



RAMĀ ŚAKTI MISSION

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Forget not God; trust not the world; fear not death. In this brief injunction which Mother gave years ago at Mangalore during a discourse, are contained a philosophy of God-vision, and a guiding principle of sadhana, for all seekers of Truth. God is the sole, non-dual reality. He dwells in every heart as the Self. This Truth always, everywhere, in all life-situations, constitutes the way to peace, the means to mental purity and a guiding principle of sadhana, for all seekers of Truth. God is the sole, non-dual reality. He dwells in every heart as the Self. He is the substratum for the world-appearance. To remember this Truth always, everywhere, in all life-situations, constitutes the way to peace, the means to mental purity and the door to Deliverance.

Where God's presence, power, glory and grace are forgotten, there, the dual throngs of nature such as happiness and misery, dominate the human mind. Slipping from truth and righteousness and ethics and morality, man then bids farewell even to humanism. Either through Nama Japa, or through Jnana nishta, cling to God with ardour of devotion and firmness of faith. Maintain a kinship with Him. God is beyond sense-cognition and intellectual comprehension, but you can approach Him through devotion or enquiry. Nirguna is realized in the actuality of direct and intimate experience. Till then, your concept of God has necessarily to be Saguna, and your mode of approach has necessarily to be one of devotional reliance on Personal God (saguna Brahman). Understand, even what is apprehended through Jnana, is Saguna only.

All jivas are engrossed in ceaseless striving for achieving economic security, for acquiring creature comforts, and for filling the belly. In you, the initiates of higher spirituality, should blaze forth the desire for God-vision and a life of spotless purity. Through initiations, personal instructions and numerous class-talks, Mother has given you the guidance and set you on the path. Now your personal effort is what is most wanted. Where does the glory of humanity lies? In yearning seeking and striving for the ultimate purushartha. Hanuman, the crest-jewel of devotion, was a monkey. Yet, through single-minded bhakti for Sree Ramachandra, and abiding faith in Him, he rose to the highest yoga. Monkeyhood, 'vanaratwa' stands for fickle-mindedness. But look at the monkeys of Ramayana, who under the inspiring leadership of Hanuman, built a bridge to Lanka. The gigantic rocks and stones they put in the sea, remained floated on water through sheer miracle of faith in the power and potency of the Divine Name.

Just as the monkeys can thus ascend to the status of humanity, so too, man (manava) can rise to Divinity (Madhava) through faith, devotion, moral qualities and disciplines of Yoga. On the other hand, if his mind flits from desire to desire, in a feverish pursuit of sense enjoyment, if it does not remain steady on any higher theme even for a second, he cannot achieve success even in worldly pursuit, not to speak of higher adhyatmic quest. To be identified with God, is the highest fulfillment. With the oblivion of God, arises the turbulent world of passions within. Mind is the screen on which the pictures of prapancha are projected. When this mental screen is destroyed in the fire of jnana, there is no trace of prapancha. God alone shines forth, everywhere, both within and without.



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The ignorant mistakes appearance for Reality, the world for God. He clings to shadows, ignoring the substance. This error should be removed through spiritual insight. World is inert (jada) and unreal. It shines because the Paramatman pervades it. Forgetting the Paramatman, the ignorant jivas pursue objects of the senses and get attached. Attachment brings only misery of bondage. Relying on frail human beings and fleeting objects of the world, they, the jivas groping in darkness, finally get disillusioned. Love God alone. Seek Him only. See Him only in all hearts. Serve God alone whatever be your duty. Rely only on God. Inwardly feel that He alone is your saviour here and hereafter. Establish your affinities in the home and social sphere, on strong spiritual awareness. This is the way to freedom and happiness.

The inward spring of happiness is known only to the one who is constantly in tune with God, who abides in his own Self. Remember, happiness is in renunciation (tyaga) and not in sense-gratification (bhoga). My children should be tyagis. Where there is tyaga, there is vairagya too. That blessed state in which the mind is free of cravings, in which it rejoices only in communion with God, is vairagya. Vairagya is not a pessimistic attitude to life. Cheer is its constant attribute. Vairagya arises either from a steady devotion to God, or from clear awareness of the perishability of all objects in Creation. Without sacrificing cravings (trushna) in the fire of self-restraint, one cannot experience the bliss of higher life.

In the wake of bhakti, desires fall off, and vairagya comes naturally to a bhakta. Concentration on God is achieved effortlessly. Mind emerges purer, vaster and brighter. God-intoxication must possess you. However much one sings, praises of God, hears the account of His glories, and repeats His Name, there should not be any satisfaction. Through the experience of such insatiable sweetness of bhakti, such insatiable intoxication of bliss, loss of body-consciousness supervenes and self-transcendence is attained. This is Samadhi. The thinker, the lover and the speaker, all finally reach the state of mindless awareness (where mind is no mind) where the discriminating intellect becomes silent. Then alone is achieved the final state of union with the Divine.

Being householders who have to discharge the duties of svadharma, who have to lead a life of service, you require devotion and love. In the absence of love, one gets disgusted with duty. This should not happen. You should have real love untainted by attachment. When love enters, service becomes a blissful expression of one's true self. When a child is seriously ill what does the mother do then? Giving up food, sleep and rest, she nurses the child. Because of her love for the child, she never gets fed up with her motherly duty. Is this not the wonderful power of love? Because you are in ignorance, your love is moha only. This moha should be transformed into pure love. Then alone the real bliss arises. Then you can rise above attachment. There is misery in attachment, but love is blissful. Dwelling in associations, you should become detached. Performing all duties, you should rise above the realm of karma. Non-agency, akarthrutwa, is the means to this state of naishkarmyam. The notion 'I' should be chopped with the sword of viveka. The ego is the hardest to leave, and also the last to leave.

Entangled in moha, tied by the ropes of cravings, and inordinately clinging to the body looking upon it as the Self itself, the ignorant considers death as an object of terror. They fear death because they think disintegration of the body means destruction of the Self. He who is awake in the knowledge of the Self, is above fear of death. The body falls one day or other. But understand you are incapable of destruction. That which is



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born alone dies. The Self is unborn and deathless. You identify the imperishable Self with the perishable body. Therein lurks the fear of death. Fixing your prajna on the truth of the Mahavakya, attain steadiness, courage and the calm of non-attachment. The bhakta sings: 'I seek no wealth or position or salvation. But Beloved! Give me the boon that I may never forget you. If you give me this boon, then, I am prepared to take any number of births. For such a bhaktha, there is only one fear, the fear of forgetting God. So he is alert and vigilant. Verily, pramada is death.

God is ever-attentive to your prayers and supplications. But you should call Him with your entire mind and entire heart. 'God, whenever I want help, please come; but when I am preoccupied with desires for objects and with pleasures of the world, please do not interfere'. This is modern mentality. Instead of becoming a servant of God, they want God to become their servant! Some of the modern intellectuals do not have faith in the historicity of Sree Rama and Sree Krishna. They look upon Ramayana and Mahabharatha as mere allegories. Children, God has actually incarnated Himself as Rama and Krishna. Had this not happened so, the Ramayana and the Mahabharatha would not have been so lasting and popular. Education is spreading. But true discrimination is what is found wanting. People study and expound scriptures, but in the field of svadharma they fail to live the principles of Vedanta. Their conduct, acharana, is not pure. In the battle of life they do not show courage. They are slaves of their own desires. They do not have control over their own minds. Outwardly they pretend to be strong and free.

Greater than strength of the body, the strength of the hands, the strength of weapons and the strength of the intellect, is the power of virtue (dharma bala). Among Pandava heroes, Yudhishtira symbolized this dharmic force. The Vedas are the very breath of the Supreme Being, the transcendental truth revealed to purest intuitions of the sinless seers. The Vedas, the Upanishads, the Ramayana and the Mahabharatha, all these, proclaim the Truth and uphold dharma. The principle of dharma is profoundly deep and extremely subtle. This is not open to gross perception by ego-tainted intellect. Why, even sages were perplexed as to the nature of dharma. During conflict of dharmas (dharma sankata) it is God alone who can guide the votary of dharma along the righteous path. Where there is reliance on Truth, there, one is in dharma, for dharma is the very effulgence of Truth in action.

Faith in God and moral values is essential to tread the path of dharma. Faith is the secret fountain from which all achievements flow. Arjuna had faith in the divinity of Krishna. Hence, when the option was given to him, he had the wisdom to choose Krishna on his side during the Mahabharatha war. But Duriodhana, deluded by Maya, preferred the powerful Narayana sena. He looked upon Krishna as a mere mortal. Arjuna was sure of victory because the Supreme Being was with him. Also, he had in his possession, the invincible 'Pashupathasthra'. Superior to all weapons, the last to be used in a decisive battle, was the Brahmasthra. In the inner war of sadhana, against the foe of ahankara and his battalion, it is this Brahmasthra, that is being used by the seeker. Brahmasthra signifies the 'Soham Bhava'.

Pranava is the bow. The jivatman is the arrow, Brahman is the target. This target is to be hit by an unerring yoga skill. One should become one with it, just like an arrow. Brahman is realized only by experience of identity with it. At the extreme end of pranava is the Mahavakya. A pure, mature, the sharpest and the subtlest intellect, adept in



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meditation, alone can understand this truth. The Mahavakya which Mother has breathed unto you, is the sweetest 'halwa'. By Mother's grace and your shraddha in Her words, you will be able to digest it. What is meant by digesting it? It means, to comprehend its depth of meaning and to be competent to meditate on it.