



RAMĀ ŚAKTI MISSION

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Yoga implies merger of the mind in the infinite. Viewed from the relative plane of seeking and striving, Yoga comprises various stages. They are: withdrawal of vrittis from the objects; detachment from craving for sense pleasures; concentration of mind on the mystic spot of Ajna; inwardization of mind in a state of anusandhana; and finally, merging the Vritti in the Atman. Nirodha, restraint of Vritti, results in Yoga, union with the Paramatman. But what is signified by the term 'Nirodha', restraint? From the external pursuit on the path of pravritti, the mental mode should be brought to the inner Atman-faced pursuit, the path of nivritti. When this Atman –faced vritti is united with the Atman, the modeless chittha shines forth as chaitanya itself. This is the state of Nirodha, otherwise called Yoga. Beyond the mind is the budhi; beyond the buddhi is the 'Mahat' or Mahadatman; beyond the Mahat is the Avviakta, the Unmanifested; beyond the Avviakta, is Brahman, the Para Purusha. Through yoga disciplines and the grace of the Sadguru, you should transcend the Avviakta. Then you emerge verily as Brahman Himself. In a condition of purity alone can mind be withdrawn from transient objects and desires; by purity alone the mind can enter the stage of anusandhana; and in a state of purity alone, the mind attains merger in the Paramatman. Thus, from beginning to end, from sadhana to sidhi, the spiritual pursuit is actually an evolution of mind to purity. The pure mind is Atman Itself. Impurity consists of the ego, the vasana, and the asuric modes of prakrithi. When these perish in the blazing fire of Jnana, the mind totally dissolves. That is to say, the mind as the seat and instrument of avidya disappears, and the mind as Consciousness shines forth. Yoga is the state of absolute purity, the state of Kaivalya, perfect spiritual aloneness, a state in which the Jivatman remains identified with, and absorbed in, the Paramatman.

When agency is superimposed on the Self, the Self appears as the transmigrating jiva. This is viyoga, separateness. When agency goes through spiritual enlightenment, the jiva emerges again as the ever-free Self. This is Yoga, identity with Atman. Avidya alone is the hindrance to yogic communion. Avidya manifests as vrittis. Remaining detached from the vrittis, you should do anusandhana through the help of knowledge. This leads to union. Actions performed with agency, become vasanas in the chittha. For the fulfillment of these vasanas, for enjoyment of the fruit of one's own actions, the jiva comes again to the embodied state. While in the body, forgetting himself and God, the jiva goes on getting entangled in actions and enjoyment. This is the mysterious 'bhava chakra' the wheel of transmigratory existence. The vasana, the karma, the ego, all these three are products of ignorance. To rise above this cycle of births and deaths, you should know the nature of avidya and the illusoriness of the ego. This is a kind of superior insight, not mere intellectual knowledge. But even this superior insight, jnana must end in vijnana, perfect spiritual experience. In the state of vijnana alone, one is above the realm of maya. The Supreme Shakti dwells in everyone of you. In your essential nature, you are identical with Her. But due to the separative ego-sense, you do not enjoy the bliss of your spiritual infinitude. The Mother Shakthi must manifest Herself in you in diverse forms of power. All powers originate from Her, and are Her various modes of expression. SHE must manifest as Jnana. Then alone deliverance is possible. The physical, mental, moral and the spiritual forces should become manifest in you. You should have superb courage. You should have marvelous purity of dharmanishta. With courage, purity and awakened adhyatmic force, you must approach



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the Mother, the Supreme Shakthi, adore Her in devotion, cling to Her Feet in faith and supplicate to Her in surrender. Then SHE opens the door to mukti.

The body is a boat. Sitting in this boat you have to cross the river of maya or 'Bhava Nadi'. The body should be strong and healthy. A strong body alone can withstand the rigours of tapasya. When Divinity appears as the Saviour, there is no question of the fitness or otherwise, for His grace in a huge steamer that can sail across the formidable ocean of samsara, carrying all those who take refuge in it. But, one secures admission to it only when one possesses the ticket of faith. Verily faith redeems. When you abide in dharma, when you are dutiful in your sphere of svadharma, when you cultivate the sattwic virtues, when you do only such actions as are righteous, a force manifests itself in you. This is the moral force. What is mental strength? It is a strength coming from a pure, placid, disciplined, devoted concentrated and God-centered mind. The strength with which you resist the lure of the senses, you remain equanimous in happiness and misery, you remain detached from your own mental modes, you courageously face the challenges of prarabdha without cursing your fate, without complaining to God, without questioning divine mercy without doubting the existence of God, - this is mental strength. The strength that comes from inwardness of mind, from devotional anusandhana of God, from the systematic practice of meditation, from acts of self-abnegating sacrifice, from dedication to a noble Cause, from mystic communion with the Atman, and finally, from God-experience, is spiritual force. All these forces are manifested forms of one Single Force, the Divine Shakthi. All that you do as yoga sadhana, should be an invocation to Her grace. Scriptures are a forest. By wandering in it without competent guidance by a Guru, one gets lost. Confusion results. You cannot get God-vision through scholarship. God abides as the Atman. You are He. But a veil is there. That must go. For this, grace of the Guru is to be invoked. You should associate yourselves with the exalted soul, the Satguru, who remains always identified with Brahman. You should receive the saving Word for him. You should obey the Guru's behests. You should guide your conduct in the light of the Guruvakya. At the Feet of the Guru, you know the blessing of humility. Humility prepares the mind to receive the grace.

*"Be firm like a rock amidst the turbulent waves of the sea of samsara.
Be like a bow in humility, before the Enlightened ones.
Worship of the Lord's Lotus Feet is the source of real happiness and
that alone is the blessedness, the real beatitude."*

Taking refuge at the Feet of God, one attains to the highest abode, which transcends this world and the next. All lokas are in your own heart. The Atman transcends all spheres, all manifestations. You cannot understand this truth with your ego-tainted intellect. You must attain the state of super consciousness (Athiprajna). Then alone the truth is revealed. The yoga has the gift of super conscious perception. Even when modes arise, he remains aloof as a witness. Because he has the knowledge of Truth, he makes no mistakes. What comes from his mouth is truth. What is revealed by his actions, is dharma. Until super consciousness, 'Athiprajna' is attained, faith in the Guruvakya is your guide. Without abiding faith, and whole-minded devotion, yogic state cannot be reached. Your faith and knowledge must find expression in your conduct. Your conduct, acharana, must be pure. By the strength of devotion and the purity of your conduct, you should please and propitiate the Divine.



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When God extends His favour and showers His grace, the jiva is awakened and his life is miraculously transformed all on a sudden. There is no question of time there. Kanakadas and Tulsidas were transformed purely by the intervention of God's grace. What Mother teaches you now is a technique of God-quest in your sphere of svadharma, home, itself. Whatever be the order you accept, you should have a pure mind, daring resolve, and true manliness. Then God-realization is possible of attainment. True manliness consists of all the virtues that lead one to the attainment of the purusharthas. Women should have ideal womanhood, 'sthreetwa', a womanhood rooted in faith in God, devotion to duty and shining with the luster of dharmic purity. See God in all; but on that account you should not court indiscriminate associations. Shun contact with evil. Listen not to any word that disturbs and destroys your faith. When faith goes, all graces of life depart. There is no misery greater than loss of faith. As the water is for the fish, so faith is essential for the jiva. Faith in the Self, faith in God and faith in the Guruvakya, all these three mean one and the same thing. When faith is with you, you will get inspiration and zeal for all your undertakings. When there is no zeal or enthusiasm, where is the value for manliness? It is not to show others and receive their approbation and praises that you should work. Work is meant for your purification and spiritual progress. Do it as a service to the Divine. From the path of untruth, come to the path of truth and dharma. Through single-minded pursuit of Truth, be one with the Truth. Let your life be radiant with dharma. Let your life preach. Let it be a constant source of inspiration for all. All sense pleasures of this world and all enjoyments of the celestial spheres, are all forms of death, 'mrutyu swaroopam'. Jnana alone is of the form of immortality. The supreme is the altar at which everyone has to worship and to adore. That Jiva, in his spiritual essence, is identical with Brahman, is the truth. But, so long as one is conscious of a body, he is to look upon himself as a servant of God. Even the Jnanis, who have realized the Truth, continue to adore the Divine with reverence and devotion. God alone is the ultimate reality. He is the only refuge for entire creation.