



# RAMĀ ŚAKTI MISSION

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Mind is a cause of bondage and liberation. Mind attached to the sense objects binds. Detached mind makes way for liberation. In between the jeevatman and Paramatman, persists the delusive ego. Until the ego is destroyed by Guru's grace, the jiva is in the realm of mind and maya. All qualities good and bad are in the mind only. The Atman is beyond attributes. The mind should be transformed into the nature of Atman. That is the goal. Consciousness associated with the gunas is called the mind. That is to say, so long as gunas persist, there is the mind. When free of gunas, the mind emerges as consciousness itself. Mind is nothing but a continuous stream of vrittis. Vrittis are manifestation of the gunas. In other words, when gunas reflect themselves on the mind, the vrittis are formed. So long as vrittis continue to rise, the mind has existence. When there are no vrittis there is no mind. Jnana alone is.

Associated with the gunas, is the lower mind of emotions and passions, thoughts and imaginations. When the gunas are transcended one enters the realm of the higher mind which is all sattwa. It is Mind only in name. It is jnana itself. The mind of gunas, is the dense forest, in which dwell wild animals; the asuric vrittis like anger, desire, attachment, greed, jealousy etc. Living in the midst of this forest the mind should remain detached from the modes. This is the nature of tapasya you should do. Remember, identification with the modes is bondage. Just as an experienced mahout alone can calm and control a wild elephant, just as an adept alone can bring under control an unruly horse, so too, the sadhaka who has won the favour of the Guru, Who knows the technique of yoga, alone can bring the mind under control.

Reposing firmly your faith in the upadesh imparted by Mother, adhering strictly to the disciplines prescribed by Her, you should rise above your own minds. The conquest of mind is the highest accomplishment. To the perfect reliance on God's saving grace, you should add your own self-exertion. Sadhana, surrender and patience are required. Then alone you can win the divine favour. There should be shraddha, bhakti and bhava behind the performance of your duty and dharma. Then it becomes a sadhana which propitiates the Supreme. Pleased by the exalted Bhava and whole-minded concentration in the service of the parents, Lord Vitobha personally came to the great devotee Pundalik to bless him. Such is the fruit of dharmanishta.

The final obstacle to vanish in God-quest is the ego. With the disappearance of the ego, the union with the Paramatman is achieved. Being tied to the ego sense, tapasya would not bear fruit. The ego should be surrendered to God. Devotional reliance on Grace through utter surrender, is the kernel of spiritual quest.