



# RAMĀ ŚAKTI MISSION

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Our Divine Mother accepted Grahasthya Order and built the mansion of spirituality in Home. Such an act on the part of Divinity was for the sake of Her children, for providing assurance to them that yogic state can be reached in the Garhasthya order itself. Mother's experience should come to the children also. Yes, it must come, because, are not the children a reflection of the Mother? Is not Her blood flowing through the veins of the children too? By constantly thinking of Mother, by loving Her with the entire heart, by doing constant anusandhana of Her nature, the child is bound to be transformed into the nature of the Mother Herself. The child becomes one with the Mother. The new mould, the divine mould of Mother, emerges. In the presence of Saguna Brahman, the mind is bound to become pure, one-pointed, strong, and effulgent with discrimination. Consciousness of affinity with Paramatman will dawn and the devotee will rise to the constant experience of divine presence, merger in Him and essential identity with Him, 'samarasa'. This state can surely be experienced. Have faith. If even after years of sadhana, no transformation is coming, then, it is a sure indication that some defects and shortcomings are there lurking in the Sadhaka, that some disease germs are there in his system destroying his spiritual health.

Life is mind in action. The vishayas constitute the path. The uncontrolled mind which expresses itself as unregulated conduct, should be brought under control, chastened and transformed. The reins that control the horse of life, is dharmic conduct. The one who holds the reins and leads that horse to the destination, namely, God-realization, is Sadguru. He, who submits himself to the guidance by Sadguru, reaches at last the portals of freedom.

Activity is indispensable. Life means activity. All have to work for the sheer maintenance of their bodies and their families. But mere self-centered activity, does not lead to purification or release from the shackles of prakrithi. You should work for God. It is work for God, work done in a selfless spirit of service, work done as a love-offering to the Deity that leads one to God. Activity should become dharmic conduct. When you repose shraddha in the Guruvakya and observe the norms of ethical conduct, you are on the path of dharma. Then dharma itself becomes the sheltering armour for you. In the highest metaphysical sense, dharma means Sakshatkara, Realization of Atman. When a needle is rusted, it is unfit for use. Damp wood takes time to catch fire and burn. When the match sticks are wet, no fire can come out of it. Similarly, life devoid of purity of conduct, cannot lead the sadhaka to mental peace or God-vision, even if he listens to the exposition of shashtras a hundred times.

A man who has developed in himself the awesome power of mind through adhyatmic disciplines, Gurubhakti and Dharmanishta, rises above fear, whatever be the nature of parabdha that torments him. He remains unruffled and unshaken, even in the events of greatest misery.

God is the all-pervading, all-filling Presence. Yet, how is it that the jivas do not get redemption from samsaric state? The reason is, they do not have the eyes to see Him and His leelas. They do not care to lead a pure, righteous and egoless life. They are blind, even though endowed with eyes. Non-discrimination, aviveka, is the blindness. Such a blind man gropes in the darkness of immorality. He is bound to stumble and fall. Man should know the life's purpose and should try to mould his life in accordance with the moral behests of Sadguru and the sacred scriptures. Dharmic life alone ensures progress on the spiritual path and pursuit of peace. Each one should do upasana of the Divine and invoke the divine grace. Devotion to the



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chosen deity and knowledge of the greatness of the Deity, and nishta in worship: these are required. Then only upasana becomes fruitful. Unquestioned surrender, unswerving bhakti and uncompromising battle against one's own lower nature; these quicken the process of spiritual quest. That alone is true enlightenment and true devotion, in the wake of which one forgets or transcends one's own little self. The knowledge that Upasak and his Deity are not two, should become an abiding state of illumined consciousness. It is the ego that perpetuates duality. When the pot breaks, the akasha enclosed by it (ghatakasha) becomes one with the unlimited akasha (Mahakasha). Similarly, when ego dissolves, the Jivatman becomes one with the Paramatman.

The ego-self and sense-attachment exist together. To eliminate the ego-self, the mind should be withdrawn from the external pursuit of pleasure. So long as the mind does not give up its external wandering and becomes steady, the inner vision, the anthar-dristi, will not open. Unless the inner vision dawns, one cannot know the ephemerality of the ego. Chitshakti is in every one. But it does not shine as the inner vision and Self-knowledge, because of the mind's occupation with the external objects and pleasures.

The mind, free of sankalpas, vikalpas and vikaras, itself shines forth as pure inner illumination. Mind is ordinarily the manifested force of avidya. It is a mixture of several types of modifications: thoughts, passions, doubts, illusions, notions, egoism, etc. It is this mind that has bound the jiva to samsaric wheel. This mind should be thoroughly cleansed and its nature itself should change into a vehicle of pure illumination. That is the purpose of sadhana. He who withdraws his mind from external pursuits (bahia vyapara), who overcomes the distractions by dispassion, who is endowed with the Atman-faced inner vision: he alone attains the anubhooti without much difficulty.

Success in the observance of dharma and pursuit of God comes easily to one who is endowed with shraddha, who is able to dwell in the exalted Atma bhava, who is established in a state of devotional bond with the venerable Guru. If success is not attained, it only proves that there is no devotional bhava towards the Guru with adequate intensity, and that the mind is secretly harbouring worldly ambitions. The thought that one should become great in the world by the favour of the Guru, is an egoistic craving. How can such a thought purify the mind! The disciple should merge his individuality in the guru, lose himself in the service of the Guru's Cause and hold before his vision the incomparable greatness of the Guru. It is this adoration and service of the Guru that invokes the gracious glance of the Guru, and leads the disciple to a state of identity with the Guru, Thanmayatwa.

As the clouds above become shower, falls on earth and flows towards the sea to merge in it, so too, all desires, including the sublime desire for propagating the Guru's teaching in the world, merge into a desireless equipoise and the mind itself, at last, shorn of all sankalpas gets united with its source, the Existence-Knowledge-Bliss Absolute. When the Chittha itself merges in Brahman, or rather, when the chittha is transformed into chidswaroopa, where is a personality to stand apart! Individuality, duality, limitations, all disappear. Samarasa with Brahman is attained. It is from this state of samarasa that all forces flow as radiations of the Divine, for the blessing of the world. He who has reached this state of samarasa, is the vehicle of Gurushakthi. He is the messenger of God. By divine right he becomes the teacher and leader of souls. His anubhooti Shakti bursts forth in the form of fiery, elevating, awakening utterances. Before that soul-force, before that tremendous power of Truth, the whole world bows in reverence.



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Shravana bhakti, devotion in the form of absorption in the listening to the exposition of God's glories and sportive exploits, occupies a place of great importance in spiritual sadhana. Shravana bhakti should be there with the disciple while sitting in the presence of the Sadguru. This intense yearning for enjoyment of the tales of God's glory brought about inwardisation, concentration, single mindedness, merger, God-absorption and supreme enlightenment, in the case of King Pareekshit. Pareekshit's shravana thus became famous as a classic example in the world and raised shravana bhakti as a self-sufficing sadhana for liberation. The listener here is a mumukshu of the highest sadhana for liberation. The listener here is a mumukshu of the highest order, a shraddhavan extolled in the Upanishads. And who is the Teacher who expounded the Bhagavatha Tattwa? The greatest Sage Shukadeva, who was absorbed in Brahman. These two fires: the fire of yearning of the earnest disciple, and the fire of anubhooti shakti of the Sage, became united. The result was a marvel, the disciple's rise to the plane of anubhooti.

Blessings to you.