



RAMĀ ŚAKTI MISSION

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Though spirituality in Home is the central message of Mother, you should bear in mind that God-attainment is possible in any order of your choice. Whatever be the order you accept, you should be truthful to its ideals. You should keep God as the goal of your endeavours, ever before your Mind's eye. Mother initiates you into the potent Word, shows you the inner path, prescribes the necessary sadhanas, enjoins upon you the relevant moral disciplines, cautions you against the pitfalls and hurdles, and every now and then pours forth the instructions and guidelines. Mother's grace, the power of Her tapasya and the operative force of the 'para sankalpa' are all in your favour, keeping the gates to deliverance wide open. But it is for you to yearn for a higher life, to be consistently loyal to your ideal, to persist in seeking with undivided mind, to observe the disciplines and to practise the sadhanas with faith and regularity. The topic of Mother's instruction, the truth of the initiated Word, pertains to the ever-free, eternal, non-dual, all-pervading Consciousness, the Atman, and not to the inert, ever-changing and non-luminous prakrithi. Identity with prakrithi and its modifications and the resultant confusion of ego and the concomitant evils, have to be given up. You should experience the purity, the perfection, the freedom and the bliss of your infinite Self.

Listening, reflection, understanding of the vedantic truths and the moral injunctions, these, do not by themselves transform you, though these form an aspect of the quest. What is of paramount importance is your conduct, 'acharana'. The doctrine, the 'sidhantha', has no intrinsic value if you do not apply it to your practical life. A sadhaka is not a dreamer, not a visionary, not a preacher of idealism. He is a builder of the yogic life. Life is the touchstone of his faith. Life is his Kurukshethra. It is in day to day practical life that he should conduct experiments in quest and demonstrate the efficacy of the teaching. Vedanta is not a dry intellectual system. It is a purifying gospel of higher life. It must touch your heart, awaken your impulses, activate your will, inspire you with nobler aspiration and provide you the spirit of whole-hearted dedication to spiritual life. In the absence of the purity of conduct, the sadhanas do not bear fruit, seeker does not become a recipient of grace, even though the grace is an ever-present force abiding within the seeker himself. It is sheer hypocrisy and self-deception to instruct others on sadhana, on purity of life, on moral disciplines etc, when your character is mean and your conduct is impure and unrighteous. As the rose radiates fragrance, so too, virtue and virtuous conduct emit the aroma of uplifting spiritual purity. The light that shows you to the world as exemplars of spiritual force, is not your learning, not your social distinction, not your wealth, and earthly attainments, but the radiance of the pure life, 'acharana shuddhi'.

Worship, Japa, svadhyaya and meditation are all, no doubt, essential; but remember, all these are meant for the purification of your mind, for a change in your character, for a state of spontaneous action in purity and for automatic discrimination amidst the dualities of right and wrong, good and evil, virtue and vice. Without purity of acharana, one is neither sadhaka nor a sadshishya. His so-called sadhana is like oblations poured into the water. It is like flower of attractive hues but devoid of fragrance. The words of experience, coming from men of God, are charged with spirituality. But the listener, the seeker, the student, the sadhaka of spiritual life, should have thirst for Truth, the zeal for striving, the patience in quest, the faith in the words of the Guru, intensity of devotional



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fervour, and an unflinching determination to reach the goal in one single life. When these virtues and forces are with him, his conduct 'acharana', reflects the beauty of God-attuned life. A thief behind the bars, is always engrossed in one single thought 'how to escape from the prison'. But even on release, if he again takes to robbery, how can any transformation come over him. Imprisonment once again will be his lot. Analaogous to this, is the state of the jiva. Identification with the ego-mode is the bondage for the jiva. The merciful Guru instructs him on the truth and the disciplines so that he may enjoy the freedom. But even after receiving the initiation, if he persists in his identification with the ego-mode and in the evil conduct, how can he aspire to rise to the realm of emancipation!

Sometimes, by contact with the Guru and the great souls, by the force of shravana and svadhyaya at the Feet of the Guru, by the association with the devotees and by the practice of deep meditations, you may get a glimpse of peace. But until you go beyond the prakrithi, the peace will not be a permanent experience. Even a yogi's mind is subject to pulsation (spandana) due to the force of the hidden vasanas. Vasanas should become totally extinct. Then alone the Yogi is above to realm of gunas. From vivechana to viveka; and from viveka to integral anubhooti; this is the way how the jiva rises to Brahmic state. Vivechana is discriminative thought. It operates in the realm of intellect. But because the intellect itself is clouded by delusion and included in avidya, there is no release possible through vivechana. It is at best a guiding force in one's conduct in the realm of dwandwas. Discriminative wisdom, viveka, should dawn. It is spiritual insight which reveals the nature of ignorance and the unreality of the ego. Until viveka dawns, one cannot have any idea of inner freedom, or real peace, or genuine dispassion, or true devotion or effortless detachment. From discriminative wisdom the sadhaka should rise to integral Wisdom. The deluge of viveka, 'Viveka Pralaya', is where one realizes the identity of self and the Supreme, where one perceives Brahman alone everywhere, where the category of 'Asat' disappears in the splendour of the unitive Brahmic Vision. Utterly devoid of ego and the dualistic notions, the Yogi now remains identified with Brahman in the effortless state of the Self.

Thought does not save. It is spiritual insight that saves. Once you know the prakrithi as inert and ephemeral, you will no longer remain identified with her, your mind will no longer crave for ephemeral objects. It is Grace of the Guru that manifests as insight. Through Gurubhakthi, purity of conduct and nishta in meditation, invoke the grace. This is the way to redemption. Mental state is a state of identification with the gunas. Hence it is bondage only. So long as you are in the domain of the mind, you are an individual ego, you cannot experience affinity with God. The goal of the mind is not pleasure, for, behind pleasure there is pain, misery. The goal, the state in which the mind dissolves, is Jnana. All dualities, differentiations, doubts and delusions which operate in the mind, disappear in Jnana. Jnana gives magnanimous unitive vision. Jnana is the source of all moral excellences. The life of action that flows from Jnana is all dharma. Jnana is the state of inner and outer harmony. There is neither the taint of pretension nor the trace of effort, in Jnana. It is all spontaneity. It is the splendour of the Spirit. It is peace. It is the blessedness of union with the Divine. For transformation of mind into Jnana, which is another name for Yoga, there should be on your part, watchfulness, restraint, meditation and constant attunement with the Divine. All these come under the category of yoga sadhana. According to the nature of aptitudes and temperaments determined by the previous sadhana samskaras, the yoga is termed either as Jnana yoga, bhakti yoga or karma yoga. Remembrance of Truth, surrender of agency and detachment from



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cravings are common to all the paths. In Garhasthya, the order of diverse duties, what you require is a synthesis of jnana, bhakti and karma.

Watchfulness implies minute observance and negation of the vasana waves that disturb the mental serenity. You should guard yourselves against the attack of hidden vasanas, demoniac vritties, the lure of the sense world and a tendency to lapse into dullness and oblivion. This is watchfulness. An expert driver applies break to his vehicle in order to avert a collision. Similarly, a watchful sadhaka should restrain himself, when the impulse of craving or the instinct of emotion, suddenly appears in his mind. The more you develop the adhyatmic force, the greater will be your capacity to vanquish the lower forces. Restraint of vritties, mastery over mind and union with the Divine, all becomes possible only through spiritual force. Sitting with eyes closed and wandering in the world of imaginations: this is not meditation. You should have an active, emotional involvement in your pursuit of God. When devotion, yearning and concentration are united in one single current of inward flow, it is called meditation. Pure and cheerful, uplifted in rapturous remembrance of God, totally detached from distracting worldly desires, the mind in meditation is a continuous outpouring of the soul towards the Supreme. Meditation is possible only in a state of sattwa. Even behind the vedic sacrifices, 'Yajnas', there is desire for reward, the enjoyment of celestial pleasures and Indra's position. But you, My children, should, through purity of dharmanishta, reach the state of Jnana, the state of desireless equipoise, 'Nishkamatha'.

Generally, the disciples according to their quality and competency, are put into three categories: the best; the mediocre; and the lowest. But Mother tells you, true discipleship belongs only to one category, the first one, the best. The other types are not disciples yet. They have to reach the state of discipleship. A true disciple is one who has intense yearning for Satyavasthu, who had dedicated himself to quest, who possesses all the moral qualities and who is an embodiment of Gurubhakthi. Such a disciple is compared to a pearl oyster. When the Ardra star is on the ascendent, the oyster comes to the surface of the ocean and keeps on waiting with its mouth open, for a drop of rain. As soon as the drop of rain gets into the shell, the oyster at once goes deep into the bottom of the sea and there converts it into a beautiful pearl. Similarly, the disciple, on receiving the potent Word (Upadesha Vakya) restrains his senses, collects his mind and dives deep into the ocean of his own chittha and discovers the pearl of jnana. A genuine sadhaka should restrain speech and thought. That is a part of his tapasya. Indulgence in excessive talk is detrimental to a sadhaka. Truth is realized only in the depth of silence which transcends both speech and thought. Cultivate silence. Introspect. Detect your own defects and shortcomings. Direct not your gaze to other's faults. Be in sadhaka vritti. A bulb of high electrical wattage gives out a very bright light. Similarly illumination begotten of deep meditation gives you the light with which to penetrate into the dark corners of your own minds. Courage, steadiness, sublime perspective of wisdom, indifference to praises, deep repentance for mistakes committed and supplicatory prayer for divine love, these are qualities essential on the path to God. Spirit awakened by praises from others is short lived. It is like setting fire to a heap of straw. Your spirit of quest and enthusiasm for dutifulness should be steady like an undying lamp kept in a windless place. Understand, man is greater than gods like Indra. Man alone can attain desirelessness and release from samsaric cycle.