



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 46**

15th March, 1974

The institution of Gurukula had existed in ancient times, where the seekers enjoyed the closer contact with the Guru. The living example of the Guru awakened their spiritual impulse. The disciples lived a harmonious life of study (svadhyaya), service (Guruseva), penance (tapasya) and deep metaphysical reflections (vichara). In Shaktinagar, you have a Gurukula of wider dimension, with modern amenities of life and nature's bounty of grace. Association with the Guru and the facilities for sadhana, have come to you unsolicited. Here, there is ample scope for integral spiritual development. Worship, Nama yajna and congregational bhajans as aspects of bhakti; meditation as a limb of Raja Yoga; reflection and vedantic contemplation as jnana yoga sadhana and service as karma yoga, thus you have all the yogas synthesized for the promotion of your spiritual urge. Over and above all these, Mother is here to guide, to watch, to correct, to teach, to bless and to lead you on the inner path. It is for you to realize the value of this God-given opportunity and to put forth the best of your endeavours for the achievement of the Supreme purpose of life. Gurubhakti is the cardinal virtue in an ideal disciple. If one thinks that he knows better than the Guru in scriptural lore, he has superimposed a human limitation on the divinity of the Guru and has thereby estranged himself from grace. Guru has anubhooti to his credit. He is truth personified. His unlettered wisdom is unique. His silence is more eloquent than human oratory. Though jnana is innate in every one, it is by Gurukripa alone that jnana is revealed in the intellect. When jnana dawns, there will be no mind. Consciousness functions unimpeded by the mental vrittis.

In the absence of jnana, jiva leads a segmented existence, tied to the ego, and entangled in mental moods, modes and states. To liberate the jiva from this bondage and to restore him to the plane of jnana, Guru imparts the holy Word and initiates the seeker into a technique of Bhramavidya. By human intelligence, one acquires only shabda jnana, the theoretical knowledge. But when grace brings illumination, you clearly perceive the nature of ignorance. You see the unreality of the mind, the falsity of the ego and the illusoriness of bondage. From the plane of mind, you rise to the plane of discriminative wisdom (Viveka). When tainted with ego, all achievements are hollow. What great achievements and powers Ravana had! Vanquishing even Kubera, he established himself as the unrivalled king. He had all enjoyments to his credit. He was a brahmin's son by birth and also a great tapaswin. But alas! He had the vritti (mode of life) of an asura. That eclipsed all his splendour and ultimately brought about his ruin. For some, in the earlier stages of sadhana, worship gives great joy. Later, by taking to the intellectual path of Vedanta and by wrongly understanding the meaning of the Mahavakya and the doctrine of maya, they stop all worship. The images and pictures of God and the photo of the Guru which used to evoke reverence and generate currents of blessed bhava; new Vedanta drains away all such bhava and converts heart into an arid desert. Is it true Vedanta? Vedas and the Vedanta alike, extol saguna Brahman. But the pseudo vedantins know only to repeat the Mahavakya. Mother is not against intellect or intellectualism directed to Truth. But your intellect should be free of ego-touch. Your Vedanta should give you same-sightedness, self mastery and peace of Self-abidance. If vedantha is on the lips and not in action, Mother calls it dry vedantha. Without morality, without purity of dharmanishta, the mental vrittis do not subside and the mind cannot be transformed into consciousness. If there is a single chitha vritti, the knowledge and experience of Brahman cannot come.



## RAMĀ ŚAKTI MISSION

Mother was all smiles, intensely active, dutiful and all-loving; yet a fire was constantly burning within and She was inwardly silent, alone, aloof, detached, in company with God. In concealed solitude, in the privacy of home, Mother did intense tapascharia, without swerving from duty even once in life. Hers was a silence force, hidden from the view of the society. Guru lights the lamp within. But to preserve it, to protect it, you have to shut the doors and windows. This means you must abide in steadfast faith and loyalty to Her teaching. Doubt, forgetfulness, worldly tendency (vishaya vasana) and evil association: these are the enemies, the dark forces, against which you should shut the doors of your mind and the windows of your senses. Duty beckons you. Yes, you should discharge your duties meticulously; but your heart, your prajna, should be with God. Work without agency. Let Mother's upadesha vakya become your sheltering fort. 'I have none in the world except Thou, O Mother, my Mother. Be Thou my light, O Mother!' Let this bhava possess you fully. Let this cry rise up from the deeps of your being. Let all duality vanish in this sacred affinity with Mother. Let all shackles of attachment break. Maya is very powerful. She does not allow you to go for union with God. But where there is pure love for God, where there is staunch faith in Guru's redemptive grace, there Maya cannot flourish. Until one becomes God-possessed, one is in the danger zone of maya.

When one is possessed by an evil spirit, an exorcist is called for. By invocations and rites, the spirit is expelled by him. But there is a spirit whom no exorcist can expel. But there are some whom he cannot approach. They are the God-possessed devotees. God-love is the elixir of adhyatmic experience. No tongue can describe its sweetness, no mind can measure its depth. But it does not come all on a sudden. One has to diligently preserve on the path of self-discipline. Tapasya is essential. Once upon a time a meeting of the sages and ascetics was convened in a forest retreat under the shade of a holy peepul tree (Aswatha vruksha), for a discussion and deliberation on spiritual topics. Each one voiced forth his views. One of the sages said: Jnana excels everything. Though bhakti is great, jnana is supremely great. Liberation is possible only through jnana. Another said: jnana is innate in everyone. But a veil is there. That is not for entertaining the thought that 'I am a jnani'. The nature of ignorance is to be realized. Sadhana should be for that end only. A third one said: No doubt, jnana is essential. It is the supreme goal of life. But without spiritual qualities like sama, dama, uparathi, thitheeksha, shraddha and samadhana, jnana cannot be approached even. So, for a seeker, what is of importance is acquisition of these qualities. The fourth one said: what is the use of mere qualities like sama, dama etc? Vasana is the greatest enemy of jnana. When a powerful vasana wave rises in the mind, sama, dama etc will take to heels. Therefore, I say anushtana is of supreme importance. The fifth one came forward and said: they say, jnana is innate in man, but we do not experience it. We have been steadfast in anushtana all these years. Still jnana has not dawned. What I feel is, grace of God is the prime factor. When that comes, everything else will be added. The goal is attained. The sixth one had another view. He said: Who doubts that grace of God is the liberating force. But to invoke this divine grace, what is required is, firm faith. So, faith is of supreme importance in life spiritual. Another Muni came forward and declared: Mere faith does not take one to God. The ego persists. That must be destroyed. The way to self-extinction lies in surrender to God. Through surrender alone one gets the grace. So my firm view is, surrender is the way. There were three more dissenters. One of them said: God cannot be won by any means other than pure love, prem. Prem is the highest. Surrender comes in the wake of prem. The second one



## RAMĀ ŚAKTI MISSION

added in support: Yes, prem for God cannot come without knowledge of God. So, if one has prem, it implies that he has knowledge too. The third man, a silent sage, now calmly and assuredly proclaimed: I have been listening to all your divergent views. But let me ask you, what is our object of quest? Everyone wants peace only. Peace is the greatest thing.

Thus despite long deliberations, the sages could not arrive at unanimity. At that time, a wise one among the audience, another Muni in calm repose, rose up and said "Futile is this discussion. Each one is stressing his own view, his own theory. Who is competent enough to judge which among these views is right. So friends, let us stop this discussion. This holy tree is of very ancient origin. This has stood witness to numerous discussions like this. Let us, in unity of minds, ask this tree. Therein is the solution. So unitedly they asked the tree in a spirit of prayer. Suddenly a voice was heard from the tree: Tapas is greater than everything else. Close your eyes, O Sages, be silent within, and dive deep into your own Self. Then all problems will be solved, the doubt will be cleared and the Truth will be revealed. Immensely pleased, the Rishis plunged into tapas as directed by the Divine Voice. Withdrawing from attachments and enjoyments, the prajna should be concentrated in the Mahavakya imparted by the Guru, should be strengthened and stabilized by reflection, meditation and righteous conduct. This is Tapas.

When attachments bind the jiva to the objects, the mind refuses to rest on God. Serenity comes through non-attachment. There was a landlord. He was fabulously rich. But he did not know what peace was. In his neighborhood there lived a pious cobbler. He was a man of faith, and he would mend the shoes singing all the while the moving songs in praise of his Ishtadevatha. He lived a contented life. The landlord used to hear everyday those moving devotional songs while sitting for his supper and that was the only occasion when he would derive some spiritual comfort in his life of hectic activity. Listening to the melody of the song, he would go into sleep. Many months passed. Not even once did the landlord notice even a ray of sorrow or worry on the face of the shoe-maker, even though the latter was in extreme poverty. The landlord's heart melted in mercy and one day he summoned the poor cobbler and presented him with a purse of Rs.500/-. Strangely enough, that night the landlord did not hear the songs. He was surprised at this silence of the cobbler and wanted to ascertain the reason. Next morning, the cobbler himself came to the landlord. When asked by the landlord why he did not sing in the previous night, the cobbler, returning the bundle of currency notes, submitted: Sir, it was this money, this gift of yours, that stood in the way of my devotional communion with the Lord.

Now restored to freedom and ecstasy, the cobbler thereafter started pouring forth his inmost feelings to the Lord in greater fervour. 'O God! Bhajans in praise of Thee is my greatest wealth'. This became the refrain of his songs.