



RAMĀ ŚAKTI MISSION

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To view world, soul and God as three entities different from one another, is ignorance. To know them as one and the self-same Reality, is knowledge. God, the Absolute, alone is the Reality. But this knowledge, which reveals the Reality, is a pure illumination, which has no touch of the senses (vishayas), or the taint of tripiti, or the trace of doubt. Wisdom is the glow of intimate God-experience, 'Brahmanubhooti'. By this experience one rise above the illusion of individuality, the differentiating notion (bhedabudhi), the binding desires and the duality of good and evil. The highest mode of teaching which communicates this truth is silence, which means the poise of self-abidance. The Guru is the embodiment of silence force. In the splendour of his presence, silence reigns triumphant, as a power that quells the ripples of mind. Under the 'bodhi tree' there is no talk. The teaching is through silence and learning too is in silence. The youthful Guru sits poised in Yoga. He is silent. The aged disciples sit in His presence, tuned to the great mystic silence of the Adorable Master. Their doubts vanish, mind melts away, and consciousness rises to the plane of wisdom. This picture of the Divine Teacher, Dakshinamurthy and the four disciples, the spiritual sons of Brahma, signifies the adhyatmic truth and the tradition of Brahmavidya in India.

God is the goal. Experience is the only proof of God. Tapas is the preparation towards experience. The body and mind should shine through the power and effulgence of tapas. Tapas is essential for resisting the lure of prakrithi and for rising to the vision of God's glory. What is tapas? Tapas does not mean an abnormal life. Tapas is intense and entire concentration on the spiritual Ideal. Wherever you are, your thought, speech and activity should function in a co-ordinated manner in a state of inward discipline. This is tapas. Spiritual initiation has generated in you a new idea, a luminous and powerful vritti that you are the eternal Atman. This idea should be intensified, strengthened and stabilized until it becomes the intuitive knowledge. This is tapas. Along with persistent aspiration for God-vision and regularity in sadhana, there should be in you a will to reject everything that comes in the way of your inner spiritual growth. Tapas is a movement in which the aspiration, the will and the energy of endeavour together constitute the nature of quest. Indulgence weakens the mind; but the inner fire, set ablaze by tapas, destroys weaknesses and makes the mind fit for receiving grace. Sometimes in an immature mind, owing to attack of vasanas from within or wicked forces from outside, doubt or depression may creep in; but by the power of tapasya and grace of the Guru, it soon disappears.

For you, householders, family life itself is tapas. Problems and trials of great magnitude may come, but never be cowed down by them. When you are inwardly poised, you will get the strength which can safely take you above every kind of test; you will get the courage to face even the greatest challenge; you will get the insight with which to solve even the most stupendous problem. Dwell in constant remembrance of God and practise the spiritual disciplines in all regularity so that you may become a recipient of divine grace. By divine grace even Himalayan prarabdha will become as light and soft as the tender petals of a flower. In the battle of life, be a warrior armed with steadiness, courage and equanimity. Understand, in the world you have neither friends nor foes outside you. Your own mind behaves like a friend or a foe. The mind of sattwa is the friend; mind of passions is the enemy. The Divine alone dwells in every heart. He is



RAMĀ ŚAKTI MISSION

imperceptible to physical vision, but He is the very power of vision in the eyes. He cannot be conceived by the intellect; but the very powers of discrimination, reflection and judgment are from Him only. Love is the nature of God. God loves all equally. Man is able to love only a chosen few. He loves only those who love Him, those who are helpful to him. Can you love even your enemy? If you can, then, you are above all human frailties, you are one with God. You should lose your ego in the love of God. Then only you will be able to love all equally.

Unless one wins the favour of God as a result of which the ego is extinct, one cannot have the least idea of what divine love is. Sree Rama was God incarnate. But He submitted to guidance by Guru Vasishta. Vasishta instructed Him. The omniscient divine, in order to set a standard for human conduct, surrenders Himself to Sadguru. If the Lord had not accepted the Guru, the world would have followed His example and the ignorant would have continued to grope in darkness. One should have a perfected being to guide him; otherwise, one should have such an absolute faith that the Guru is identical with the Divine. Guru is the place where you have to surrender completely.

Sometimes the mind becomes serene, but the vasanas are there in the latent form. When occasions arise, they appear as vritties. All of you have seen the Gramophone. Chittha is like a Gramophone record. The impressions of countless births are recorded in it. When the end of the needle touches the plate, the recorded voice emerges in the Gramophone. Similarly when you perceive objects or hear certain words from others the latent impressions become patent; they become manifest as mental passions. However much one performs tapas, these vasanas continue to assert themselves. Vasanas are destroyed only in the fire of Self-experience. Avoid evil association. The vritti, which estranges you from God and His grace, is called evil association. Let only sublime thoughts find place in your mind. You become what you think. If you think you are weak, weak you become. If you assert you are Brahman, Brahman you become. So guard your thoughts.

For all other orders of social existence, Garhasthya is the support. When this order is founded and built on higher values, the emergent generation will be a peaceful, righteous and God-fearing generation. Absence of faith and deviation from the dharmic path are the two main causes for the present day degeneration. In times of yore it was the adhyatmic culture that saved the country. Nowa days, this culture is slowly declining. Now, you, householders should rise to the peak of moral and spiritual eminence. Apply Mother's teaching to your life, adopt the technique of yoga in your duties, observe the disciplines for control of mind and discover your inner link and affinity with God. Righteousness is linked up with bhakti and shraddha. When you are devoted to God, moral earnestness comes to you automatically. Similarly, when you hold fast to your dharmas, mind rises eventually to the plane of God-love. All have respective dharmas to observe and if everyone sticks tenaciously to his or her dharma, community life in home and society becomes one of peace, holiness and harmony.

It is the maternal duty to help children grow along the path of truth, devotion and dharma. Impart to your children Mother's teaching on sanatana dharma and moral disciplines. They should be acquainted with the technique of yoga, the tenets of moral life and the disciplines of devotion. It is to help them evolve in moral culture and attain the highest purushartha namely, liberation, that God has entrusted them to your care. But if you think they belong to you and get attached to them and keep them bound to



RAMĀ ŚAKTI MISSION

samsara, you are thereby doing a great disservice to them. Hence be ideal mothers and train your children properly. Fulfill your motherly dharma. To observe dharma is to live truly in God. Dharma is the force that takes you to the presence of God. Through dharma, you not only see God face to face, but also becomes one with Him. To be one with God is the highest dharma. In the metaphysical sense, God-realization is the experience of Dharma, 'Dharmanubhooti'. As devotees of Divine Mother and as initiates of Highest spirituality, yours should be an ideal and inspiring life. You should be truthful, just, morally upright and totally devoted to dharma. God is all peace, beauty, and bliss; but being tied to the ego, the jivas are not able to feel the presence of God or the experience of the eternal peace. Then, there are some who think that they are not at peace. They do not know that what they mistake for peace is only a state dependent upon do many conditions. When conditions become unfavourable, their peace also departs. Real peace is eternal. It comes only through God-experience.