



RAMĀ ŚAKTI MISSION

BULLETIN NO: 197-200

31st December 1977

The delicious sweetness of a mango can be enjoyed only by eating it, not by merely seeing it. So also, the supreme bliss of God can be enjoyed only in intimate experience, 'anubhooti'. The sweetness of the Name of God is incomparable, supramundane and nectarean. But to enjoy this sweetness, you should have single minded devotion to God. The bliss becomes manifest in your heart when you chant the Name with bhava and concentration and participate in the congregational singing of His praises.

In a programme of classical music concert, Tala, raga and the singer's voice, all contribute to the excellence of performance; but what is most important is bhava, devotional fervour. When you sing in praise of the Deity, it should be an outpouring of your heart towards your deity.

When Mother used to sing, what indescribable bliss She used to experience, sitting in Her own private chamber and communing with the Deity! The place, time, surroundings and even the body, would be forgotten in the ecstatic love of God. The Name of God is very powerful in its purifying and elevating functions. But to experience this power, you should have devotion, bhava and mental concentration.

In the self-forgetting rapture of love, the mind melts away, or rather, merges in the Divine. But such love, capable of dissolving the mind, comes only after the dawning of knowledge, the knowledge of one's affinity with Ishwara.

Normally, the love of the jivas is dissipated on objects of the world, on fleeting pleasures of life. The basis of this love of objects and pleasures, is deep attachment to one's own body. So also, through sense-indulgence, identification with the body and impressions of the world become deeper. It is indeed hard to get rid of one's attachment to the body. Santa Tukaram, in one of his abhangas, supplicates to the Deity: O my beloved Lord Vittoba, kindly do me a favour. Bless me so that I may forget this body. To forget the body means, to transcend identification with the body.

To rise above body-consciousness, one should always fix his mind in the thought of God and establish himself firmly in a devotional bond with Him. Prajna should remain fixed in God. It is not a mere mental idea of God that is meant by prajna. Prajna means consciousness. It is memory of swaroopa, smrithi. To pave the way for memory of swaroopa to dawn, you should cleanse the mind of worldly impressions. It is difficult to wipe out the worldly impressions. Normally, if any one hurts you by word or action, you never forget it even after years. That thought, in the course of time, develops into rage and rancour. This should not happen. You should forget and forgive the wrongs done by others and learn to send out only thoughts of goodwill and good wishes. What has to be remembered should never be forgotten; what has to be forgotten should not be allowed to remain in the mind. Mind has the power to do so. But one should activate the will and invoke the divine grace through prayer. Along with sincere perseverance, there should be humility.

To be able to love every one, one should realize the very absolute of love, God. First, cultivate love through steadfast devotion to your chosen deity. It is this cultivated love and attitude of surrender, developed into a state of spontaneity, which expands into universal love. Universal



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love is impersonal, infinite. To reach this height, one should have love for Personal God, the Deity who rules one's heart and dominates one's consciousness.

In the intense love for the Deity, the ego disappears totally. When ego becomes extinct, the devotee rises into universal consciousness. He attains to the mystic vision of the all-pervasive Godhead. Thus, universal love and universal consciousness mean essentially one and the self-same spiritual state.

By practice of japa, meditation, contemplation and metaphysical thinking, go deep into yourselves. God dwells in your heart. You have to cross the mental realm and enter the heart in order to contact Him. From contact comes communion. Communion ends in absorption. Of course, this is not the work of a day. It is the work of the ages. But such is Mother's concern for your upliftment that She wants you to experience this bliss of God in this single life itself. You should have fiery aspiration for God-experience. Then everything else becomes easy. It is such intense aspiration that takes the mind from all attractions of the world and futile pursuits. When you go inward, you should be able to forget the body and the surroundings and concentrate only on God; when you come out of meditation and function in the world, you should be able to concentrate on your duty without losing sight of God. These twin powers you should develop. You are not recluses. You are men of the world. You should be able to harmonize the external pursuit and the internal communion. You should be able to reconcile both worldly duty and spiritual pursuit.

Of course, this power is in every one of you. This power has to be awakened, through a combination of the power of will, the power of gurubhakthi, and the power of systematic sadhana. Spirituality has nothing to do with any tamasic state. It is the awakened force of the Soul. It is the awakener that shakes the jivatman out of his agelong slumber.

Know Thyself is the commandment of the Upanishads. Yes, who you are in reality, that truth you should know. Without knowing your true nature, you cannot know your affinity with God. Think not that devotion can grow in superstition or ignorance. No, devotion is nurtured only by knowledge, the knowledge of one's relation to God. Loving the Deity, and forgetting the little self in the fire of devotion, is the way of bhakti, Bhakti Marga. To adhere to the discipline of Jnana, one should have shraddha and a refined intelligence. If one does not have these two, one is unfit for Jnana Yoga.

Have faith in the Teaching of the scripture, and in the words of the Sadguru. Scripture alone is not enough. Guru's guidance is essential. Having reached the goal, Guru alone is in a position to reveal the path and to prescribe the discipline and to protect the aspirants from pitfalls. There is no separative I in the Guru. He is one with God. The message he delivers is the universal message of God, for eternal guidance of mankind. The disciple should carry out the behests of the Guru and tread the path shown by him. This way he will open himself to grace. Without grace, ego cannot be conquered. The body perishes; but the ego continues to thrive as a vital part of the subtle body. Ego is the pseudo self. It is not real. Its phenomenal nature should be revealed to the consciousness of the jivatman. This is possible only through grace.

The senses (indriyas) are out-faced by nature, and are drawn towards the respective objects (vishayas) by force of habit. You should remain detached. This is the first step towards self-mastery. Among creatures, man alone has the power to control the senses, to master the mind and to realize the Divine. The education that helps one to control one's mind and to realize one's own mistakes is the true education. It is this education that the aspirant learns from the



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Guru. God-vision is the invaluable asset of man. All jivas have emerged from the ocean of God and must ultimately merge in God. Union with God alone gives freedom, bliss and fulfillment.

You cannot sit all the twenty-four hours absorbed in meditation. But it is necessary that you remember God constantly. It is breaks in remembrance that invite trouble. For constancy in remembrance, mind should be disciplined. Restraint of thought is of paramount importance in discipline. Too much of talk is not good. It is waste of energy. It also gives rise to clashes and conflicts between persons. Control over thought, speech and action, is the most important discipline. By such discipline only one reaches the portals of Truth and the realm of silence that transcends thought.

God's language is silence. Silence is the repository of wisdom. Silence is power. Silence is the heart-to-heart communication. Silence of the Sage is creative. It inspires noble thoughts and magnanimous actions. The aspirants do not know the language of silence. That is why words are required for instruction.

The Vision of God is a mystic apprehension of the immanent and the transcendent aspects of the Supreme Power. The Vision implies the Saguna. Experience of the Nirvishesha Brahman cannot be described. It is incommunicable. It is to be one with the Ultimate Reality, transcending knower-known relationship.

Even the vision of the Saguna in Form, Personality and Attributes, brings about instantaneous dissolution of the mind. Otherwise, it is not the vision of the Saguna. Saguna and the Nirguna are both aspects of the Supreme. The vision of the Supreme in any of these aspects must bring about the merger of mind. Just as a river joining the ocean becomes one with the ocean, so too, the mind contacting the Divine melts away, leaving no trace of personality to linger. Every one is the Reality, which is non-dual. Hence duality is delusion. Tremendous impact of Truth-vision blots out all delusions and doubts and restores the jivatman to his original state.

There is a famous Upanishadic text the meaning of which is - the knot of the heart is broken, all doubts are resolved, and all impressions of the past sins are wiped out, when one experiences the supreme.

Wisdom born of God-experience bestows fearlessness. God grants His devotees the greatest of His boons, namely, Abhaya. Abhaya is the state of freedom from fear. Fear arises from the notion of duality. Hence abhaya signifies the state of nondual Consciousness itself. God is Truth. By experiencing Him, identification with prakrithi disappears. Truth is revealed to highest insight. Dharma expresses itself in right and blemishless action. Such actions as will please God, as will make Him dance as it were in one's heart, should be performed. He who adheres to Truth, who takes refuge in Truth, treads the path of dharma. He is incapable of evil and sinful conduct.

In the highest enlightenment, there is no place for considerations of merit and demerit. But so long as jiva is in the relative consciousness, tied to his ego, he is bound by his actions. He is in the realm of karma. He should admit his mistake, resolve to be pure, be virtuous in thought and action and crave forgiveness from God or Guru.

Merit and demerit rest on you only. Hence you are the architect of your destiny. If you do good actions, you earn merit and elevate yourselves. By sinful conduct you bring about your own downfall. The responsibility for the rise and fall of the individual rests on the individual only.



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The teacher will instruct. But it is for the student to study. The Teacher will not always go after the student, instructing him. The student has to listen to the Teacher attentively and assimilate the teaching by repeatedly reading and reflecting while at home. If the teacher studies well, that cannot help the student. The student has to study himself. If the Teacher takes his meal, will the student's stomach be filled?

Vedanta is the science of life and liberation. It cannot be learnt by the study of scriptures only. You must bring the Guru's Teaching into your conduct. Knowledge grows through conduct. If one falls easily a prey to violent emotions like anger, attachment, etc. the indication is that knowledge is not there in him as the guide to his conduct.

To rescue oneself from the petty I, bhava should become pure. Pure mind alone will have pure bhava. By observance of dharma and performance of right actions, one should achieve purification. On the levels of body, mind and speech, there should be purity. Purity of body implies that all actions performed by the body should be righteous. The utility of knowledge is to purify one's daily life of activity. Actions should be performed with remembrance of God, holding Him as the witness, and offering the fruit to Him. Do not get caught in the web of attachments. Win the grace of God and learn to love without getting bound. Grace brings real understanding, clear vision and the power to live unattached.

Deep thinking by which the intellect assumes the nature of an unbroken inward flow, by which the layers of prakrithi are probed into and penetrated, is Tapas. To strengthen the pure sankalpa generated by the Guru's Upadesha, is Tapas. To establish one's identity with the Name of God by profound concentration on divine attributes, is Tapas.