



# RAMĀ ŚAKTI MISSION

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Ethics, moral virtues, meditation and methods of self-discipline, all point towards a blissful and blessed state of life in God. Until you reach God, your Source, you cannot find eternal peace, or spiritual comfort or unchanging mental steadiness or ultimate freedom from fear. Between Jivatman and God, there is an adamant wall of ignorance, which is called the ego. When this wall is demolished God stands revealed in your vision. Then the communication, communion and union with the Divine are achieved.

Ignorance is the persisting and pervasive evil. It has poisoned the intellect, mental emotions, sense perception and your external conduct in the world of duty. Concentrated ignorance is the ego. That is to say, beyond the ego, there is no extension of Avidya. The ego should subside beyond the scope of resurrection. Then only perfection becomes manifest and your body becomes a tool of God for higher divine purposes. One may have powers, learning and talents; but they all pale into insignificance if he is egoistic in thought and behaviour.

What takes you to God is a combination of virtues such as humility, simplicity, sincerity and surrender. If you are humble and egoless, you gain access to the wisdom of God, and through wisdom, you live in tune with God and in obedience to His Will. Then, all powers which are dormant in you become manifest in all glory. Virtue becomes spontaneous. So long as one has not renounced the ego, one cannot find happiness even in material prosperity; one cannot be secure in the shelter of worldly powers. God is the only shelter. The egoless abides in God, reveling in His glory. To the extent the grip of the ego on your consciousness loosens, to that extent you attain mental purity, inward clarity of vision, progress in meditation, peace and capacity for selfless service.

The ego cannot stand the gaze of penetrating enquiry. It thrives only in non-enquiry (avichara), inadvertence (pramada) in ignorance of the presence of God (vismrithi). Hence, constant enquiry, or remembrance of God, or steadfastness in the Guruvakya, should be resorted to. That is the central feature of Sadhana. Though apparently puny, petty and without substance, this ego, which has no real existence, obscures totally the reality of one's own Self from view just as your own palm can hide the enormously huge and blazing sun from your vision. When you remember the immensity of God's greatness, or gaze at the wonder of this stupendous creation, or see the utter childlike simplicity of the saint, have a look at your own inner darkness, you will be ashamed of your own ego.

When you know that all your miseries are because of the ego, you will sincerely strive to attain release from its clutches. He who clings to the ego, therefore, displays a lack of faith in the Divine and in a divine destiny. In the state of profound tamas wherein vrittis lie submerged, and in the state of perfect Enlightenment wherein mind has become Consciousness itself, there is no ego. But ego submerged in tamas is in the unmanifested form only. It makes reappearance. In the waking state of 'vyavahara', the ego has the most powerful sway over the jiva.



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In tamasic state, you cannot do any sadhana. Rousing the activating energy of rajas, you should exert yourselves for release from ego. You should have the bubbling spirit, the buoyant energy and the unfading cheer of mind. What is required is the sattwa mixed with rajas. Then only one can advance towards God, subjugating the ego and the impeding evil tendencies. Rajas mixed with tamas is the source of all dark passion. Ego is the personality consciousness. It is the separative 'I', confined to the body, to the sensations, to action and to enjoyment. When the 'I' is confined to the body, you look upon yourselves as the body; when confined to sensation, you identify yourselves with every emotive mode; when confined to action, you feel the agency, 'I have done this.' When confined to enjoyment, you feel, 'I am happy or I am miserable.'

Thus, from body to body, from one sensation to another, following the latent tendencies and reaping the rewards of past actions, the jiva wanders in samsara, estranged from God, all because of the ego. Therefore, understand, ego is the greatest evil, the greatest obstacle and the greatest enemy. Ego is very powerful and mysterious in its operation. It has various forms. It appears with diverse guises. Sometimes hidden, sometimes violently manifest, sometimes with pretence of humility, sometimes shamelessly aggressive, this ego is always with the jiva, until the jiva awakes to God-vision.

In the beginning of sadhana, the ego is not so active, since one is conscious of his own imperfections, failures, dependence and powerlessness. But gradually when one is acknowledged as a Sadhaka, when name, fame, power and position begin to come as rewards of prarabdha, the ego raises its hood and makes him forget the Guru's grace and God's glory. It is the Divine Power that works everywhere. God is the Prompter, the Doer, the Witness, the Illuminer, the Inspirer and the Protector. He awakens the spiritual impulse in you and turns your face towards Him.

He gives the discrimination power. The power to will aright, to think aright, to decide aright, to act aright, is from Him only. He is the flash of inner vision. He gives the capacity to love. When you remember this truth, how can ego find any place in you! Mother tells you; it is only when you forget God that you become egoistic.

The self-multiplication of the Divine is through play, joy, abundance and Svabhava, and never through the touch of ignorance. Let me become many is the divine sankalpa and not let me forget myself. Ignorance is therefore not inherent in your true Self which is Divine. It can be removed. The mahavakya denies the ego and affirms the nondual reality of God. Have faith in the Word to which Mother has initiated you.

The pure consciousness (bodha), the intellect (budhi) and the reflection (pratibimba) are mixed up together in a state of confusion and the jiva, unable to discriminate, regards the combination as the 'I'. This is the nature of the ego. This confusion must end. The spiritual insight must dawn. The identification of the real with the unreal must go. The ego should be isolated. Then only the realization of the Absolute is possible. By logical thinking alone you cannot achieve it. Guru's grace must come. From beyond must come the Revelation. The eye of the Soul should open. What Guru gives you is something which neither the world nor the gods can give you. Guru is your saviour. When the world invites you to bondage, Guru liberates you from samsara.

There is no 'I' apart from God. That is what Knowledge will reveal. But if you feel and think that there is the 'I', then, let it remain as a resigned servant of God. The servant



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has no will except that of the Master. He has no desire except to serve the Master. The ego which is identified with the Infinite and the ego which is reduced almost to a zero by humility, are both approaches to the same egoless state; but the ego which asserts the individuality, which flourishes in avidya, which breeds the dualities, is the source of all evil. That should be given up.

The subtle ego persists so long as Avidya lasts. The sinful tendency, the rajasic passions, harsh utterances and evil conduct are but expressions of the ego. While the subtle ego, which is included in the subtle body can perish only in the fire of wisdom or God-love, the manifested forms of the ego should be counteracted by the power of sadhana. The latent vasanas, the manifested passions, the doership and the enjoyership, all belong to the ego only. In the absence of the ego, these cannot remain. Through the spell of Avidya, the Jivatman has become the empirical ego.

Some say they have no desire. If there are no desires, that will be a state of perfection. By sadhana, influence of satsang, the protecting power of the Guru and due to want of external provocations, vasanas may remain hidden for a time. But any time they may pounce upon you as a ferocious tiger. Never relax vigilance.

Dwell in prayer. Be humble. Be linked with God through surrender. Repeat the Name. Spiritual power awakes through the remembrance of God. Return good for evil. Let only thoughts of love and best wishes go from your heart towards all, even towards those who stand against you. When your mind is pure, your perception will be pure. In pure perception, only the good, the noble, the sublime and the divine, can be seen everywhere. You perceive only your own forms. When the mind is fixed in God, it is in a state of equilibrium. When it slightly deviates from this position, then the currents of prakrithi – rage and dwesha, sense cravings, differentiating notions, egoism and emotive modes, overwhelm the jiva.

Once the balance is disturbed, thoughts rush in; mind is prone to passions and temptations. Strength is in calmness, in steadiness, in inward fixity. If anger crops up, do not give in; do not ignore it also. Silently analyze and find out the root cause. Retire into seclusion and go deep into yourself. The mind will at once say that others are the cause of your anger. Such a notion comes from egoism only. If you dispassionately observe, you will find that you are at fault. Then the path to self-correction opens. Otherwise, inner darkness will become denser. As manure is for a plant, so is flattery for the ego. When people praise you, understand that it is the divine power in you they are praising. Accept not praises. Remember God and offer all praises to Him only.

You are standing on the verge of matrimony. A life of duty, respectability, and diverse roles is waiting for you. What type of home and situations are in store for you, no one can say. But as you enter the husband's home, you should have with you a mind disciplined by sadhana, a vision purified by devotion and a character studded with shining virtues. The present period should be a preparation for you. Devoid of dvaitabhava, free of self and attachment, without becoming a slave of desires, and holding dharma as the Altar, you should lead an ideal life. You should become a unifying force in the family. You should learn the art of a harmonious co-existence. You should win the love of all, by offering your love to all. Your day to day life should reflect Mother's teachings, principles and ideals. It is through you, children that the Promise has to find fulfillment. Mother's heart is burning for uplift of human race.



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The declining state of dharma is a sight that Mother cannot stand. It is your solemn duty to become a channel of Mother's grace, to live a pure life and to inspire humanity with impulse for Righteousness. Mother has lived the life; Mother has shown the Path; Mother has delivered the Message; Mother has kindled in you the flames of spirituality. Preserve that lamp of illumination. Awake, arise, and realize your immense responsibility. Hearken to the message. Let Mother's words resound in your heart. Become every one of you, an ideal disciple, an ideal devotee, an ideal votary of dharma.