



RAMĀ ŚAKTI MISSION

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Some vedantins consider bhakti as a lower form of sadhana, and it is merely an emotional approach to the Supreme. But those who have drunk and tasted the indescribable sweetness of the elixir of bhakti consider bhakti as the end in itself, as the highest blessedness possible of experience. Well, differences of bhakti and jnana are only in the beginning stages of quest. As they reach the summit of supramental state, 'para', they all become one, jnana, bhakti and vairagya, indistinguishable and inseparable from one another. They constitute three aspects of perfection. Either knowledge or devotion, when not accompanied by vairagya, does not yield the full fruit, namely Brahmic Experience. When budhi is free of the powers of ignorance, it emerges as bodha. So long as there is ego-taint in the buddhi, it cannot receive enlightenment.

Bhakti and vairagya pertain to the mind. They are the blessed states of an absolutely purified mind. In bhakti, mind is totally absorbed in God-thought and God-love. When the mind, being aware of the ephemerality of all sense objects, refuses to entertain any craving for any sort of pleasure, either here or in the other worlds, it is called vairagyam. Jnana, bhakti and vairagya, constitute highest state of spiritual excellence, the three facets of supreme-God-experience. Budhi should remain immovably installed in the Truth. It should have awareness of the Self, sadvidya and subtle insight. Then alone it can detect even the subtlest mode of the ego and the vasana.

To know the nature of the subtle mental mode, is not enough, even though that is the first step. You must rise above the mode. When vasana is too powerful to resist, the jiva is helpless to negate the mental mode. He must then invoke the Divine aid through heartfelt prayer and repentance. Prayer should be a call and cry from the bottom of the heart. In that lamentation, the ego should become extinct, at least for the time being. When the communication between the jiva and God is established; then comes instantaneous redemptive help, immediate answer to prayer. God does come to the rescue of the devotees. Have faith.

You must have sincere yearning for leading a life of spotless purity. Your acharana must become pure. Let there be no one, no interest, no thought or desire, to stand in between you and God. If these three conditions are fulfilled, you will find sure response to your prayer. By contact with Mother, by faith in Her words, by regularity in anushtana and by prayerful supplication to Her, you will get all strength to rise above your lower mind, to resist the vasanas, to stick to dharma and advance on the inner path. As you see clearly the various objects of the outer world, so too, you will get the subtle insight to detect, to discern and to isolate, the subtle mental passions.

When devotion to Mother increases and fully possess you, all clingings and cravings, all attachments and passions (vikaras) will automatically leave you. There in is the glory of bhakti.. The scriptural statements have a dual meaning, 'dwayartha'; one, the primary meaning or the word meaning (shabdārtha); the other, the implied meaning (lakshyārtha). The primary meaning is understood through intellect; but the implied meaning, the real and deeper import, is understood only in direct experience, 'anubhooti'.



RAMĀ ŚAKTI MISSION

The scriptures deal with the truth of the Atman or Brahman and the ways to Realization. But the aspirant should hear the truth directly from the lips of the Sadguru, from one who has realized the lakshyārtha of the scriptures. It is the Guruvākya that ends ignorance in the disciple. You should listen to the Guru with undivided, whole-minded attention (shraddha). When you listen, your whole body should become as it were, the ears. Ears take delight in shravana. But that is not enough. If the mind is to experience the joy and enlightenment, it should assimilate the words through deep reflection (manana) and finally enter the higher stage of contemplation.

Buddhi should become pure. It should have the assimilating power (grahya shakti). What is understood through intellect, should be brought into action. Then alone you become the initiate of a real life of seeking. When the intellect blossoms, a new insight will dawn, your vision will become pure. You will begin to perceive the presence of the Paramatman in all and rejoice in that vision. The eyes will enjoy the bliss of darshan. The tongue enjoys the nectarine sweetness of the Divine Name.

The ears revel in hearing the glories of God. And, eventually, you get the bliss of inner contact (sparsha sukha) with the divine through absorbing anusandhana.

The word whispered into the ears should go straight and fall on buddhi. As mother Ganga purifies all those who take dip in her, so too, the Guruvākya purifies the intellect and for the time being the slumbering jiva experiences a sort of awakening, a new light, a happiness not known at all till then. The Word, the Mahāvākya, is Guru's 'ucchishta', coming from his direct experience of Brahman. The disciple should partake of this ucchishta, with bhava, devotion and shraddha. Vasanas create the outgoing tendency. Vasana vritti should become the svaroopā vritti. Then alone mind is fit to attain merger in Paramatman. Vasanas constitute the dirt in the mind. When there is a thick layer of rust, a needle will not be attracted towards a magnet. God is greatest spiritual magnet, capable of attracting whole creation. But the mind of the jiva has on it the rust of vasanas, attachments and desires, and hence it is not attracted towards Him.

There is a state of utter ignorance, when one imagines oneself to be happy even when engrossed in samsara. Buffalo revels in the mire. Seeing this sight, man says: 'What a dirty animal! It mistakes the mire for a heaven! What a pity! Similarly, seeing the ignorant jivas wallowing in the mire of samsara, considering it as the abode of happiness, the awakened souls, the jnanis, take pity on them and exhort them to come out of that mire. Out of love and compassion, they proceed to instruct them on the truth of the ever-blissful Atman.

As the black bees come to enjoy the sweet honey of the lotus in full bloom, as the ants come to taste the sugar wherever it is placed, so too, the earnest seekers, tired of samsara, go in quest of the Lotus Feet of Paramatman for the honey of perpetual bliss, the Feet that are immortal, that bestow immortality, that give deliverance from this cycle of births and deaths. If you get a glimpse of Him, you can never forget Him afterwards. The ant not only discovers and enjoys the grain of sugar, but goes on telling this to other fellow ants so that all ants may enjoy the sweetness of the sugar. So too, the devotees not only enjoy the immortal bliss of God within but go on proclaiming the glory of God and the supremacy of bhakti, so that other suffering jivas may enjoy the sweetness of bhakti and the nectar of God-vision.



RAMĀ ŚAKTI MISSION

In the midst of your manifold duties and multifarious activities, remember the Supreme Being. Let there be remembrance at every breath of yours. If you are devoted to God, if you have genuine faith, your actions should become dharmic. Others do not care to know how much japa you have done, how long you meditate, or what all austerities you have performed. They watch how you behave.

It is your actions that reveal to them as your character, personality and spiritual force. So let your acharana be ideal. Be an example to others. Be sincere in your quest and devoted to dharmanishta. Intensely yearn for God-vision and God-absorption. Life is beset with trials and tribulations. Prarabdha brings both pleasure and pain. Vasana is very powerful. Yet, with all these, there is a higher power, God, who can raise you above the domain of karma, who can destroy the whole stock of vasanas in you, who can give you the courage to face any eventuality in life. Take refuge in Him. Invoke His grace through prayers. Have faith in God's saving grace.

The jiva has been endowed with discrimination power. He must use that power and come to know his samsaric existence to be a life of bondage and misery. Then alone he can long for release, moksha. As a thief put behind the prison bars, thinks day and night, of the ways and means of escaping from the prison, so too you should be conscious of the misery of samsara and long intensely for redemption.

Blessed are you, Grihasthas, to get an asylum in this abode of power. God has provided you all the facilities of sadhana here. You have here, the elevating presence of Mother, Her darshans, Her discourses from time to time. Mother has given you the highest form of initiation to the supreme wisdom of the Vedas. Mother has taught the techniques of yoga and the principle of inward renunciation so that you may live unattached amidst your duties and affinities in home and society. God gives ashraya (refuge) and abhaya (fearlessness). Once given, it is for all times. You should be conscious of this blessedness you have received. Abide in faith. Become a recipient of grace. It is Devi's oceanic compassion that has brought you all to Her Feet. Contemplate on this boundless mercy of the Devi. Having taken shelter at the Divine Feet, you should now show the world the glory of spiritual power, the splendour of dharma, and the wonder of Mother's grace on you. This is your duty as disciples, devotees and seekers.

What is the fruit of refuge which God grants? The fruit is, one awakes to the knowledge of God's glory. Wherever he casts his eyes, he perceives only the indescribable glory of God. There is no intoxication greater than this beatific vision. By consuming liquor one gets intoxicated, but that intoxication makes the intellect dull and in the long run, brings about one's own ruin. But this intoxication of God merges the mind in God, releases one from the shackles of maya. The God-intoxicated saint is not afraid of rebirth. His only wish is that he should never forget his Beloved even for the fraction of a second. He is prepared to be born any number of times, provided God grants him the knowledge of His true nature.

Let the propitiation of God be the sole object of all your actions. Pray for extinction of ego. Endeavour for purification. Find out your own mistakes. Be not fickle-minded. Do not shed tears of sorrow, do not weep when miseries come. Face the darts of prarabdha courageously with a smile on your lips. Bear the sorrow calmly. Weep only for God. Weep out of repentance also. Such tears are holy. Think not for a moment that God-realization is not possible of attainment. Mother has profusely blessed you.



RAMĀ ŚAKTI MISSION

But you should not keep idle. Be up and doing. Keep the mind in a state of purity and serenity. Ascetics of yore used to pronounce curses and thus waste their hard-earned power of tapasya, all because of anger. Rajoguna and tamoguna must go and the mind must be filled with sattwa. In a mind of sattwic purity alone will Devi manifest Herself.

Be centered in the Self within. All austerities and sadhanas are for achieving mental equipoise. When anger clouds one's vision, one loses control over his speech and behaviour, acts rudely and utters harsh words. Repentance comes afterwards. But the words fallen from the lips can never be taken back. The Divine alone should save.

Hence pray to Her when you enter the field of your daily duties. Confess to Her all your weaknesses, establish an inner link with Her and pray to Her in all life situations. Prayer has great strength. Prayer invokes divine aid. Prayer gives comfort and courage. One cannot get meditative mood always, but can pray in any state of mind. Hence you must tune yourselves to Mother and imbibe the peace and holiness of the atmosphere. There is a peace here which can quell the waves of your mind. But you must meditate deeper and deeper. Dark passions are hidden within. They do not get occasions to come here and show themselves. Years ago during a discourse, Mother asked the audience: 'You spend hours in worship. You do japa and meditation. But after coming out of the pooja room, you get angry for trivial reasons. Let Mother ask you, have you been offering worship to and meditating on Rama or Ravana. If Rama were the object of your meditation and worship, you will not get angry, for the Lord is all peace. So it must be Ravana whom you have been worshipping, is it not so?' All laughed on hearing this. Yes, Ravana is within you; sometimes, you yourselves become Ravana.

Upon forgetting the Paramatman, one finds himself in the domain of maya. Then the play, the vilasa, of maya begins! And you, with deluded intellect, imagine her and her mysterious play as the reality. Take the case of Indrajala (magic). The magician plants a seed. It at once sprouts and grows into a mango tree and bears fruits too. Not only that much, he plucks the mango, cuts into pieces and gives the pieces to you and you all relish the mango! What a mystery! So is maya too. Maya not only makes you mistake the unreal for the real, but also produces doubt in your mind about the reality. Lord Krishna showed Duriোধana a bit of His superhuman power. But Duriোধana, pretending to be wise and clever, said: 'Krishna! Your magic will not delude me, will not hypnotize me. Play it on the Pandavas.' See, children, Divinity assumed a form and appeared before him, still Duriोधana could not recognize Him. Such is the power of egoism and maya.

But how long can one flourish with his puny egoism. So he brings about his own downfall. At the first monsoon shower, ants put on wings and fly, but in an hour or two, all perish. Humility alone can win the favour of God. Humility is the sign of devotion. Bhakta says: 'O God, I do not know anything. Till now, O Lord, deluded by your maya, I have been considering myself as the wise, the courageous and the virtuous. Now, by your grace I understand, I know nothing, I have no power even to move a blade of grass. Everything happens by your power and will. Nothing is impossible of attainment when one receives your Grace. Invoking your grace by your Name, Maruthi grew into mountainous dimension and easily crossed the ocean!'

It is the ego that does not allow the mind to go deeper into oneself. When the Railway gate is closed, one cannot proceed in the car. He has to stop and wait. But the



RAMĀ ŚAKTI MISSION

pedestrian requires only a narrow passage for escaping. He does not wait till the train comes and goes. Similarly, tied to egoism, the mind is obstructed in its inward movement. If one is humble and devoted, one can easily get absorbed in meditation. He easily overcomes all impediments.