



# RAMĀ ŚAKTI MISSION

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Two ideals are ever near and dear to Mother's heart: the ideal of dharma; and the ideal of reverential devotion, 'dasya bhakti'. Your life must reflect the radiant beauty of dharma. You should enjoy the elixir of bhakti, the matchless sweetness of reverential devotion to God. Nowadays, the intellectual power of man has tremendously developed; but, faith in God is at a very low ebb. The vedantic doctrines are known to all, but dharma is not reflected in character and conduct. Dharma alone ensures harmony in family set-up, social life and inter-national relations. The ignorant mistakes 'dasya bhava' for slavery. Dasya is not servitude. It signifies climax of surrender, a loftier spiritual state of egolessness and absence of will. The perfect devotee lives in the advaitic consciousness. His prajna is established in God and His glory. Liberated from the thralldom of desire, he rejoices only in loving God. His action is without agency. He has no selfish motive. His devotion is an outflow, an expression, of the unitive consciousness. Differential awareness (bheda budhi) is absent in him. His loyalty to Ishtadevatha, proclaims the supremacy of exclusive bhakti, bhava and surrender (ananya).

In a life of God-quest, nishta is of paramount importance. Persistence in seeking, steadfastness in practice, and meticulous observance of vows and disciplines, together constitute nishta. Pramada, want of vairagya, and laziness are the three enemies of a sadhaka. To vanquish these enemies, you should manifest a heroic dynamism. This is nishta. By nishta one achieves steadiness of posture; by nishta one masters the knack of meditation; by nishta alone, the sadhaka can develop his soul force and rise above the dark realm of the lower mind. A strong yearning for God, and a gigantic will power that can trample over all obstacles, are the forces that operate behind nishta. The mind flits from desire to desire. To withdraw the mind from objects, to arrest its outgoing tendency and to focus it on a single idea, God, you should have nishta in the practice of meditation.

The ultimate experience is ineffable. But to reach that experience, the mind has stages of development to pass through. From constancy in God-remembrance, the mind passes to the higher stage of awareness of the affinity with God (paramatma sambandha). From this awareness begins the anusandhana, which is bhakti. Through the anusandhana of the Atman, the mind at last comes to experience the still higher states of identity with the Atman (Thanmayata) and merger in the Paramatman (Laya). Merger of mind and destruction of vasanas and the experience of the Supreme: these happen only in the highest yogic absorption 'Nirvikalpa Samadhi'. Doubt (samashaya), delusion (bhranthi), egoity (dehatmabudhi) and karmic bonds, are all destroyed only in the vision of the Paramatman. The impure mind should become the pure mind. What are the impurities in the mind? In a general sense, the gunas, the impressions of innumerable births, the vishaya vasana, the craving for objects of pleasure: these are the impurities in the chittha. When these impurities are removed, the antakarana is Brahman only.

Until viveka awakes, you are in the realm of illusion. Even intellectuals, scholars and advanced sadhakas on yoga path, have fallen, under the hypnotic spell of Maya. Therefore remain alert, awake, mindful of your duty and devoted to the Guru and the



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Guruvakya. The sheltering force of a devotee is his faith in Paramatman. A true bhakta knows no fall. His mind is always joined to the Feet of his Beloved. He has only one craving, is the craving for ever-increasing God-love. Apart from God, no object can satisfy him, no pleasure can entice him. Leaving God, if your mind longs for anything, either worldly object, or celestial pleasure or even spiritual power, your devotion is in the plane of sakamatha only.

An ascetic, an upasaka of Lord Narasimha, having a notion that society was a hindrance to spiritual quest, was practicing penance under a tree in a dense forest desirous of getting the vision of his Ishtadevatha. Once a tribal archer came that way, chasing a deer. Surprised to see an ascetic in that lonely place sitting with eyes closed, he approached him, paid obeisance, and when the Muni opened his eyes, asked the Muni: Sir, have you seen a deer pass this way? The Muni replied: No. Absorbed as I am in meditation with eyes closed, I have no idea of what happens around me. Thereupon, the rustic again asked in curiosity: Sir, who are you? Why are you here in this forest, alone, away from home, kith and kin? Thinking that the illiterate forest dweller will not be able to understand any higher subject, the ascetic replied: Look, I too am an archer like you. Just as you are seeking a deer, I am also intensely meditating in quest of an animal, Narasimha, who lives in this forest. The Yogi then gave a graphic description of Narasimha. The archer, with absolute faith in the Muni's words, assured the Muni that he would by any means trace the animal and produce it before him.

Determined to capture the strange animal, he left the place. Wandering from cave to cave, from hill to hill, in a frantic search for Narasimha in every nook and corner of that extensive forest tract, with the form of the being described by the Yogi firmly imprinted in his chittha, giving up altogether the thoughts of food, sleep and rest, the archer passed many days and nights, but to no purpose. Finally, having failed to fulfill his promise, frustration came to him, and sending a final prayer to God Almighty, he was at the point of ending his life, when lo! At a close range, the Narasimha, the strange animal of his quest, suddenly appeared. The Supreme, inaccessible to the highest tapasya, desiring whose vision the yogis meditate day and night in the cave of their heart, that Lord of the Universe, allowed himself to be bound by an illiterate rustic!

The archer, now beside himself with joy, led the strange captive to the presence of the Yogi, and announced his arrival. The Yogi saw the archer, and the rope too in the mid-air without any support, but not the Narasimha whom the archer claimed to have captured. At once a thunderous bodiless voice (asareer vani) which shook the quarters, fell in his ears: 'O Muni ! Presuming that this illiterate archer, who has not been initiated by any Guru, who knows not what meditation or jnana or yoga is, will never be granted the Vision of My Form Divine, you slighted him, did you not? Understand, higher than your meditation, is his faith. The Yogi awoke to the realization that it was faith, simplicity and selflessness that counted in God-quest.

The archer put his entire faith in the word of the ascetic that a being Narasimha existed in that forest. He manifested that power of faith in the best of purusha prayatna. Faith, effort and self sacrificing spirit: These are the qualities that invoke the grace of God. God is above the reach of intellect, nevertheless, He is realized through faith, devotion, prayer, and surrender. The flame of yearning should steadily burn in the bosom. The heart must be purified through prayer and penitence. Tears of love must overflow.



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Then, rest assured, you are not to wait much for the Lord to become manifest in your heart.

Higher than karma, jnana and yoga, is bhakti. Through Karma, one seeks name and fame and prosperity, position of Indra etc. Through the path of jnana, one longs to get enlightenment. The Yogi is after occult powers, supernatural sidhis. But what does the bhaktha seek? Other than God, he seeks nothing. He melts himself in the love for God. Impelled by love and compassion, the infinite becomes a person. That is the Avatar. For establishing the religion of bhakti, Advaitacharya prayed incessantly to God to come down on earth as the Avatar. His prayer became united with God's sankalpa. The result was, the Advent of Chaitanya Mahaprabhu. By Grace alone one recognizes the incarnated Divinity.

By impure intellect one cannot perceive God's glory. The intellect which is born of avidya, which makes man forget God, is only a vritti, a vikara of prakrithi. This budhi, with its crooked ways, estranges you from divine grace. The pure intellect is the fully blossomed intellect. It shines with all-round illumination. It is bodha itself. You must have mature intellect, substantiated by the virtues of yearning, vairagya, faith and surrender. Surrender completely to the Guru. Obey Guru's behests. His words are pearls of wisdom. By obeying them, you receive His grace. Doubt is a mode that arises in the mind. When it comes, another kalpana immediately follows and removes it. That is the sign of the Guru's operative power of grace. A problem assails your mind. And, you open a book, and at once, on the very page you opened you come across the solution. This too is a sign how grace comes to your rescue. The devotee perceives the foot-print of God in every event. The whole creation proclaims God's glory to him