



RAMĀ ŚAKTI MISSION

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Mother has given you Upadesh without observing the traditional doctrine of competency (adhikari vada); but it is your duty to adhere to shishya dharma. Then alone you can rise from the plane of mediate knowledge (proksha jnana) to the realm of intimate experience (aparokshaanubhooti).

In the chittha of spotless purity alone will arise the 'soham bhava' indicated in Mahavakya. From bhava shuddhi you must rise to anubhooti, through vichara, meditation, surrender and Gurubhakthi.

Without a strong moral base, ascent to Yoga is impossible. Your life must become pure. Purity of life means, purity of chitha, for it is your mental attitude, thought and understanding that find expression in your conduct (acharana).

Purity (parishuddhata), serenity (prasannatha), luminosity (prakashatwa) and breadth of vision (vishalatha) together constitute the transformed state of the mind. Such a mind is no mind; it is chaitanya only. Unless this transformation comes, one cannot transcend the realm of avidya.

Mother is showering Her grace, transmitting Her silent force, radiating Her thought-vibrations and inspiring you through instructions, from this abode. Your present paramount duty is to receive them by deep and devout meditation. Let your mind merge in the meaning of the Mahavakya. Shabda jnana (word knowledge) is not enough. You must grasp the real inner purport, significance and experience the wisdom of the Upadesha Vakya. That alone is knowledge.

Mind prompts action and action affects the mind. Thus, these two are inter-related. If your conduct is not righteous, if it is not in conformity with dharma, then, the mind becomes impure. When the mind is filled with sattwa, all actions become dharmic.

God-remembrance (smarana) and ardour for moral purity (dharma shraddha) should always be with you. Then alone you can elevate svadharma into yoga sadhana. When you abide in faith and adhere to dharma, divine power manifests itself in you. Through introspection you must discover your own faults and failings. Through prayer, practice of disciplines, and repentance over misdeeds, resolve to lead a pure life. You must achieve self-purification.

Hard and persistent abhyasa is required for achieving concentration of mind. If you forget your real self, Mother and Her words, if you do not have nishta in meditation, if your mind is engrossed in desires and their gratifications, how can you achieve concentration?

Be detached. Surrender yourselves, your family, and your possessions mentally to God. Have no sense of duality (Dwanda budhi). This is the doorway to peace and freedom.

Whenever Mother speaks on prayer or devotion or glory of God, the Mind assumes that swarupa itself. But you direct your mind to sense objects and therefore the mind



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becomes 'vishayakara'. Your identification is with the objects, with the mental modes and with the ego and with the body. This is your bondage.

To disentangle yourselves from this identification with the unreal and to keep the mind in equanimity (samatwa), real inner understanding is required. Mother has given you this understanding. But you do not make use of this. Your mind is externally faced.

By the power of intellect one gets the capacity to grasp the meaning of the scriptural texts and to expound that meaning to the delight of hearers. But by Guru's grace alone one can vanquish the hidden enemies: anger, greed, infatuation, attachment, envy etc. Beware of inadvertence (pramada), forgetfulness (vismrithi), egoism and vasanas the forces of darkness that cloud your inner vision and drag you away from the path of quest.

The knowledge of the nature of avidya is required. When avidya is negated, what is left over is God only, the real Self. God is not an object of intellectual cognition. He is the ultimate substratum of all material and mental phenomena, the oneself in all, the formless and the attributeless, ever-detached and above gunas. He alone is. It is only by delusion that you perceive this dualistic prapancha and experience miseries. So long as jivatwa persists, this delusion will last.

Mother's presence (sannidhya), darshan, discourses, silence and samadhi radiate vibrations of spiritual force. These vibrations awaken you from slumber. But you must have faith in the words and the yearning for awakening. Only when one is awakened from this long slumber of avidya, he will know the indescribable glory of the Guru and the Guruvakya.

Prakrithi never binds you. It is you who bind yourselves by your attachment to prakrithi. A disciple asked Samartha Ramdas 'gurudev, maya is holding me tight and not allowing me to do serious sadhana. However much I try I cannot free myself from its clutches. I supplicate to you to kindly relieve me from the hold of maya'. Samarth Ramadas casually asked his disciple to catch hold of the nearby pillar and run around it as fast as possible. When the disciple is running around in top speed the guru asked him to stop running and give up his hold on the pillar. The disciple cried out 'oh, no no, I cannot leave the pillar now or else I shall fall flat. 'Now', asked the Guru, 'tell me, did the pillar hold you, or you hold the pillar?' The disciple answered, 'Sir, I hold the pillar.' 'Likewise', said the Guru, you cling to maya and run along with it, experience ups and downs in life and then come to complain that maya is not leaving you. Just as you left the hold on the pillar gradually and quietly, so too, leave your attachment to the unreal'.

During the advent of God, a great tidal wave of spirituality is manifested on earth. God is the ocean of compassion. Those who recognize Him in His avatar, those who take refuge at His Feet, leave the body with remembrance of God and attain emancipation.

Beware of attachment. Attachment binds. One does not know when the final moment arrives. Let your mind and heart be with the Divine only. No jiva can save another. God alone is the saviour. As water to a fish, as staff to the blind, so is faith in God the only support for the jiva. Verily faith is the sheet-anchor in life.



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Mother is the ultimate Reality, though She has assumed a form for your sake. Your faith must be in Her words. Faith inspires obedience. Obedience is dharma. It invokes grace. Mother never tests you. But you should test yourselves. You should understand your own mental modes. You should know how your mind reacts to temptations, to trials, to challenges of prarabdha. You should diagnose your own shortcomings and overcome them. When you link yourselves to Mother, all forms of sadhana give joy, strength, zeal and a feeling of divine presence.

Once Devarshi Narada called on Vasudeva and Devaki. Paying due obeisance and worshipping the feet of the sage, Vasudeva asked the Muni: "O great Sage! Kindly show me the way to redemption from this terrible samsara. Narada, the apostle of bhakti, replied: O virtuous soul! That Supreme Being, for whose vision the sages, the sannyasis and the ascetics repair to the Himalayan caves and engage themselves in diverse forms of intense tapasya and meditation. That parabrahman of upanishadic fame, has come to you in the form of your child. Always in the company of the Lord, feasting your eyes with the sight of enchanting 'balaleelas', you enjoy the bliss and peace of constant divine presence. While millions do tapasya just to get a glimpse of His nature, He is on your lap as your own son! Where is the need for you to seek any other means of release from samsara."

When vasudeva said that he could see the Lord only as his son, the sage replied: "This is maya. Leaving aside the delusive thought that Krishna is your son, look upon Him as the Supreme. Then you will attain emancipation. Lord alone can give mukti." God is the attributeless Absolute. Those who achieve the utter restraint of chittha vritti, in samadhi, alone can experience His nature. But God as the Avatar, is accessible to all mortals. Those who see Him merely as a mortal continue to grope in darkness, but those blessed ones, who look upon Him as the Supreme all-pervasive Power attain moksha.

But how long can one flourish with his puny egoism. So he brings about his own downfall. At the first monsoon shower, ants put on wings and fly, but in an hour or two, all perish. Humility alone can win the favour of God. Humility is the sign of devotion. Bhakta says: 'O God, I do not know anything. Till now, O Lord, deluded by your maya, I have been considering myself as the wise, the courageous and the virtuous. Now, by your grace, I understand, I know nothing, I have no power even to move a blade of grass. Everything happens by your power and will. Nothing is impossible of attainment when one receives Your grace. Invoking Your grace by Your Name, Maruthi grew into mountainous dimension and easily crossed the ocean.

It is the ego that does not allow the mind to go deeper into oneself. When the Railway gate is closed, one cannot proceed in the Car. He has to stop and wait. But pedestrian requires only a narrow passage for escaping. He does not wait till the train comes and goes. Similarly, the mind is obstructed in its inward movement by egoism. Humble and devoted one can easily get absorbed in meditation. He overcomes all impediments.