



RAMĀ ŚAKTI MISSION

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The supreme value, paramartha, is moksha, salvation from samsara. The sadhaka devoted to the pursuit of supreme value, raises high in self-purification, in mental serenity, in concentration. Eventually he attains supreme peace by experience of Brahman. The spiritual progress of a Sadhaka depends on the intensity of his yearning, the depth of his devotion, and the highest measure of surrender to Sadguru.

The pursuit of paramartha begins from a settled conviction that the Self is eternal and the body is evanescent. The Self is imperishable, self-luminous, ever-free and ever-Awake. This awareness should be there in a Sadhaka. The reality is attained by integral wisdom, samyak-jnana only.

What is samyak-jnana? Samyak-jnana is pure knowledge, which unrelated to phenomena, nondual, non-relational, absolute, of the nature of intimate experience of Reality. It is nondifferent from Reality, as sunlight is not different from the sun. Beyond the reach of words and mind, samyak-jnana reveals itself only in the intimacy of experience, anubhooti. So long as I am the Body idea persists in consciousness, Samyak-Jnana cannot come.

The Gopika women of Vraja, forgot their bodies by their overwhelming love for Krishna Paramatma. Their thought was always with Krishna. At every breath, they chanted the Name of the Lord. By supreme devotion they had attained a state of Tanmayatwa and Tadroopatha with Krishna. Because of such identity with the Omnipotent Lord of the Universe, they did not sink even when they fell into the river.

You should live and function in the sphere of home, with your thought constantly fixed on God. Discriminating between the real and the unreal, you should devote yourself to the pursuit of the real. When you rise to awareness that the world is non-eternal, your mind will turn away from all that is transience.

By merely uttering the verse: 'Brahman is Truth, world is unreal, jiva is one with Brahman' one cannot get Realization, nor can he enjoy the state of non-attachment. It is difficult to separate milk from water from a mixture of both. Only a swan can do that. Similarly, only by discriminative insight, viveka, can you sift the real from the unreal. Vishaya Jnana is associated with the vishayas, sense objects; but discriminative insight is pure illumination innate in man. That is the very radiance of his soul.

In Mother's teaching, there is no stress on any particular ashram of life as pre-eminently suited for God-realization. One can realize God in any ashram. It is left to the option of the seekers whether to become householders or Brahmacharis. But Mother wants that the seeker should be true to the ideal whatever ashram he has embraced.

Purity in thought, word and deed is the discipline common to all ashrams. Time should not be wasted on idle gossips, and aimless arguments. Unless the moral base becomes strong and stable, the edifice of spirituality cannot be raised. One should be absolutely sincere in one's seeking. Mere ostentation and external display of the marks of piety will not help the aspirant. It is your bhava, the aspiration and the devotion of the heart, that God takes note of. The vision of God should be cultivated through bhava, in the external gaze, and in the performance of



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duties, you should bear in mind that constant presence of God. This is the real sadhana that leads to Samyak-Jnana, integral Wisdom.

The Gopikas did not pursue any particular yoga. They loved Yogeshwara Krishna, with all their heart and this love itself led them to the loss of body-consciousness, experience of identity, as well as to absolute merger in the Supreme.

There are two realms: the realm of the Divine, devaloka and the realm of Death, mrutyuloka. To be in tune with God, to be steadfast in Truth, is to be in devaloka. To remain estranged from God, to hug untruth and illusion: this is to be in mrutyuloka. Good conduct is the heaven and loathsome, unethical conduct is hell.

Merit (punya) and demerit (papa) are valid in the relative plane, so long as the Jivatwa persists. Atmic state is beyond both. Merit should be accumulated through noble qualities and noble deeds. Then alone devotion can grow. From the ethical point of view, charity, virtue, and humanitarian activity, are included in what is known as punya. But from the spiritual perspective, punya has a more comprehensive connotation. Restraining one's own senses and controlling one's own mind, one should direct one's thought, aspiration and devotion to the Supreme Being and should dedicate all actions and their fruits to Him. Thus, constantly tuned to God, with heart set only on God, he at last gets united with God. This union with God, is the real punya, the superabundance of spiritual merit.