



RAMĀ ŚAKTI MISSION

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That by knowing which nothing else remains to be known, that by the experience of which, merger of mind (manolaya), eradication of the ego (ahankaranasha) and attenuation of vasanas (vasanakshaya) take place, that by realizing which one attains fearlessness here and hereafter, is the Reality known as Atman, Brahman, God, Consciousness etc. The differentiations such as the four stages of life (ashrams such as Brahmacharia etc), the four orders of caste (brahmana, kshatriya, etc) and the distinctions as man and woman, do not exist in Brahman. All those who are blessed with yearning (mumukshutwa), steadfastness in virtue (dharmanishta), practice of disciplines (anushtana) and devotion to Guru (gurubhakthi), are competent for God-realisation.

Exalt your home into a hermitage of peace: this is Mother's injunction to you, householders. Ashram, you should know, signifies a place meant for worship of the Deity, discharge of svadharma (as service) and practice of sadhanas for God-experience. So long as craving for pleasure (vishayeecha), indulgence in enjoyment (bhoga), and desire for name and fame persist, there is no dawn of enlightenment, no experience of the bliss of higher life. The sadhaka should have the courage to shed these and overcome the obstacles. He should court the auspicious virtues which lead to mental purity.

Though the goal is beyond the realm of maya, you should have first an intellectual understanding of it. To transcend the three states (avasthatraya), the three bodies (shareeratraya) and the three gunas (trigunas), to attain total merger of Mind in the Supreme Self: this is the goal of seeking. For this, there should be in you, a combination of humility and soham bhava. Humility pertains to the negation of ego, to the awareness of the supremacy of Divine Grace; soham bhava pertains to the non-dual Reality, i.e., to the faith and feeling that you yourselves, are the Reality you seek.

Mother's initiation relates to the highest wisdom. But to directly experience this Wisdom, you should have surrender and devotion to the Guru. Even ethics demands that one should respect one's teacher. Devotion full of reverence directed to the Guru or God, is called bhakthi. As seekers of the highest, you should develop desirelessness (nishkamatha). When graced by this virtue, the mind easily turns within in absorbing devotion and intense spiritual yearning. Be contented with what God has given you. Do not become slaves of craving. Welcome all life situations as means to quest.

God is the divine kalpataru. Sitting under this Tree, all your heartfelt desires get fulfilled. So entertain only sublime thoughts and noble desires. Once a man was taking rest under a tree, not knowing that it was the Kalpataru. Being hungry, desire for food arose in his mind, and at once, a tray full of diverse delicacies and dishes materialized before him. He was surprised. He had the sumptuous meal. Then naturally he desired to take a nap on a soft bed, and lo! Immediately there arose before him a soft bed, Wonderstruck at this phenomenon he was about to stretch his body on it in order to sleep when a funny thought occurred to him: 'It is getting dark. What will happen to me, if a tiger comes and eats me up'. Instantaneously a tiger appeared, pounced upon him and tore him to pieces. This story teaches the moral that desires are disastrous. It is better for the



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sadhakas to realize this fact. One should have intense yearning for God and God alone. In this blazing fire of God-yearning, all worldly desires perish, and the mind emerges purer.

As the mind is so is the man. It requires persistent effort to think only good thoughts. Good and evil thoughts both arise from the common source, the store house of vasanas in the chittha. But you should be watchful, detached and discriminative. You should be able to negate the evil thoughts as and when they arise. Be a sakshi. Entangle not in the thought-current. Rise above it. Raise the sword of discrimination. Resist the enslaving impulse of desire. Be courageous. Remain unmoved. Let your intellect be installed in the awareness of Atman. When you are in the field of duty, in your office, or in the organization, it devolves upon you to discriminate, to judge, to decide and to act wisely. But remember always that you are primarily a sadhaka. This world is not your permanent habitation. You have to return to your true home. You should not get yourselves involved in anything that hinders the quest. Be tranquil under all conditions.

For peace, success, protection and redemption, divine grace alone is the refuge. Once God grants refuge, it is for all times. But you should realize the greatness of God. Your relationship with God and the greatness of refuge God grants. You should seek God, and love God and depend upon God lone. Other than God, nothing should attract your mind and captivate your heart. Out of motherly love and compassion, mother has given you refuge at Her Feet and granted the upadesha, without considering whether you are fit or not, without testing whether your yearning is genuine or not. But you have great responsibility. You should become true disciples, "sadshishyas". He who dedicates his life to the quest of knowledge of satyavashtu, is a true disciple. Mother is not compelling you to do anything, not forcing down on you any discipline.

Mother is giving you the right guidance, the right knowledge and also the capacity to follow disciplines. But it is upto you to obey her words and follow Her disciplines. Obedience and anushtana enables you to become recipients of grace. Shastras enjoin upon the seekers, the whole-hearted service of the Guru, as the means to purification. Guru is not a person, but the cosmic power. Guru is Brahman Himself. In whatever field you function, look upon all your duties as service to the Guru. This bhava purifies you and leads you to the final illumination, jnana. Tests and trials do come to all. But understand that God never tests. When occasions arise you must show the power of faith, devotion and spiritual practices. You must come out triumphant in all the tests. You must face the darts of prarabdha with courage a of lion. Be pure of mind. When pure, mind remains at peace. When peaceful, the mind is concentrated. With concentration alone, anushandhana is possible.

If you overeat, indigestion comes. Similarly, if you go on entertaining in the mind unwanted worldly thoughts, they form impressions in the chittha and these impressions arise as vrittis, obstructing meditation. If you have real awareness, real understanding, real clarity of inner vision, the mind will remain tranquil under all conditions. When the intellect is clouded and bewildered, the mental balance is disturbed and serenity is lost. So let your intellect be established in truth. To realize the Ultimate, the Brahma Tattwa, one should have absolute faith in the Guruvakya. From faith emerges bhava. With faith and bhava you should take to constant contemplation. Then alone the Awakening comes. If you have no shraddha, if you have no bhava, then, Brahmabhava never comes.



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In the field of duty, you should manifest your faith. You must be active, buoyant, detached and devoted. Never allow laziness, lethargy and absent-mindedness to creep in. To fight a battle, the soldiers are first trained in weapons and in the technique of warfare. Life is a battle. To fight this battle and achieve success in it, you need preparation. This preparation is the adhyatmic disciplines. Connect your mind to Mother. Then you will get clear and unerring discriminative insight with which to detect the subtle workings of your mind.

Ego is the root of all evils. From ego alone are formed the vasanas. All vritties cling to the ego. Ego must be destroyed, either in the fire of jnana or it should melt away in the ecstasy of God-love. Then you will get the real taste of the higher God-absorbed life. By this taste Mother means, Cosmic Consciousness, Aham Jnana. By realization, saints become one with God. But, God stands unique in power, mercy and love. The jivas can merge in Brahman. Then there is no jivattwa. But no jiva can become God. Iswarattwa is overlordship. It is the ideal of adoration. It is the altar at which man prays. God is Peace, Bliss, Beauty (Shantham, Anandam, Sundaram). In God-absorption, the ego, the 'I-thought', totally disappears. Then there is no individual to claim any attainment. Brahman alone remains.

There are many who religiously read puranas, many who listen to the learned expositions of scriptures, but you are hearing the words directly from Truth itself. These words of Mother will remain engraved in your heart. These words are veritable force in sound form. If not today, afterwards, they will awaken you from slumber of avidya. But as seekers, it is for you to aspire for awakening. If you diligently strive and rely on Mother's saving grace, the door of deliverance opens to you; have faith. The Divine alone can give this assurance. The Divine alone can liberate the jivas.

Have you knowledge of scriptures? Have you shraddha in scriptural injunctions? Then understand, scriptural knowledge is not meant for treading the crooked path, nor for dwelling in doubt till end, but for approaching the Divine along the straight path of dharma. There was a Brahmin. He was a profound scholar as well as a devotee. He was steeped in poverty and had to pass days without a morsel of food. Unable to bear the pangs of hunger, he once hit upon a plan. Finding no other means of getting money, he decided to commit burglary. The place he chose for his action, was the King's place itself.

As was his wont, he prayed to God for success in his venture. God, you must know, is the Kalpataru. Whatever you ask of him with heartfelt longing, He grants. Such is His nature. Making a hole on the wall, at the dead of night, the Pundit succeeded in breaking into the royal treasure house. Glittering gems, jewels, vessels, clothes and other valuable articles greeted his eyes. He was about to lay his hands on the gems, when the thought of sin and the punishment mentioned in one shastra came to his mind. He withdrew and approached the vessels. Then again his conscience pricked him. Then he decided to steal the clothes, but again he failed because of the sinfulness of the deed and the punishment involved. Thus the whole night passed and the morning dawned. The Pundit could not force himself to steal. Praise-singers, with musical accompaniments came to awaken the King. Fear-stricken with the thought that he will be caught, the Pundit hastened to the royal chamber and hid himself under the cot. The



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King woke up. Musing over his own fortune and glories, the King, who was a deep lover of poems, recited three stanzas describing the favours God had showered upon him.

The Pundit heard the recital. He could not contain himself, for he was not only a lover of poems, but also the one who could compose poems extempore. Forgetting himself, he composed then and there the fourth stanza in continuation of the King's poem. Its meaning was: 'All these earthly glories, which you consider as favours from God, are perishable. The Lord alone is imperishable.' Hearing this, the King was taken aback and asked the man to recite the shloka once again. The King had forgotten to ask the man the reason for his entering the royal chamber unnoticed. The Pundit, now being self-conscious, and sure of capital punishment at the hands of the King, repeated the verse timidly in all nervousness. The King now asked the intruder: 'Tell me, why did you enter my chamber without permission?'

The Pundit had read in the shastras that one should not under any circumstance, tell a lie before one's guru and the King and that one should confess before them without any mental reservation. He accordingly made a frank confession of his misdeed and the motives for it. Pleased at the Pundit's truthfulness, boldness and frankness, the King, instead of meting out any punishment to him, appointed him as the chief of the court Pundits. Even knowledge of the shastras saves a man of faith. It prevents him from slipping into adharma. The Pundit was a man of real understanding, courage, fortitude and faith. He was God-fearing too. Despite extreme suffering due to poverty, he did not complain about his lot, did not seek help from anybody, did not even grieve. He was not proud of his learning too. He knew the consequences of sinful deeds. He had genuine faith in God and shraddha in the scriptures. Because of these qualities he did not fall. Knowledge saved Him.