



RAMĀ ŚAKTI MISSION

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God-realization is the supreme purpose of life. Realization means direct and intimate experience. By this experience one transcends mind, individuality and Maya and becomes one with the Reality. Satyam (Truth), Shivam (Auspicious) and Sundaram (Beauty), these constitute the essential nature of God. Satyam means the eternal imperishable reality, immanent in every particle of creation, yet, transcendent of it. It is the Ground, the Source and the Substratum of all manifestation. It is beyond time, space and causation. Sivam means the Auspicious one, the Truth which is untouched and untainted by the gunas; the reality which is not conditioned by Maya, the Absolute above Triputi. It is therefore all peace, 'Shantam'. Sundaram is the essence of beauty, of excellence, the source of all attraction, the abode of supreme bliss.

By realizing God, the Absolute, one becomes identified with bliss itself. Where there is enjoyment of bliss, there is triputi. Realization is a mystical experience, which transcends triputi. The Reality is immobile, 'achala'. What wavers and fluctuates, what rises and sinks, with fleeting experiences of pleasure and pain, is the mind. The Jivatman, identified with the mind, experience the dharmas of the mind. The jiva-hood, the notion of being the jivatman, is a delusion (bhrama). Paramatman alone is the reality. When the mind becomes still, absolutely devoid of vrittis, one experiences the Reality. Beyond the senses is the mind; beyond the mind is the intellect; beyond the intellect is the mahadatman (cosmic intellect); beyond the mahadatman, is avviakta (the unmanifested prakrithi) and beyond the avviakta is the Reality which is termed variously as: the Parapurusha, Parabrahman or Parashakthi.

The unity of existence is realized only by experiencing the Ultimate Reality, Brahman. By the knowledge of oneness (ekatwa) alone go the delusion of multiplicity (anekatwa) and the dualities (dwandwas). The One Reality shines in every heart. The knowledge of shastras is attended with doubts. The knowledge which ends doubt and reveals the Reality, comes only through the grace of the Guru. The stillness of mind, the extinction of ego and the destruction of vasanas are all accomplished when one receives the grace. The Guru is a person of anubhooti, one who has experienced both Saguna and Nirguna aspects of the Supreme Being. Saguna and Nirguna are one, the Self-same reality. Through Saguna, one reaches the Nirguna. Saguna manifestation may be in the form of Light (Prakasha), Sound (Pranava) or Divine Form (Roopa). On perception of Saguna, the mind melts away as ice in the wake of sunrise. Then one experiences the Reality which is above Light, Sound and Form. When one realizes the nature of God, identity with the upadhi is lost forever.

By merits of innumerable births, by association with saints and by study of shashttras, an awakening must come. Then alone one can pursue the Reality with single-minded devotion. The jiva is immersed in the slumber of ignorance. Oblivious of the real, he mistakes the appearance for the Reality. The waking, the dream and the sleep are the three states or avasthas of the intellect; but the jiva mistaking them for real, is engrossed in them. This is vyavahara. In the state of dream, there is the perception of the subtle world, sookshma prapancha. When the mind, in a state of identity, is engrossed in activity (vyavahara), indulgence (bhoga) and experiences happiness and misery. The jiva thinks dream state is real. In the dream state there is no memory of the waking state.



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He believes the seen (drushya) to be real. When you are in a dream state even if someone comes and tells you that the dream world is unreal, you will ignore that statement. When the jiva awakes to the waking state, he realizes the unreality of the dream phenomena. Then there is no need of instruction on the unreality of the dream state, the dream world and the dream experiences.

In the waking state, the jiva mistakes the waking world for the reality. So he continues to exert himself for enjoyment. This is indeed the stream of mysterious Maya. Since ages, the jiva has been caught up in this stream of Maya. For the awakened ones, the Jnanis, this so-called waking state is a dream. They are also active as the ignorant are. But the difference is, they know the phenomenal character of this world and the falsity of the ego. Their prajna is immovably established in the highest truth. They are fearless. Nothing can shake their mind. They are of steady wisdom. Whatever is perceived in the world, the entire prapancha, is constituted of the intermixture of gunas, which is seen by a God-realized saint as an inscrutable sportive play of God. Never forgetting God even for a split second, he remains sunk in ecstatic delight.

In a plain mirror you can clearly see your image. But, if the mirror is filled with pictures and paintings or lots of dust and smoke, you cannot see your face in it. Saints are the plain mirrors. In their presence you perceive the nature of your egoism, of your own mental impurities, of your faults and failures. It is the lower self, the form of ignorance, that has to be known and isolated. There is no knowing the Atman. It is the Ultimate. What is to be known is the form of avidya. This ego, the spurious self, has been an occupant in your house since beginningless time. You have courted his company through aeons. Now he refuses to leave you even when you ask. In the Supreme court of Divine grace alone will you secure a decree for evicting the ego. That decree is enlightenment, the discriminative wisdom. Deny the ego through surrender, through enquiry or through constant God-remembrance. Be indifferent to praise and censure. What gain is there for you when you hear praises about the qualities which you actually do not possess? Yes, all gain is for the ego. Ego flourishes on praises. It is ego's gain to separate you from God. For a sincere aspirant, praises are miserable. He knows his littleness, his utter unworthiness. He knows God alone is the Adorable one, the repository of all excellences. Even when he hears praises about himself, his mind is all repentance, all humility, all adoration for God.

God is all jnana; to seek a boon of jnana from Him, betrays ignorance, for there is no jnana apart from Him. Cling to God, hold fast to God, under all conditions. What is meant by holding fast to God? God is above the reach of intellect. How can you hold fast to Him? To cling to God means, to cling to His Name. Take the Name with devotion and staunch faith in its redemptive power, accompanied by prayer and humility. 'Oh God! The compassionate Guru of the World! Let the passions that dwell in my heart perish. Extend Thy grace to me. I cannot bear any longer this ego, this sense of personality, this association with Maya. Save me O Lord, with Thy nectarian glance of grace'. Such a prayer should spring up from the bottom of your heart. This piteous lamentation in solitude is the real prayer, the effective invocation.

To shed tears of sorrow, complaining to God about the miseries inflicted by others, is a sign of weakness. The source of unholy tears is the weak mind. The parabdha may bring bodily afflictions; but the bhakta is strong of mind. He does not weep. He does not find fault with others. He does not complain to God or about God. In the state of jnana



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as well as in the state of profound bhakti, the mind remains anchored in peace. To feel that others are responsible for one's own loss of peace is a crime. Peace is your very nature. No one can take away your peace. If peace is not with you, be sure, the cause lies within yourself.

Bhagawan was an exemplar of silent and unostentatious bhakti. He had the gift of profound inner detachment. Sitting at His feet, and engaged in serving Him, Mother at times, used to extol His qualities. But he had sagely indifference to praises. He abided in his own Self. The mere thought of Mother moved him to tears. Such was his ecstatic love for Saguna. He knew Mother's divinity and the purpose of Her advent. His was not emotionalism, but pure and profound love for God. Mother has not learned Shastras. What She speaks is, from Her direct experience. Without repairing e knows God alone as the Adorable One, the repository of all excellences. Even when he hear praises about himself. To Himalayas for solitude, without going to forest retreats and caves, Mother did intense tapasya in home. In the busy home, Mother experienced the companionship of God. Why Mother chose home as a venue of Her sadhana? Yes, there was a purpose: to give you assurance of redemption; to inspire you in your life of quest amidst duties and affinities; to give you a kind of awakening; to tell you authoritatively that you can achieve the highest in Garhasthya order itself.

Truth is not to be shown. Knowledge is not a thing to be gifted. You are the Reality. You must awake to the consciousness of this truth. Have faith in Mother's words. Obey implicitly. Tread the path with utmost loyalty to Her teachings and moral behests. Then the veil will be lifted and you will have the experience of the infinite and the eternal. Reality shines at the bottom of prakrithi. You must sink deep into prakrithi with your heart set on God and God alone. Then, by the grace and favour of God, prakrithi will reveal her greatest of secrets and open the door to deliverance.

During the advent of the Divine, there is a tremendous manifestation of divine power. One get inspired and illumined through sheer grace. Even women devotees of Mother, who had no education or high intelligence, had intimate knowledge of their mistakes, defects, shortcomings and failures. They had the firm faith that God was the abiding witness even to the subtlest of their modes and to every mistake they commit. Since their minds were always in anusandhana of Mother, the unseen force protected them even in dilemmatic situations. That power did not allow them to swerve from truth and dharma.

O Man! Where do you go in quest of the Beloved? He is manifest in the heart of the love-lorn bhakta. There the Supreme Being, who is the liberator of all jivas, remains Himself bound by the chords of His bhakta's prem. Who can understand fully the glories of the Almighty God! Even a mere glimpse of it dissolves the mind in mystical ecstasy. Then is extinct the personal ego. Now, God, having fully possessed the bhakta, manifests His power, proclaims His glory, and propagate His message. In the eyes of the world, it is the individual devotee who does the wonderful deeds. But so far as the devotee is concerned, his individuality has melted away in the infinite. The Vasanas, the cravings, the attachments and the passions should all be consigned to flames of jnana and the chittha should become a 'smashana', a crematorium. It is in such a modeless chittha that God becomes manifest.



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The bhaktha has no ego. His mind is filled with God. There is no worldly impression in it. His (bhakta's) gaze is always on God. Name is always on his tongue. He is adept in knowing the language of God, which is silence. The enlightened one, who has attained to the state of supreme wisdom, vijnana, is like a baby of six months. His heart overflows with compassion for all beings. Contemplating on God, he perpetually experiences the inner bliss. Tears of love trickle down his cheeks. Chanting the Name of God in unbroken continuity, he lives in God. When love for the Name and intoxicating taste for the Name possess your entire being, all worldly cravings are destroyed, worldly impressions are totally wiped out.