



RAMĀ ŚAKTI MISSION

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To forget the truth of the Self; to superimpose the human limitation on the Divine; these are the two forms in which Maya operates in a non-vigilant sadhaka. In the first case, you forget the truth of the Guruvakya; in the second case, you forget the divinity of the Guru. To remain conscious, without forgetting even for a minute, the truth you have beheld and the 'Word' you have received, should be the nature and principle of your sadhana. God cannot be apprehended through the ego-tainted intellect. Purified intellect means, prajna awakened from slumber. Reality is the content of the highest consciousness. The flower to be offered to God in worship should be pure, fresh and fragrant. Pure mind, liberated from the clutches of the gunas, is the best flower fit for offering at the divine Altar. 'Atmanivedanam', self-offering, is the highest kind of devotion. In this supreme devotion, ego is extinct and communion and union with the Divine is experienced. Jijnasa and mumukshutwa should be with the seeker as the impelling forces.

Jijnasa is yearning for Knowledge. Mumukshutwa is yearning for liberation from the thraldom of the senses, the mind and the ego. Memory of the Atman dawns when the mind becomes pure. But until vasanas are totally wiped out and complete absorption in Brahman is experienced, one is in Maya only. God is the Absolute. Nothing can stand away and apart from God-Consciousness. But with God-experience alone one transcends Maya. Steadiness of posture and steadiness of mind, both these are necessary for higher pursuit of Yoga. When the mind becomes steadily poised in a state of concentration, the posture of the body becomes naturally steady and motionless.

Repeated practices (abhyasa) and withdrawal of mind from enjoyment (vairagya) result in meditative poise. Both secular duties and spiritual sadhanas should be utilized as means to develop concentration. For example: practise concentration and single-mindedness during bhajan, floral archana, worship, Nama Japa, household duties and office work. Through such continuity of practice the mind will develop its powers and faculties.

Absent mindedness should never come. Garhasthya order abounds in duties. In the field of duty itself, you have to cultivate detachment, practise devotion, develop courage, maintain equanimity and intensify the spiritual order of awareness. The self-forgetting devotion of the Gopis (women of Vraja) is a theme of praise even among the sages. Who is a Gopi? One who has known the 'Gopia Vastu', the hidden/secret reality, is a Gopi. Ecstatic love for God is an efflorescence of this knowledge of the hidden reality. He who has perfect knowledge of the glory of the Guruvakya alone proceeds from progress to greater progress on the concealed path to God.

There was a Guru. He had a number of disciples. One of the Brahmacharis sought Manthrapadesha from the revered Master. While imparting the Manthra, the Guru cautioned the disciple: 'Son, this Manthra is the guarded secret. It is very powerful. It can bestow moksha. Divulge not this Manthra to anybody.' Days passed. Once the disciple went to the river for morning ablutions. He saw a group of women returning after bath. They were chanting loudly the same Manthra which he received from the Guru. How can this secret Manthra be known to them, wondered the disciple. Doubt



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slowly entered his mind. While returning, he saw a bullock cart man merrily chanting this Manthra at the top of his voice while driving the cart. Then, as he proceeded further, the brahmachari came across some peasants ploughing in the field. They too were reciting this Manthra. Doubt took deep root. Doubt is the poison that eats into the vitals of one's being. The brahmachari, having lost the zest in quest, now expressed his doubt to the Guru. The Guru did not answer forthwith. A few days passed. Once the Guru summoned the above disciple and gave him a glittering gem and said: Take this to the market and get its value assessed from various sources. But, mind you, never part with the gem.

The disciple first took it to a vegetable vendor, who offered a few brinjals in exchange for the gem. Then he approached a grain dealer who on examining the gem offered him a thousand rupees. The next person to whom the gem was shown was a jeweler. The jeweler offered him a lakh of rupees. Surprised beyond words, the disciple at last showed this gem to a well-known diamond dealer. The diamond dealer said: This gem is priceless. No ordinary person can ever hope to possess this. Such is its value.

The disciple astonished very much, returned to the hermitage and gave back the gem, narrating in detail all that happened. Now, calmly the Guru said: Son, look, here is an object which different persons valued in different ways. Each one has understood the object according to his own limited capacity. But actually, the gem is invaluable. Only the competent dealer could understand its real worth. Similarly the sacred Rama Manthra which I imparted to you, is the priceless Taraka Manthra capable of taking its votary across the sea of samsara. Many know this manthra only in its sound form and repeat the same without understanding its meaning. Only the God-realised Saint knows its real value and glory. Thus the Manthra, though known to everybody, is yet a closely guarded secret. This was an eye-opener to the disciple. He realized his mistake and repented deeply for having doubted the words of his Guru. With his doubt now cleared, cheer and zest in sadhana returned to him.

The initiate should contemplate on the glory of the Upadesha Vakya. Through the help of the Word, he should remain detached from the upadhis, the gross and the subtle. Brahman transcends the three upadhis born of avidya power – the gross, the subtle and the causal – and also the Maha karana, the luminous Upadhi of knowledge. To realize Brahman, the mind should rise above the gunas. For this the practice of the Name of God and the presence of God, is the way. Name is the strengthening tonic for the subtle body, the mind. Devotion is the purifying Ganga in the current of which all passions born of gunas get washed away. It is ignorance to consider the practice of the Name as a lower order of sadhana. Name is the all-sufficing sadhana for a votary established in faith. By chanting the Name, many have left the body in profound peace. Is that not mukti?

The nature of the last thought determines whether the Jivas is to return to samsara or not. If the final thought is on God, unto God he is absorbed; if it is on worldly things and persons, to samsara he returns. Name is the greatest prop for the mind to rest on the Divine. Before the jiva drops the gross body, the impressions of all actions in life come in quick succession on the screen of the mind. It is at that time that the Jiva needs the sheltering grace of God more than ever before. Name withdraws the mind from phenomena and liberates from samsaric chains. The source of all powers, the Parashakthi, dwells in your heart. She is the eternal Reality. She is Truth. She is Bliss



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absolute. When your mind is joined to Her, it will attain steadiness. Faith will then become unshakably firm. All dormant powers will become manifest wiping out even the last trace of ignorance and frailty. The knowledge of the Dweller of the heart is the supreme light which dispels all darkness. Commune with Her, removing all impediments.

Ego and the mental modes are the impediments. Surrender completely. With surrender, the inner passage to Mother's Feet becomes clear, you enter the stage of anusandhana, you feel the rapture of affinity and closeness of divine presence. Bliss, peace, serenity and courage, all become yours.

Jnana is the inner light. It is power. But it becomes dim by the overpowering attachment to sense objects (vishayasakthi). To express it more clearly, it is because of the vishayasakthi that the jiva is not able to experience the power and splendour of jnana. Until vasana is wiped out, the sadhaka should be extremely alert and abide in Brahmanishta. Sense indulgence is the pool of mire. The pleasures one derives from it are unholy, deceptive and fleeting. But jnana is the immortality itself. Bliss of God vision is eternal, pure, boundless. By realizing the Atma Sakshi, the Divine immanent in the heart, your whole life becomes full of illumination. Therefore you can never court untruth, you can never entertain any evil thought, you can never do any unrighteous act. You will be steadily established in dharma.

One should be grateful to the other fellow souls for the favour and help received. That is humanism. But God alone should be the object of devotion, worship and praise. All jivas are in ignorance. No one can save another. God alone is the saviour. Knowledge is innate in you. What you should experience is the indescribable ecstasy and sweetness of God-love. That bliss is unique. Mother has personally experienced the uniqueness of that oceanic love and bliss. You children also should taste the sweetness of that immortal bhakthi.

Bhakthi is the choicest boon from God. Bhakthi is the mightiest current which unites you with the eternal Lord of the universe. Hanuman is generally portrayed in an inimitable posture. Engrossed in Rama's service, the particular pose of Hanuman expresses eloquently his readiness to spring into action as soon as the Lord gives the command. The tears of love that flow from his eyes adorn Rama's Lotus Feet like a garland of pearls. His devotional bhava, his concentrated gaze, his posture, all these are of deep meaning. Then alone you can gain an insight into the spiritual meaning and significance of Maruthi's above-mentioned pose when your mind is filled with unalloyed devotion to God.