



# RAMĀ ŚAKTI MISSION

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Activity and adhyatmic pursuit should be blended, harmonized and reconciled in a superior perspective of wisdom. This is the Indian tradition of spirituality. The Sages of yore practiced tapasya in solitude, but their hermitages were not cloisters for retirement, but were institutions of bubbling life and activity. The home of the Rishi was a Guru Kula, a venerable educational, cultural and religious institution. Seekers from far and near gathered round the Sage to receive spiritual wisdom, 'brahmavidya'. Bond of pure love and nobler intimacy existed between the Guru and the disciple. The hermitages radiated peace, goodwill, moral culture and spiritual radiance.

So too, the Kings of ancient India were adepts in the sacred lore and mystic insight. They discharged their royal duties with justice and efficiency. But to rule the country was not their only occupation. They pursued meditation on God. In the midst of pomp and luxuries that generally attended the royal household, the King's mind was constantly fixed on the ultimate goal of life. Periodically he would repair into solitude in order to intensify contemplative life. The royal Sages, 'Rajarshis' figure prominently in the epics, the Vedas and the Upanishads.

What emerges from all this, is the fact that the true place of spirituality is in a life of duties, of challenges, of moral call and social responsibilities. To be engrossed in activity in utter oblivion of one's true nature, one's relation with the Divine, the supreme duty and the ultimate goal, is worldliness. Worldliness is another name for karmic bondage or samsara. But, to be devoted to one's duties, to function in home and society with your mind fixed on God, is the spiritual way of life. By spiritualizing your life you approach your own divine state of being.

The doctrine of duty, the sanctity of life, the divinity of the soul and the unity of all beings: these are the four great themes pertaining to spirituality. These four themes should attract your devoted attention. These should inspire you in your life of quest. Action should be inspired by a sense of duty. By being dutiful you discover your own inward harmony and mental peace; you develop a clean conscience; your progress on the spiritual path becomes quicker; you can call forth your own bubbling energy, creative talent, yogic skill and philosophic detachment.

A wrestler, who has developed his body through years of practice, has no occasion to feel and test his strength and skill if he sits quiet in his room. Let another wrestler come and contest him. Then alone he comes out with a giant's strength to strike his adversary. So too, an ascetic in the cave has no occasion to test his knowledge and power of tapasya; but life in the world, full of problems and challenges, provide you ample opportunities for testing your faith and spiritual power and for growing in moral stature. Poor health, fickleness of mind, absence of faith and deflection from the path of righteous conduct, are the four main ills of modern society. Because of these ills, Realization of God has become extremely hard. To reach the yogic summit one should have a disciplined mind, a staunch faith in God and a habit of adhering to righteousness.

Most of you are initiates. Mother has put you on the inner path. You have the Guruvakya, Mother's frequent instructions, Her published words and also contact with



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Mother, as forces to guide you, to inspire you, to correct you and to strengthen your steps towards the goal. But you should have a strong inner call to spiritual life. Your consciousness should remain fixed in deep faith. Your mental equilibrium should not be disturbed on any account. The mind should be serene, pure, broad and steadily fixed. Then only Mother's words touch your hearts.

The touch that awakens you from slumber is a mystic touch. To receive the mystic touch, there should be a constant inner attunement on your part. Obedience, surrender and intense spiritual yearning effect this attunement. Also, you should build your life on the base of good conduct (sadachara) and noble qualities (sadguna).

When actions are done with the remembrance of Satyavasthu, they become 'Sadachara'. Those qualities that lead you to the Divine, the qualities that belong to the nobility of character, are called 'sadgunas'. By cultivation of noble qualities and by adherence to good conduct, the rajasic and tamasic elements of prakrithi are isolated and the mind becomes absolutely pure. The highest state of purity is when the mind is no mind. That is to say, when it is in the place of pure sattwa. In the plane of pure sattwa only, one gets supreme devotion, supreme enlightenment and the most sublime bhava for God. When these three are combined in one, he attains oneness with God.

Those who are endowed with spiritual samskaras advance quickly on the path. But say not that you have no such samskaras. If such good samskaras were not there, you would not have come to Mother. Inclination for spiritual life would not have arisen in you. What are, after all, these samskaras? They are not something put in you by an extraneous power. They are your own creation. By will, persistent effort and prayer, you should generate such samskaras.

Nothing is impossible to purushaprayatna (self-exertion) provided you perceive in your efforts also, the grace and power of the Divine. Maya is the cause and samsara is the effect. When one goes beyond Maya, there is no samsara for him. By divine grace only one can transcend the realm of Maya. God's grace takes the form of the Guru and instructs the disciple. It is Sadguru who remains the jiva of the promise made to God while dwelling in the mother's womb, of the horrors of samsara and of his goal of life. The guru puts him on the path to liberation.

All bodies perish. Everyone sees this fact with his own eyes, yet every one forgets this truth and clings fondly to his own body. This is Maya. Affliction will convince one that one is not the body; yet every moment man looks upon the body as the Self. This is Maya. The glory of the grace of God, the power of the mystic touch, can be known only through marvelous faith. Prahlad has become the very symbol of such faith. It was his tremendous faith that made the Formless One manifest in a Form even in an inert pillar. Grace has the power to set aside even the normal and natural laws. Grace has changed even poison into nectar and made the blazing fire refreshingly cool!

Brahman is Nirguna. So is Atman. The Guru, in reality, also is the all-pervading Nirguna Shakthi, but he is seen in a form as a person. This also is an aspect of God's saguna splendour. The personalized Guru alone can instruct you, not the Unseen Shakthi. You cannot hear the voice of the Atman, unless you go beyond the causal body. You should have absolute shraddha in the Guru's words. Guruvakya is Vedavakya. What Mother imparts to you is knowledge, for knowledge alone destroys ignorance. But what is your



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status in relation to your God and Guru? You are devotees and disciples. Bhakthi should shine as the ornament of your personality. Bhakthi sweetens your affinity with the Divine. It is through bhakthi that you attain competency for advaitic experience and supreme wisdom.

To develop bhakti, first you should have shraddha. Shraddah is the link between duty and devotion, between mind and Reality, between the Guruvakya and intuitive knowledge. Knowledge, devotion, dispassion and shraddha: among these four, if you have any one in fullness, the ropes of attachment, 'Mohapasha', can never bind you. He, who falls into the trap of the vishayas, sinks down into deeper darkness of bondage. But, he who has begun to feel the thrill of devotion rises up. Bhakti gives you courage, equipoise, fortitude, clarity of understanding and even the Vision of God. Bhakti purifies the chittha. It is in the purified chittha that bhakti dawns.

Both these statements are true. With devotion to the Sadguna Brahman, with the imprint of the Divine Form in the chittha, vasanas are attenuated and finally, chittha becomes 'chitswaroopā'.

All vasanas are dependent upon 'deha vasana', the feeling that one is the body and consequent attachment to the body. Self-abnegating devotion brings about forgetfulness of the body quite naturally; other vasanas are also wiped out. The analysis, the negation, the enquiry and the quest, these do not touch Truth. These are all in the realm of prakrithi only. But he in whom the fountain of bhakti has sprung up, has already touched God, embraced God, known the nature of God and become one with God. This is the supremacy of bhakti.

There is no shortcut to God; nor is the way long. God is your own Atman. He shines resplendent in your heart. But a veil is there, it must be lifted. Grace alone can do this. By devotion, prayer and righteous conduct, invoke grace. Wait patiently. Bhakti is inherent in Jnana. Jnana is inherent in bhakti. One cannot be separated from the other. When jnana and bhakti together culminate in action, yoga results. But when they are absent, action becomes the vasana. Vasana binds. The ignorant reflects his own vasanas in his action and behaviour; but you, initiates, should reflect knowledge and devotion in your life. Your life should be patterned on noble ideals. Unmanifested vasanas become manifest in the form of sankalpas.

Sankalpas express themselves in action. So actions, good or bad, depend upon the nature of the vasanas. What then is the way to build a noble, life, to make one's actions pure?

Well, the way is this: yogabhyasa, the practice of disciplines that lead to yoga. Discrimination and analysis within (in the mind); dharmic effulgence without (in actions): this is the mode of life of a disciplined man on the path of yoga. Banish the ego through surrender and allow yourselves to be guided by God. That alone ensures faultless conduct. Truth, justice, Love and Righteousness are known only to one who has realized God. What do the ignorant that grope in untruth know about these? All paths end in surrender where the individual ego and the egocentric efforts disappear. God becomes the Prompter, the Doer, the Enjoyer and the Accomplisher.