



# RAMĀ ŚAKTI MISSION

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Bharath is a holy land. In ancient days, it had vaster geographical area. But the essential Bharath is the very heart of humanity. Bharath is the land of dharma, the land of undying adhyatmic culture. Bharath has never been a land of enjoyment (bhoga bhoomi). It should never become so. It has a divine destiny to fulfill. It is the land of renunciation, 'tyaga bhoomi'. It is the abode of tapasya and yogashakthi. Bharath symbolizes values which are eternal. It stands for spiritual wisdom, for universality of vision. The sacred Ganga is symbolic of the perennial stream of knowledge which enriches human life. Two ideas of power and peace are associated with jnana. In the aspect of power, jnana is a veritable fire. It shines forth and blazes forth. It reduces to ashes the sense of ego, attachments, cravings, the host of passions, the samskaras and the latent vasanas. Having revealed the oneness of Self and the Supreme, it bestows supernal peace.

Dharma is the background and keynote of Indian culture. The principle of dharma is externally subtle and profoundly deep. It is not a shastra, not a sidhantha, not something to be transmitted or imbibed. Dharma is the luster of truth reflected in human conduct. Dharma tattwa is supersensuous, atēndriya. It is not open to intellectual perception. Grace of God alone gives insight into dharma. Grace alone keeps one steadfast in dharma. Open yourselves to grace by a life rooted in faith, and by purifying the chittha through constant remembrance of God, anushtana and austerity. When chittha becomes sattwa-filled, the powerful current of bhakthi appears to lead you to God. The secret of prakrithi, the mystery of Maya stands revealed before the lover of God.

Whereas the enlightened sages realize the hollowness, the unreality of maya, the ignorant jivas experience maya in the form of mental phenomena, as the pairs of opposites (dwandas), attachment and repulsion (raga-dwēsha) and as emotive modes (vikaras). It makes no sense if the ignorant says that there is no maya. Until one awakes to God-vision, he is in the sleep of maya. The ignorant should worship God, love God, pray to God and take refuge in God. By His grace only one can rise above maya. First observe the principles of righteous conduct. Follow the injunctions of the shastras, the commands of the Sadguru and the behests of Moral Law.

Thus purified and strengthened, the mind will enter the plane of Vichara. When you become dutiful, morally pure, righteous in conduct, when you practise doing good only and thinking sublime thoughts only, the door to spiritual insight will open and you will be established in dharma. Shastras have been translated into various languages. People study them, listen to discourses, visit shrines of God and contact holy personages; yet, with all these, there is no observance of dharma, no anushtana, no shradha, no yearning for Realization. Dharma is declining.

Unless you build character and observe dharma, you cannot become a lamp unto yourselves. That is to say, the discriminative insight dawns only when the mind attains purity through dharmanishta. By initiating you into the inner path, by giving you the benefit of darshans and by instructing you times without number, Mother has awakened in you a moral and spiritual ardour. This power should not be allowed to go to slumber



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again. What has been kindled in you by Mother, should be properly nurtured. Poised in Atmanishta, keep yourselves alert and active.

The stories of sudden conversion in the cases of Purandharadas and Tulasidas, are well known to all. That single incident – the mysterious way his wife's nose screw which had been carefully locked up in a safe in his shop appeared again in her custody – revealed to Purandaradas the Hand of God and at once that miserly merchant, now awakened to the glory of God, gave away everything in his possession in the charity and became a penniless minstrel of God.

Just a word from his wife awakened Tulasidas, who giving her an obeisance due only to guru, renounced all earthly ties and became a mendicant in search of God. These are exceptional instances of instantaneous dawn of vairagya. Mother does not ask you to renounce your possessions and go forth as mendicants; nor does She want you to continue groping in darkness and indulging in enjoyment, forgetting God.

Renounce the ego. Remain detached. Build your life of yoga in home. Remember that God alone is eternal, and everything else perishes. Awake from slumber. A transformation must come. Sattwic disposition, serenity, cheer, zest and enthusiasm in doing duties, aspiration for God and love of virtue, these should come to you.

Yearning must reflect itself in ceaseless striving. Your whole being should pant for the vision of God. Not a moment should pass without remembering Him. Some argue: Where is the necessity for going to the temples? God is in one own's heart. Where is the need for repeating His Name thousands of times? Is it not enough if one calls God once. Well, God is in the heart. He is so near to you. But do you feel His presence? Do you hear His voice? Have you contacted Him at least once? Do you have such love that when you utter the Name of God, your whole heart melts and you forget yourselves? Then, you need not go to anywhere.

But children, such ecstatic love is the fruit of all disciplines. Man knows how to go to the moon. That is external pursuit. That is no doubt a remarkable feat. But there is a higher accomplishment than that. That is going to Daharakasha and contacting the Divine. For this, mere intellectual power is not sufficient. Purity is essential, subtlety is essential. You should master brahmavidya. You should get the grace of the Guru. You should know the art of diving deep into yourselves. Your entire concentration and undivided love should be employed in the pursuit of God.

If you meditate for a couple of hours and all the rest of the time you are engrossed in sense enjoyment, what is the use? You should be sincere, earnest and be fully occupied with sadhana. You should always be in sadhaka vritti. You should, at all times, remember God. One will not secure the M.A. degree so easily. He has to strive hard. Effort is essential. M.A. signifies 'Mother's Arms'. This is the state of a baby.

Yes, jnani is like a small baby, resting in the arms of the Universal Mother, God. He has no ego, no personal will. Such an exalted state of total surrender and steadfast wisdom will not come so easily. One has to diligently seek, strive and pray. He who wants to achieve progress in meditation, should be disciplined and detached even while functioning in the field of his duties. Then alone, he will be in a position to collect his mind at his will and pleasure and engage it in meditation.



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Do not be entangled in the web of activity in utter oblivion of God and your life's ultimate purpose. Work by all means, but keep the mind on God. Thoughts of transactions trouble a business man in meditation; thoughts of court cases torment lawyers and judges; thoughts of sports and games crowd in the student's mind. Why, even if you engage yourselves in hot discussions and arguments, you will not have a peaceful time during meditation. These thoughts are your own creation. Naturally they appear in your mind when you want to be alone with God-thought.

So Mother cautions you, cultivate detachment. Practice the witness attitude. Abide in Self-Awareness. Let the whole day be a preparation for meditative communion.

There are some prisoners who love jail life, for they get timely food etc. But when they get blows and harsh treatments from the authorities, when hard labour is extracted of them, they long for release. Similar is the case of jivas. In their ignorance they think samsara is sweet and enjoyable. But when hard blows and bitter trials of life become unbearable, their thoughts turn towards freedom, towards God. To remain satisfied with samsaric life is the sign of deepest tamas. This veils even your humanism.

For a God-oriented life, you require rajas mixed with sattwa. Higher aspiration, tapasya, observance of dharma and discharge of duties, all these require a dynamic spirit. Such a spirit comes only from the mixture of sattwa and rajas. Where rajoguna and tamoguna meet, there, ego-centric vyvahara flourishes. For you, householders, dharmanishta and brahmanishta constitute the path.

Hold fast to wisdom imparted by Mother. God is the Atman. This awareness reconciles devotional temperament and pursuit of wisdom. Abiding in your true center, discharge your duties as a love-offering to the Supreme. Have no sense of agency. Hold discrimination ever before you. Remain aloof from mental modes. Be indifferent to happiness and sorrow. Be of steadfast faith. Root out attachment by prayer and discrimination. Slowly and steadily, Mother is leading you all to the summit of jnana. Jnana is not dry. It is the elixir of experience, 'svanubhava'. From Self-knowledge springs up the fountain of bhakti which unites you with the Supreme Being.

How clever and tactful you are in pleasing your father and in extracting from him whatever you require. God is your eternal parent. He is your own. Have a personal relation with Him. Be familiar with Him. Approach Him with bhakti, bhava and childlike innocence. Please Him through righteous conduct. Pray to Him for the choicest boon, bhakti.

All energies, now scattered and dissipated in external pursuits and interests, should be withdrawn and collected within. Then only you can have communion with God. Mind is the obstacle. Conquer the mind and you conquer the whole world. To conquer the whole world means to realize that the world is your own Self. Such a soul, who has conquered the mind, may live either in home or in a hermitage or in a forest retreat, or work in the society, or sits quiet on the top of a mountain; it does not make any difference to him. Wherever he is, his spiritual power will attract the seekers.

Listen to this story: There was a boy, Bhupadeva by name. He joined a Gurukula for education. But he was a dull-witted student. He could not grasp any lesson taught by



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the teacher. All fellow students used to look down upon him and make fun of him. Bhupadeva got disgusted with himself and one day, ran away from the Gurukula without telling anybody. He ran and ran for a long time and covered a long distance.

He now got exhausted and sat by the side of a public well to take some rest. Men and women were drawing water from the well. Suddenly, Bhupadeva's eyes fell on a big granite stone near the well. The upper surface of the slab, he noticed, had been worn out because people place their water pots on it. A truth flashed in his consciousness. Even a hard stone was worn out because of frequent contact with the pots.

Yes, God has given him intelligence. He must repeatedly strive in acquiring learning. Nothing is impossible. Bhupadeva was determined. A new hope and energy now possessed him. He returned to Gurukula. He applied himself, heart and soul, to the lessons. He developed amazing concentration power by sheer dint of effort. Other times he plunged headlong to his study. That year, to the utter surprise of everybody, he came first in the examination. Intelligence shone in him. Very soon he became well versed in the sacred lore. In due course of time, he was elevated to the position of the chief Pundit of the Royal court. His fame spread far and wide.

Success comes in the wake of faith, will and self-exertion. There is no higher gain than Atmalabha. Practise meditation regularly. Meditation is the purifying bath. Have this bath every day and refresh yourselves. Beware of lower forces which are more powerful than your power of tapasya. You are men. You should come forward ready to apply the best of your purushaprayatna for the highest goal. Such were the Rajarshis of ancient India. And, what type of heroic women India had! Indian woman symbolized stupendous spiritual force and moral power. She is not a wife, she is pourusha janani, the mother who imparts manliness to men.