



RAMĀ ŚAKTI MISSION

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Beloved children, My beloved ones, are not these words of infinite tenderness still echoing in our ears and hearts producing a holy thrill and a poignant sentiment of devotion, and reminding us of our duty and our destiny, our hope and our heritage? Having seen the gracious picture of love and sacrifice, having received the touch and the truth of the Divine, having imbibed the purest teaching direct from the Supreme Teacher of the world, should not our hearts expand and our eyes sparkle with the lustre of love and fellow feeling?

Our lives should reflect the highest purpose and the highest idealism. It should be a consecration to our Beloved Mother and Her divine Cause. Our life should become a point of concentrated effulgence, revealing the imprint of God and the insignia of divinity, and proclaiming the wonder of Her merciful ministry on earth.

This body is evanescent, lasting only for a time. It is a bubble that will burst any moment. But atman is indestructible. It is on the Soul-level that we have to discover and maintain our loving bond with God. Soul-consciousness itself should thunder forth the message of God. That is the triumph of truth over falsehood, the supremacy of Anubhooti over book-knowledge.

All struggle and suffer in samsara under the impelling power of Moha. But it is the bhakta alone who struggles and suffers for the sake of love divine, and his life becomes a great tapascharya thereby. His thoughts, utterances, actions, behavior, even existence, become ceaseless tapas. Stressing the need for tapas and its relevance to ethical life, Divine Mother proceeds:

Tapas is the base and support for Atma Vidya, Self-knowledge. It is from the foundation of Self-knowledge, which one can raise to Brahmic experience. Tapas is not in the jugglery of words, or in the intellectual rambles in Vedanta philosophy. It is not gymnastics in vichara. It is a serious involvement in self-purifying processes, in the cultivation of a refined intelligence. Tapas signifies attainment of one-pointedness. Elaborating the nature of this one-pointedness of mind, Mother continues:

The aspirant should acquire such a strength whereby he will be able to concentrate his mind fully on the object of meditation. To get such mastery in mental concentration, he should conquer the senses. Then alone Tapas bears fruit.

Mother has warned that the bhogi, who revels in sense-pleasures, can only ruminate over the objects of the world. Even when he tries to meditate on Brahman the vishayas alone crowd into his mind. It is not tapas at all to sit with eyes closed and indulge in the thoughts of the vishayas. How can one then take to spiritual pursuit? Mother prescribes the method:

That mental energy which flows towards the world of objects, through the avenue of the senses, should be restrained by sheer power of will, inwardised by abhyasa, and the mind then should be tuned and taken towards the Feet of God, by meditation. Then alone God-attainment becomes possible.

This is indeed the competence of a sadhaka. If this fitness is not with a sadhaka, he can never experience Brahman even though he may sit for long hours in meditation. Mother, in Her inimitable way, gives the analogy of drawing water from the well.



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Suppose a pot, full of pores, is put into the well and is dipped into water and then, with lot of pains one draws the water. By the time the pot reaches up, there will be no water left in the pot. Such is the fate of meditation with a mind full of cravings and passions. Again, the pot may be beautiful and the rope may be made of nylon itself. But what is the use, if the pot is porous? What is important is that the pot should be without pores.

So also, the mind may be intelligent and full of both scriptural and secular knowledge. But if it is full of passions and is attached to the world, how can it be of any use in meditation? The pores of the pot should be closed and the pot should be thus well repaired. Then alone it can preserve water. So also, the pot of mind should be repaired and made whole. Cravings should be given up, the passions should be sublimated and the chittha should become very pure. Then only it becomes fit for meditation on Brahman.

Experience, anubhooti, should be ours. Brahman should be intimately and directly experienced. That is the real knowledge. Anubhooti alone transforms the being of a man. At all times, in all conditions, everywhere, the Atmic state should endure. One should never be out of it. That is the state of perfection.

Brahman is not a factor in samsara. It is not an empirical category. It is not a mental concept. It is the inmost essence of man. It is one's natural state. But avidya has veiled the Self-knowledge. All tapas is meant for the removal of avidya, and not for creation of Self-knowledge. Brahmashakti in dormant state in man should come to the manifested state. This is the function of Tapas.

Awakening comes to those who regularly do tapas for a long time in patience. When the chittha becomes absolutely pure by such tapas, Paramatma chaitanya flashes in it like lightning. Darkness disappears once for all. The man awakes to higher consciousness. The dream of samsara breaks. Spiritual life begins. The bliss of God becomes a constant experience.

Like oil in the sesame seed, like butter in the milk, Brahman pervades every particle of the universe. He is the inner controller in every heart. But as there is a process by which oil is pressed out of the sesame seeds, as there is a process by which butter is churned out of the milk, so too, there is a process by which chittha is churned and transformed into chaitanya. This process is Tapas.

The state of one-pointedness of mind cannot be had so easily, or in haste. One has to build his life on the foundation of ethical integrity, on virtues like satya, ahimsa, astheya, brahmacharya and aparigraha. It is these virtues that enable a sadhaka to concentrate his mind on any object. Distractions happen so far as mind is attached to the world. These ethical virtues help the sadhaka to attain detachment. When the concentration attains the state of maturity, the object concentrated upon, gives out all its secrets.

(To be continued)