



RAMĀ ŚAKTI MISSION

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The process of quest in the pathway to God is shravana (listening to the words of the Guru), manana (philosophical reflection), nididhyasa (contemplative meditation) and sakshatkara (Relization).

Just as one keeps money and jewelry safe with a Bank, so should one keep the Word of the Guru lodged in one's heart. Listening is through the ears and grasping is through the intellect; but, if knowledge imparted by the Guru should become a guiding and correcting force, it should be assimilated in the heart.

The samskaras in the chitta, the effects of merit and demerit on one's mental condition, the continuing craving for sense pleasures and the passions polluting and agitating the mind: these are hindrances in philosophical reflection, manana.

Knowledge arising from shravana and manana has the power to check the propensities of mind. But love for God is a mighty current, a pravaha, in which are swept away the vasanas of the chitta. The wake of love is the wake of enormous spiritual power lying latent in man. This power manifests itself in the form of a new zeal, a higher awareness and a sense of detachment. The body may grow weak; but the zeal and mental energy of a devoted Sadhaka is inexhaustible.

Just as children commit to memory, the verses and passages from their text books, so too, the man of book-knowledge may recite the Sanskrit stanzas of the scriptures or talk glibly about the doctrines of philosophy. But this does not constitute knowledge at all. What is indicated by perfect knowledge in spirituality is the experience of pure boundless consciousness itself. It is not knowing, but being. The quest of the aspirant, the mumukshu, never ends until he becomes one with the boundless consciousness, Brahman.

Millions are there who are engrossed in the pursuit of sense pleasures; but real thinkers and seekers of Truth are very rare. The thinker has his mind inwardised and brought under control. His intellect, if he is the initiate of higher spirituality, has no taint of delusion or bewilderment. His chitta is in a state one-pointed concentration and contemplative meditation. His ego is a resigned, submissive and harmless ego, for it is the object of his own constant analysis and scrutiny.

What you hear from the Sadguru with reverence, attention and surrender, alone is shravana in the spiritual sense, for it is this process of shravana that generates in you the spirit of enquiry, that sets up reflection in your mind, and leads to discriminative insight.

By your materialistic perspective and ego-tainted intellect, you cannot gain insight into dharma and justice. Your intellect must remain unshakably installed in Truth and become sadbuddhi. Nature herself tests a sadhaka to see whether he is fit or unfit for enlightenment, whether he is selfish or selfless, and whether he would do good or not.

He who comes out of this test unscathed alone rises to spiritual summit. Because of deep attachment to his son Duriodhana, the blind king Dhrtarashtra could not get the light of discrimination, could not act up to the wise counsels given to him by the noble souls.



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What a great hero was Arjuna! But seeing his own kinsmen arrayed against him, he was overcome with a false pity. Delusion overpowered him. Attachment blinded him. His manliness and chivalry were eclipsed. He could not understand the will, the purpose and the presence of God. His gaze was only on the superficiality of appearance, on human dolls, and not on the Unseen Wire Puller, God.

It was only when the Lord dispelled his delusion and awakened him from slumber that he regained to the true vision. It therefore proves that unless the grace of the Guru illumines consciousness, no man can know himself or perceive the leela of God. Vivekananda dedicated himself to the Guru and the Guru's Cause and became a recipient of Guru's grace and power. Great trials and tests came to him, but his Gurubhakti stood him in good stead and lifted him eventually to the peak of fame.

To those who say that they do not want the help of human Gurus or human intermediaries, what Mother has to say is this: well, have you faith in your own divinity? You are Brahman Himself. You are the repository of endless good qualities. Come forward and live a life befitting the glory of your divinity. Manifest your Brahman nature, manifest your divine qualities. Mere words have no power. Who cares for what you speak or write! Life is important. What you are and how you live, this is important. Show the power of your knowledge, the power of your faith, in your daily, moment-to-moment existence.

He for whom God is the be-all and end-all of his existence, whose heart is set only on God, who has totally surrendered himself to God, whose heart's call and silent lamentation is directed only to his beloved deity, who is immersed in the loving contemplation of God day in and day out, he alone knows what freedom is. Self-surrender is not slavery. To subordinate oneself to one's own mind is slavery.