



RAMĀ ŚAKTI MISSION

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Experience of Brahman is possible only in the depth of silence. Silence transcends thought and speech. Thought and speech belong to a lower order. They are a part of phenomena. They are in the realm of mind. The mind, in its lower form, is laden with emotive modes, 'vikaras'. By moral culture, it should be purified and made free of passions. The mind should be withdrawn from objects and desires, collected within and made contemplative. The mind must come to a state of Atman-faced movement, 'Unmanavastha'.

A pure mind alone is fit for merger in Brahman. By study, logic, disputations and deliberations, Brahman cannot be arrived at. The absolute is your deepest being. To discover this truth, fickleness of mind should give way to firmness of faith. With unwavering bhava, pure love and selfless service, you should approach the Supreme. Opening itself to grace, the mind is finally transformed into the very nature of Atman. There are no categories like worldly life (prapancha) and spiritual pursuit (paramartha). God alone is.

Life is a movement towards union with God. Change your outlook. Make God the goal of your pursuit. Accept every role in life, every phase of duty, as an occasion for communion with God. He who is dutiful, who is self-controlled, whose mind is in equanimity, whose chariot of life moves only on the path of dharma, is in paramartha only, even though he may be busy in the world of work. Life was disciplined one in ancient days. There was the Gurukula of education. It was a grand system, a planned institution. There, the students received, not only knowledge in art, scripture and sciences, but also training in mind-culture. Character building, mind control, brahmacharya and righteous conduct, these were matters of great importance to them. Thus morally equipped, with strong minds and right aspirations they entered Garhasthya or took to sanyasa.

The present day students have high college education. But they are not able to use their learning and intelligence either for a righteous life or for life's highest purpose. The reason is, the foundation has not been well laid. Virtue has been totally neglected. From childhood onwards, good qualities should be cultivated. Character should be built. Good habits and healthy outlook on life should be developed. Then only, as they grow up, their minds will be ready for higher spiritual pursuits. Paramatman is ever pure, extremely subtle, all-pervading Reality. He is in all. But to realize this truth, one should first realize Him within oneself. Without strength of virtue no one can enter the path of yoga that leads to God-vision.

Is the Realization hard to get? Well, it would have been hard, if God were away from you and separate from you. But He shines in you as your own Self. Shastras proclaim this truth. Sadguru initiates the seeker into this truth. All instructions are on this single theme. Yet, it looks so hard to realize God, because there is no shraddha, no attention on purification, no nishta in sadhana, no longing for God. Have shraddha. Mere listening is not enough. That gives only shabda jnana. The meaning of the word should be correctly grasped. The true import of instruction should be understood. Otherwise, misunderstanding and misinterpretation happen.



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When true import of Guru's instructions is grasped, it becomes 'artha jnana', the knowledge of meaning. Some may fancy that they know the meaning of the instruction. But in the field of conduct they fail. They do not show their knowledge in action. That shows that they have not imbibed the true import of the Guru's instruction. They have not got 'artha jnana'. Knowledge which does not find expression in action, in the purity of conduct, is ignorance only. Beyond the word (shabda) and artha (meaning) is the tattwa, the reality.

Your mind must be concentrated on tattwa, the truth. Tattwa jnana comes only through a higher order of insight. Mere intelligence is powerless there. Superior insight is a reward of Guru's grace. With this insight and hold on tattwa, the mind enters the higher state of anusandhana. Anusandhana leads to the cessation of vritties, the silence of buddhi and the experience of the Reality.

Mother's words are not mere sound. They are vibrations of spiritual power. They are manifestation of Truth. They will touch your heart and rouse you from slumber. They spring from the heart. Through heart only they should be received. There should be a rapport between the disciple and the Guru, a heart to heart communion. Then only communication of wisdom is possible.

This inner link, this inward spiritual harmony, is of paramount importance. When your heart opens and receive the words, they become your inner light. This inner light will then guide you in life. When occasions arise, when you are on the cross roads of life, when you are about to fall into the prakrithi's snare, when you are about to succumb to temptations and trials, the words will automatically flash in the horizon of your mind like a streak of lightening. You will be made to tread the path of dharma. Your action, without your personal discrimination, will all become righteous. If this happens, it is an indication that you have opened yourselves to Guru's Grace.

Without devotion and bhava for Guru, without inner connection with the Guru, no one can remain steadfast in dharma; no one can progress in meditation; no one can get the clarity of inner perception. Link with Guru is all-important. Life is a battle. Knowledge is the sword that appears in your hands the moment you invoke the Guru. The enemy also has the sword. The enemy is very powerful. To vanquish him, you must become adepts in the use of your weapons. You should have courage, steadiness, steadfastness and faith.

This battle is a perpetual inner fight between the higher tendencies and the lower tendencies, between the higher divine forces and the asuric forces. The jiva is stationed in between these forces. Strengthen the forces of sattwa, the forces of divine wealth. Be regular in your anushtana. Pray for grace. It is in the daily battle of life, in the world of duties, that you should purify yourselves, strengthen yourselves and realize the joy of closeness to God.

Remembrance in the beginning, is only repetition of the Name of God with faith and bhava, holding on to a mental idea of God. But by purification and Guru's grace, smrithi dawns. This smrithi, the memory of the Atman, is not remembrance on the mental level. It is a light, a sphurana from the heart. It is an awareness coming from your deeper being. To get the memory and to glimpse the tattwa through the higher order of insight,



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your faith should be unshakable. Faith is the foundation from which all progress starts. Without faith one has not even commenced his spiritual journey. Wavering, doubts, forgetfulness, carelessness, these are obstacles. Remove them and nurture your faith.

Preserve your faith as a miser guards his wealth, as you carefully keep your valuables in your strong steel safe. When surrender to Guru is complete, when perfect self-opening takes place, when your heart is laid bare before the Guru, a channel for grace opens within yourselves. When such channel opens, your prajna gets inwardised and fixed on God. What happens afterwards? Let Bhakta Meera sing about her experience of Guru's glory.

*"I secured the mystic touch of the Guru,
In my consciousness, the Feet alone shine now,
Like a broken dream, the falsity of Maya stands revealed;
Dried up is the sea of samsara;
Gone is my fear to cross it.
Says Meera, my Lord is Giridhara,
My eyes have been inwardised by the Guru."*

Chittha is the ocean of samsara. It is deep. It is unfathomable. It is mysterious. It is hard to cross. The jiva is caught up in its swelling waves and is struggling and sinking. Guru alone is the saviour. When ecstatic devotion springs up, when one becomes a recipient of the mystic touch of the Guru, when spiritual enlightenment dawns, the vritties of chittha subside.

The chittha now shines transformed into Chittswaropa. The ocean of chittha gets dried up. Samsara is at an end. The inwardised eye which comes in the wake of grace, is vision of spiritual enlightenment, the vision with which one beholds the glory of God everywhere. The external vision, the vision which beholds only prakrithi and her gunas, is replaced by the mystic vision.

All passions, sense attachments, cravings, melt away in the crucible of bhakti. Bhakti is the choicest boon from the Almighty. It is the invaluable inheritance in life spiritual. It is the highest purushartha. It is the supreme beatitude. God loves the devotion of the bhakta. God is easily propitiated and won through bhakti. There is no place for ego in the domain of bhakti. The relationship between the bhakta and the Beloved is a spiritual relation within the realm of unitive wisdom. Bhakta has no duality in his prajna. He is one with God.

Cultivate devotion. Devotion springs up only in a pure mind. Your conduct should be righteous. Your character should be spotless. The direction of your mental gaze must be from the unreal to the Real, from the external to the internal, from the fleeting sense world to the Lotus Feet of God. Your life must become luminous with dharma. Activity is unavoidable. But on your tongue should be the Name of God and in your mind the remembrance of God. When you develop love for the Name and enjoy its sweetness, you will not be able to leave the Name even for a fraction of a second. Such a state must come.

Meditation is a higher stage. To reach the plane of meditation, you should go through the steps: remembrance, japa, faith, devotion, dutifulness. Do only such actions by



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which God is pleased. The truth of identity of Atman and God, is the highest truth. It is the finality of experience. To realize this, you should cross the duality through grace of God.

Lal Bahadur was fabulously rich. He had deep devotion to God. He possessed sterling qualities. He built a temple to serve the cause of religion. He was a great philanthropist. He spent large sums of money in charity and helped the poor and the lowly in numerous ways. Gradually his name and fame began to spread.

In the same village there lived another wealthy man, a Saitji, who grew jealous of Lal Bahadur. He wanted to excel Lal Bahadur in fame and with this selfish object in view, he too raised a temple and started giving charity. But his was all show, a pretension. As the way of the world, animosity grew between the two – Lal Bahadur and Saitji.

For peace and succour, Lal Bahadur now yearned for the imperishable wealth of jnana. He was restless for Guru's Upadesha. Precisely at that time, a Sadhu, a God-realized soul, reached that village. Lal Bahadur approached the Sadhu and prostrated himself in all humility and craved for the upadesha. Thereupon the Sadhu said bluntly : You are not fit for Upadesha, and turned down his request.

Lal Bahadur was a man of real understanding. He returned home and fell into serious thought. Sadhu would not pass such remark. He is an ocean of mercy. I should have done something wrong. Finally he detected that he had borne ill will in his heart towards his rival, Saitji. Tears of repentance now flowed from his eyes. He thanked God from the bottom of his heart for showing him his mistake, for opening his inner eye.

Lal Bahadur now wanted to atone for his sin. He straight away went to Saitji's house in the form of a beggar and begged alms. Saitji's men reported the matter to their master. Saitji could not believe his own eyes. There stands that multi millionaire at his gate and begs alms. His heart melted and he told Lal Bahadur Sir, what is this. What are you doing! You are the richest man and I am nowhere before you. And you are begging alms from me like a beggar!!

Lal Bahadur persisted. He wanted alms, the symbol of what he really craved for, the 'prema bhiksha'. The two men forgot their old enmity and embraced. It was a sight for the gods. Lal Bahadur returned with alms, relieved of his heart's load and lo, when he reached the gate, there stands, in a mass of effulgence, his Guru, the venerable Sadhu. The Sadhu, eyeing him with compassionate smile, said, 'my son, you are fit now for Upadesha. I bless you'.

Brahman is the purest of pure. Even by tapas, meditation, charity and sacrifices, one cannot get Realization of Brahman without Guru's grace. By devotion to Guru, by profound humility and by surrender to Him, alone can one get the grace. Where there is a trace of the ego, there, grace cannot descend. You, householders, have many duties to discharge. Yours is a life of activity. Dharma should be your guiding principle. Father, mother and children, all have respective dharmas to fulfil. Do your duties perfectly. Look upon your duty as an occasion for service of the Divine. Let it be the very altar of your worship. Let duty link you with the Divine. Put your full mind on duty and thereby develop concentration.



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When shraddha, bhava and devotion enter, the monotony will give place to ecstasy. Your dormant spiritual potentialities will awake. Serve wholeheartedly without any selfish motive. Rejoice in service. Pure joy is the reward of service. When your daughters are given in marriage, give them proper advice. She should serve all inmates of home and win their love. She should please her mother-in-law and win her blessings. She should be a lamp of auspiciousness in the family. Cheer, serenity and smile should always be on her face. Bring into your homes Himalayan serenity.

When you are in peace, the whole home will be in peace. When you adhere to dharma, your presence will inspire. Make God the charioteer of your life. Be inwardly united with God and all your actions will be guided by Him. Dharma is known through God-guided actions. Svadharma and samadhana should be your motto. Be tranquil. Be patient. Never curse your fate. Virtue of motherhood and womanhood should shine in you. Adverse circumstances, trying situations, difficulties, problems, all may crop up. But your mind should remain unperturbed. That is the spiritual force.

All are living in homes and discharging their duties of Garhasthya dharma. But Garhasthya should be a mode of adhyatmic sadhana. Then only it leads to deliverance. God should be the object of your love and the goal of your life. Your duty and dharma should turn your face to God. Think not that God-vision is only for those who have donned geruva robe, and for those who have no work to do. If the horse is tied in the front, the cart will move forward; if it is tied at the back of the cart, the movement will be backward.

So too, if you put your mind Godward, unto God you will move and soon you will reach God. If you put the mind on worldly pleasure, it will remain engrossed in samsara. Turn the key to the right the Safe opens, turn the key to the left the Safe is closed. Similarly, turn the mind towards God, and the door to salvation will open; turn it towards the world, and you will be shut up in the prison house of samsara.

Kabir family was very pious and devoted to dharma. But they were very poor and often had to pass the days without food. One day Kabir's dutiful son, Kamal, was playing in the courtyard of the house. For two days the whole family have been starving and the boy had become very weak and emaciated. At that time, a wealthy man of the locality happened to pass that way. His gaze fell upon the lustrous face of the boy Kamal. But the boy was almost on the point of fainting due to fatigue.

The landlord, taking pity on the boy, approached him and inserted into his pocket some money so that the boy could secure some eatables from the hotel nearby. Kamal, who was very much devoted to his saintly father, ran to his father's presence and reported.

Kabir at once exclaimed with deep mental agony: "Ah, my child, what have you done. You have sold our Rama, you have sold our Rama." The child could not at first understand. But seeing the sorrow reflected on the father's face, he realized his mistake. He left the place in search of the rich man. Finding him in the bazaar, gave back the money, saying, Sir, here is your money. Please take it back and return my Rama to me. The man was astonished and then he understood.

The boy returned to the waiting lap of his father and said in joy: Baba! I have bought back our Rama. Kabir could not restrain his tears of joy. With tears filled eyes, he



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embraced his son and said : My son, well done . Rama is our all in all. He is our wealth, our support, our friend and our Saviour. He will look after us. Cling to Him alone. A chorus of Rama Nama rose up like waves of delight from both the father and the son, purifying the whole atmosphere.

Love implies union of hearts. Seeing the sorrow of his father, that little boy at once divined the mind of his father also, for such was his devotion towards his father. If this is possible in human relations, imagine, what will be the state when you develop love for God, your eternal parent. Then you will not do anything that is contrary to dharma. You will execute only the will of God. Your character, outlook and mode of life will all be spiritualized. That is the wonder of devotion.