



# RAMĀ ŚAKTI MISSION

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The perennial stream of Indian life has been flowing from the immortal culture of the ancient sages. This culture is rooted in faith in God. It is nourished by dharma, virtuous conduct and its fruit, its crowning glory, is Atmajnan, the knowledge of the Self. This culture has declined very much now. By developing the moral and spiritual forces, you should once again become reflectors of this culture. With shining character and exemplary conduct, you, girls, must become beacon lights of society. When you step into grihasthashrama, you should be exemplars of ideal wifehood, ideal womanhood and ideal motherhood. You should have with you, a mind purified by virtue, strengthened by discipline and illumined by knowledge. As a gem of many facets, as a lamp of auspiciousness, your dharmic luster must shed illumination on this neglected sphere, the Home.

The choice is with you, whether to enter grihasthashram or to remain as kumaris. Mother gives guidance in both these modes of life. But you should have purity and chastity as your ornaments of beauty. You should keep God-realisation as your life's goal. You should be ardent votaries of dharma. Within you is the power to manifest peace in your minds, homes and society. Spirituality is the basis of this power. With the aid of spiritual disciplines, with conduct in accordance with Mother's ideals and principles, you should transform the turbulent minds into ecstasy, awareness and enlightenment. Of course, your minds are tender and untainted by samsaric afflictions. They are clean and blank. They are fit vehicles for receiving the divine inspiration and message.

God is beyond the range of senses, mind and intellect. The approach to Him is through yogabhyasa; perception of Him is through the eye of wisdom; and experience of Him is through absorption in Him. As you are keen on passing the examination; as you voluntarily immerse yourselves in study; as the very approach of examination date releases tremendous capacity within yourselves to concentrate on the lessons and to master them; so too, you, growing children, should be earnest in seeking God and in striving for Realisation. In God alone you will find your fulfillment. Mother will teach you brahmavidya, the king of all knowledges and sciences, the knowledge which will free you from the shackles of samsara. God reveals Himself only in a pure mind. Your thoughts, actions, speech, behaviour, gaze, social conduct, all these must reflect the inward purity of your character.

Look back to history, to the puranic lore, to the tradition of the Upanishadic age and you will find that Indian woman belonged to an unique category. Among them were jnanis like Gargi and Maitreyi, pathivrathas like Savithri and Anasuya, devotees like Meerabai and heroines like Padmini and Lakshmi Bai. Is not their pure and heroic blood flowing through your veins? If the foundation is strong, a huge, multi-storied mansion can be built on it. Similarly, to build a life of high achievements and enduring glory, you require a strong foundation of adhyatmic power and dharmic purity. By purity of thought and conduct, by practice of prayer and 'Namasmarana', awaken your spiritual ardour. Develop bhakthi; strengthen your faith; learn the skill of yogic detachment; achieve concentration; and finally, go deep into yourselves to meet and merge in the eternal Beloved.



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For you, Grihasthas, svadharma itself has prepared the field for Karma Yoga. Actions you perform, mentally or physically, should become yoga. Otherwise, they become karma that binds you with chains of merit (punya) and demerit (papa). What is this yoga technique in action? Well, you must have 'bhava shuddhi', the purity of attitude that every action you do, is a service unto the Supreme. Secondly, you must have detachment through non-agency, 'akartrtwa'. Thirdly, you must have the ethical quality of desirelessness 'Nishkamatha'. That is to say, the fruit also should be offered to the Divine. When all these three are combined, actions lead to yogic accomplishment. While serving the Guru, the disciple should not expect any reward, not even Gurukripa. Service purifies and elevates and gives you the joy of the Antharatman. Where is a reward greater than this?

People glibly talk of their worldly anubhavas. 'Anubhava' is a sacred term which actually signifies the transcendental experience. Experience of Brahman alone is 'Anubhava'. What you undergo in life is but 'prarabdha bhoga', the enjoyment of prarabdha in the form of pleasure and pain.

Vidya can be classified into two: empirical knowledge (apara vidya) and transcendental knowledge (para vidya). All forms of worldly knowledge, all secular sciences, including man's latest achievement of trip to the moon, all these come under 'apara Vidya'. That vidya by which the supreme Parapurusha, the Ruler of the Universe, who is inaccessible to intellect, by whose power the cosmos functions in perfect order, by fear of whom the elemental deities carry out their allotted duties, is known and realized, is paravidya. Perfect knowledge is the doubt-free Consciousness of the Absolute. Even Shuka Muni, the born jnani, was assailed by doubt. It was Janaka's authentic word that dispelled the last vestige of doubt in Shuka's mind. Guruvakya alone destroys doubt. Without Guru's grace, none can attain to that knowledge which is free of doubt.

The nature of anubhuti cannot be described. It can only be indicated vaguely. The ego becomes extinct; vasana totally perish; the mind dissolves in the supreme self as a salt doll dissolves in the ocean. This state of perfect identity with the Supreme, is what is signified by the term 'Brahmanubhooti', experience of the Absolute. The mind must become a 'smashana', crematorium as it were, where the vasanas and the egoism are consumed by the blazing fire of illumination. Vasanas gives rise to vritties. So long as vasanas persist there will be vritties. So long as vritties arise, there is the chittha too. When there are no vritties, chittha emerges as 'Chidakasha', the infinite the ether of Consciousness.

Passionless poise, 'nirvikaratha', is a state that is above the dualities of pleasure and pain, of attachment and antipathy. This state comes only through Atmajnana. The mind of Gunas, the mind of modes, is an offshoot of avidya. This avidya is active in two forms; as avarana and as vikshepa. Avarana causes oblivion of one's real nature. Vikshepa causes perception of the unreal as the real. Avarana belongs to tamoguna. Vikshepa belongs to rajoguna. When these two forms of avidya go, what remains is God-consciousness. This knowledge par excellence is Bharat's immortal wealth. Her culture, Her mode of life, Her outlook, Her history, Her tradition and Her scriptures, all these, voice forth the message of Brahmaidya.



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Knowing from the Guru, the nature of Self and one's kinship with Paramatman, the jiva must develop taintless (nishkalanka) chaste (avyabhicharini) desireless (nishkama) and exclusive (ananya) bhakti to Paramatman.

The words of the Guru must reach the bottom of the intellect. You must reflect over them deeply with whole-minded attention. By reflection (manana) and by purity of conduct (acharana shuddhi), the mind becomes powerful, placid, pure and discriminative. Then it becomes eligible to enter the higher phase of contemplation. Greater than tapasya is moral purity. Ravana was a great tapaswi, and a devotee of Shiva. But because he desired to possess another's wife, a great pathivratha, he brought utter ruin on himself and his race. Imagine, what will be one's state if one dares carry a ball of fire in one's own pocket!!

By worship of Divine Mother, the Universal Shakthi, you will be able to perceive all women as your own mother. Then arises that marvelous purity and guilelessness of a child. Pure mind alone can receive spiritual enlightenment. Even after advaitic realization, Sankara extols the Saguna and holds Saguna as the object of worship. Vedas too sing glories of Saguna Brahman. Nirguna is the finality of experience. But to reach it, one has to propitiate the Saguna and invoke the saving grace. Waste not your time and talent in probing the mystery of Maya. There is a Lord of Maya. Cling to Him. He alone can lift the veil of Maya. Suppose a parrot imprisoned in a cage goes on reflecting who made the cage, of what, and how and when, the cage was made etc., what is the use of this sort of reflection for the parrot. It must try to get out of the cage. So also, it is futile to think of the mystery of Maya.

There was a Pundit. He was well-versed in shastras. He was proud and vain glorious about his knowledge. He had a group of disciples who learned the scriptures under him. The Pundit had a pet parrot. That also learned to recite Sanskrit verses. One day a holy man came to that village and the villagers in large numbers, went for his darshan. In the beginning the Pundit used to mentally scoff at the Sadhu. But later, he too decided to pay a visit to him. When the Pundit was about to leave his house, the parrot requested its master: 'Sir, you are going to the holy man. Please ask him how I can get mukti.' The Pundit agreed. He reached the holy man's hermitage. The Sadhu had gone to the nearby river for his ablutions. Thinking that it was not the occasion for discussion of serious matter, the Pundit however asked the holy man: 'Sir, my parrot wants to know from you how it can get mukti'. As soon as the Sadhu heard this, he fell down as if in a swoon. Utterly bewildered, the Pundit at once left the sadhu and returned to his house. There, the parrot was eagerly waiting for him. Pundit reported the incident to the parrot. And lo! To his great shock, the parrot fluttered its wings once and fell down in the cage as though dead.

The Pundit, sore at heart, removed the dead bird from the cage. To his astonishment, the bird sprang into life, flew away, and perching on the branch of a tree addressed its master: 'O Pundit! vain and hollow is all your knowledge. See, how by a single, symbolic instruction from the Sadhu, I learned the way of my release. But you, despite all these years of learning and teaching, have not learned the way of your own redemption. The intelligent mumukshu learns the way of release from samsara even by a single instruction by the Guru. Without disciplining one's own mind, mere scholarship is of no use. One should realize his mistakes, purify his emotions, steady his mind and establish his prajna in the Supreme Being. A parrot may live in a golden cage in a royal palace,



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enjoying nice dainties and spending the time delightfully in the company of the king and queen; yet, it remains always bound only. So too, one may have prosperity, social position, high education, name and fame in the world; but all the same, he is only a prisoner in the cage of Maya.

Mind is the medium in which reflection of chaitanya takes place. The mind is a stream of continuously arising vritties. When this 'vritti pravaha', this stream of vritties stops, there is no mind. Brahman-consciousness alone remains. To possess this God-Consciousness is the greatest dharma. This attainment, you, women, should realize. Manifest first the power of ideal womanhood, the radiance of your dharmic purity, your dormant adhyatmic shakti. Without regeneration of women, there is no regeneration of Bharat, so said Swami Vivekananda.

Yes, girls, do you know what sort of dharmic power Mother longs to see manifested in you? You must become the very volcanoes of moral force, the heroic lionesses of dharma. Remaining wide awake to the consciousness of your real nature, abiding in dharmic luster, you must create around you an atmosphere of such a tremendous moral power that any mind of passion approaching it, must be divested of all evil and impure intentions and be converted into a state of innocence and purity.

The Divine Incarnation comes to reinstate dharma. What is meant by 'dharmasumsthapana'? Himself abiding in dharma, and revealing the power and perfection of a dharmic life, the Avatar transforms others too into luminous embodiments of dharma. Dharma is not a subject for instruction. It reveals itself through conduct, 'Acharana'.