



# RAMĀ ŚAKTI MISSION

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The world and God, 'prapancha and paramartha', are not two different entities. But this truth is realized only after the experience of the Absolute. So long as individuality, egoism, agency and enjoyership which constitute the jivahood, persist, one is bound to have in his consciousness the dualistic notions of prapancha and paramartha, the mental states of happiness and sorrow and also the reactionary modes like anger, desire, selfishness etc.

In essential svaroopam the Soul is above nature, prakrithi, but as the victim of ignorance, he is a part of phenomena. Freedom lies in going beyond Nature, in rising above identifications with the effects of prakrithi. By initiating you to the truth of the Atman, Mother has shown you the pathway to freedom. Enquiry (vichara), faith (shraddha) and practice (anushtana) together constitute the integral Upasana. By this integral upasana, the chittha becomes pure. Purity of chittha means attainment of the Reality, 'paramartha sidhi'. Even if the Guru repeats instruction several times, steadiness and certitude will not come if the mind has not become pure. Hence the need for ceremonial worship (pooja), congregational prayers, singing praises of God, floral archana, Nama Yajna etc.

An ideal disciple has intense yearning for liberation. He is absolutely loyal to his Guru and the Teaching. He is always in tune with the Guru. Advaitic doctrine gives delight to the ears and the intellect. But you should understand that advaita is the ultimate truth to be directly and intimately experienced. It is not for discussion, for, all discussions are in dvaitha. Your faith in advaita should be shown in your conduct. Self-abnegation, moral excellence, a turning away from transient pleasures, a steady, continuous and whole-minded pursuit of the reality and courage to rise above the trials of life, the temptations of Nature and the modifications of the mind. This is the sign of true faith in advaita. When the worldly tendencies (samskaras), attachments (asaktis), the latent vasanas and the violent and reactionary modes, appear in your surface mind can you assert the divinity of your Soul, affirm the affinity with God and keep your mind in utter tranquility? Then only you are fit for highest wisdom.

Preserve your faith, whatever be the path you follow, whatever situations you have to encounter in life. When the lower force urges you from within or when the same force come in the form of a person and counsels you from without, you should remain unmoved, anchored in faith. Suppose you have a gem worth Rs. one lakh in your possession. With how much care you will keep it in your Safe! Faith is invaluable. Keep it safe from all evil influences and alien forces. Even if one is about to sink in the mid-ocean or has to go to the nether land ((Patala) he should hold fast to faith. Verily faith is the saviour.

Associate yourselves only with the noble souls, fellow-seekers and higher vritties. Keep company only with those who help you to strengthen your faith, to intensify your aspiration to deepen your devotion, to brighten your bhava and to lead a morally pure life. If you do not have such contact, then withdraw into yourselves and remain established in your inner link with Mother. If the inner link with the Divine is strong, no external influence will be able to shake your faith and the settled notions. When faith is



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firm and devotion is intense, a sublime bhava dawns in the mind. With such bhava shuddhi, the devotee perceives the glory of God, the greatness of the Guru and the blessedness of association with the Guru. Saints like Ekanath had such a great bhava towards the Guru.

Most of you are initiates, while being earnest in your sadhana, you should be devoted to your svadharma as well. He who has no steadfastness in his duties and responsibilities cannot rise to the supreme spiritual height of God-experience 'Brahmanubhooti'. Even in small duties if you cannot, concentrate your attention how can you concentrate on the abstract, the Profound? Rejoice in your duties. Manifest a bubbling enthusiasm and tireless energy in the field of activity; but this does not mean that you should remain engrossed in activity, forgetting God altogether.

When God has no place in your duties, then be sure, your activity is nothing but mundane vyavahara, which helps only to tighten the rope of bondage. Your performance of duty should be an exercise in devotion, a form of anusandhana of God. You are in a world of duties. Svadharma demands your attention. But there should not be any break in the continuity of your remembrance of God. The Strength, purity, holiness, detachment, joyful enthusiasm, all flow to you only when you are imbued with the thought of God.

The rose may fall on the earth, but thereby it does not lose its fragrance. Similarly, the mind filled with bhakti may be engrossed in duties, but it does not lose its spiritual fervour thereby. When one is out of his spiritual moorings, disharmony sets in; balance is disturbed; mind begins to react. Anger comes even with the slightest provocation. Then misery follows. Tormented by anger and misery, one commits sin.

Wherever you work, be it in homes or offices, or business houses or religious institutions, or factories or farms, you should have a spiritual perspective to guide you and a moral ideal to inspire you. Devotion to God should bear fruit in disinterested performance of duties. Without performance of duty, you will not get peace of mind even if you worship God or practise meditation. God has placed you in the field of Svadharma. If you escape responsibility and shirk duty, you will not have the internal integrity, which is so very necessary for higher meditative pursuit.

When you take the Name of God and engage yourselves in duty, joy should bubble forth in you. This is possible only if you have devotion to God, only if you have put yourselves on a firm inward relation with God. In the absence of devotion to God, dryness will be felt within. Cheer and joy are indications of inward purity, which comes only through devotion. Be a servant of God by merging your will in the Divine Will. Surrender yourselves to God, but shoulder your responsibility, perform your duty and act as a tool in Divine Hand. To sit lazily and taking shelter under the doctrine that God bears all burden, is not spirituality. This is tamas only. If you have truly surrendered to God, questions, complaints, doubts, lamentations, despondency, anxiety etc. have no place. Silence of intellect and absence of will, signify surrender.

People are slaves of senses (vishayas). They try to make others also their slaves. But when they are asked to become a servant of God, they revolt from within. This indeed is surprising. Until the Sahaja state is reached, there is need for tapas in one form or other. The body, speech and mind, all should function in an integrated state of spiritual



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discipline. This is real Tapas. The pure idea generated by spiritual initiation by Sadguru, should be strengthened and stabilized until it becomes powerful enough to snap all bonds: This is Tapas. When devotion springs up, the whole life becomes naturally a continuous tapascharya, because devotion is an inner movement of intense God-love and aspirational force. When such devotion arises, one automatically bids farewell to all unholy indulgence.

God is all of bliss. Devotion unites the mind with the depository of Bliss, God. Without devotion, true vairagya cannot dawn; mind cannot be inwardized; prajna cannot enter the plane of the super conscious.

Ekanath's exhortation to all is to become a real son of the Guru. The son of the Guru attains success. He alone knows the hidden art, the secret technique of the wonderful game of life. To dwell in the world of duty and personal affinities and yet be wholly spiritual in thought and conduct is to play the game of life successfully, meriting the applause and adoration by the society.

This game, with ball and bat, not allowing the ball to fall to the ground, is the technique of superior Yoga, the Yoga of householder. He who is utterly selfless, whose mind is in equanimity, who is skilled in action, whose object of desire is God only, is the master player. When self enters, the ball will fall to the ground and the world will laugh at you. Atman is non-dual. The undivided Brahman is the one self in all.

When this Supreme Being manifests Himself in an Upadhi in undimmed splendour of divinity, perfection, ideal humanity and moral beauty, that unique phenomenon, is called the Avatara. This Manifestation is not a frequent occurrence. Only when adharma becomes rampant threatening the social order, Divine appears. The body of the jiva is born of karma, but the Upadhi of the Divine incarnation is all pure sattwa. The jiva is bound by karma; the Avatar has no prarabdha. But moved by compassion towards the suffering jivas, He willingly takes suffering. His presence on earth opens a new epoch in the history of mankind. He releases tremendous energies of moral and spiritual Power for the good of all creation.