



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 147**

May 7, 1976

The uplift of women means in fact the uplift of Bharata Varsha, the uplift of whole humanity. The woman is the mother of generations, the moulder of character of the human race. It is in the mother's womb that the child grows, receiving nourishment for its physical and psychological development. The mother's qualities, her aspirations, her mental moods and her actions, all these become a vibratory force and this force tremendously influence the blossoming life in the womb.

Even while dwelling in the mother's womb, the child used to manifest the wonderful splendour of jnana. Such was the glory of Brahma Vidya in ancient India. Ashtavakra, for example, while in his mother's womb, overheard the Vedic Manthras wrongly recited by his father and corrected the intonation. If an infant in the womb can possess such wisdom, what greater powers will he not manifest as he grows into a youth!

Spiritual wisdom is not to be acquired anew from a source extraneous to you. It is in every one's possession, in an unmanifested state. The obstacle for its manifestation is called ignorance. This veil of ignorance should go and for this one needs the grace of God. God should be worshipped, loved and propitiated. It is relation with the Personal God that leads to supreme devotion and supreme enlightenment.

The Vedas first deal with Karma (rites and rituals, then with upasanas (methods worship and meditation) and then, finally with mystic wisdom. This gradualness in the teaching is significant. Unless the mind attains purification, strength and steadiness through performance of obligatory duties, worship of the Deity and practices of concentration, it cannot be fit to receive Enlightenment.

Whatever be the method of approach, the yoga state has to be reached. Yoga is the culmination. The total restraint of vrittis is the yogic state in which the jivatman is in a state of oneness with the Paramatman. There is also the 'Yogaroodha state', the state in which one functions in the world of duty keeping himself poised in yoga. It is the same Yoga power of communion with God that shines both in the absolute merger called Samadhi and in intense activity in the world of duty.

This capacity to function from the position of yogic equilibrium is not the goal of sannyasis only. Every one, be he a householder or a brahmachari, man or woman, hermit or a karma yogi, should attain this state. Without purity of chittha, there is no restraint of vrittis. It is purification that tends towards the yogic state.

The final abode is God. God is the Source as well as the Power that sustains all creation. All should eventually take refuge in God. Just as a fish cannot live without water, so too, without the aid and grace of God, the jivas cannot live.

When one is favoured with health, wealth, comforts, family security, social position etc., he does not feel the need for God's aid. But when situation changes for the worse, when calamities begin to visit him, he looks around and finds no one to help him. Then he cries and supplicates to God. There are problems which cannot be solved with one's own effort and with dependence on human help. Only then one turns to God.



# RAMĀ ŚAKTI MISSION

To realize the paramount need of Grace is Knowledge. God is the all-pervading Power. He infills every atom of the universe. But you perceive the duality of good and evil in the world. So long as you have such an external vision, you cannot perceive God's presence in everyone and everything. First, you should contact God within yourselves. Then you will be able to perceive His presence in Creation.

God within, is the attributeless Paramatman. It is not easy to realize this Nirguna Tattwa, because your own chittha poses an obstacle to it. Tendencies, attachments and cravings are there in the chittha in the subtle and unmanifested forms. These take shape on the surface mind as reactionary vrittis. Because of these constantly arising vrittis, the state of absolute restraint of chittha is difficult of achievement.

There is a technique by which you should be able to bring the chittha to a state of restraint. This technique one should learn from a God-realized Master. Surrender and submission to Guru's guidance, shraddha in his words, and obedience of his behests and a life of anushtana: this is the road that leads to realization of God.

The core of the teaching should be grasped by the intellect. What has been thus grasped should be resolved and reflected upon in the mind. Mind and buddhi should be unified. Then comes the state of one-pointedness. Without achieving this state of one-pointedness, the fixing and focusing of mind on the object of meditation is not possible.

The Saguna, the Personal God, is endowed with the Name, the Form and the qualities. Yet, even concentration on Saguna is not so easy. The Saguna should become the 'Ishta', the chosen deity. The concept of 'Ishta' is not a mere temperamental choice of the deity as the object of worship. The deity must become the object of your undivided love. When such love and loyalty is there, your mind, by sheer force of love, will rest immovably on the deity. But the love and liking is generally dissipated among numerous objects. Hence the mind is always turned to the world of objects.

The love dissipated on numerous objects, should be focused on the single object, the chosen deity. Then it becomes Saguna Bhakti. In devotion to the Saguna, Name is the greatest plank of support. Even those who have not seen the form can cling easily to the Name. Even if one has seen the Form, the Form does not come so clearly and consistently in meditation. Through the Name, one gets the vision of the Form, for Form is inherent in the Name.

Underlying the Name, there is the Truth. That Truth is God. That Truth should manifest itself to one's prajna. That is the mystic revelation. By this mystic revelation only, one can know God.

Therefore to get the knowledge of God, the Sadhaka should hold fast to the Name and practice the Name with faith and devotion. One should become fond of the Name and should be in such a state that he cannot live without the Name. Such love, liking and fondness for the Name are called 'abhiruchi'. It is the 'abhiruchi' for the Name that links the mind with God.

Name is the divine sound, Naada. The original sound is Pranava, the mystic sound body of God. Every Name of God represents the primeval Pranava which is the first manifestation of God. Hence rightly it is said, Name itself is God.



# RAMĀ ŚAKTI MISSION

When the Name is chanted, the sound is activated. The activated sound becomes vibration and these vibrations spread over and penetrate the whole body of the chanter. Eventually, by the continued practice of the Name with absorbing devotion, the vibrations possess every limb, flesh, blood, bone, marrow and brain. The whole being should vibrate with the Name. Every pore of your being should come under the grip of Name-radiations. Fill yourselves with the vibrations of the Name so that the mind will not find a single outlet towards the world of objects.

One feels drawn towards the objects, because, one has forgotten God. The real attracting power is God only. But the jiva does not know this truth and is attracted by the external appearance of the objects. If one's vision can penetrate the external form and perceive the inmost essence, one will be seeing oneself everywhere. Such perception in which the external form disappears and the inmost essence alone shines forth is a mystic perception. Persons endowed with mystic perception alone can have the highest realization, the Realization of the Absolute, 'Brahmanubhoothi'.

This mystic perception, or soul perception, dawns through devotion to God. To develop Bhakthi, you should have bhava that God is your own. From such pure bhava and intimacy of relation, one's entire love goes towards God and that is Bhakti. 'O God, my Beloved! Thou art my father and mother, my husband my relative, my wealth and my support. Thou art my all. Other than Thee, I have none in the world'. Such moving prayer echoes sweetest of religious sentiments and is the essence of the life of devotion. This feeling is not to be proclaimed by words; it is to be experienced within, in privacy, in seclusion. Everyone should have this intimacy of relation with God. Loving relation with God, the utter feeling of belonging to God, is the secret of contentment, peace, courage and steady consciousness.

God alone can fill the void in the jivatman, for the jivatman has come from God. Nothing else in all the worlds can bring contentment. One may sit in the Himalayan cave, or worship in shrine, or sit at the Feet of the Guru, or live in a hermitage; but if he does not know the truth that God alone is the reality, that relation with God alone is the true spiritual relationship, he cannot have contentment.

Spirituality is not a play. It is not a fun.. It is a serious and dignified pursuit of one's own eternal welfare. Your entire mind and entire love should be employed in the pursuit of God. Guilelessness, pure bhava, straightforwardness, honesty and sincerity, should become your very nature. Then only you can feel and experience the presence of God.

When the power and radiations of the Name interpenetrate your body and mind, when you are drawn to God through devotion, bhava and childlike dependence, you will get the vision of light within and without. Gradually light expands into an ocean of the homogeneous mass of divine effulgence. The vision of light then develops into the experience of boundless consciousness, God within and without. The One Supreme Self pervading all existences is realized.

Such is the matchless power of the Name. But if the Name is to lead you to this ultimate experience, you should have shraddha and devotion. Even if intelligence and education are not there with you, it does not matter. Shraddha and devotion are enough. When shraddha and devotion come, they will together lead you to supreme enlightenment. Devotion should be unostentatious. It is hidden, but steady and serene love for God, growing every moment.