



RAMĀ ŚAKTI MISSION

BULLETIN NO: 15

15th May, 1973

There are many pilgrim centers and temples of worship in India. But this is an adhyatmic retreat meant for higher pursuits. You have come here not as pilgrims only, but as seekers and sadhakas, to be awakened to the consciousness of your true nature.

The fundamental question relating to the nature of yourself and your duty should engage your devout attention and deeper reflections. Knowing the true meaning of spirituality, and the technique of higher sadhana, you must evolve, yourselves. This is your solemn duty.

Being householders, yours is a life of activity. Mindful of your duties and responsibilities, exalting vyavahara into a mode of sadhana, you must rise to the summit of spirituality.

A teacher in the school imparts knowledge, a bread-winning education; but what Mother teaches you here, is Brahmanidya, which redeems you from samsaric slavery.

Avidya, with its attendant evils, has been afflicting your mind since numberless lives. Mother's verbal instructions, initiation and silent force, all these are the powers that bring about in you the awakening of the faculty of discernment (viveka jagruthi). The dormant viveka must become the manifested guide-light. Till then, one gropes only in darkness.

Abiding gurubhakthi, firm faith, persistent enquiry and regular meditation, are required on your part. Then alone this awakening of God-given faculty takes place. All claim that they have faith. But you must test yourselves and see for yourselves whether your faith is steady. This is a part of your duty as disciples.

Gunas and avidya mean the same. People study Vedas, expound shastras, read religiously various puranas, go on pilgrimages, visit temples, do japa and perform various kinds of ritualistic worship, yet avidya does not leave them. Many renounce home and worldly duties, retire to Himalaya and engage themselves in tapasya; yet, alas! There is no end to this mysterious avidya. Until you rise above prakrithi, until you go beyond the three states (avastha trayas), until you transcend the triputi, you are in the domain of avidya only.

Mind is the manifestation as well as the seat of avidya. Mind should be disciplined, purified, and silenced. Therein is the way to cross the plane of illusion. Study and scrutiny of one's own mind is the most profitable discipline. Just as a mother bestows all her tender love and watchful care in rearing up her beloved child born of prayer and patience of many years, just as her attentive gaze is always on it to see that it does not falter or fall anywhere, so too, nay, with a care thousand times greater than this, you should watch the movements of your mind.

To bring the mind under control, to isolate the mental modes, to discriminate between truth and falsehood, dharma and adharma, Mother has already transmitted to you a power. With the aid of this power, you should stick to dharma and tread the path of truth and righteousness.



RAMĀ ŚAKTI MISSION

Forgetting your immortal satchidananda swarupa, you identify yourselves with the fleeting modes and get entangled in the alternating states of happiness and misery. This is bondage. To achieve redemption from this bondage, to win back the knowledge of your swarupa, God has given you a golden opportunity. But you, due to overpowering spell of maya, do not realize the value and greatness of this God-given opportunity.

The one who lifts the veil of maya, is with you as the all-loving mother and the compassionate Guru. But you should have faith in Her words. You should yearn for release (mukti). You should act according to Her instructions. You must not rest until the goal is realized. Such should be the spirit of an earnest seeker.

These Talks which Mother delivers, are not intended for delighting your ears, but for purifying and transforming your life. Through your luminous lives of dharma and dedication, the world must see the enduring culture of India and her glory of spiritual tradition. Dharma is the radiant beauty of life, the saving force for everyone. Dharma must find expression in all the modes of individual, social and national lives. That is the protection for this nation. All power and prosperity come in the wake of dharma.

The Rishi culture of venerated tradition, rooted in truth and dharma, is the theme of praise even in western nations. Whether you are here or anywhere else, Mother's words are the support for strength and guidance. As you go on reflecting over them, you will discover mines of wisdom in them. They are your beacon light in your voyage across the stormy sea of samsara. It is these words that bring illumination in the enveloping darkness, that take shape as the mystic insight (viveka), that emerges finally as the perfect enlightenment (jnana).

Treading the inner path illumined by Mother's words, you should detect the nature of the ego and the evil vritties. Ego is the only enemy of yours. Making one forget his own self, his duties, his responsibilities, and the presence of the all-seeing God, this sole enemy of the sadhaka, the ego, makes him commit even the vilest sins. Faith must become as motionless (achala) as mount Meru. Devotion should reach the state of 'parabhakthi'. Knowledge must become spiritual illumination. Meditation should culminate in the absorption in the Supreme Being. Then alone one is free from the clutches of his pseudo-self, the ego.

By prayer, purity of conduct and practice of meditation and complete surrender of the ego, make the mind pure and strong. Mother is waiting for your purification so that She may manifest Herself in you and work through you all with thousands of Her hands. Purity and chastity should be your ornament. Come what may, slip not from dharma. Dharma is your protective talisman (raksha kavacha). A single blot that has come over the moon is still conspicuous as a visible spot. So is the blot on the character of a sadhaka.

As the sun gives light and heat to all equally, so too Mother is showering Her love and grace equally on all. All are Her children. But you are disciples. Abiding in shishya dharma, you must win the grace of the Guru. Mistaking this puny body for the self, the jiva thinks that he is only a part of this prapancha and that the mental world is smaller than the external world. But vaster and more mysterious than the external world, is the subtle mental universe, manasa prapancha. The jiva goes on creating his manasic



RAMĀ ŚAKTI MISSION

world. From where emerges the mysterious world you perceive in your dream state, a world in which you see many wonderful objects not so far perceived?

This is a glimpse of mysterious mental world. Making an utterly non-existent thing appear as a reality and deluding crores and crores of jives with her magical and hypnotizing potency, she, the invincible maya, continues to establish her suzerainty over the world of mortals.

Maya is the leela of the Divine Mother. He who realizes the glory of the Mother, for him, the maya disappears. He rises to the consciousness of the non-dual supreme reality.

Jiva should realize his intrinsic relationship and affinity with the Paramatman. Through continuous practice of devotion and upasana, he should experience his identity with the Paramatman. Therein is the great discovery. Therein is the culmination of quest.

From faith in the Supreme arises all graces of life. Fortitude, courage, absence of questioning, meek submission to the will of God, these are outcome of a devotee's firmly established faith in God.

Bhakti is not a lower order of sadhana. Bhakti is profound love for God and hence the fruit of all disciplines. Mother has experienced the overwhelming ecstasy of God-love, the grandeur and majesty of jnana, the transcendent poise (nirvikaratha) of yoga and also the unique absorption, the nirvikalpa Samadhi. Hence, Mother tells you, bhakti belongs to an exalted order. It is only the pseudo-vedantins who have not experienced Brahman who say that bhakti is the lower rung in sadhana.

Through faith and practice of devotion, you can reach the higher stage of inner upasana. A thought arises in the mind and sinks. Another one crops up. Between these two consecutive thoughts there exists an interval, 'sandhi'. To perceive this sandhi, to concentrate the prajna on this sandhi and to expand it longer and longer, constitute the first step in the upasana.

Among the four social orders of life, garhasthya and sannyasa are the two important ones. They have two different aspects of dharma and associated duties. From brahmacharia, one enters either into garhasthya or into sannyasa. Upon a strong foundation, a multi-storied building can be raised. If the foundation is not strong, the building collapses.

To raise the mansion of a happy harmonious marital life, you require the foundation of spirituality. Your aim should be God-experience. Unitedly, helping each other, adhering to respective duties, you, spouses, must scale the height of yoga. Looking upon each other as the pure Atman, knowing the relationship between jivatman and the Paramatman, you should transform the atmosphere of home and the sphere of your duties into a venue of sadhana.

God abides as the Atman. To realize this truth you should develop devotion. You should observe spiritual discipline for control and conquest of mind. Seeing the presence of God in all, you should love all. Without love, discharge of duties is impossible. Love should be without the taint of attachment.



RAMĀ ŚAKTI MISSION

By a sublime perspective of wisdom, you should elevate the mundane affinities into spiritual relationship and all your duties into a form of sadhana. This is the technique of sadhana for God-vision in grihasthashrama.

God gives a golden opportunity to mankind to achieve liberation when He himself appears as the avataric personality and as a universal Guru. His advent is a flood of grace. Faith and surrender to Him takes one to the goal quickly.

As it is hard to realize the Nirguna reality, so too, it is hard to recognize the Sadguna Brahman in the avataric form. By His grace alone He can be recognized in His embodied splendour.

Bhagawan Sree Krishna right from infancy revealed many super human leelas. But only a handful of devotees knew Him as God. Some others like Shishupala, and Dantavakra, insulted the Lord considering Him as a mere mortal.

The Lord showed Yashoda entire universe in his tiny mouth. But the very next moment, Yashoda looks upon Him only as her child and showed concern for his safety. Such is maya. Arjuna was granted the vision of God's cosmic form at the battle field of Kurukshethra. But after the war was over, Arjuna said, 'By the power of my Gandeeva bow, all these enemies have been killed'. Such indeed is Maya.

The Lord has immeasurable love for Arjuna. So he milked the cows in the form of Upanishads and fed Arjuna with the nectarian milk of Bhagavad Geetha. Maya and God-consciousness cannot dwell together. Maya flourishes only when one forgets God and his glory.

A mind purified by spiritual disciplines and virtuous conduct, alone can be employed in the higher sadhana. Mother abides within yourselves as the witness even to the subtlest of your mental activities. When you are constantly aware of this truth, you cannot deviate from the path of Dharma.

The fire that burns in Mother's heart is the fire of love, the fire of longing to see the upliftment of Her children. In you should burn the fire of yearning, 'mumukshwa'. With this yearning and ardour for moral purity you should exert for God-experience.

The dualities of happiness and sorrow of attachment and antipathy, arises from vasanas. Their manifestation is in the form of vrittis on the mental surface. When vasana appears as vrittis, he must be able to observe it, to isolate the vrittis and to transform them into 'swaroopa vritti'. This is the utility of jnanopadesh which Mother gave you. Until vasana seeds perish either in jnana or in para bhakthi, your efforts should be to transform the vasana vritti into swaroopa vritti. Thus when vrittis are isolated and transformed, the latent vasanas gradually get attenuated.

Everything perishes in the blazing fire. Love for God is also a sort of purifying fire. During the advent of the avatar, bhakthi becomes popular and supremely important. The effect of bhakthi on mind is marvelous. Gopis of Vraja reached the summit of yoga through single minded absorption in God love. They had attachments to husband, children, home, and wealth. All these ropes of attachment were burnt in the fire of exclusive love for God and in the anguish of separation, 'viraha taapa'.



RAMĀ ŚAKTI MISSION

In the mature stage, there is no difference, between jnana and bhakthi. The truth that the deity of worship, the Guru and the Atman are one and the same, should be experienced. This is true knowledge. The disciple should have the bhava as well as the awareness that his choosen deity, Ishtadevatha, is instructing him through the form of the Guru. It is ignorance to consider that there is a God apart from the Sadguru. Bhava of identity (Ikya bhava) and the easiest approach to reality, characterize the mode of discipline in Mother's teaching.