



RAMĀ ŚAKTI MISSION

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Make God the sheet-anchor of your life. Remembering your affinity, your kinship and your identity with Him, pour forth your entire mind and heart at His Feet. As a devoted pathivrtha has no other image of man in her mind and heart either in the wakeful or dream states of her consciousness, so should you have all-absorbing devotion to the Supreme Being. Then it is called 'avviabhicharini bhakti'. It is through this blessed absorption in God-thought and God-love, that the sadhaka is able to enter the higher stage of uninterrupted contemplation, to attain his identity with God, to merge in Him totally, to revel in that bliss and to abide as the Reality itself, as the One without a second.

With single-minded devotion in your heart, and with the goal of God-experience ever in your vision, you should be attentive to your duties and to the call of svadharma. You should act without agency, serve without attachment to any reward. Your entire life must become an unbroken exercise in devotion, an expression of exalted soul-communion. But this higher devotion will not come on you, all on a sudden. It requires purification of mind through discipline, enquiry, moral virtues and dharmanishta. Churning the ocean of chittha with the rod of enquiry (vichara), you must extract the nectar of Self-Knowledge.

Propelled by vasanas, the mind remains world-faced, ever in pursuit of objects. This must stop. Withdrawing the mind from the objects by means of dispassion, achieving concentration through abhyasa, and directing the mind within through devotion, the buddhi at last must assume the form of 'svasvaroopa'. This state is called dhyana, meditation. Meditation is the pathway to merger of mind (manolaya) and also emancipation (moksha), for it is meditation that culminates in samadhi and unites you with God. By intensity of bhava, devotion, meditation and spiritual yearning, the internal mental world should be dissolved in the deluge of svaroopa. Therein is emancipation for the jiva.

Absence of desire, absence of anger and absence of ego, these together constitute the sublime state of a devotee's mind immersed in God-contemplation. Yogis may get angry and curse. But have you ever heard of a single instance of a devotee getting angry or cursing anybody? Humble to the core, peaceful in nature, perceiving the Beloved in his own heart and in the hearts of all, he blesses even his oppressors. That is the glory of bhakthi. Bhakti is not blind. Bhakti has eye, the clear introspective eye to perceive one's own faults, the spiritual eye to visualize the Divine everywhere. Bhakti has no superstition attached to it, for bhakti springs up from pure knowledge of the Atman, from awareness of the glory of God.

By adhering to strict moral purity, by disciplining your emotions through vichara and by practicing devotion in the field of svadharma itself, you should please and propitiate the Divine seated in your heart. Thus propitiated, He should dance in you. That is to say, He, the All-Bliss, should fully manifest in your heart. With ego lost in Him, you will at least become Bliss itself. This state of Bliss is called variously: uninterrupted bliss (akhandaananda), non-dual bliss (Advayananda), real bliss (nijananda) etc. Experience (anubhooti) is identity with Brahman. Until this identity is realized, all that is conceived



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by the mind, in the mind, is only bhava. Bhava, whether it is 'dasoham', or 'soham', or sakshi bhava, or Atmabhava or Brahmbhava, all that purifies the mind. When the bhava becomes intense, the mind merges. It is bhava that leads to anubhoothi. Potency of vishaya vasana becomes less in the face of bhava shuddh. But then anubhoothi alone destroys the very seed of vasana.

Man's love for fellow-beings, is limited and conditioned. He loves only his friends, only those who love him, only those who are near and dear to him. But God alone loves all truly, loves all equally, loves all unconditionally. With faith in the Guruvakya, with ever-increasing Gurubhakthi, you can transcend the self and realize the pure universal love. Faith is innate in everyone. It holds on to the eternal. Hence it is motionless (achala). What is fleeting is the mind. Because the jiva identifies himself with the frequently changing mental modes, he does not experience the blessing of faith. What then is the way out? You should have faith in the Guru's words. You should obey him implicitly. This is the shishyadharmā. When you adhere to dharma, the spiritual power becomes manifest. When the mental mode arises, remember the Guruvakya. By Guru's grace you will be able to remain detached and unaffected by the modes. Gradually the mind will become still and the latent faith will manifest itself in all glory.

This faith is firm grasp on the eternal. With this faith, the sadhaka enters the higher stage of devotion and meditation. Finally, in the maturity of devotion, in the ripeness of contemplation, faith itself emerges as the Knowledge, revealing the illusoriness of the ego and the mental modes. From the real awareness of the ephemerality of the world and its pleasures, will arise the sublime purity of vairagya. The tree of samsara, with its root the mind, must be cut down with the axe of vairagya, sharpened by Gurukripa. Mind becomes that which it deeply thinks of. By thinking of bhoga, the mind becomes 'vishayakara', of the form of objects; by thinking of Atman, 'Atmakara'; by thinking of Isvara, 'Isvarakara' by thinking of Brahman, 'Brahmaakara'.

When Hanuman was threatened with death penalty at Lanka, Vibheeshana intervened and advised the demon king: 'Hanuman is Sree Rama's envoy. To kill an envoy is the height of injustice, a great sin.' Vibheeshana echoes the voice of truthfulness, justice, dharma and ethics. He signifies sattwa guna. Without satwic purity and great moral virtues like truthfulness and justice, one cannot realize God. When Truth is relied upon, one cannot slip from the path of dharma, for God is Truth.

Prapancha and Paramartha, world and God, are not two distinct entities. Paramartha alone is. Brahman is the Paramartha, the Ultimate Truth. Once the mind merges in Brahman, all dualities vanish once for all, one is unable to remain thereafter separate from Brahman. World came from Brahman, has Brahman as its substratum. It is a manifestation of the Divine Power, a 'vilasa' of the gunas of prakrithi. If you perceive the world as separate from Brahman, it is prapancha. If you perceive it as Brahman itself, then it is no longer prapancha, it is paramartha only.

God the Absolute is the Atman in your heart. He must manifest Himself. Then the mental universe of ego and the modes, and the outer world of objects, both vanish into the splendour of the Paramartha. Through the power of the Upadesha, through the mystic touch of silence, Mother is leading you to the vision and realization of the Paramartha. Vigilant in self-awareness, following the light of the Mother's words, conduct yourselves in the world. Then you are in dharma. When the meaning of the



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Word (upadesha vakya) is grasped well through reflection (manana) and brought into daily actions (acharana), then all your actions become righteous, God-oriented and God-attuned. That is dharma. When you deviate from dharma, you are in adharma. By prayer, remembrance of the presence of God, deep reflection, by thinking of the leelas of God, by praising His manifold virtues, by perceiving all events as His dispensation, and by meditating on Him as your very Self, achieve purity and serenity of mind. Then the actions that flow from that pure mind, reveal the splendour of dharma.

Through shastras, through saints and sages and through His own Avataric Manifestations, God proclaims His Glory. Through the inspiring sermon of silence, He instructs from within.

Gajendra, despite his prowess, could not disentangle himself from the clutches of the crocodile. But when he prayed, surrendered and supplicated, God came to his rescue. Caught by the crocodile of maya, jivas struggle in samsara. Jivas cannot achieve redemption through their own personal effort and intellectual powers. God's grace must manifest itself from within. Then alone jiva awakes to freedom. The Grace is not to descend from above. It is in your heart. It must manifest itself in the form of spiritual illumination. So Mother tells you, go deep into yourselves, in aspirational intensity and supplicatory prayer.

The sense organs are activated, and controlled by the mind. It is the mind that contacts the world of objects through the sense organs. Cutting off the connection with the sense organs and the objects, the mind must embark upon the inner Godward movement. Then meditation begins. When devotional fervour (bhava), concentration (ekagratha), identification (tadatmyatha) and aspiration for God are fully developed, the mind becomes 'no-mind'. Then alone one gets the vision of God. Whether it is perception of light or sound, or vision of divine forms, the mind in meditation is still in the realm of triputi, in the duality of subject and object. The notions 'is' and 'is not', 'I' and 'you', 'Seer' and the 'scene', all these operate only in the mental plane. By sheer force of faith, by superb courage, by intense bhava, you must transcend the mind and the mental phenomena. You must become the Reality itself. Then you land yourselves in the infinity of peace, the supernal peace of God, the peace of your own immortal Atman. Nay, you become peace itself. That is the goal.

Vasana in several forms appear on the mental plane at the time of meditation. Remember Mother's words at that time. Then, at once, the sword will appear, the sword of will and discrimination. And with this sword you must vanquish the inner enemies who obstruct your journey to God. A stage comes, when the sadhaka, highly advanced on the path, becomes careless, becomes over-confident and even though he understands the vrittis, the subtle cravings, as other than himself, still in a desire to enjoy them, he identifies himself with them. Thus he brings about his own downfall. Therefore the sages call pramada itself as 'mrytu', death. Silence is the potent medium for Guru to impart instruction. But because your minds have not become ripe, Mother has to use words. When you remember words, you remember Mother Herself. When you remember Her, Her bhavas, Her leelas, Her samadhi, all these come to your mind. And consequently, the mind rises higher in purity.

Irrespective of whether one is a brahmachari, or a householder or a sanyasi, the goal of everyone, is God-experience. All auspicious undertakings must be accomplished as



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early as possible. What could be more auspicious than the quest of the eternal? Having got the precious human birth, having got Divine Mother Herself to guide you on the path, you should set yourselves to the task of achieving liberation in this birth itself. Brahmavidya alone is the liberating knowledge. Through this knowledge alone you realize your oneness with God and His creation. The aim of all disciplines, the end of virtue, the goal of social orders, 'ashrama', is acquisition of brahmavidya.

Without social and spiritual upliftment of women, there cannot be a regeneration for Bharath. A woman by nature, temperament and tradition, is essentially a mother. Through adhyatmic enlightenment and power of dharma, she could ascend the summit of her glory, the motherhood.

The spouses in Grihasthashrama must keep in their minds God-experience as the ultimate goal. Sticking to their respective dharmas and duties, understanding the truth of their spiritual oneness, they should harmoniously, unitedly and ardently seek and strive for their emancipation from samsara. These instructions which Mother give you here from time to time are for your inspiration and guidance, for the removal of the veil over your intellect, and for awakening into Self-Knowledge.

To perceive a thing as it really is, is Knowledge. You must know the perishable as the perishable. At present you mistake the unreal for the real. The real is hidden from your knowledge. The real is non-dual, identical with your Self. It is Paramatman. It is Brahman. There is neither a world nor a God, apart from your Self. There is no peace in duality. Fear torments the mind afflicted with notion of duality. Peace is in advaitic experience. The Upadesha which Mother has given you, pertains to the highest wisdom of the non-dual reality. But to directly experience its blessing, your intellect must blossom into awareness, pure and simple.

Divine Grace is now manifest on earth. Gates to salvation are open to you. But it is for you to rise up to the occasion, to make use of this opportunity. Making Her advent in this long-neglected Grihasthashrama, creating therein appropriate situations, facing stupendous problems of home and discovering their solutions, Mother has revealed to you the easiest path to God-realization. The guru prescribes only a particular path trod by him, be it Jnana yoga, or Bhakti yoga, or Raja yoga. It is only the Jagadguru, the Divine in the Avatic form, the Lord of all yogas, who can lead the aspirants along various paths in accordance with each one's temperamental endowments.

What a beautiful art of life is Grihasthashrama, with its high moral purpose and usefulness in social uplift! Abiding in dharma, beholding the Paramatman in oneself and others, establishing the relationship between spouses on true spiritual understanding, exalting duties into an exalted sadhana, keeping mind detached and God-centered, life in Grihasthashrama is yoga par excellence. Learning this art right from the blessed youth, brightening your understanding with knowledge, purifying your mind through devotion and dharmanishta, strengthening your will through spiritual disciplines, you, children, should shine as radiant embodiments of jnana, bhakti, vairagya, and dharma.

Let these words ring in your ears, echo in your hearts, you are the immortal soul. You have no death, no weakness, no fear, no petty-mindedness, no dual throngs of happiness and misery. Samsara is only your mental creation, a mere imagination. These words of Mother are imperishable. Even if Mother disappears from your midst,



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these words will continue to resound and re-echo in your heart. If you have a few children, three or four, you lose patience in bringing them up, you lose temper when they do not obey you. Pleasing and training thousands of children, teaching them the subtle doctrines of Vedanta and principles of higher life, feeding them with the nectarean wisdom of the Vedas, inculcating in them devotion and steadfastness, Mother is leading all to the portals of bliss eternal.

Shukra was an adept in dhyana. Once on emergence from dhyana, he beheld the passing figure of a goddess-like woman, a paragon of beauty. Moha overpowered the young ascetic. By his yoga insight and power, he went to Deva loka in his subtle body and met the damsel in the company of dancing girls. Forgetting his goal, with mind engrossed in enjoyment, shukra spent years in the company of the lovely apsara woman. When Sage Bhṛgu rose from his long absorption in samadhi, he noticed at a distance underneath a tree the skeleton-like body of his son.

Perturbed at heart, and violent with anger, the sage straightaway went to Yama, the god of death. Yama graphically narrated the pathetic story of Shukra's fall and his rebirth on earth as a brahmin. He took the sage to the brahmin youth. Grieved at the fallen state of his son, the sage cast a compassionate glance on him. The brahmin regained the memory of his previous identity as Shukra. With tears of repentance he washed the feet of his father. He knew that pramada was the cause of his fall.