



# RAMĀ ŚAKTI MISSION

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Stick to the path of truth and dharma by following the behests of the Guru and your movement will be surely towards the goal. Whether you consider yourselves as a child of God or as a servant of God, a master of your mind you should become. A servant has no will of his own. The child has no ego. Both mean one and the same.

Those who are born with abundant spiritual samskaras will be instinctively drawn to the path of good conduct. The great bhaktas, the already liberated beings, too take birth in order to sing praises of God and popularize the bhakti among mankind. From childhood itself such souls display their inherent spiritual traits. When they grow up, their true spiritual personality shines forth. All other jivas who aspire to divine life should develop noble samskaras through sadhana and satsang. Nothing is impossible if will, effort and prayer are unified.

To understand the true import of the great upanishadic doctrines and to imbibe the teachings of the Guru, ordinary intelligence is not enough. The intellect should be refined through meditation and pure conduct. Faith in God should become the palpably practical influence operating in your life. Religion is not a set of theories. It is a higher state of consciousness governing human conduct. It is a way of life distinguished by ecstatic devotion to God, pure enlightenment and excellence in conduct.

When you firmly assert within yourselves that you are a child of God, you will begin to feel the real spiritual freedom. You will then aspire to lead such a pure and flawless life worthy of your divine kinship with God.

A worthy son is always careful in his behaviour. He is proud of his lineage, proud of his parents, proud of his traditions and he will never do anything that brings a blot on the fair name of the family. Similarly you should all become worthy children of Divine Mother. God is your parent. You belong to the line of the Rishis. Your actions should be noble, your character beautiful and your life full of illumination.

Know that society is watching you and your actions. Become examples worthy of emulation. Be a source of inspiration to one another. Protect your honour by pure conduct. Honour does not depend upon social position or wealth. It rests only on conduct. One may be a King, another sweeper. Both have honour. Both have human dignity. Even a King can demean himself by bad conduct. A sweeper exalts himself by noble conduct. Honour comes when you are true to your own divine self.

Goodness and godliness become manifest in one's conduct. Through good conduct one rises in inward purification and in the estimation of others. Your true personality is reflected in your actions. A man's integrity comes out as inspiring actions, as fragrance comes out of a flower. One, who speaks high-sounding philosophy without corresponding purity in action, is like a flower of attractive colour and external appearance but all the same, devoid of fragrance. Conduct should preach, not words. Pure conduct is the beginning of the yoga way of life.



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The central theme of the Guru's teaching is Yoga. The Guru, the man of intimate God-experience, alone knows the import of the word 'Yoga'. In the ignorant, consciousness, 'prajna' is centred on ego and is related to objects. For him, self means body, God is only an idea. But the 'Anubhavai', the man of Experience, lives, moves and has his being in God. He is always in God-consciousness. He alone can teach the jivas about the nature of self, God and relation to God.

Suppose, a child is separated from its mother for some reason and for several years there is no contact between both. The child is now a grown up man and he hears about his mother. He now yearns for a vision of his mother. Finally a chance meeting takes place. The son may feel instinctively attracted by the unseen bond towards his mother, but the certainty is not there. Then comes another trustworthy man who tells him pointing to his mother: This is your mother. Immediately the pent up emotion of love finds an outlet and gushes forth and the son is now united with his mother by the higher law of love and knowledge.

An analogue to this is the jiva's union with God. The jivatman is the child and God is the mother. By the beginningless power of Maya, the jivatman remains separated from God. As he grows in the spiritual path through tapas, he develops intense yearning for the vision of God. From the Holy Scriptures he has learnt that God is seated in his own heart, but that does not bring him the comfort of an immediate vision. Then comes Sadguru, who initiates him to the sacred doctrine of the Upanishad, to the truth of jiva's intrinsic relation to God. With faith in the Guru's word, he strives hard and finally through the grace of the Guru he awakes from deep slumber of Maya. When the kinship with God is realized, love for God springs up like a fountain. Love unites the jivatman with the Paramatman.

The mother-child relationship that exists in the world is a relationship of sweet intimacy, but even this is tainted by Maya. Love in this case is attachment. The relationship is not based on the truth of the undivided Self. The heart loves, but consciousness is tainted with the ego. Hence pain inevitably lurks even in this human relationship.

But the relationship between soul and God is the most sacred and the most exalted relationship existing in wisdom; it is an eternal bond of pure love. Once you realize this relationship, you can thereafter never afford to forget God and His love.

Hard it is to snap the earthly bonds and to conquer the reactionary passions. But when devotion to God springs up, all bonds are cut, all passions melt away and the mind, thus becomes as pure as Atman. Passions cannot be conquered by disciplines only. Bhakti is essential. When you are attracted to God through love, the earthly attachments and mental passions automatically fall off.

Without devotion, life of sadhana becomes dry. Devotion to Ishta is of vital importance for spiritual progress. Devotion should go on increasing. Then alone there will be joy in sadhana, absorption in meditation, religious zeal during activity and hope of deliverance in this life of bondage.

God's nature and greatness cannot be known without bhakti. People read books on advaita vedantha without guidance from Sadguru and thereby wrongly understand the



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doctrine. They do not care to develop devotion and also lose what little devotion they had to the deity. They see God's images as mere idols of stone and metal. What a pity!

When devotion springs up, pure bhava too rises up and one's vision undergoes a metamorphosis. Then, the idol is no longer inert. It comes to life and converses with the devotee. Now it is not an Image at all, but the Deity in all personal splendour. When devotion wells up, the sadhaka feels the divine presence in the shrine, feels attraction towards the Deity, feels love for the Deity. His whole being now gets permeated by a current of joy.

During drought, even wells go dry. So too, in the absence of faith and devotion, the heart of man becomes dry. Devotion should come like a flood. When flood comes you find water everywhere. So also, when bhakti comes, your whole vision, life and personality change; and the world stands transformed in your vision as the splendid form of the Divine. Accumulated vasanas are swept away in the powerful current of God-love.

How to get bhakti? Well, associate yourselves with the one who has realized God, who abides in God, who is inseparably united with God. Win his grace. Associate with those who real love for God. It is this association that gives a fillip in religious quest and creates a longing for God. Read the literature on Bhakti, the holy scriptures which extol the attributes of God Almighty. Purify your own mind through practice of the Name of God and performance of duties. Above all intensely pray to God for the favour of His grace so that you may have pure love for Him. Your mind should become steadily fixed in God through faith. Then everything comes in the proper time.

Worldly attachments, desires for worldly objects, do obstruct the birth of devotion. Love for objects blinds the jiva and binds him to samsara. But the love for God liberates. When bound by strong chord of attachment, one loses his freedom, manhood, sanity, discrimination and even shame.

The feeling of I and mine should go, if one is to become God-possessed. The jivas live imprisoned in the cell of I and mind. If one is separated from the object of one's desire, or from one's kith and kin, one feels miserable. Thousands die in the world every day, but who feels for it! But if any one of one's relatives passes away, one is deeply grieved. Why this difference? It is because of the feelings of I and mine. I and mine is the root of all misery and pain. I and mine is Maya. This goes only when you are united with God.

Union with God is the final experience. Before that, you should feel consciously related to God. Cultivate relationship with God. Feel within yourselves: O God! Thou art my mother and father. I have none but Thee to love me, to look after me and to save me. Religion comes from such intimacy of relationship. Strengthen the bond with God and you will eventually realize oneness with God.

True love is pure. It is your real nature. Hence it is universal. But this love can manifest itself in all its radiance only if ignorance is destroyed by the light of Self knowledge. First, by directing devotion to the Deity the love scattered on numerous objects should be withdrawn and concentrated only on the Deity. Supreme love for God comes afterwards, i.e., only when you realize your intrinsic relation to Him. When you love God, your love becomes universal, for God is the One dwelling in every one. All other forms



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of love are attachment restricted to personal level. True love is impersonal, impartial and infinite.

God loves all alike. But to feel it, to rise to the level of divine love, you should transcend all limitations. When you are attached to things and persons, you cannot feel the ever-blowing breeze of God's love and grace. Learn to love God. Learn to love all in and through God. The sun gives his light and heat to all alike. But if one remains in a room with all doors and windows closed, he cannot enjoy the light of the sun. But coming out of the room and standing in the open maidan, he finds everywhere light only without any obstruction. Similarly one should completely surrender himself to God, open his heart to God and get his ego destroyed through the consciousness of God. Then everywhere he will find the presence, the power, the beauty and the leela of God.

Without cultivation of devotion, there is no purification possible for the mind. Unless purity comes, Enlightenment cannot dawn. Through systematic discipline, devotion and knowledge, the mind should come to a state of fixity in God. The mind should become so steady and so strong that no adversity, or event, or external agency or internal doubt can ever shake it from its position of Self-settledness, That is the state of steady consciousness, 'Sthithaprajnavastha'.

In this supreme spiritual poise called 'sthithaprajnavastha' one is established verily in the Absolute. He is in possession of highest Wisdom which is free of doubt, free of the touch of vishayas, free of the taint of 'Triputi' even. That is to say, the differentiations caused by Maya find no place in his unitive vision. The shocks of life and intensity of activity cannot touch even the fringes of his supernal peace of sahaja consciousness. There, Yoga is at its peak of dynamism as well as divine quiescence.