



RAMĀ ŚAKTI MISSION

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A disciplined and determinate intellect is essential for spiritualizing attitude and activity, nay, the whole mode of living. The intellect that has attained fixity and certitude in truth by the power of knowledge imparted by the Sad guru, alone can be a reliable guide in one's conduct.

Before one rises to the plane of spiritual illumination and steadfast wisdom, one has to possess an intellect which is steadily fixed in the truth of the Guru's word. It is by such shraddha, such steadiness of faith and implicit obedience to Guru's behests, one is able to guide oneself safely in a world of allurements and in a life beset with tribulations.

It is the nature of the mind to wander from one object to another, to flit from one emotion to another. Such a wandering mind is brought to rest, first by the controlling power of a buddhi which is yoked to the Divine through shraddha, and later on, the mind, by itself, in the wake of devotion, takes to the Divine and is absorbed in the Divine.

Knowledge and devotion are two forms of the spiritual force, two expressions of the same divine power. Whereas by cultivation of knowledge one comes to possess a refined intelligence, by cultivation of devotion, one's emotions are purified and the mind itself is brought to a state of constant inwardness, one-pointedness, steadiness and stillness.

A man of shraddha, devoted to the Guru and his teaching, with his intellect steadily fixed in truth, goes on silently cultivating knowledge, until his prajna awakes to enlightenment (jnana). Through enlightenment he attains peace eternal.

But one who has no shraddha, who goes on doubting at every stage, whose intellect wavers without securing a settled position in the truth imparted by the Guru, is caught only in the web of illusions and confusions. He does not see light.

An intellect that has not risen to enlightenment is in the plane of gunas. Having no shraddha, it gets deluded by the gunas of prakrithi. The deluded one mistakes the non-self for the self and the dharma of prakrithi for one's own dharma. Freedom, fearlessness and peace are not for him.

What the books cannot give, what one's own reflection cannot reveal, that spiritual enlightenment dawns only by the grace of the Guru. By the power of this enlightenment one knows the nature of the gunas, knows that vyavahara is nothing but the activity of the gunas in the field of the gunas. One thereby becomes free of agency and enjoyership.

Faith is the doorway to higher perceptions. Steadfast faith is an intuitional grasp. Nothing, no one, no event, can thwart it. It is with the strength of such superb faith that the devotees have faced persecutions, calamities, poverty, diseases, loss of near and dear ones and also their own death, with smiles and serenity. Pray for such faith. Faith is the life of the jivatman as water is for the fish.

A faith that shakes is something lesser than faith. It is something that swings between certainty and doubt, like the pendulum of a clock. Such a mental state needs protection, tender care, watchfulness and the benefit of association with the pure and the illumined souls (sat sang).



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The forces that shake faith are vasanas in one's own chittha and evil association, 'dussanga'. Those who are devoid of faith, who are worldly minded, represent the evil influence for a novice in spirituality, engaged in cultivating faith. Hence a sadhaka should carefully keep himself from such undesirable influences.

The contact of the satpurushas generates adhyatmic samskaras and that of the worldly minded, worldly tendencies (vishaya vasanas). The doubting ones sow doubt, and the evil-minded spark evil tendencies in other minds. Association counts much in life. Choose your associations with utmost care.

Samsara grows from contact of vasanas with the vishayas. The nature of the vishayas, of the prapancha, should be apprehended in its real form. Those blessed ones in whom such illumination has dawned alone are free of samsaric bondage. Withdrawn from samsara, their minds enter into contact and communion with the Antharatman or the chosen deity.

When the essence of the world is realized, Satchidananda becomes the sole object of adoration and love.

When the mind merges in Satchidananda and re-emerges from that absorption, one beholds Satchidananda everywhere and not a trace of the vishaya prapancha. One lives, moves and has one's being in Satchidananda.

Understanding that God is the secondless reality and the basis of the world, regard Him as your father, mother, friend, refuge, shelter, wealth and the source of unending happiness. He is the Bliss itself, anandaswaroopa. Abide in Him, giving up the notion of separateness. Adore Him as the lord of creation and love Him as your own deepest Self. Mother has taught you both, the disciplines of devotion as well as those of Jnana. Having practiced several yogas, Mother places before you the disciplines of yogas to be followed and it is upto you now to tread the path in the right earnest and firm faith.

All paths do not suit all temperaments, just as all kinds of sweetness do not suit the taste of all. When Mother gives you the Mahavakya, She also gives you the power to comprehend its meaning and to meditate on Identity. Doubt not your capacity to follow the path, to observe the disciplines. As with faith and reverence one receives the sacred Prasad from the hands of a temple priest, so too, you should, in all faith and reverence, accept the Upadesha and the prescribed disciplines as the mahaprasad of God.

Those who read the Upanishads or listen to expositions know that Self exists. But one should not mistake such theoretical understanding for the Atmajnana extolled in the scriptures. You should experience the Atman. The mind of a man of experience is not elated in pleasure or depressed in sorrow. It is not moved by praises or censure. The emotions of fear, sorrow and anger, can never mar its serenity. Experience alone gives the real jnana that ends samsara.

Prakrithi operates in subtle form in the mind of all the jivas. The eye of knowledge must open. Then only the true nature of prakrithi can be known. Without knowing the true nature of prakrithi, no one can have sakshi bhava or Atmabhava or sarvatma bhava. Nevertheless, the sadhaka should cultivate the witness attitude and go deep within himself in regular meditation. He should watch his mental movements, understand the subtle tendencies and remain detached from them. By Namasmarana and meditation, the power of detachment grows.



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Distractions in meditation indicate weakness of the mind due to presence of the worldly vasanas operating in the chittha.

By abhyasa yoga, i.e., by the practice of mind-control and meditation, one should eliminate such distractions and develop one-pointedness.

When you repeat the Name of God or assert the Mahavakya, remember what the Name or the Vakya signifies. Chant the Name with bhava and devotion. Remember the greatness of God. How lovingly you call your son by his name! God is incomparably unique, more intimate to you than anything else, the One who loves you and is constantly with you here and hereafter. When you know your relation to God, devotion will bubble forth in you as a fountain. When devotion arises, the Name of God will become the sweetest elixir for you.

People feel happy and contented in worshipping the formless God, or the silent Deity in the shrines. This is because, they think that God will not blame them or admonish them for their misdeeds. But they do not go to accept a Guru and submit to Guru's guidance, for the Guru will point out their mistakes. Strange indeed! They do not know that every action brings its reward. No one can escape the karmic law. If not in this world, in the next world, one is answerable for one's misdeeds.

After the rise of jnana, one is incapable of evil action. That is why Mother lays emphasis on knowledge. Knowledge is innate in you; but ecstatic devotion to God comes as the choicest boon from God's bounty of grace.

Bhakti is the supreme love for God. It is an inner movement of the heart; it is not an intellectual exercise. One may have a marvelous intellect; but that cannot, by itself give one the capacity to love God or fellow men.

One should realize the glory of God. Such realization is knowledge. When the glory of God is realized, one cannot help loving Him. Bhakti and Jnana are thus not separate from each other. One implies the other. Why then the pursuit of jnana appears to be barren for some persons? The reason is, their pursuit is restricted only to the study of the scriptures and other books. They neglect purity of conduct altogether. Knowledge which is not reflected in conduct is barren and dry. You should feel the Atman; feel the Atmic touch, so to say. Then alone bliss, love and zeal will be yours.

The devotion, the love of the Gopis of vrindavan towards Sree Krishna Paramatman is matchless. The term Gopi signifies the one who has realized the gopya vasthu, the hidden reality. God is the hidden reality. The Supreme love, which is devoid of the touch of gunas, can arise only in a heart in which God has been realized as one's own inmost Self.

When the Supreme Being incarnated in the form of Sree Krishna, the simple-minded women of Vraja realized this secret. Caught in the web of divine beauty and divine attraction, the hearts of Gopis overflowed with overwhelming love for the Lord. Forgetting home, husband, wealth, children, duties and finally their own bodies, they became conscious only of Krishna's form, Krishna's name and the melody of His famed flute. The world slipped away from their prajna to be substituted by the Lord and Lord alone.

The melodious cadences of the music of the divine murali, which ravished the hearts of Gopis, represent Nada Brahman, the Primeval Sound, from which the creation came forth. It also



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signifies the supernal voice of the Antharatman, which beckons the jivas back to the divine immortal abode.

The flute is all hollow. That is why sound emanates from it with musical charm. To be a flute in the hands of the Paramatman, one has to empty oneself of the ego and the vasanas. When the ego and the vasanas become extinct by devotion, one enters into communion with Satchidananda.

The sound-vibrations of the Lord's song, emanating from the murali, encompassed the whole universe and purified it. The same vibrations, entering through the passage of ears, goes beyond the mind and intellect, touch and rouse the slumbering consciousness of the jivatman. But only the devotees who are receptive to God's message, awake to enlightenment.

The Lord's call of love, the eternal message of the murali, was addressed to the whole world and the whole world could have enjoyed the ecstatic rapture of communion symbolized by the famous Rasa Leela. But the world was not prepared for it. The women of Vrindavana were paragons of bhakti. With their minds fixed on the Lord, they were in a state of constant wakefulness. Hence, when the notes of the divine murali fell on their ears, they at once lost consciousness of everything, they became oblivious of their kinsmen and their own bodies and the ideas of I and mine, like sages in the super conscious state.

They were drawn by the irresistible magnetic pull of divine attraction, towards the source from which the divine music emanated. Immersed in the bliss of the Name and form of their beloved, they were intoxicated like bees absorbed in drinking the sweet honey, like a river that has emptied itself into the sea.

With their minds melted away in bhakti, the blessed Gopis attached samarasa with the Lord. With their hearts given to Him, they were always in the bhava of non-difference (abheda bhava). They constantly recounted the glories of the Lord and imitated His sportive leelas. Such a thorough metamorphosis of mind into Bhagavad-swaroopa, leaving no room for any other thought, is a marvel of Sree Krishna prem which the Gopis enjoyed. Verily, from spiritual perspective, Gopis signifies the modes of chitha turned towards God.

The supreme love experienced by the Gopis, is the efflorescence of enlightenment, after gaining which, even the dualism of I and Thou become mere phantasies. Even sages who have attained the knowledge of Brahman, who delight always in the Atman, continue to be devoted to God, the Bhagawan of auspicious qualities. Such is the glory of the Lord and bhakti.

Radha and Krishna are not two individuals; they constitute one secondless Godhead, shining in two aspects with distinct excellences.

Radha Krishna Swaroopa signifies the twin personality of Siva-Shakti, always in union with each other, the two in One and the One in two. Whereas Shakti signifies the dynamic aspect of the Divine, Siva is the quiescent consciousness. The quiescent aspect of the relationless Brahman manifested itself as Radha, the queen of Krishna's heart, the incarnate form of purest ecstasy, the Mahabhava of prem.

The primeval Shakti, the dynamic divinity, took the enchanting spiritual form of Sree Krishna in His eternal abode Goloka. It is the incarnated aspect of this divine pair that became the very soul of Vrindavana- leela. The spiritual form of Sree Krishna is made visible only to the love-



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lorn heart of Radha, in all its beauty and splendour. Krishna is the ocean of jnana and Prema and Radha is their expression and ecstasy. Krishna is the ineffable immortal Spirit and Radha is its soul-entrancing lustre.

Radha signifies aradhana, the ecstatic, self-forgetting rapture of constant and adoring worship through body, mind and soul. The perfect realization of Krishna's divinity, beauty, love transcendental sweetness, is possible only to Radha.

Shivaswaroopa is the exemplar of purity and Radha's body is saturated with this purity. The synthesis of renunciation (tyaga) and dispassion (vairagya) is what is sculptured in the personality of Siva. The utter-immolation in the blazing fire of God-love is renunciation. By this renunciation, nature's attributes drop off and the sound shines resplendent in its native purity and aloneness. Vairagya is non-attachment, withdrawal and utter distaste for any pleasure earthly or heavenly, all in one. When renunciation and dispassion are perfected, the mind sinks into the state of transcendental silence and remains inebriated with divine bliss. That is what is signified by Siva's famous posture of meditation.

This wonderful combination of renunciation and dispassion culminating in a deep absorption in the Atman, is what Radha expresses in her self-absorbed bhava, in her ecstatic dance, the tears of her ecstasy, in the grace of her purity, in the anguish of her separation from Krishna as well as in the bliss of her reunion.

For the experience of cosmic love, which is the peak of devotional career, adore the gracious attributes of Radha Devi of Vrindavana. Win her favour by cultivating purification, dispassion, concentration and unflinching devotion to your chosen deity. Where passions dwell, where vasanas lurk, when ego holds sway, where illusions dwell, where vasanas lurk, there, divine love cannot appear.