



RAMĀ ŚAKTI MISSION

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From darshan of Mother and association with Her, you receive the spiritual impulse and instructions on sadhana. But you must realize your own true nature. For this sadhana is essential. It is only the veil of ignorance that keeps you bound. Your real self is infinite, identical with the Supreme. The veil must go. The illusion should be burnt up in spiritual illumination. While effort is necessary for purification, the power that lifts the veil, is grace of God. It should be your endeavour to become a recipient of grace. Realization is not a thing to be gifted. Brahman cannot be shown to you. You are that. You must awake to the consciousness of the Absolute. Through the divine grace when the veil is lifted, you will see yourself as the infinite, eternal reality.

Mother's heart is ablaze with love and compassion for humanity, with longing for their regeneration. You must realize this nature of Mother's heart, the glory of Her divinity and the greatness of initiation from Her. Faith must ripen into perpetual Mother-Consciousness. The senses, the mind and the intellect, being offshoots of prakrithi, cannot lead you to God. It is love and longing for God that takes you to divine presence. You must know yourself, your relationship with God, your identity with Him. Attachments bind the jiva. But these attachments fall off in the wake of God-love. Mother has prescribed the integral path, the path of jnana and bhakti combined, so that the children may rise to the pinnacle of love and enlightenment. Knowledge is required for detachment from the ego, for disentanglement from mental modes, for liberation from the karmic wheel, in short for understanding the nature of ignorance.

You might have studied the shastras, contacted saintly personages and reflected deeply on the problems of life. But all the same, you are in the domain of prakrithi, you live entangled in the gunas. Gunas and the mind mean the same. If there are no gunas there is no mind. After getting initiated into adhyatmic disciplines, you should, through utter faith and regular sadhana, endeavour to rise above the gunas. Mother's Upadesha Deeksha, discourses and silence, are all forces that bring about in you an awakening into the Awareness of Atman. But you should have firm faith in Mother's words and intense yearning for awakening. Guru must be a God-realized soul. Such a Guru is not a person, but the all-pervading Power. It is God who works through that upadhi, who guides, blesses and redeems the seekers.

A time of cosmic need comes, when God Himself is manifest on earth as the saviour of humanity, as the Jagadguru. From birth He reveals perfection. His upadhi shines with the luminosity of pure sattwa. His great attributes are revealed in great splendour. He is 'swayambhu', the self-existent One. He needs no guidance, no sadhana for perfection; yet, as the exemplar of humanity, He submits to guidance, He performs tapasya, He lives a life which is full of illumination. By association with Him, by surrender to Him, many attain salvation. Saguna Brahman in avataric form, is recognized only by bhaktas. In some, a single darshan rends asunder the veil; in others who have a thick veil over their intellects, the faith dawns gradually through repeated associations and sadhana. Faith in Saguna ensures redemption from samsara.

Faith, and shrddha extolled in the scriptures, are the foundation of life spiritual. In the present state of ignorance, your faith is on the unreal. This must be replaced by faith in



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the real. Mother is turning your vision from the ephemeral to the eternal. Light, beauty of virtue, inner peace and bliss that is constant: all these come in the wake of steadfast faith.

Mind is nothing but a continuity of thoughts, 'kalpana pravaham'. When you gaze at it intently, steadily, detachedly, thoughts will not arise. That proves its illusory nature. The mind must become motionless. Through detachment and discrimination power, which come through grace of Mother you must watch and study the subtle workings of the mind. You must stand apart as a witness, without identification with any mode, without identification with any state, sorrow or happiness. Practise this witness attitude, with firm faith in Mother's words. Then gradually a feeling will arise that one is a witness. This develops into bhava. Experience, anubhava, transcends bhava. That is the finality.

Owing to ignorance, illusion, dehatmabuddhi and vishaya vasanas, the mind, instead of resting on Truth, has expanded among external objects, and continues to flow eternally. Inwardness must be cultivated. Stillness, not expansion of mind, is what is required. Some may say, mind has to go external as worldly knowledge too is necessary for living in the society. Well, you are now here for a higher purpose. As mumukshus you have come here. Concentrate your mind on the Divine within. Mother is within yourself as your Self. Be silent and indrawn. Live in sadhaka vritti. There is bliss in silence. From restraint of speech, you must advance towards the restraint of thoughts. Finally you reach silence which is beyond thought. Till this transcendent state is reached, there should be constant watchfulness. Lips remain closed, words do not come out, for all outward appearances one remains silent, but beware of the long protruding tongue which the mind has. Mind cheats the non-vigilant. Hence the injunction: Surrender your mind to the Guru. Obey Guru's behests.

To conduct yourselves in the world, to distinguish the real from the unreal, virtue from vice, good from evil, you need the faculty of discrimination. But with regard to Guru's words, one is not to apply discrimination. He has to implicitly obey them. They are emanations of truth itself. To obey the Guru's words is itself discrimination. The omnipotent Mother is in your heart. She must become manifest as various forces. She is the Atmic force. She is wisdom. She is yogashakthi. She is infinite love-energy. When She is propitiated, Her power becomes manifest and then neither the hidden vasanas nor the lurking ego will be strong enough to bind you. When She reveals Herself from within, you will directly realize the unreality of the ego.

Atman is undivided Consciousness (akhanda chaitanyam). It is in the Guru as well as in the disciple. The Guru has realized this, whereas the disciple has not. That is all the difference. Surrender is the final phase in yoga. Until realization comes, one should consider himself as a servant of God. Wherever you go, Mother is there to protect you, to guide you. She is the omnipresent unseen force. But you should tune your mind to Her. Then you will feel Her grace, receive Her guidance and become a channel of Her Power. Hard indeed is God-realization even though one renounces the worldly ties, studies the scriptures, performs various upasanas, goes on pilgrimages, undergoes penance and takes to philosophical reflections and enquiry. This is because, God is beyond prakrithi, and all efforts are in the domain of prakrithi.

But through grace, He is realized as One's own deepest self, as the sole and secondless Reality. The object of all sadhanas is to become a recipient of divine grace. With



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Mother's advent, humanity has been blessed with a golden, God-given opportunity to realize the summum bonum of life. Making home the venue of quest and the nucleus of spirituality, understanding the problems of Garhasthya and discovering their solutions, Mother, through Her own life of dharma and dedication, has revealed to mankind a sure path to God-experience. The social order, your swadharma, your domestic affinities, and the varying life-situations, none of these can pose a threat to your adhyatmic progress.

The hindrance is within yourselves. The work to overcome those hindrances also lies within you. Replacing the external, world-faced vision by antardrashti, you must dissolve the inner manasic prapancha in your svaroopā. Whatever the mode of approach, be it devotion or enquiry (vichara), the purification of the 'Trikarnas' i.e., thought, speech and action, is the fundamental discipline. Though the King is the ruler, the minister is the counselor, the policy maker, the executive head. The minister should have administrative efficiency, discrimination, cleverness, intelligence, truthfulness, steadfastness in dharma, devotion to justice and love for the people, as his qualities. Even if the King commits mistake due to non-discrimination, it is the minister who has to restrain him and advise him properly.

Jiva is the King. Intellect is the minister. Only an ego-free, discriminative intellect can restrain the mind's outgoing tendencies. When the mind is overcome with desires and flows towards the sense objects, when the jiva is about to slip from the path of truth and righteousness, it is the luminous buddhi that can control the mind and thus bring the jiva back to the path of righteousness. Buddhi should become pure and clear. It is because of the ego-touch that one fails to attain the consciousness of Truth, in spite of one's best knowledge of shastras. With purity of intellect and zeal in sadhana, you will be able to bring the mind under control.

When buddhi contacts an object, there is an experience. Samskara is the outcome of this experience. These samskaras of innumerable lives have produced in jiva an inordinate attachment to action (karmaasakti). Actions, accompanied by the notion of agency, produce vasanas and the jiva remains bound to samsara by his own self-created vasanas. When the buddhi cognizes an object, that cognition is a kind of knowledge regarding the object. This knowledge does not bind, does not produce vasana. But the mind reacts to this perception. It either craves for the objects or is repelled by it. It is this mental reaction, this initial mental impression, that is the root of the karma. As soon as desire crops up in the mind, the jiva proceeds to acquire the object. That is to say, effort begins. This affects the sense organs, indriyas. On acquiring this object, fulfillment of the desire, there is a joy. But this is false pleasure. The restlessness is then intensified and craving begins again. If the desire is not fulfilled, if the object is not acquired misery is the result. Thus the mind comes under the sway of pleasure and grief.

Thus you see, knowledge of the object is in the intellect; desire for the object is in the mind; and the effort for acquisition of object is through indriyas. The root of all misery is desire. Therefore, you should direct your desire to God. By developing the adhyatmic power which is based on faith, you must be able to remain aware of the presence of God. You must have strong dispassion arising from the awareness that God is the only reality, everything else is transitory. The buddhi, the mind and the sense become pure through devotion, reflection and dispassion.



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The nameless, formless, attributeless, all-transcendent Brahman cannot be worshipped, cannot be meditated upon. There is no anusandhana of Nirguna Brahman. The one should have faith and devotion to Saguna Brahman. By devotion to saguna the mind becomes pure and finally merges in the Self. Nirguna is realized only in direct experience, 'svanubhooti'. The advent of saguna in the avataric form, is a blessing not only for a few bhaktas or disciples, but for all mankind. But he who recognizes this manifested Truth, he who takes refuge at His Feet, alone get redemption.

Look upon and obey the Guruvakya as the infallible vedavakya. It is Guruvakya that gives you enlightenment and leads you to the shores of immortality. Your buddhi, which is of prakrithi, which is already in darkness of avidya, cannot lead you to Light Eternal.

Hence surrender the buddhi. Through surrender it should become silent and egoless. Then knowledge flashes forth. This knowledge reveals the nature of ignorance. Knowledge is not only for knowing the ignorance, but also for knowing which is unreal. If you know the nature of ignorance, there is no ignorance, for you. If you know your mind, you have risen above the mind. Dharana, Dhayana and Samadhi form the triple states of inner discipline for God-experience. To remember the object (vasthu) with one-pointed concentration, is what is called as 'dharana'. Dharana develops into dhyana. When the meditator (seer) the drshta, is aware only of drshya, the object of meditation and has no notion of anything other than that, that state is called dhyana.

When the mind sheds both the notions of the meditator and the meditation and assumes the entire form of the object itself, i.e., when the drshta, transcending the drushta-drshya relationship, becomes one with the drushya itself, that state is termed as samadhi. When these three, dharana, dhyana and samadhi are unified in a single act, it is called samyama. In samadhi alone one can experience the non-dual supreme self. Then you will know that Paramatman alone is the Reality and that apart from Paramatman neither the world nor the jivas exist. By Guru's grace alone one awakes to this non-dual reality. Though Guru is seen as a person in saguna form, He is in fact the Nirguna Shakthi. He has no ego and no vasanas. He has risen to the state of exalted Yogic Consciousness, which perceives the One in the many and many in the One (Ekatwa in nanatwa and nanatwa in ekatwa).

Mother does not say that study of scripture is unnecessary. But what is the use of pouring water and putting manure in the soil if one has no seeds to sow? Similarly without receiving the saving Word, Guruvakya, mere study of scriptures does not lead one to Enlightenment. The veil of 'root ignorance', (moola ajnana avarana) must be pierced through. The strong alone can do so. This strength is the adhyatmic force coming from a combination of faith (vishwas), discrimination (viveka), dispassion (vairagya), meditation(dhyana) and devotion to Guru (Gurubhakthi). Jnana does not come from the objects (vishayas). It cannot be acquired through the senses, mind and intellect. Then, how can jnana be attained through mere self-effort (purusha prayatna)? But effort is required for purification. There should be perfect accord between your thought, word and deed and all these should be pure. Without purification of trikaranas, through dharmanishta, knowledge cannot dawn.

The watchful gaze of the Guru and the sheltering force of one's own disciplines, are there to protect the sadhaka from the snares of prakrithi. Discipline is necessary, so



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long as your mind is under the sway of gunas. Rules, Regulations and disciplines are all means to spiritual growth. In the absence of gunas, there is no mind, there is only jnana. The words of Mother are not for your mere comfort and consolation. They are the force of wisdom capable of destroying your ignorance. They are divine commands. Obey them with reverence and right understanding and you will reach the highest abode by entering which there is no reversion to mortality. What you perceive and consider as Saguna (meaning Mother) is in fact Nirguna only. Let this awareness be the basis of all your disciplines and devotions.