



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 212**

25th March, 1978

Ardent God-remembrance should be the basic feature of sadhana, indeed, the keynote of your entire life. By holding fast to God, by recalling to your mind the divine attributes, you should live in divine presence. This is the way to purification, concentration and steadiness of mind.

The immanence of God should always be kept in mind. Think not that God is apart and away from you, dwelling in some remote Abode. The idea that He dwells in your own heart and is the abiding witness to your thoughts and actions should be uppermost in your mind. A sense of closeness to God should be first cultivated. Then alone you can rise to the knowledge of your affinity and oneness with Him.

A blind man cannot see another person even though the latter may be just in front of him. Similarly, man cannot see God even though God is very close to him, even though He is his very Self. The reason is avidya, spiritual blindness. By the eye of enlightenment only, one can apprehend God.

Everyone has the third eye in him, the eye of enlightenment. But due to the cataract of avidya, he remains blind to the presence of God within himself. This cataract of avidya can be removed only by the grace of the Guru. Hence the role of the Guru is of central importance in the spiritual career of the Sadhakas.

The term Sadguru is itself highly significant. It is suggestive of the real function of the Guru. 'Sad' means Reality, Brahman. 'Gu' signifies avidya. 'Ru' signifies spiritual illumination, jnana. He who has become one with Brahman by virtue of Realization, who destroys avidya in the disciple by awakening the power of jnana that is dormant in him, is the Sadguru.

As the impersonal, God is without name, form and predicates. As the Personal, He has endless names, forms and qualities. But God is one without a second. He, who perceives duality in Him, is of deluded intellect. The enlightened see nothing apart from God. The sadhaka should be steadfast in his path, loyal to the chosen deity, and regular in his spiritual disciplines. So long as the notion of the little self holds on to one's consciousness, one should consider oneself as a servant, child or instrument of God, for then only can he get rid of the persisting ego that separates him from the Reality. Without devotion to God, a mere mental idea of identity with Brahman, and the intellectual pursuit of knowledge become dry and barren.

Years ago, someone asked Mother once: Mother, which is sweet, the goal or the means? Mother replied: The means. The goal is bliss itself. In this state of union and absorption, one becomes Bliss itself. But to enjoy the bliss, you should stand apart. This does not mean that bliss is in duality. Duality is ignorance. In ignorance there is no bliss, there is only misery. But there is dualism of devotion: the devotee and the Divine. In this dualism the devotee has an I which is not the harmful, separative ego; is just there for the sake of the enjoyment of the bliss of love. Devotee adores God, approaches God, and loves God. Love finally unites him with God. But before this union takes place, there is a period of approach and aspiration, which is really enjoyable. So sweet is the path that the devotee even forgets that there is a goal to attain. But how long can the path and the journey exist for him! The power of love eventually leads him to union with the Divine.



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Though the infinite treasure house of Bliss is within, man, with his vision blinded by ignorance, pursues the sense objects for the sake of pleasure. His mind is scattered amongst numerous objects. One should withdraw one's mind from the external objects and turn inward. Inwardised mind, gaining serenity and purification, feels drawn to the Paramatman who is in the heart. When, once man awakes to the consciousness of his relation to Paramatman, thereafter he never leaves Him. He remembers Him with ardent devotion. Linked Him through love, he joyfully lives in Him and for Him. He becomes incapable of forgetting Him even amidst intense activity. This is spiritual life. When remembrance and love become constant and intense one loses oneself in God. He rises to the plane of God-consciousness.

Until this state of God-consciousness is realized, faith in the Guru's word is the guiding light for the jivatman. When faith is unshakable, one is sure to progress on the path to God-experience. When faith, remembrance and devotion are in a splendid combination in a sadhaka, one becomes intensely attached to God. Attachment to sense objects binds man to mortality; but attachment to God unites him with God and thereby liberates him, once for all, from samsara.

Love subsists in relationship, whether it is in the mundane plane or spiritual plane. Love that flourishes in samsara is tainted with moha. It is not pure. It is not unselfish. When love is fixed on God, it is known as Bhakti. Bhakti arises from knowledge of one's relation to God. When mind is fixed on God, no other worldly desire can disturb the serenity of mind. The nature of the mind itself is transformed. Mental vritti subsides in peace. The vision is spiritualised. Conduct becomes pure, perfectly ethical and righteous. Bliss of the Atman spontaneously becomes manifest. If bliss is not experienced, the indication is that mind is not focused on God.

Devotion means exclusive love for God, the only Reality. What then is the ideal of devotion to parents exemplified in the character like Pundalika, Bhagwan Sree Ramachandra etc. What is the ideal of wifely devotion exemplified in the great Pathivrathas? Well, in these ideals also, object loved and served is God only, though He is reached through human personalities. The human personality is deified and reverence and love partake of the nature of Bhakti to God. For a pathivratha, husband is God. Hers is a total dedication at the altar of pathibhakti. Sree Ramachandra was the embodiment of pitrubhakti. Bharata is the model in bhratru Bhakti. Ramayana is the treasure house of the gems of moral ideals. That all perfections abided in Sree Ramachandra, the God incarnate, is revealed to the world through this immortal epic.

Devotion to God should come as an unbroken flow, pravaha, as a mighty tidal wave of ecstatic love. In this great flood of Bhakti, self, passions, vasanas, attachments, desires, dualities of mind and considerations of merit and demerit, are all swept away. Thinking, discriminating, reasoning, all give way to the superior insight which Bhakti brings. Mind and samsara do not exist for the Bhakta. He is God possessed.

Can normal life be carried on in this state of Bhakti? How can worldly duties be discharged by one who is intoxicated with God-love? Such problems naturally arise. Mother tells you, from Her own experience, that normal life and God-love can exist together. Only, the vision is transformed. Mundane relations are raised to divine relation. It is God alone who runs this show of prapancha. This knowledge is with the Bhakta. When one is God-possessed, one's responsibility ceases. God holds the reins of his chariot of life. God makes him do all the duties in meticulous perfection. God solves all problems. The body and mind become instruments in God's hands. Every action reveals the perfection of God, the splendour of dharma. God becomes the prompter, the doer, the enjoyer and everything. Ecstatic love and unending bliss become the constant experience.



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But to reach this state, preparation is required. That preparation is called sadhana. You should have superb faith in God and make Him the sheet anchor of your life. You should mould your life according to the moral behests and spiritual teachings of the Sadguru. When the mind is fixed in God, God's power will come to you in the form of discerning insight, practical efficiency, strength of mind, strength of will, the power of forbearance, the power to love without getting bound, the power to adhere to the path of dharma. So long as ego-consciousness persists, the responsibility rests with the individual for his actions. So he should discriminate. He should pray and invoke God's guidance. Without God's guidance, without the light of His grace, no one can have a happy, peaceful and successful life. It is His grace only that liberates you from the web of Maya.

When you live in the remembrance of God, your mind will be inwardised and pure. This purity will then reflect itself in your actions. Life is mind in action. Good actions, performed as love-offering to God, become the power of punya and this punya will come to your aid in times of difficulties. Conduct yourselves holding the lamp of discrimination ever before you. No good action can emanate from you, unless you are linked to the fountain of love and goodwill which is in your heart. Ocean of love is in every heart. But the moment you yield to any passion like rage and rancour, this ocean gets dried up and you do not find even a drop of love left with you. Love and passion cannot co-exist. One is the negation of the other. Love is the sign of spiritual expansion. It is not mind or intellect that makes a man great. Love is the criterion of greatness. Infinite heart is the seat of infinite love. With this love, man can encompass the whole creation. Love is God, God is love.

You have not to create love. Love is there. But to discover it, you have to undertake a thorough cleansing process. The accumulated vasanas and samskaras and desires should be wiped out from the chittha. Then alone chittha emerges as the universal heart of infinite love. There are hurdles to cross in order to discover even the hidden route to love.

Vasanas give rise to evil vritties. Man becomes conscious of his vasanas only when they manifest themselves as the vritties. Vritties rise in the mind. In the normal course, when the vritties arise, the non-discriminating man gets identified with the vritties. He becomes the mind and behaves accordingly. From this identification proceeds the evil action. Every one, except the liberated souls, has vasanas. But a sadhaka should be able to remain detached from the vasana waves that arise in his mind. This ability to remain detached comes to him when he is devoted to the Guru and becomes a recipient of Guru's grace. One should be able to observe the vritti in detached poise as and when it arises in one's mind. Then he should discriminate and isolate the vritti. When he thus negates or rejects the vritti, its power gets exhausted. Then, it cannot manifest itself as action. Thus, rejection of vritties, in course of time, exhausts the stock of vasanas. The power to analyse, to observe, to discern, and to reject the vritties comes from Guru's grace.

If the vasana wave is not confronted at the mental level it is not rejected and rendered powerless, it soon expresses the self as the outer action. Action leaves the impression in the mind and these impressions add to the existing stock of vasanas in the chittha. Thus, vasana appearing as the vritti, vritti manifesting itself as action, and action resulting in the formation of impressions and vasanas: this is the process of ignorance going on from beginningless time. It is this cycle, repeating endlessly, that perpetuates samsara for the jiva. This cyclic process should be comprehended and broken through insight born of Guru's grace. Therein is the way to emancipation.