



# RAMĀ ŚAKTI MISSION

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Emotional sublimity and intellectual clarity are both aids to the dawn of knowledge and devotion. Emotional sublimity is called bhava. Without bhava, one cannot meditate on atman or worship the Deity, or serve the Guru or be steadfast in one's own duties. It is the intensity of bhava that takes the mind from the plane of preparatory devotion (gauna bhakti) to the height of supreme God love (Parabhakti). After taking the mind to the plane of higher devotion, bhava itself is transformed into a deeper and profounder state of intimacy with the divine. Bhava, in this state, is mystical ecstasy. Thus, knowledge (jnana), devotion (bhakti), dispassion (virakthi) and bhava, all these have two states, one within the realm of gunas and the other, above the gunas. Knowledge above the gunas is parajnana. Devotion above the gunas is parabhakti. Dispassion above the gunas is para vairagya. And, bhava above the gunas is mystical ecstasy.

Knowledge, devotion, dispassion and bhava, in their transcendent state of perfection, constitute the highest spirituality. To have the vision of God, to experience the Divine presence always, you should get into the highest plane of divine knowledge or wisdom. Vedantic study, philosophic reflection and self-enquiry, these come under the discipline of jnana yoga, the purpose of which is to know the nature of ignorance.

Until the highest experience is gained, one is under the jurisdiction of Maya. The lord of Maya is God. In prayerful surrender to God you should remain always alert and detached, so that you do not identify yourselves with any of the Maya's effects, with any of the modes of prakrithi. Without depending upon the saving Grace of God, there is no advancement even on the path of jnana yoga. Merging with God, one should cease to have any idea of separative 'I' and that is real perfection. That is the state from which there is no return to the domain of illusion.

As so many links constitute a chain, so too, so many factors (factors mean diverse forms of ignorance) constitute the vyavahara in Maya. When the separative 'I' is there, there is identification with the body. When there is identification with the body, there is perception of the world as separate from Brahman. When there is perception of the world, one gets attached to the objects of the world. And, when one is attached to the objects, one lives estranged from God and His grace. Misery, bondage, re-births, these result.

Whether seen in an embodied splendour (Saguna) or realized in mystic experience, God is the same non-dual reality. Saguna advent does not mean that the divine has become limited in form. Saguna reveals how compassionate God is, what deep love God bears for creation. To perceive the impersonal (Nirguna) in the personal (Saguna) is the basis of devotion. To perceive the many in the one and one in the many, is wisdom. The equipments available for man in his spiritual quest are senses, mind and intellect. But all these three are effects of prakrithi.

With prakrithi you cannot perceive chaithanya (consciousness) in the darkness there is no vision of light, in ignorance, there is no dawn of wisdom. When you experience, the effulgent consciousness, there is no prakrithi. In purest wisdom, there is no triputi. Knowledge is in Maya, but wisdom (vijnana) is above Maya. So long as you are caught



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in the modes of mind, intellect, and ego, you are swimming only on the surface of the ocean of chitha. You must dive deep and reach the bottom. Then alone you get the pearl of wisdom. The bottom of chitha is God. God is the treasure house of wisdom. When one gets a little knowledge or a ray of devotional fervour, one begins to feel proud of it. This self –conceit is the obstacle. It is because of this self-conceit that God vision becomes hard to obtain. Nothing short of God should satisfy the craving of the soul. This is the sign of the true spiritual yearning.

Demons (Asuras) had tremendous will power. They could renounce everything and plunge into penance for a purpose. But they did not choose God as their goal. They were after destructive power. They had no discrimination. Hence they could not escape the jaws of death. Through hard earned tapasya, they courted their own ruin. You should have the will power and spirit of renunciation and also the power of penance. But as man, who is the crown of creation, you should have also discrimination. To direct the will, the spirit of renunciation and penance towards the feet of God, is the sign of discrimination. Man should become a tool in the hand of God that is the fulfillment. That is also the glory of the humanity.

A real man is an integrated being. His ego has disappeared in the glory of God-hood. His is a surface personality, which is there just for carrying out the will of God. He has no agency. He has no personal will. He is indifferent to praise and censure. He is even minded in honour and disgrace. His love is entirely on God. He is God-fixed. His silence is not a state of dullness. It is the luminous state, a state in which buddhi shines as bodha itself.

Whereas the philosopher achieves the mental calm and approaches the Reality through creative thinking and metaphysical investigation, the mighty current of devotion takes the devotee's mind to the ocean of Brahman. Bhakta's mind is always on God. By practice of the Name, contemplation of God's glory and by holding love as the supreme end of life, Bhakta finally becomes one with God who is Love Absolute. When one has touched the ocean of Brahman, his mind attains steadiness. His prajna is once for all fixed on God. Nothing can delude him, nothing can enslave him, and nothing can shake him from his inward fixity. For him, there is no conflict between world and God, between work and meditation, between sound and silence. He has discovered harmony within himself. He is at peace with the whole world.

How can Janaka, a King engrossed in royal duties and royal pleasures, be a man of perfection? Such a thought once arose in Shuka's mind. Janaka divined this thought. Once the royal sage took Shuka to the river for bath. When they were bathing, a great fire broke out in all fury and the palace staff rushed to the river and reported the matter to the King. Unconcerned, without getting disturbed and perturbed, Janaka said: Even if the whole Mithila is reduced to ashes, nothing is lost. Shuka Muni was astonished to see the state of steady wisdom of Janaka.

This supreme concern in a Jnani is not a thing to be imitated by the ignorant jivas. You have duties and responsibilities. Is there any sense if you say: 'let anything happen to my institution (Mission), nothing is lost'. You should love your institution and work for its progress. Until ego is lost in God, there are duties to discharge. You should be dutiful and loyal. Those who speak like Jnanis do not live up to this principle of indifference and detachment when it comes to the question of their own personal welfare. At such



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times, they hold fast to their ego. You should be perfectly selfless. Then only you can know the bliss of Atman or the joy of bhakthi.

You have duties to your children. To shirk this duty is tantamount to a slip from svadharma. What is this duty towards children? You, of course, do love your children, give them bread, send them to the college, get them married when they grow up and earn wealth for them. All this you do, but with all these you have not discharged the real parental duty if you have not created in them a moral ardour, if you have not awakened in them an abiding faith in God. It is faith in God and moral earnestness that show the way to inner freedom.

Efforts for realizing the spiritual goal are together called sadhana. Until the goal is attained, you should not stop anywhere. One can be born in a church, but should not die there. What is the meaning of this saying? Worship, rituals, pilgrimage, prayers, Nama Japa, is beginning stages of religious life. But one should not rest contented with these. One should go forward, rise above all these disciplines and finally experience oneness with God. God-love is superior to all disciplines. By supreme love for Krishna, Gopis of vraja became objects of veneration even for Sages. The Gopies did not practice any yoga, nor did they conduct any yaga. They had no knowledge of scriptures. But they had the knowledge of a reality hidden from all others, the knowledge of Krishna's divinity. One, who has known the hidden reality, 'gopia vasthu', is a Gopi.

Before the body falls, you should attain the knowledge of God; or at least, in the final moment, you should leave the body with the thought of God. You, Mother's children, should never become victims of delusion. Surrender completely. There should be a manifestation of God's power in buddhi. So pray for Grace. Do not spend all the time in searching for Brahman in the sacred scriptures. Scriptures are a wilderness. You will get lost in it. Look within. Do anusandhana. Meditate. Remember God always. Be in company with God even when you are busy with your duties. God sends His devotees to the world to guide the jivas. How merciful He is!! If you think of God's love and compassion you will forget all miseries. Peace will come. No one can give peace to another. God alone can give peace.

Avoid all evil company 'dussanga' which gives you misery, which destroys what little faith you have, which separates you from God. There is no misery greater than forgetfulness of God. But the ignorant does not realize this. Peace is invaluable. Peace is unique. Once you have experienced a little of peace, you will be careful in preserving it, by avoiding worldly talks and vain disputations. Then you will never be prepared to exchange peace even for crores of Rupees.