



RAMĀ ŚAKTI MISSION

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Devotion to the chosen deity is the most palpable influence in religious life. It is the most powerful force that snaps all worldly attachments and makes one eligible to receive spiritual enlightenment. This devotion, through yoga of practice, ripens into ecstatic love and expands into universal consciousness. The devotee now sees his deity not only in the chosen form, but in the whole universe as the all-pervading power. In such a vision the 'I' disappear, being fused into the infinite consciousness. This peak experience in spirituality is what is called advaitic experience or monistic realization.

Unless conduct is pure and devotion to the deity is steadfast and whole-minded, one cannot rise above the sphere of gunas and experience the advaitic truth. Adherence to dharmic law, systematic practice of devotion and spiritual disciplines, lead to the summit of nondual consciousness.

The personal ego and the sense craving constitute the main hindrance to the growth of devotion and to the dawn of enlightenment. This is the reason why the aspirants on the path of devotion dread the ego sense and desist from sense-indulgence. When love spring up in the human heart, cravings fall off as dry leaves from a tree. In one of the moving abhangas, saint Tukaram prays to God: O my Lord Vittoba! Let not the wind of egoism blow over me. The saint, in fact, is giving a caution to all the sadhakas against the horror of egoism.

In the early stages this egoism may not be so manifestedly powerful in a sadhaka, for the sadhaka himself is painfully conscious of his own limitations, littleness and inward darkness. But later on, as he progresses on the path, praises begin to come and he becomes self-conscious of his own virtues, position and attainments. Immediately the dormant ego shoots up and grows into a violent form. The source of ego and the vasana is avidya.

The Sadhaka has to be in a state of wakeful awareness, jagruthavastha. To remember God constantly without any break or lapse, to keep guard over one's own mental movements: this is jagruthavastha.

The state of slumber is just the opposite of this wakeful awareness. Slumber is full of tamas. It is not the metaphysical sleep, the Sushupti that is meant here, but the state of forgetfulness of God even in man's wakeful state. When one is asleep, thieves may steal into one's chamber and take away one's precious possessions. So also, when tamas overpowers, even a scholar will lose his discrimination and fall a prey to delusions and passions. The six passions are the thieves. They are not to come from outside. They are in your own bosom. You have nourished them through ages. When one is awake to the presence of God, these passions do not come to the manifested state. But when one forgets divine presence or one's own true nature, these robbers suddenly spring up and rob him of the precious wealth of discrimination. When discrimination is lost, one does not know what one does. He plunges headlong into evil ways and loathsome conduct and thereby to his own ruin.

At one stage even Arjuna, the Pandava hero, became a victim of this tamasic delusion. Under its spell, he got confused as to his duty. Love of kinsmen blinded his vision. In the battlefield, his fighting spirit ebbed away and Gandiva the symbol of his strength and valour, slipped from his hands. It was in such a crisis that the merciful Lord intervened, chided him for this



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nervousness, reminded him of his true Self and exhorted him to do his svadharma. The Lord's powerful words at once awakened Arjuna and the latter became a resigned instrument in the hands of the Lord.

By Mother's contact, upadesha and discourses, a power has already been awakened in you. This awakened power should not be allowed to go to a state of slumber again. You should be up and doing and be regular in your sadhana. Just as Kshatra Veerya possesses the whole personality of a warrior, so too, in the state of awakening, a Sadhaka is imbued with energy, sense of duty, sense of discrimination, moral earnestness and a sense of closeness to God.

The mind, when awakened from slumber, becomes afire with aspiration. God-thought becomes uppermost in it. God-thought becomes the undercurrent of all thoughts. The mind of gunas is always active in the field of sense objects. It ruminates over past, present and future. Hence it is that Arjuna admits that even the wind can be tied down, but not the mind. Yes, Arjuna knew how difficult it was to tame the mind and hence he depended on the saving grace of God.

Sense-indulgence weakens the mind. No sane man will knowingly consume poison, for he knows that the result will be disastrous. So too, the earnest Sadhaka, expert in discrimination, knows that Vishayas are the Visha (poison) and he will not go to enjoy them and court his own spiritual downfall.

A mind in which Rajoguna acts in conjunction with Tamoguna will be a hotbed of passions. Such a mind cannot be employed in adhyatmic pursuit. The mind, in which Tamoguna predominates, is also unfit not only for yoga, but even for worldly occupations. Tamas shows itself as laziness, non-discrimination and inactivity. What is required is Rajoguna reflected on sattwa. You should be fully possessed of sattwa. Sattwa is all purity and light. From sattwa blended with Rajas, flows the dynamism of yoga in the form of selfless actions, righteous actions, actions that are beneficial to whole mankind. Sattwa is obedience to the law of God. Where Sattwa prevails, there, dharma shines in thought, speech and conduct. And, where dharma is observed, there God's grace becomes manifest as the protecting power.

In the metaphysical sense, there is no mind, Brahman alone is. This truth Mother knew even from Her early days. But so long as one is in ignorance, there is the mind and one should endeavour to purify one's mind. Each one should come to grip with his own mental state and should make honest efforts to control it. One's mind cannot be purified by others. One has to do it oneself. The technique of doing it has been taught through upadesha and instructions, but each one has to apply the technique and practice. Practice only gives you confidence.

First, the mind should be calmed and brought to a balance. That is to say, mental equilibrium should be preserved even in the stresses and strains of life. It is from this position of calmness and tranquil poise that one has to proceed further towards control and conquest of one's mind. To control and conquer the mind you should rise above the mind and possess illumination. When the mind rises above the gunas, it transcends its own limitations and broadens into universal consciousness. God is the Universal Power. God also transcends the universe. When devotion to God increases, the mind too becomes pure, transcends prakrithi and becomes one with the Reality.

As an efficient mother, employ her tender love, skill, tact, intelligence and patience, adopts ways and means of controlling her stubborn child, so too, you Sadhakas, should tactfully deal with your own minds. Mind-control is a serious affair. It is not a joke, not a light job. Ostentation



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and external marks of religion cannot help in this regard. Quietly, silently, working always inwardly, without making any show of sadhana, without complaining to anybody, without sinking into despair, and living in prayer, one should accomplish the control and conquest of one's mind.

Without eradicating the baser instincts and purifying the moral nature, man cannot enter the path of Yoga. The ornament of humanity is dharmic splendor. God is above dharma even; but man has to adhere to dharma in order to reach God. Since man can control his mind, observe dharma and realize the Divine, man is considered as the crown of creation.

Regarding God's periodical descent on earth, the central purpose of the advent of God as man is to establish dharma. God alone is the knower of dharma, for dharma is the moral law that governs the universe. Among Avatars, Sree Ramachandra embodies the perfection of humanity, manushyatwa. In any Avatar there is always the combination of the powers of Yoga, Dharma as perfection. But in Rama Avatara, it was the dharma aspect shone forth in all splendors. Hence it was that Sree Rama was referred to and extolled by Sage Valmiki as the Ideal Man, the Maryada Purusha. Whole life of Sree Rama was a vindication of dharma. In all human relations in the world, Sree Rama is the eternal ideal. But in Sree Krishna Paramatma, prem was the dominating attributes. This love divine, infinite in dimension, ever pure, irresistible, the love that transcends all laws and rules, customs and conventions and social formalities, the love that is radiant and dynamic, the love which is nothing but wisdom in divine action, was fully expressed in Bhagawan Sree Krishna.

The Absolute Godhead, which is nondual and above relations, cannot experience itself. Experience implies a dualism. To experience the divine excellences of Bhagwan Sree Krishna, to experience His enchanting beauty, attraction, sweetness, divinity, the bliss of fellowship and communion with Him and also the supreme happiness of identity with that Lord of Love, there should be another entity, equally perfect and divine, and that is Radha, the eternal queen of Brindavan.

Sree Krishna is the Supreme Being, the Parapurusha. To attain Him, one should attain parabhakti, supreme love. Radha signifies this parabhakti, the all-consuming, ecstatic love and madness for God. Sree Krishna is absolute wisdom in splendid combination. He is all Bliss and Beauty. The incomparable love and mystical bhava which Radha experienced in her relation to and communion with Krishna was so unique that it is known in devotional literature as Radha Bhava. Even great Sages like Narada could not fathom the ocean of Radha's love and mystical nature of Her Bhava towards the Lord. Radha's love shines alone and unique, far above even the heights of Bhakti known as exclusive devotion, unswerving devotion etc. Jivas cannot reach the summit of Radha's love and experience Radha Bhava. Where there is intense love and longing for God, there alone the pain of separation, viraha is. Radha's viraha is the exemplar of purity and her whole personality exudes that heart's intense anguish. Even Sree Krishna felt that He had given the rare gift of love only to the Gopis of Brindavan and not to the mankind. A sankalpa rose now in Him to distribute that choicest boon of love among mankind. The Avatara of Gauranga fulfils this sankalpa of the Lord. Without sankalpas there cannot be an advent as the Avatara. Ishvara, Saguna Brahman, is associated with the divine sankalpa. In Nirguna Brahman, there is no sankalpa. It is ocean of quiescence, Nirvikara Samudram.

The term God comprises both these concepts, the Nirguna as well as the Saguna. Though conceptions vary, there are not two realities as higher and lower. God is one, though the realms of His manifested power are diverse. The infinite is inaccessible; but the Avataric presence is a



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clearly manifested reality; yet only those who receive the grace of God can recognize the Avatar. The blind cannot see the sun even though the latter may be in midday splendor. So too, even though God comes as the Avatar, the spiritually blind cannot see the truth of His divinity. But the Bhaktas take refuge at His Feet, sing the praises of His Name, behold His sportive leelas, drink in the nectar of love and enjoy the happiness of paradise here itself.