Knowledge Bliss Absolute. He is ever pure, ever free, the Repository of endless auspicious qualities. But the jivatman, owing to his connection with the ego, is of impure mind and vision. He is selfish. His consciousness is egocentric. He is ignorant because he does not know himself. How can there be a relation then between beings entangled in prakrithi and a Being who is above prakrithi?

Therefore, to realize the eternal and intrinsic affinity with God, the jivatman should shed his identification with prakrithi and her modifications. Prakrithi means two gunas, Rajoguna and Tamoguna. From Tamoguna comes the veiling potency, which makes the jiva forget his own true nature. From rajoguna comes the projecting potency, which makes the jivatman feel that he is the body, a person. So long as the jivatman has the least connection with these gunas, he cannot realize his relation with God.

This proves that in a state of ignorance there can be no relationship with God, no love for God, no anusandhana of God, no mystic communion with God and no union with God. Knowledge is essential. First, Self-knowledge, 'svayam bodha' should dawn if you have to realize your affinity with the Divine. Without knowing your own Self you cannot know the Supreme Being, for the Supreme Being is the essence of your personality. Without knowing him and your essential affinity with Him, you cannot love the fellow jivas for it is God who has projected Himself as this world of jivas.

No jiva can truly love another jiva, for love can never arise in a state of ignorance. What is mistaken for love is only attachment, moha. God loves the whole world, all jivas equally. But the ignorant jiva can love only those who love him and those who are his kith and kin and those whom he wants for his own happiness. Hence the jiva's so-called love is self-centered. It is not pure love. So long as one dwells in ignorance, there is no



# RAMĀ ŚAKTI MISSION

experience of universal love. Universal love is a mystic experience. It is a state of highest expansion of consciousness.

Without knowing oneself and one's relation with God, one cannot love humanity. When through Self-knowledge the affinity with God is realized, devotion bereft of the touch of gunas springs up. Love for God, love for the Name and love for humanity mean one and the same state of love, which has itself neither name nor form.

Love is the radiance of Wisdom; it is impersonal; it is the natural expression of the highest spiritual experience; it is utterly selfless and desireless and is dignified with the power of perfect non-attachment. In true love, there are no divisions and dualities, no competitions, no rivalry and no jealousy. Lovers of God belong to a unique community.

Ecstatic love, intense spiritual zeal, dispassion, knowledge and deep anguish if God were to be forgotten even for a second these are spiritual fires that blaze forth when you become aware of your eternal bond with the Supreme Being. The ignorant have no idea of the deep anguish of the heart, which the devotee experiences if God were to be forgotten even for a fraction of a second. God is your eternal parent, your constant companion, the true friend, the Lord of your life, the Saviour here and hereafter, the One who has given you a precious human body, intelligence, discrimination and everything else in life.

If you know this truth, all your love will flow towards Him as a mighty stream. Then alone you will know that to forget God is the greatest misery.

God is the source of all jivas. Jivas are mere drops of that great dimensionless ocean, God. But the jivas do not realize this truth. Assuming a puny 'I' separate from God, they cling to their own perishable bodies and ephemeral pleasure. This is the state of samsara. Unless the mind is detached from samsara, it cannot be employed in any higher spiritual discipline that leads to God. Mind should remain fixed in God and revel in God. How can such state come unless the mind is withdrawn from its own cravings and passions?

Hence, what is required is one-pointedness, 'ekagratha'. Without one-pointedness meditation is not possible. When mind is concentrated, it gains power. But power alone is not enough. Purity too is essential. The demons developed tremendous power through one-pointedness of mind, but their concentration and love were not on God. Hence, though they did intense tapas, they finally courted their own ruin. God is all purity. You should be intent on God-vision. Then only mind becomes pure.

Your entire life should be God-oriented. The undivided mind should be given to God. This does not mean that you should sit with eyes closed all the twenty-four hours of the day. You are householders. You have a great responsibility to shoulder and many duties to discharge. You should be able to function in the field of your duty with a spiritual perspective, remembering God always. Work must become a link in the unbroken upasana of God.

The mind should be engaged in higher purposes always. It should not get any time to entertain unwanted thoughts. This is the all-important aspect of sadhana. The higher purposes are God-quest and duty. God and duty alone should be of prime concern to



# RAMĀ ŚAKTI MISSION

you. God-idea should dominate your consciousness every moment of your life and the flame of yearning should be kept ablaze constantly. If your yearning is for God, parakrithi cannot attract you and work cannot distract you. Yes, you have yearning. Without yearning, you would not have come to Mother. But the yearning has not become intense. When intense yearning comes, the habitual tendencies can never overpower the discipline of restraint.

Mind slips to the world of objects because of the lack of yearning for God. Discharge all your duties as an offering to God. Herein comes the need for desireless actions, nishkama karma. Other than the pleasure of God, you should not seek any reward from your actions.

By doing every action with the sole view of winning the favour of God, you approach the highest ethical ideal of desireless action. Perfect desirelessness comes only after realization of God. But the sadhaka should keep the ideal ever before his vision and strive for it.

Ego is the greatest hindrance to God-experience. By rejecting the notion of agency you should look upon yourselves as instruments of God. This is the spiritual perspective applied to duty. By such practice of mental bhava, you should keep off the ego. Never think that you are important and indispensable. Be humble. But at the same time, have an emotional commitment to every duty you perform. Even for apparently smaller things concerned with duty, you should have shraddha. Be grateful to God for having given you a privilege to serve. There are no two departments like worldly and spiritual. How you do a work, with what bhava you act, determines the value of work.

Paramartha alone is. All duties of the world should be transformed into a spiritual sadhana by a radical change in your outlook. Unattached to any personal affinity, untainted by ego, with pure bhava of reverence for God ever in your mind, you should be active in the field of svadharma. It is for this purpose that Mother has imparted to you the Word of wisdom and the technique of Yoga. By combining the ethical ideal of desirelessness, the spiritual perspective of wisdom and the devotional bhava, you should live perfectly unattached and elevate your busy life itself into yoga of communion with the Divine. But understand that work gains the purifying power only when it is associated with spirituality.

It is your spiritual outlook that imparts sanctity to what you do. Spirituality is not like any other particular field of occupation. It is the governing principle of life. It is spirituality that ennobles all fields of human activity.

What brings clarity of inward perception, a mind of serene disposition and a touch of divine beauty and rhythm to whatever you do, is your inner spiritual abundance developed through sadhana. Spirituality alone can redeem you from the yokes of karma and make you breathe the pure air of freedom.

Whatever be your occupation, be it the discharge of your worldly duty or any other form of adhyatmic sadhana, let that be the highest sadhana for you. Some think that work is a hindrance to sadhana; some others think that work belongs to a lower order of sadhana. But for the real seeker, for the genuine devotee, who does everything for the pleasure of God, work becomes the highest sadhana itself. It is with such pure bhava



# RAMĀ ŚAKTI MISSION

that he converts his actions into a form of communion with the Beloved.

No work will come to you unless it has a spiritual utility for you. Therefore, do your allotted work with cheer, enthusiasm, whole-minded devotion, attention and skill. A person, who grumbles about the work that has fallen to his lot, is ignorant of the sanctity and elevating power of duty. Work is a burden for him. It is not meditation alone that takes you to Realization. There should be a moral efflorescence from within. You should develop patience, fortitude, a sense of absolute reliance on God and a feeling that other than God there is no one you can trust and depend upon, in samsara. It is these qualities that give mind the competency to receive the light of God.

In the midst of a life of pleasure and indulgence, the jiva feels no need for the saving grace of God and he forgets God. Such a person is far away from the path of spirituality.

In times of crisis, in situations of enveloping darkness, all persons, out of sheer necessity, pray to God and lament for His help. Happiness and misery both come to you in Grihasthashram. Occasions will arise when your faith itself will be put to test. Cling to God always. Without the help of God no one can find mental peace. He who is attached to pleasure in times of happiness and is depressed at the visitations of misery, is like a boat tossed hither and thither amidst the turbulent waves of the ocean. If you train your mind to be detached from pleasure it will be detached from misery too. Equanimity, steadiness, courage and passionless poise, all come to the mind only when it is fixed in God.

Your faith in God and devotion to God and the sense of reliance on God should increase day by day. That is the test of progress in spirituality. When faith in God becomes unshakable, even the greatest of calamities can never disturb the even tenor of your mind. If mental equilibrium is disturbed the identification is that doubt has entered the dark corner of your mind. Absolute reliance on God is freedom. It signifies absence of ego.

A child sits on the lap of its mother has no fear, no anxiety. So too, one who surrenders completely to God is free from, the burden of samsara. Wherever you go and in whatever field you function, give God the pivotal position in your life. The family, friends, society, or even your much-boasted intelligence cannot be relied upon in samsara. God will solve all your problems; protect you from all adverse situations and lead you to His Feet provided you take complete refuge at His Feet.

It does not matter if you are not well-versed in the doctrines of philosophy. Faith and devotion to God are sufficient. Hold fast to the name. That is superior to learning and scholarship. Doctrines deal with the nature of the goal and man's relationship with God. But by faith and devotion to God, you can be actually in tune with God. God will teach you the secret of all the shastras by revealing Himself from within you. All relationship in the mundane world is between two individuals.

That is to say, it exists only in the realm of duality. But jiva and Isvara are not actually two. God alone is. Jiva belongs to Isvara as the wave belongs to the ocean. Jiva can never have an existence separate from God, as the wave can never remain separate from the ocean. The essence of wave is water. So too, the nature of the jiva too is



## RAMĀ ŚAKTI MISSION

Satchidananda. Therefore, the relationship between jiva and God is of a unique kind, which has no parallel in the world.

God is the infinity of your being. First the conviction should dawn that God alone is real and all else is unreal. Then only the mind will stop clinging to the unreal and will turn towards God. When devotion begins to rise, one comes to know the glory of God and when the glory of God is known, nothing else remains to be known. When you know the glory of God and your inward relation with Him, all attachments will fall off, all cravings will subside, all worries will be at an end. Bliss becomes permanent experience. It is only because you have forgotten God that upadhis cling to you.

Having got the upadhis of the body, now you must strive to attain God by making the body itself a boat with which to cross the river of samsara. Body should be looked upon as an endowment for the fructification of parabdha and as an instrument of sadhana for realization of God. The upadhi's dharmas, the characteristics of the adjuncts, have been superimposed on the essential nature. This accounts for the jiva bhava.

So long as one is tied to any of the upadhis, he cannot commune with the Divine within. Be detached from the upadhis by remembering your affinity with Satchidananda. Have firm shraddha in the Upadesha Vakya, which initiates you to your inward affinity with God. The Awakened One, the Jnani, is always aware of his identity with Brahman. He is the bodiless one, 'videhi' though he dwells in the body.

Experience of identity with God, 'ekatwa', is only in the state of superconscious absorption, Nirvikalpa Samadhi. In this state, even the purest buddhi vritti dissolves in the Reality. The tripudi vanishes. God alone shines. So 'ekatwa' does not mean two entities existing side by side in a state of unitive knowledge. To become Brahman does not mean that one retains the individual consciousness and the same time experiences Brahman. Brahman alone is. The seperative 'I' is illusory.

This 'I' Brahman alone is. The seperative 'I' is illusory. This 'I' merges in God. Merging with God, one ceases to have any idea of an individual existence. There, Brahman alone shines. So where is the question of becoming Brahman! Even after experiencing the highest reality in samadhi, the Sages on coming back to external consciousness adore God. Adoration thus goes on even after Realization. Even incarnations of God who are always conscious of their divinity, adore God. Then what to speak of the ignorant aspirants tied to the body and bound by the chords of attachment to the transient pleasures of the world! It is the depth of ignorance to say there is no place in Jnana Yoga for adoration of God Almighty.

While living, you should behold the leela of God; and at the time of casting away the body, you should merge in God. This is the divine destiny of those who have utter faith in Divine and who maintain all through their life a sense of belonging to God. To behold the leela of God, you should have the eye of knowledge open. Until this mystic eye opens, the vision is only of prakrithi.

Hence the need for bhava. When knowledge dawns you will be incapable of entertaining any evil thought and doing any evil deed. You will be conscious of the presence of the Witness within. You will realize the illusoriness of the ego.



# RAMĀ ŚAKTI MISSION

When the mind is engrossed in the world, one forgets God. So also, when the mind is immersed in God, one forgets the world. There is yet another state. The mind functions in the world of duty in the constant consciousness of God and His glory. Such a mind, which never loses sight of God and at the same time is occupied with duty, 'karyonmukha', is the strongest mind. A devotion springing from knowledge and finding expression in pure selfless service is the spiritual state which you, householders should grow into.