



RAMĀ ŚAKTI MISSION

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Draw yourselves closer to God through prayer. Pray in solitude. Through prayer, discover solitude within. Remember with gratefulness the instances of how God came to your help in your daily battle of life. God is the protecting power. You can invoke the power through prayer. Let prayer be a call to the Supreme from the depth of your being, an outpouring of heart in an intensely personal approach to Divinity. For stilling the ripples of chittha, for the growth of devotion and even for cultivation of knowledge, prayer is a must.

Mere self-exertion is not what is known as Sadhana. A donkey carries a big load of Dhobi's clothes on its back. Will any one, on this account, worship a donkey? On the other hand, the gentle animal, the mother Cow, is worshipped by devout Hindus, for the cow represents Kamadhenu. What will be the plight of one who trusts a thief and hands over the key of one's house to him? The thief will take away all the valuables. Senses, mind, samskaras, and the six enemies (passions) are the thieves who have robbed man of his spiritual wealth. By courting company with these thieves, man has come to a sorry pass.

Normally, from 8th year to 18th year, is the best time for study. So also, from 18th year to 28th year, is the period eminently suited for Brahma vidya. But this does not mean that salvation is denied to the aged, to those who passed this period. If a man repents for his past follies and misdeeds, if he is convinced that the phenomenal world and the pleasures it offers, are unreal, if he makes honest endeavours to install his consciousness in God, if his mind remains unshaken in all the states, if he yearns to achieve purification of the three karanas, if he refuses to be a slave to his own mental modes like attachment and antipathy and to get caught in the flow of fanciful imaginations, if he is loyal to his chosen deity and offers his pure undivided love to Him, then he is sure to accomplish his life's supreme goal, namely, God-realization.

To achieve poise and one-pointedness of mind, which is the pre-requisite for meditation and contemplation, one should conquer one's senses. The over-indulgent, the bhogi, by habit, ruminates only on sense objects. How can he ever direct his thoughts to the ever-pure Brahman! As soon as his gaze falls on sense objects, his mind gets agitated with desire. Then he takes himself to enjoyment, unable to resist the craving. All sense enjoyments, in the long run, are bound to bring misery.

When misery becomes unbearable, man looks back, repents and laments. But what is the use? By this time, all his limbs and faculties have been enfeebled. But God is so compassionate that this time during His advent on earth, He extends His illimitable Motherly love on all, redeems all those who take refuge in Him, without minding their foibles. Will you ever hope to get such an all-loving, all-forgiving Guru as Divine Mother? Guru's protection is supremely great and is of inestimable value.

Develop no pride because you have gained contact with Divine Mother, because you are privileged to live where She lives. Learn a lesson from the Bhagavatha episode of Jaya and Vijaya, the sentinels of Vaikuntha, who, by their arrogance, attracted the wrath and curse of the spiritual sons of Brahma. It was the Lord alone who brought about such a situation in order to curb the pride of His servants and also to provide an eternal moral lesson to the world.

Beware of anger. Anger clouds the light of discrimination in man. The Sadhaka should never give vent to anger, but should eliminate it through watchfulness, patience and discrimination. A



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cook in Bhagawan's home in Tellicherry used to get angry. During such times, Mother would not give him any work, would not allow him to serve.

Never take food when you are in an angry mood, for the food taken in at that time becomes poison which would vitiate the whole mind. The food that you eat, the words that you utter, the place where you stay, the company you keep, and the work you do, all should be pure, conducive to the growth of sattwa guna in you.

The sinful thoughts which one harbours in one's mind do not always remain in a latent and subtle form in the chittha. They manifest themselves in the outer world of his actions in violent form. All loathsome and cruel actions that happen in the modern society can be traced to their origin in the sinful thoughts in the chittha. By thoughts of God, by study of scriptures and by association with the pious, noble samskaras should be cultivated. Thus alone can you combat evil in your chittha.

The mental mode that identifies itself with the Self, Swaroopā vritti, and the modes arising from worldly tendencies, vasana vrittis, both have their lodgment in the chittha. To the extent the power of vasanas diminishes, to that extent the svaroopā vritti becomes powerful and pronounced. Vasana gives rise to pulsation, spandana in the chittha.

That sadhana by which the pulsations of the chittha are made to subside, is called Yoga; that power by which the vasanas are attenuated, is called jnana. Thus, both jnana and yoga function in unison, in leading the sadhaka to the goal. When the destruction of vasanas and the dissolution of mind happen, one attains Realization.

The knower is ever the victorious. The victorious alone can stand firm. Not only that he is established in his true nature, he leads others too to the same state.