



RAMĀ ŚAKTI MISSION

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To lead a bhajan concert, to achieve success in collective singing, you should have 'shruti jnana' (knowledge of swaras, ragas tunes and pitches), 'tala jnana' (knowledge of the disciplined and rhythmic play of cymbals), an impressive voice and above all, a heart-touching devotional fervour (bhava). While singing bhajan, you should establish an inner rapport with the Divine. Without looking elsewhere, with concentration fixed on the Divine within your own hearts, you should pour forth your feelings in your songs. You should learn the songs perfectly. If you look into a book of songs, bhava cannot arise. Devotion should find expression in hymnal praises. As the black bee is immersed in enjoying honey in the flower, as a lover of classical music is absorbed in the melody of tune, so too, a devotee is absorbed in the joy of the Name, in singing the glories of God. Start the bhajan with invocatory hymns and songs in praise of God's tender aspect (karunapara gana). Then gradually, in tune with the collective fervour, you can switch on to forceful songs in praises of God as Power.

A chart of integral sadhana may include Namasmarana, worship, with floral archana, reflection, svadhyaya, bhajans and meditation. These disciplines will bring serenity to your mind, sweetness to your personality, illumination to your intellect, devotion to your heart, detachment to your outlook on life, efficiency in your actions and will finally confer on you the welfare of Yoga. Brahma created this world with His sankalpa, 'Let one become many'. This divine creation will not bind you. What binds you is your own manasic prapancha. Mind is the only barrier between you and God. Before the mind is tainted with samsaric attachments, you should learn and apply the technique of yoga. Samsara is born of ignorance. Mind is the manifested power of ignorance. When mind is disciplined, purified and silenced, it is no mind at all. When the mind itself is thus transformed, where then can samsara thrive? With the atom bomb of Brahma Vidya, this invincible samsara should be totally destroyed.

What you practice now is not meditation proper, but preparatory concentration. Through this practice you should reach the stage of meditation. Meditation is the condition of mind, just prior to samadhi. Until devotion springs up, there is struggle in concentration. If there is no struggle, where is sweetness in conquest? How much struggle you undergo to pass your examinations? This is the case with Brahma vidya too. Purusha prayatna, self-effort, is essential. While sitting for japa and concentration you should maintain the constancy of God-thought. Otherwise, kalpanas, thought waves, will disturb you and rob you of your concentration. When kalpanas subside, first japa will stop, then having no adhar to rest upon, the mind goes to sleep, so beware of this enemy, sleep.

Within you is the power of will and vigilance. With this power, you should drive away 'Nidra devi'. Otherwise, she will rock you in her cradle. Vigilance, attentive awareness, repetition of the Name and unfading cheer of mind, all these should be pressed into service while doing japa. Then alone you can overcome sleep and laziness. Mother has sown seeds of tremendous spiritual power within you. Time will reveal the magnitude of this power. The coming generation will manifest the adhyatmic power which Mother has set in motion today. Preserve your purity, chastity, modesty, and the whole beauty of character wherever you are. Follow Mother's ideals and principles. Let



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your devotion manifest itself in your character and conduct, in every mode of your life, in every field of your duty. You must become envoys of spiritual power.

The installation of the Deity, the daily worship in the temple, the tantric upasanas and even the simple ritual of waving the Arathi to the Deity, are all with a set of certain mantras, vidhis and disciplines. But when a simple and genuine love for God possesses the mind, the worship transcends all conventional modes, vidhis and vidhanas. God becomes pleased through loving devotion of the bhaktas. Years ago, there lived in Maharashtra, a poor uneducated, unsophisticated woman devotee. In her simple love for God Vittobha of Pandarpur, she was in the habit of preparing gruel as naivedyam for the Lord even before finishing her bath and morning ablutions. Once a Pundit, on his way to Pandarpur, halted at her house. Noticing this strange mode of worship, he warned her that she was committing a sin by offering naivedyam (food) to the Lord before taking bath. The poor devotee, thereafter, started taking bath before preparing the naivedyam. Consequently she was late at her worship. Vittobha appeared to the Pundit in his dream and said, 'O Pundit, what have you done to me by misguiding the devotee of mine? I was hungry and the devotee used to feed me with her offering and I used to relish it very much. Now because of your advice, I am getting my food late. Go thou to her and advise her to resume her old way of worship. I am pleased only with the devotion. I care not for other things.'

It was an awakening to the Pundit. He realized the supremacy of simple-hearted bhakti over ritualistic devotions and scholastic learning. He hastened to the devotee to communicate to her the Lord's wish. But on reaching her, he found that the woman devotee also had the darshan of Vitobha, who, in the form of Bala Gopal, appeared to her and said: Mother, I am pleased with your offerings even though you do not take bath. But nowadays, I am getting my food from you very late because you go for bath as advised by the Pundit. Continue to give me naivedyam earlier for otherwise I will be hungry. The woman devotee thereafter started getting up very early so that she could finish her bath as well as prepare naivedya for the Lord early.

The story has a moral. The Lord takes note of only love and devotion. Whatever is offered in love, tastes sweet to Him. Bhava is all-important in sadhana. Without bhava, one cannot go deep in meditation. Normally women are attached to their children. But look at Gopis of Vraja. The moment they heard the flute of the Lord, they forget themselves, their children, their duties, their husbands, and ran towards the Lord. That was a case of marvelous love for God. But until one transcends ego, so long as body-consciousness remains, one has duties to perform. The enchanting saguna form was imprinted in the minds of the Gopis. That could never be forgotten. The very remembrance of that form, the recollection of the Lord's leelas took their minds to total self-transcendence.

When love scattered on objects of the world is withdrawn and focused on God and God alone, it becomes bhakti. God should be the sole object of your love. See God in the parents and love them. Though you are young in age, you are ageless souls. Mother has come to awaken you to the consciousness of your true nature, to the consciousness of your relationship with God, to the experience of the Supreme Being. Abiding faith in God and unwavering devotion to Him, constitute the essentials of spiritual life. Prayer with aspirational anguish, is indispensable in quest. Prayer is not petition for boons; it is heart-felt adoration together with silent aspiration for grace. Bhakti being unselfish love



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for God, arises from awareness of one's own real nature and one's kinship with the Supreme.

Bhakti is thus super-sensuous, single-minded absorption in ecstatic love for God. In the perspective of wisdom, it is Atmaanusandhana. By hearing the Guruvakya (shravana) with shrddha, by incessantly reflecting on it (manana) and by deep contemplative meditation, the mind become pure, serene, waveless and silent.

This is vedantic sadhana. When mind becomes pure and steady bhakti dawns. Whether its nature is love for God in His Saguna splendour, or love for the Antharatman, it is all the same, being the all absorbing devotion to Reality. God is in everyone. But you perceive only the qualities of nature and not the attributes of the all-auspicious God. Hence, first see Him in yourselves. Inwardness is the way. First you must remove your own defects and short comings. The external, world-faced, fault-finding vision must go. The mental gaze must become inward. Then alone the inner path as shown by Mother, becomes easy (sulalita), sweet (sumadhura) luminous (prakashamaya) and of velvety smoothness.

Intellect is an offshoot of prakrithi. Hence it cannot cognize the Supreme who is above the prakrithi. The buddhi must become absolutely pure, extremely subtle, radiant and egoless. Then alone knowledge can dawn. When buddhi contacts the objects, when it identifies itself with the objects, impressions are created within. These impressions constitute the samskaras of the jiva. Accumulated samskaras are collectively known as 'vasana'. Vasana seeds must be fried in the fire of spiritual experience, 'Jnanagni'; or they should melt away in the fire of overwhelming God-love. Then only these seeds perish. When the mind merges and the vasanas perish there will be no jivatwa; this state is emancipation 'Moksha'.

Tapas (tapasya) on the triple levels of body, speech and mind are the means to emancipation, the sadhana for the destruction of the vasanas. But Jnana is not a product of effort. It is the eternal state discovered through grace. The body must attain fixity or steadiness of posture. This is the purpose of bodily tapasya. For controlling the body and the senses, there is the mind. Mind is the basis of all activities. When the mind is turbulent, steadiness of posture cannot come. When the mind is concentrated, posture automatically becomes steady. The goal of tapasya is Yoga, union of the jivatman with Paramatman. When vritties of the mind are all restrained, yoga results. The purpose of initiation and of various forms of upasana, is the removal of the obstacle to yoga.

When brass vessels are washed every day, they shine. When they are kept unused and unwashed, they gradually tend to become black in colour. Their luster gets dimmed. So too, the sadhaka should constantly remember the Guruvakya, reflect upon its meaning and mediate regularly. Then alone buddhi shines forth with illumination. By purity in action, by a sublime attitude to life, by prayer to Paramatman and by practice of anushtana, you must attain a condition of internal peace. Then alone can you enter higher phases of sadhana. Peace is the end of pursuit. Peace is the highest experience; your goal is peace everlasting. Your nature itself is peace. The Shanti mantra is prominent in the Upanishads. Congregational bhajans end with invocation of peace. After worship the priests invoke peace and give prasad.



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The triple invocations to peace 'Om Shanti Shanti Shanti', signify prayer for relief from the threefold maladies, 'Trividha taapas'. The maladies are threefold in nature: Adhyatmic, adibhoutic, and adidaivic. Afflictions arising from one's own rajasic passions like desire, anger, etc., and from consequent evil conduct, come under adhyatmic taapa. The misery of fear inflicted by thieves, evil men, wild animals, venomous creatures, constitutes adiboutic taapa. The wrath of prakrithi in the form of heavy rains, flood, fire, storm, earthquake, lightning and thunder, brings the misery known as adidaivic taapa. The wrath of prakrithi bursts upon earth when dharma declines. Dharma alone is the saving force. Where dharma is preserved and practiced, there, peace and prosperity reign.

Rule of law should be with the aim of upholding dharma. Then alone nation prospers. In ancient days, King adhered to dharma. Hence the subjects too trod the path of righteousness. To attain release from the threefold afflictions, there is only one way: Spirituality. By treading the path of sadhana, you must manifest spiritual force and rise above the trividha taapa. To escape from the wheel of births and deaths, is to rise above the realm of karma. It is karma vasana that binds man to mortality. By applying the technique of yoga, by disciplining yourselves through adhyatmic sadhana, and by realizing your true self, you must transcend the realm of Karma. Accumulated karmas of innumerable births come under the name 'sanchitha'. A portion of this which the jiva brings to the present life for his experience, is prarabdha. What you produce now in the present life through ego-centric actions is aagami. Sanchitha is destroyed through Atmajnana; prarabdha is exhausted through actual experience; and aagami is checked through non-agency, 'akarhrtwa'. When these threefold karmas thus come to an end, jiva merges into Brahman, or rather emerges as Brahman.

Dwelling always in sadhaka vritti, transform your actions into karma yoga, your duties into a form of devotion and your mundane affinities into a soul-relationship. This is the way of release from mortality. All sadhakas are in the domain of prakrithi. The progress and regress, the rise and fall, are all within prakrithi only. Until you transcend prakrithi, you should be cautious, vigilant and incessantly persevering. Now doors to mukti are open. Mother is here to take you to the highest heaven, which is within yourselves. That heaven is the highest abode entering which there will be no reversion to the realm of illusion. What is known as heart, daharakasha etc; is the transcendent plane beyond triputi. There, God abides. This adhyatmic retreat of Shaktinagar abounds in spiritual vibrations. Even if Mother does not give you darshan, even if She does not give you verbal instructions, Her creative silence radiates spiritual vibrations. The force of Her Divine tapasya, dharma, jnana and illimitable divine love, is with you to purify you, to elevate you, to redeem you. Open yourselves to this influence. Surrender completely. Have faith. Be in dharma. Link yourselves to Mother.