



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 119**

September 13, 1975

The base of a happy life is spirituality. To reach the summit of Yoga, your life should be one of spiritual discipline. Mental equilibrium and moral intuition come only from inward spiritual integrity. The blossoming of virtues and the dawn of Enlightenment are rewards of divine grace won through systematic God-oriented sadhana. When life presents problems, when prarabdha brings happiness as well as misery, your mind should remain unshaken. This tremendous strength of mind is called equilibrium, 'samatwa' or samabhava.

Happiness and sorrow are mental reactions to life-situations. The ignorant is elated by happiness and frustrated by sorrow. But the mind of a devotee anchored in God, never deviates from its tranquil poise. God is the motionless Reality, 'achala vastu'. When the mind is fastened to God through faith and devotion, it too becomes motionless, 'achala'. The mind should be released from the dual throngs of happiness and sorrow, merit and demerit, and attachment and repulsion. Then it is in a state of passionless quiescence, 'nirvikaratha'. All modifications arise from contact with prakrithi. When the mind is fixed in God, it is above the reach of prakrithi and therefore, above the scope of any modification. This is the purpose of spiritual disciplines.

By an act of thought or imagination, fixity in God is not possible. To be fixed in God, mind should be transformed into Jnana. Thought cannot reach God. But Jnana is the very light of God's self-revealing power. To get this power, one should get the grace of God. Generally, it is said that mind is the enemy of the sadhaka, the hindrance to God-Vision, the creator of the samsaric illusion. In a sense, it is true; but reflect for a while. Mind is inert, jada, and you are pure consciousness, the Atman. How can mind then obstruct your communion with the Divine?

The truth is, you have forgotten your true self and your relation with the Divine. This forgetfulness, 'vismriti', is the obstacles. What is known as mind is nothing but a flow of ideations (sankalpas), kalpanas and vikaras. All these have come from forgetfulness only. Where there is smrithi, the memory of the Satyavasthu, there, these cannot arise. Only peace and happiness can be the experience. Memory of Satyavasthu is a spiritual insight. It is not a recollection in the mind an idea about God. When memory dawns, you will not have association with the ego.

Humility will become the natural attribute. Instead of clinging to the personal will, you will submit to the will of God and obey His behests. Your delusion will be dispelled. You will become firm of mind and free of doubt. Memory is knowledge of Self and of one's relation with God. When one gains memory, 'smriti', one's mind gets metamorphosed. Its movements, nature, structure, direction, all change. It is now inwardised and God-faced.

Instead of passions of prakrithi, reverent bhava, devotion, humility and serenity now fill the mind; or rather, these constitute the very nature of the mind itself. Until smrithi dawns, one should keep the idea of God constantly in the mind through the help of the Name or the Mahavakya imparted by the Sadguru. Proper Meditation begins only at a later stage. It begins only after the dawn of smrithi. To reach this stage, the sadhaka should practice remembrance, control his mental movements, cultivate noble qualities, attain steadiness in svadharma and develop within himself a feeling of closeness to God.



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To know the nature of the mind and to get rid of the impediments on the inner path, you should constantly dwell on your true nature. Mother has given you the 'deeksha', spiritual initiation, as also the technique of Yoga. Now, your progress depends on shraddha, anushtana and spiritual yearning. Identification with the upadhis and delusive notion of Reality in what is unreal, persist only in a state of ignorance. Therefore, the more deeply and intensely you live in the light of Guruvakya, the lesser becomes the mind's hold on you. The clearer becomes the intellectual vision.

Finally, when you win the divine grace, the intellectual concept of God and the mental act of remembrance, give place to the revealed flash of Truth itself. This is memory, 'smrithi'. The modern age is conspicuous for intellectual brilliance; but man's moral nature has become dark. How can one therefore call intellectual brilliance as knowledge? Intellect is a category of prakrithi.

Development without purity, does not take intellect Godward. This is precisely the reason why even mighty intellectuals fail to discern truth and to control their own minds. All knowledge which one acquires without knowing oneself is but ignorance only in a different form, viewed from the perspective of wisdom.

Elation and dejection are in the nature of mind, which is attached to the gunas of prakrithi. But when Grace protects you, your mind is above turmoil. To win the Grace and to guard yourselves against the onset of Maya, you should be firmly established in shraddha. Through anushtana you should attain one-pointedness of mind and purity of bhava. Mind should be always fixed in God-thought. For performance of Tapas without obstacles as well as for realization of Yoga, which is the ultimate end, you need divine grace.

It is only by grace that the human intellect gets the power to grasp the truths, to discern aright, to discharge duties and to desist from sinful conduct. What is learned in spiritual life as one progresses on the path is the greatness of Grace. Austerity mainly consists in the endeavours to keep thought, speech and action pure. Without purity you cannot open yourselves to Grace, even though Grace is ever there with you. Employing the mind in God-thought, in metaphysical thinking, in duties enjoined by svadharma, the mind becomes pure.

When the mind is pure, utterances are also bound to become pure. What is in your mind is coming out as words and actions. Restraint should be applied to speech, for too much of talking dissipates energy. By heedlessness (ajagratha), one is liable to talk irrelevantly, harshly, without regard to truth and without caring for consequences.

Think before you speak. Do not give promises unless you are sure of your capacity for performance. Word is a power. Every word you utter immediately spreads over the whole universe as a vibration. There is vibration in every atom of the universe. So too, deep within your own chittha there are pulsations. These pulsations of chittha, 'chittha spandana', lie in an unmanifested state. Then, they are termed as vasanas. Manifested pulsations are thoughts and passions that appear in the mind. These thoughts and passions attain the concrete shape in external actions.

Normally you become aware of the pulsations only when they are manifested in the mental surfaces as modifications. But by Yoga Sadhana one can develop subtle and superior insight with which to apprehend even the unmanifested pulsations. The Yogi's chittha is free of pulsations. When thoughts subside, a calmness ensues. But that is not the state of inner



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silence. Silence is experienced only when pulsations of chittha cease. To harmonise thought, speech and action strictly in accordance with the law of love, or of truth, or of Righteousness, is tapas.

Tapas purifies and strengthens the mind and makes it fit to receive divine grace. Be careful of what you speak. Do not go to advise the world before attaining the moral competency. Moral competency comes only when you practise what you preach. You should set an example by your own conduct, which is worthy of emulation. Then only your words will produce any lasting effect on the listeners. But it is your sacred parental duty to advise and guide your children.

Illumined householders constitute the backbone of a nation. The tree is known by its seed. The tree of future India lies in its seed, the present younger generation of boys and girls. India's destiny depends on what type of education and training you give your children. Instill in them, even from young age, nay right from infancy, the ingredients of adhyatmic culture namely faith in God, devotion to God and reverence for dharma. Bring up your children in the true tradition of ancient Rishis.

Raja Gopichand's aged mother, a paragon of virtue, was deeply pained to see her son wallowing in the mire of sense enjoyment, totally neglecting the spiritual ideal. It was her tears, her silent prayers, her burning aspiration and her words of counsel that brought about the repentance and awakening in the King.

The repentant King finally counsels his own wife to take to spiritual life, saying: My beloved, I have wasted away all my life and energy in sense indulgence. At least you now devote your life to quest of God. Other than God, there is none to save us. Samsara is all misery. God alone is the abode of eternal happiness. Seek thou God and be blessed. These words, rising up from the recesses of a penitent heart, went straight like Sree Rama's arrow (Rama Baana) to the heart of the queen. Rama's arrow is unfailing. It never misses the target.

God is the only Reality. He is the supreme value. Knowledge and Realization of God is the highest end. Man is imperfect so long as he remains separated from God. Upon getting united with God, he becomes perfect. God-knowledge, born of intimate experience, is the highest knowledge, 'Vijnana'. What modern men mean by 'Vijnana' is secular knowledge or scientific knowledge. If that is so, Mother would say, win prajna (Self-knowledge) and finally realize the highest in life spiritual, namely, Sujnana, the experience of the Absolute.

To reach the peak of advaita, you should first propitiate God, should win the favour of God. Let the petty idea of a personalistic 'I' dissolve in the current of Bhakti. If yet the 'I' lingers, all right, let it remain as a servant or a child of God. Even the bhava of a child sometimes misleads, for then, you will think that a child can go on making mistakes and God, the Mother will go on forgiving. Yes, God is all-forgiving by His very nature; but if you go on making mistakes, how can you develop inward integrity and a clean conscience, so very necessary for higher pursuit or Yoga?

The pursuit of God is a serious affair. It demands your total emotional involvement. To secure academic degrees from the Universities, or to achieve success in business, or to obtain mastery in music and fine arts, one has to harness the powers of knowledge, talent, persistent effort and competent guidance. In Brahmavidya too, all these are required. Then only success comes.



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Since God is in your own heart, Brahmaidya is also called 'Dahara Vidya' or Hridaya Vidya. Heart, the 'daharakasha', is above bhroomadhyā. One has to rise above bhroomadhyā in order to enter the Nirguna Hridaya. Sadguru alone can teach this dhaharavidya. By His grace alone the subtle inner pathway opens up for you. In a musical rendering, the excellence depends upon perfect harmony between the vocal quality and the fundamental tone of the instrument.

The former should perfectly merge in the latter. Otherwise, discordance (apashruthi) will result and even the slightest discord will be jarring to the attentive ears of the listeners. So also, for soul's communion with the Supreme, there should be perfect inward harmony. Any obstacle on the inner path will come in the way of this mystic communion. The goal you seek for is not anything new, not anything other than you. Your own true, infinite, ever free Self is the goal. Spirituality does not paint you with any colour or attire you with any costume. It makes you aware of your own real nature.

It is the science of the Soul, the system of Sadhana as also the state of perfection. By tapascharia and devotion to God, you should try to eliminate all the obstacles. The Grace of God only can liquidate ignorance; but there should be tapas too. In modern times one sees the wonders of technology, the power of invented machines, 'yanthra shakti'. But the ancient people were adepts in the use of 'Manthra Shakthi'. Manthra shakthi is far superior to Yantra-shakthi.

The ascetics of yore, through power of tapasya, performed many wonderful superhuman feats. The Sages of yore were mostly householders. They ennobled their order (ashrama) through their exemplary adhyatmic life. They achieved self-mastery through yogabhyasa. The Rashipatni, the spouse of the Sage, was a pathivratha, the gem of womanly culture. Through the power of pathivrathya they attained wisdom as well.

In pursuit of God there is no place for worldly vyavahara and for commercial attitude (vyapara drshti). But duty must be attended to in a spiritualized perspective. It is an aspect of dharma. In the field of dharma, there is no vyavahara, there is only service or upasana. If you approach God for anything other than God, if you bargain with God with a mind assailed by doubt, it is called commercial attitude.

No doubt, sakama approach will eventually lead to selfless devotion. There should be fear of God (bheethi) as well as devotion to Him (preethi). Then only one can reach the peak of parabhakthi. Fear of God is the effective deterrent to evil tendencies and unrighteous actions. The whole world can be hoodwinked; but who can deceive the Divine, the ever-wakeful Atma Sakshi! When you begin to fear God, know for certain, you are morally awake. Spiritual vision is not far off for you.

Moral sensitivity abhors evil and sin. The person, in whom moral sensitivity is acute, can never be persuaded to do evil. Every time you have committed an evil act, you have done so by ignoring the warning of the inner monitor, Atma Sakshi. If you ignore the red traffic signal and proceed on the road, the person of red turban (Policeman) will appear to teach you law.

So also Guru's words appear as the guiding light and give you the silent warning every time you tend to go wrong. But if you disregard the teaching, violate the law and ignore the warning, well, prakrithi will appear to teach you the law. In conference of minds there happens clash of viewpoints, ideologies, tastes and temperaments, leading to conflicts and inner tension.



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This is the state that prevails in the society. But the spiritual aspirants should be armed with knowledge. In solitude the jivatman is aware of his relation with God. Deepen therefore your inner bond with God by courting solitude within yourselves.

Withdraw into yourselves in order to be spiritually aloof in the midst of even intense activity. You are at liberty to use the mind any way you like. If you use it for evil ends, it leads you to ruin; but if you employ it for the highest end, God-realization, it takes you to God. Have a mind on your own mental states. As a clever and efficient mother, having insight into the psychology of the child, guides and corrects the child in the proper manner, so too, through knowledge, non-attachment and tactful dealing, you should bring the mind under control. Merger of the mind in God is the fulfillment.