



RAMĀ ŚAKTI MISSION

BULLETIN NO: 51

15th April, 1974

The obstacles on the inner path should be removed. Then only the yoga results. The Self, God and Brahman connote one and the self-same Reality. This truth should be directly realized and experienced. This experience ends samsara. The process, the esoteric ceremony of imparting this truth through the Holy Word, is called Initiation, 'Upadesha'. One should be an initiate. Then alone he can rise to the plane of Truth-Vision. The Upadesha Vakya is an imperishable seed. But it sprouts and grows into the mighty tree of spirituality, bearing the flower of bhakti and the fruit of jnana, only if the sadhaka has intense yearning for Realization and puts forth the best of his endeavours for it. Anushtana is indispensable. Maya is the deluding power of God. Under its hypnotic spell, one is overpowered by delusion even after perceiving the divine splendour. Arjuna was granted the vision of the cosmic form of God. Yet, after the war is over, he asserts, by the power of my Gandheeva, the Kouravas were vanquished.

Until the mind completely dissolves in the Reality, until the vasanas are totally obliterated, until the ego is annihilated beyond the scope of resurrection, one is in the realm of Maya only. Not only men, even gods are victims to the illusion created by Maya. Brahma created the world; and gazing at his own creation, ego cropped up in him and suddenly the creative power failed him. Bewildered, he remembered the Ultimate Reality and he got the direction. Do Tapas. Brahma separated himself from the Ultimate Shakti. That is ego. To feel 'I' as separate from the Reality is ignorance. The significance of 'I' is unbroken Chit-Reality, Akhanda Chidvastu. Knowledge is self-shining splendour of Truth. When it dawns, there is no trace of ego or ignorance, just as when sun dawns darkness automatically disappears. Until svayam bodham, self-knowledge dawns, Guruvakya is the only illumination for the seeker. The seeker should have abiding unshakable shraddha in the Guruvakya. It is shraddha that bestows fearlessness here and hereafter.

Upon identification of 'Aham' with the body, came the sense of personality, narrow-mindedness, agency and enjoyership, attachment and hatred. This false identification should go. This is the purpose of Brahavidya. It is for this Brahavidya that you have taken shelter at Mother's Feet. Now, you must tread the path shown by Mother. First, the grasping power should come. Then, what is grasped should be brought into conduct, acharana. If there is no acharana, the chittha cannot become pure. Without purity of chittha, anusandhana is impossible. And, in the absence of anusandhana, how can there be realization and experience of the oneness!

Faith is a profound grasp of the reality. This cannot be shaken or shattered by anybody, by any extraneous force, because it is an inner illumination which is innate in everyone. Many claim they have faith. But during crisis, at the hour of trial, they waver. This is not faith. What shakes, wavers or doubts is the mind. Just as jiva is an image of the Paramatman, the so-called faith is only a pale reflection of the abiding faith. When abiding faith unveils itself, one is established in certitude. There will be no veil to obscure the vision. Mental modes are the obstacles to the dawn of inner faith. The conglomerations of the thoughts, fancies, doubts, attachment and repulsion and passions like desire, anger etc. is the mind. The mind must become free of these modes. It must come to a state of nivrutti. It must become still, broad, expansive, all-



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encompassing, without colour or quality like the sky. Then it is chidakasha. Heart, Chit, Chidakasha, all mean the same. When a location or abode of the Paramatman is conceived, it is said that He is in chidakasha. But He is chidakasha itself. There is nothing other than Paramatman. Without being touched and tainted by prakrithi or the modes of avidya, you should abide in yourselves and function efficiently in the sphere of your svadharma.

In the state of freedom and detachment alone you can become glorious instruments of the Divine. What Mother gives you is the state of inner renunciation, 'antherika sannyasa'. Observance of duty is sacred in Garhasthya. Through this dharma, the institution of family is preserved and fostered. Bring the combined force of pure love and inner renunciation to your actions. The sanyasi who has no Brahmanishta and the householder who has dharmanishta are alike, both in the same fallen state. But Mother has enjoined you Brahmanishta also. Through the Word, Mother has given you not only paroksha jnana but awakened in you the spiritual impulse and moral ardour. This force and fervour should not be allowed to cool down. To guard you against the lure of the sense world and the slumber of tamas, Mother continued to instruct you repeatedly through parables, stories and similies on the lofty truths, moral precepts and the techniques of sadhana. Through darshana, discourses, periodical bulletins, and unseen mode of silence, Mother is leading you, step by step, towards the realm of truth, light and freedom.

When one gets a God-realized Guru to guide him, then for him, there should not be a notion that there is a God apart from Sadguru; nor should he have an idea that there is the Atman apart from the chosen deity. Duality is a delusion. Oneness, ekatwa, is the reality. If you cannot transcend the dualistic feeling, then regard your 'I' as a servant of God. In spiritual essence, jiva is identical with the Supreme. But what does it mean? It means, God alone is the reality, the ground and substratum for the jiva. Jivahood is a notion, superimposed on Atman. That should go. Jiva should merge into the Source, God. God shines unique in glory, in splendour, in power. No man can be equated to God.

Dasya is not slavery. It is a state of complete self-effacement, a state of complete surrender to God. Where there is perfect dasyabhava, there 'soham' also exists. Where there is perfect knowledge of 'soham' there, one can become a servant of God, also. If one cannot become a servant of God, that displays sheer egoism only and nothing else. All sadhanas are for extinction of the ego. When ego subsides, Reality shines forth. Nothing is attained anew. Sadguru teaches the secret of the shastras, 'shastra hridaya', the science of Brahavidya and the disciplines of Yoga. But if the teaching is to bear fruit, the disciple should offer 'dakshina' to the Guru. The idea is, knowledge dawns only when Guru is pleased and propitiated. Dakshina offered thus, would be normally the rarest thing. Whatever Guru demands that will be willingly given by the disciple. The spiritual significance of this offering of dakshina is surrender of ego. Ego is the barrier between jivatman and God. That should be surrendered to the Guru. Then one becomes the recipient of grace, and the rewarding fulfillment comes – God experience.

You are householders. You have duties to discharge. You have to work hard for the upkeep of the family. For pursuit of vichara marga, there should be solitude. Hence Mother has prescribed for you a discipline of synthesis. Due to cravings, indulgence, attachments and egoistic actions, mind remains steeped in samsara. This mind is very



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weak. It should be purified and strengthened, by association with the Guru, by reflections, by Namasmarana, by meditation and by pure conduct.

The purifying process in bhakti is a natural one. Cravings fall off, as bhakti and God-yearning, increases. God-knowledge is innate in every one, but bhakti is the choicest boon from God. Bhakti is the sweetest elixir of experience. The mind dissolves in God under the overwhelming current of bhakti. Bhakti is pure, boundless love for God. Bhakti arises from Self-knowledge. The objects of your love are many. Hence your mind is scattered on numerous things. The mind should be withdrawn from the objects, collected together and directed to the Feet of God. It then begins to taste the joy of devotion. Name of God is the seed. The soil of mind should be ploughed and got ready through shraddha and spiritual yearning. Pure conduct, acharana and systematic observance of sadhanas (anushtana), constitute water, manure etc. Then there will be a rich harvest.

Worldly vasanas appear in the surface mind as evil vritties. When you rise up in sadhana, gaining more and more moral and spiritual force, the vasanas will become powerless. The vritties will get isolated and vanquished as and when they appear. They will not be allowed to manifest themselves in action. This is the real adhyatmic power which comes through devotion to God. God is the Supreme attracting power. He is the Fire of Prem, is all effulgence. He is all sweetness. He can burn up all your illusions, frailties and accumulated sins in no time. He is the bestower of peace and fearlessness. The impure mind, engrossed in indulgence, cannot feel drawn to God. There should be outer and inner purity. In the popular sense, external purity comes through bath. In the deeper sense, external purity means, practice of dharma (dharmacharana). To dwell in constant remembrance of God or to abide in unbroken Brahmanishta, without identifying oneself with any desire or mental mode, is inner purity. These two forms of purification are required for the householders. Observance of dharma and cultivation of jnana are inter-related. One helps the other.

Bhagavad Gita is generally regarded as a discourse on metaphysical truths, and disciplines of yoga. But it is also a discourse on dharma. Through that discourse, Lord awakened Arjuna to a sense of duty. The Lord had instructed Gopis also on the principles of dharma. But the latter received it as the 'Viraha Gita'. They were submerged in the deluge of love-intoxication. Nothing else could enter their minds. For them, there was only one dharma, to be united with Krishna, the Supreme Being. The blessed pain of Viraha is known only to a God-lover who has experienced it and not to the philosopher who speculate on vedantic truths. Modern vedantins look upon the bhaktha's tears of love as a sign of weakness and bhakti itself as a mere emotional fantasy. But what is the view of the bhakta, who is sunk in love? The Bhakta sings: 'O Lord! Grant me that sweet elixir called bhakti, which is of the form of pure love for Thee. My Beloved ! Greater than Thee is Thy Name'.

Why Name is considered greater than God? It is because the form of God cannot be seen always. Form appears and disappears. But Name is always with the Bhakta. When the Name is chanted, form automatically comes. Then both Name and Form melt away in the ineffable advaitic experience. Such is the Power of ecstatic love for God. The Bhakta sing in ecstasy: O Lord! You do not know the glory of your Name. Only Your devotees know its glory. Such a statement like this only an ecstatic devotee has the right to make. He has drunk deep the ambrosial love. He has taken a plunge into



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the ocean of Divine Form (Roopa Sagara). When once you taste the sweetness of the Name, all other desires drop away. The moth attracted towards the fire gets burnt and dies. But the exalted souls offer themselves as oblations to the Altar of Prem.