



RAMĀ ŚAKTI MISSION

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Knowledge gained by the study of the Vedas, the Upanishads and other shastras, is intellectual, informative and indirect. It cannot reveal the Supreme. The Supreme is realized only by the knowledge of the spiritual order, which is direct and intimate experience, 'Anubhooti'. All bodies, the gross, the subtle and the casual, belong to the order of prakrithi. The chidvastu that inhabits them, is one without a second. The Divine power manifests in the intellect as the discriminative faculty. But mere possession of that faculty is not enough. The sadhaka's attention, approach and endeavour should be directed to Truth and Dharma. Identity with Truth, Experience of Truth, is the goal. Limited in dimension, inert by nature, impure by contact of the gunas and born as an offshoot of avidya, is the intellect. Infinite in dimension, self-shining by nature, beyond the touch of gunas, ever-pure and above the reach of intellect, is God, the Absolute. Through the equipment of intellect, neither a conception of God, nor meditation on God, is possible. Mystical illumination comes only through the grace of the Guru. In this illumination one realizes the grace of the Guru. In this illumination one realizes the falsity of the ego, the unreality of appearances and the nonduality of the Paramatman. God-realized soul, the Sadguru, is the guiding beacon for the world-bound jivas. By taking shelter at his Feet, by submitting to his guidance, by following his behests, the seeker should tread the inner path. By hearing a voice, or by perceiving a light or by having an imaginative vision of some forms, some sadhakas believe that they have reached the adhyatmic peak. Mistake not mental hallucinations for spiritual experiences. The ignorant is already in delusion (bhrama). Fall not into deeper delusion through imagination. When Self-illumination, 'svayam Bodha' dawns, doubt is at an end. You become egoless. You then live and move in the ocean of God. You become one with peace and bliss. Tranquility of mind, steadiness of faith, a character shining with manifold virtues, progressive elimination of cravings, these are the signs of spiritual advancement, and not the visions in the mental plane.

With what great patience, concentrated mental attention, untiring zeal, determination and deep study for years forgoing even the comfort of sufficient sleep, does a student of medicine secure of Doctor's degree! If the degree were to be conferred indiscriminately without insisting on high marks, then the patients will not be safe at the hands of such doctors. Similarly, to deserve grace, to get the intimation of the Divine spirit within, to have God's power manifested in oneself, there is need for absolute mental purity, moral qualities, intensity of yearning, love for God and undiminishing zeal in sadhana. Though the sun is enormously huge in size and splendour, three fingers held together can screen the sun from one's vision. So too, Atman is infinite and intimate to one's experience. Yet, a single mental mode is enough to shut off the Atmic splendour from one's experience. Self-mastery is the criterion of true education. You should build an ideal life by the power of knowledge and education. Renouncing self, and detaching yourselves from the bonds of desire, you should enter the realm of freedom. That is the sign of victory, of manliness, of strength. When modes of passion arise, rise above them, by observing their real nature and by isolating them through discrimination. When you observe the modes objectively, detachedly, you will find them vanishing themselves, of their own accord. They are not a part of you. They are not your svaroopā.



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A steady, pure, subtle and determinate intellect, endowed with staunch faith, is required. It is with such a pure intellect and steadfast faith, that you can maintain the devotional kinship with God. From this established affinity with God, you will be able to proceed, step by step, stage by stage, towards contemplative pursuit, vision of God, experience of identity with Him and enjoyment of elixir-like love divine at all times. They say, duty is incompatible with God-intoxication. But Mother's experience was different. Even in the state of divine ecstasies and God-intoxication, Mother never swerved from duty. Dutifulness, devotion and dharma together became one integrated spiritual ardour at Mother's altar of pathibhakthi. The reward of bhakthi and dharma, is a brave and heroic heart. Absorbed in God-thought, the bhaktha courageously faces life's bitterness, trials and tragedies. Nothing can shake or shatter his faith. No situation can cloud his vision, disturb his mental poise and embitter his feelings. Depression is unknown to him. His mind remains switched on to God. With God as his constant companion he displays superb courage, remarkable forbearance and infinite fortitude. Bhaktha considers forgetfulness of God alone as the only misery. Even pundits and vedantins become victims to forgetfulness. Such is the power of tamas. When you are attached to and engrossed in any worldly object, you forget God and his glory. Ravana, the King of Lanka, had fortune, fame, power, tapasya, enjoyment, all in his favour. He was the son of a brahmin. But of what avail! The powers and qualities he possessed were of assuric nature. Because of this he led himself to ruin. Let the divine wealth 'daivee sampatthi' grow. Let the divine power manifest itself in you all. Let the virtues shine. Let the waves of bliss dance in the hearts. Let love-intoxication possess the minds. Let the yogic skill with which to enjoy the peace of solitude in the tempo of worldly duties come to you. Let ahamkara and agency perish in the fire of enlightenment. Shed abhimana. Set not your heart on name and fame, positions and worldly glories. God alone is real. To be united with Him is the summum bonum of life. Whether to accomplish this in one single life or in the course of numerous future births, depends on you. God has given you a golden opportunity. But you must realize its worth and direct your mind, will, effort, everything to this purpose.

If the child shows no interest in studies and spends two or three years in each class, the parents will have to stop sending him to the school. His education will come to an end. But in the adhyatmic field, there is no question of stopping or discontinuing the study. Everyone has to attain union with God, if not in one life, after several births. The inward pursuit of God is a mystic technique which can be known only through the grace of the guru. By too much of reading, confusion results and doubts increase. Life is not to be wasted in the wilderness of the shastras. After knowing the truth, you should apply yourselves to the task of reaching it. Without purity of conduct and practice of dharmanishta, truth will not be revealed.

This (Shaktinagar) is neither a home of samsara nor an ashram of seclusion. Its purpose, significance, form, function and role in Mother's dispensation, will be unfolded in future. Once the Samarth Ramadas accompanied by his disciples was going to visit his disciple Shivaji at the latter's palace. Treading a long way across hills and dales, the disciple felt extremely hungry and thirsty. Then a luscious sugar cane yard greeted their sight. Taking it to be the Guru's favour on them, they entered the yard and started enjoying the juice. The saint was sitting alone at a distance, on a rock, lost in contemplation. After sometime the watchman sensed the presence of the intruders and began chasing them. The disciples ran away and escaped. Seeing the saint seated at a distance, the watchman, mistaking him for the culprit, lashed him severely. The saint



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was a picture of fortitude. He kept peace. Some of the disciples left hurriedly for the palace and reported the matter to the King. Shocked and grieved, Shivaji hastened towards his beloved Gurudeva, after passing orders for the watchman and the owner of the yard to be punished. Falling at the Feet of the Guru, Shivaji, the prince among gurubhakthas, out of uncontrollable anguish, appealed : Gurudev! I have ordered punishment for those who have maltreated and assaulted Thee. But Lord, as the King, I bear the responsibility for what has happened in my country. Hence I am guilty. Deign to punish me suitably. Patting the disciple on his back, the saint, an ocean of mercy, replied: Shivoba, listen with a calm mind. You are not to blame. These disciples are initiates. I have shown them the inner path. I have instructed them on Brahmavidya. Still, having no control over themselves, forgetting my instructions, they did something what they ought not to have done. But as their Guru, I assume responsibility. I have willingly taken upon myself the punishment and suffering for their action. Even fools can be redeemed. Hard it is to redeem the learned fools.

Life is a battle between divine and asuric forces. Established in Truth, resorting to dharma and holding the lamp of discrimination ever before you, you should conduct yourselves in the sphere of your duty. When the hour of trial, temptation and test arrives, you should be able to hold your peace. When modes arise, you should be able to isolate them. This is Guru's grace. Life is full of miseries. Samsara is a state of slavery. Freedom and bliss are only in God-experience. He who firmly believes in this truth, keeps his mind only on God. A time comes when God comes to bless, to shower His bounty of grace. At that time one should bow down and receive. From the deliberate practice, you develop a liking for the Name. That leads to devotion to God. Devotion purifies. In the purity and stillness of mind, God-love dawns. Love unites you with the Supreme. Look upon life as a drama. For the success of acting in drama, what is required is bhava. But in the drama of life, what is required is jnana. Knowledge is the panacea for samsaric ills. Just as you see a sun in the external world, so too there is the Atmic sun within. You should get the light of this sun. Then ignorance vanishes in toto. Mother has imparted to you the Upadesha in order to awaken you to Atmic Consciousness. Other seeds may one day perish, may be stolen by thieves, may be eaten away by the birds, may degenerate in the soil. But this seed of Upadesha is imperishable.