



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 209**

4th March, 1978

That from which the speech and the mind, unable to reach, revert back, is the absolute, extolled in the Vedas as Parabrahman. (Yato Vacho Nivartanthe Aprapya Manasa Saha) Experience of Brahman is possible only in the depth of silence. Silence is a state that transcends the intellect. It signifies the absolutistic state. It is also the highest form of the exposition of Truth.

Unless you rise above the mind, you cannot understand silence. Hence Mother employs words in order to impart instruction to you. Mother's talk to you, children, is a heart-to-heart communication. But you, listeners, should have shraddha, i.e., attentive concentration and receptivity, on your part. Then only the instruction can be imbibed. Let the words of the Guru remain engraved in your heart; let the Guru's Teaching be imprinted in your chittha; let the Guruvakya fall upon your consciousness. All these injunctions mean one and the same, the injunction for assimilation of knowledge imparted by the Guru.

The words of Mother, when imbibed or assimilated, become the guiding illumination. When occasions arise, they manifest themselves as the discriminating intelligence. They guide you as to what you should do and what you should not do. They prevent you from doing forbidden actions and make you do what you ought to do. Thus, they appear as the protecting power within yourselves.

It is not that the Divine is a person distinct from Power. Divine is the protecting power itself. That power is identical with the Divine Law. But the Divine is above Law. One cannot see this all-pervading power. It is beyond the gunas. But, by observing the law of dharma and by disciplining one's own mind by meditation, one can feel directly this power operating within and without.

Faith and devotion link you to this Power, which is within yourselves. Even after understanding this truth, man becomes the slave of the vishayas and remains estranged from this great divine power which is the source of protection for him. Such is the influence of vasanas. By cultivating devotion and disciplines, one should experience the nectar-like love for God, which seeks nothing in return.

When such love arises, man is liberated from ego and sense cravings once for all. He remains linked to God. He lives and moves and has his being in God. He becomes free of Maya. He is now a care-free child of God.

Faith and devotion lead to self-surrender. Self-surrender means surrender of the separative I. 'I am a servant of God; I am nothing, Thou art everything, O God.' This is the basic attitude of a devotee. With the background of such an attitude, he goes on contemplating on God, His powers, attributes, love, glories and unfathomable greatness. In this profound contemplation, he at last completely forgets the little I, he loses the body-consciousness. When this little I disappears, the larger I, the Self, becomes manifest and the devotee now realizes his affinity and kinship with the Supreme Being. Without knowing one's true nature, one cannot realize God.

Pre-ponderance of sattwa guna is essential, whether one pursues the path of devotion or the path of knowledge. In the absence of sattwic frame of mind, there is no progress on the direction of God. Tamas and Rajas are the enemies. Merger in Tamoguna leads only to a



# RAMĀ ŚAKTI MISSION

stone-like stage of inertia. There can be no zest for duty, or for devotional pursuit, or for philosophic reflection or for meditation, for a tamasic man. While laziness, sleep and inadvertence are the signs of tamas, error, evil and fickle-mindedness are associated with Rajoguna. Tamas is a veil which eclipses the light of discrimination. Veiled by Tamas, deluded by the ego and totally eclipsed by pramada, the buddhi loses discrimination and consequently even a learned man gets trapped in sense-allurement and departs from the righteous path. Rajoguna in conjunction with the tamas, makes the mind restless. All passions are the outcome of the interaction of the gunas, Rajas and Tamas. The deluded jiva remains identified with his own mental modes and is unable to cross this formidable river of illusion, called the mind.

Obviously, to make the mind calm by eliminating the waves of passion, the Sadhaka needs the help of the higher power. That higher power is God, Guru or Atman. The higher power manifests itself as the spiritual illumination, jnana. Jnana is the inner light. Just as light is required to clearly perceive and identify the external objects, the light of jnana is required to discern the nature of the mind and its functionings and also to isolate the mental modes, without identifying with them. This world is actually enveloped by darkness, if it were not to be illumined by the sun.

In the absence of the sun, nothing can grow on earth; life will become impossible on this planet. The source of light, heat, wind, rain, is the sun only. This shows that the requirements for sustaining life on earth must come from another higher sphere. Similarly, to understand and comprehend the process of consciousness and the nature of the mental phenomena, the Grace of God, in the form of spiritual illumination, must descend on man's intellect.

God dwells in every heart. But mind is externalized. Hence the jiva does not feel the divine presence. The adhyatmic path is called the inner path because it is a path that takes the mind of man towards the seat of God, heart. The mind should be withdrawn from objects and should be internalized. This implies that unless one cultivates dispassion towards the ephemeral, and devotion towards God, the mind will not enter the inner path. The methodology of meditation can be learnt from the Sadguru; but the teaching becomes effective only in the case of those who have no craving for sense pleasures and have taken to the adhyatmic path in right earnest. He who has subjugated his senses, who has attained to one-pointedness of chittha, who revels always in the contemplation of Brahman, who is free of fickleness and forgetfulness, who is pure of heart, who is a lover of solitude, alone attains the perfection of Yoga, Yoga-Siddhi.

The simile of a river merging in the sea is generally used in order to explain to the novices the yogic state of union of the individual soul and the Supreme Self, The individual soul and the Supreme Self are not actually two. The Supreme alone is. The relation of the individual soul with the Supreme is that of reflection and the substance. Jivahood is a bhava superimposed by ignorance. When the jivabhava disappears in the wake of Enlightenment, one realizes the truth of nonduality. Until the anthakarana merges in Brahman, the notion that jiva, jagat (world) and Isvara are three different entities will persist in one's consciousness. Anthakarana is like a mirror, the medium of reflection. When the anthakarana merges in Brahman, there is no reflection possible. That is Brahmic experience which transcends the triputi. For the Sage, who has realized Brahman, everything is Brahman only.

The realized Sage's words are the authentic pramana for the Truth-seekers. Guru's words should be regarded as Veda Vani, by the disciples. Guru is one with God. When you surrender to the Guru, you should know that Atman, God and Guru are one and the self-same non-dual Reality. That is the basis of true Gurubhakti.



## RAMĀ ŚAKTI MISSION

If you think that there is a God apart from the Guru, you cannot have the attitude of surrender, for surrender is made only to the Supreme and not to a person. You may have read a lot of books; but that gives you only information and not knowledge. Listening to the Guru with reverence and attention, your mind will become inwardised, reflective and calm. What is read and assimilated should be brought to the level of conduct. It is conduct that will help you progress on the spiritual path, and not mere study of books. Through Tapas and contemplation on Brahman, the Guru has churned the ocean of his own chittha and has brought out the pitcher of nectar, amrutha kumbha, the divine knowledge. His words are the sparks from the alter fire of God-realization. They have the power to burn your vasanas into ashes. But you should have firm faith in his teaching and should bring it into your daily life.

Mother has already told you several times before, that knowledge is innate in every one, for it is the power of the Atman, the divine core of your being. The words of the Guru awaken this knowledge. Shraddha and mental purity are essential pre-requisites for the awakening of Knowledge. To achieve mental purification you cannot engage yourselves in devotional exercises all the twenty four hours, for you have duties. Hence, action itself should become your sadhana. Every action of yours should be a satkarma. Then only, action can be the means to purification. Pure action, performed with remembrance of Satyavastu, is satkarma. You may be working anywhere, in any field of your duty; but what is important is that your action should be righteous and should receive the approbation of the Atma Sakshi. The criterion of duty is that its performance should give you peace of mind and make you feel more and more drawn towards God. Otherwise, it is not duty; it is only karma that produces bondage. Guru should be pleased by your action.

The fruit of disciplines and duty is peace. Peace is Power. It is only in a condition of peace that you will be strong enough to rise above your environment, to resist the lure of the world, and to meditate steadily on the Divine. Adhyatma Sadhana, irrespective of whether it is of Jnana Yoga, or Bhakti Yoga, or Karma Yoga, must give you peace. If peace is not experienced, rest assured, there is something wrong with you. You have done something wrong. Rectify your mistakes, remove the cause of mental disturbance so that peace may become manifest. Peace is not a gift from anybody. Peace is not a product of environment.

Peace is not the result of endeavours even. Peace is your true nature. It is not to be created anew. But disturbance is your creation. Now, your effort is needed to remove those disturbances. When circumstances are all favourable, you will think that you are at peace. It is not peace. When circumstances change, that peace may go. Peace neither comes, nor goes. Peace is. Peace is essential. It is identical with the Self. A man who sits in a cave may imagine that he is all peace. That peace of seclusion is not the real peace. Where is the occasion for him to test his peace when he is alone? In the stresses and strains of life, when adversity and calamity come, when everything counted upon as supports in life fails, can a man still remain at peace? Then that pace is the real peace. Unless one turns one's mind to God and takes shelter only in God's grace, he cannot get a glimpse of what real pace is. Eternal peace is experienced only when the mind merges in God. God is all peace. To be one with Him is the experience of peace. There is nothing superior to peace.

He whose consciousness, entering the path of yoga, has finally merged in that great boundless Being, the Ocean of Pure Consciousness is blessed. His race is blessed. Nay, even this planet on which he lives becomes blessed by his mere presence. Such is the glory of God-experience.



# RAMĀ ŚAKTI MISSION

A Sage of Realization may choose to sit in a forest retreat, or in a mountain cave. Wherever he is, earnest seekers will reach him, drawn mysteriously by the unseen magnet of God. The Sage does not care for publicity. All he wants is the fit vessel to whom he can impart the immortal Knowledge. Having realized the inestimable worth of divine knowledge, he is eager for its preservation in this world.