



RAMĀ ŚAKTI MISSION

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The basis of true manliness and womanliness is sattwic attributes, the qualities flowing from sattwa guna. It is sattwic attributes that help one rise to divine state. Without cultivating noble qualities of sattwa, one cannot either engage oneself in spiritual quest, or lead a harmonious life.

Merely by getting initiated into a Manthra, or by sitting with eyes closed, or by living in seclusion, one does not become a Sadhaka. A transformation should come in one's character and way of living. You should be able to leave the impress of your personality, the qualities of head and heart, upon your work in every sphere of your life. Your colleagues, associates, fellow devotees and relatives, all should come to recognize the change in your character and conduct.

For pursuits on the adhyatmic path, whether vichara, devotion, meditation or service, sattwa guna is essential. When sattwa increases, the mind tends towards concentration, devotion, tranquility and stability. Distractions of mind are because of the activity of the gunas, rajas, and tamas. When these are isolated, the mind rises to the plane of pure sattwa. It becomes Jnana itself.

Obstacles to God-vision are avarana and vikshepa. Both these are aspects of avidya. The former veils the knowledge of Reality, while the latter gives rise to the notion that the unreal is the Real. Removal of these obstacles is the purpose of Sadhana.

Under the influence of these two powers of avidya, one's own mind becomes inimical to one's peace and spiritual progress. Though the avidia power can be eradicated only by knowledge, yet, the Sadhaka should check its manifestation in the form of rajas and tamas upon his own mind.

The influence of avarana force upon mind is felt as the tamasic traits: laziness, sleep, inadvertence, absent-mindedness, inertia and intellectual dullness. From vikshepa power arise the six fold passions, which make the mind restless during worldly activity as well as during practice of adhyatmic sadhana.

It is because of the intellectual dullness that one is unable to ponder over the Guru's Teaching, to reflect over the tattwas, to explain to others what one has grasped by shravana and study. When laziness comes, one's zeal for the discharge of duty disappears. He deviates from nishta in the routine of spiritual practices like worship of the Deity, Nama Japa and meditation. He is prone to sleep, abhor activity and ignore his own spiritual advancement.

Love for spiritual way of life and the attraction for the Name of God, should grow day by day. This is the way to overcome rajasic and tamasic tendencies. When rapture in the repetition of Divine Name is experienced, the mind loses taste in sense enjoyments, because, the mind is familiarized with a higher experience and a deeper joy. It steadily marches on the path of purification.



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Mental aptitude depends upon the cultivated samskaras, and hence, it differs from person to person. Some are fond of reading books, some are interested in music and fine arts; some are drawn to cinema, some likes sports and games. The world is full of things which attract minds of diverse propensities.

Attachment to a single object is enough to make one forget God and to drag him away from the path of sadhana. Then, imagine what will be the state of a mind which is full of worldly desires, which is attached to numerous objects. Devotion to God should grow to such a state that God should become the only object of love. In that state, all attachment falls off, leaving the mind utterly pure. Heart is the seat of love. When a mother fondles her child she holds the child close to her heart signifying thereby that the child is inseparable from her. Similarly, when your devotion grows, you will know that God is in your own heart and that He is inseparable from you. Differentiations, dualities, separateness, all exist in the mental plane only. In the heart centre, you experience only oneness, the union with God.

Bhava is very important for cultivation of devotion. Whatever be the spiritual practice you observe, do it with pure bhava, reverence and devotion to God. Name of God is very powerful and unailing in its effect. But what makes it effective, is the bhava attached to the repetition. One may be using the name Rama in the vyavaharic life a number of times every day; yet that does not banish the rajasic qualities like anger and greed from his mind. But when the spiritual-minded devotee chants the Rama Nama or any Name of God, with pure bhava, devotion and concentration, the Nama itself becomes the sukha daama, the abode of happiness.

Take to the Name with all faith and fervour, bearing in mind the greatness of God, and establishing a close relationship with the Deity. Then eventually you will begin to love the Name. With the growth of devotion, the bhava, 'other than Thee, I have none else in the world' will mature into a state of consciousness itself.

Measure not the greatness of the Divine Name by using earthly standards. The Name leads you to the ultimate goal itself. Man is divine in essence. But in him also dwells the asuric qualities, which bind him to the world. A tug-of-war goes on within between the godly virtues and asuric tendencies. He, who clings to the Name of God wholeheartedly, invokes the grace of God and with the help of grace, triumphs over evil forces. He receives the guidance of the silent Sakshi. With mind and intellect purified, and darkness of ignorance dispelled by divine grace, he becomes finally one with God through ecstatic devotion. The body and mind which were the limiting adjuncts in the state of ignorance, now become instruments in the Hands of God for a divine purpose.

As a sculptor carves the beautiful form of a goddess from a black granite stone, as an artist brings, out of his imagination, a beautiful picture on the canvas, man can shape himself to perfection through ardent devotion to God. In the case of sculptor and the painter, their imaginations colour their work. But God being Perfection itself, the devotee who thinks of Him constantly, becomes Godlike in quality and consciousness. This capacity for Tadroopatha is in the nature of the mind. By thinking of good thoughts, man becomes good; by thinking evil, he becomes evil-minded.

Consciousness (prajna) should be established in the Satyavastu. Once the Idol is installed for worship, it becomes unshakable. Similarly, your mind should remain



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immovably fixed in God. Anything may happen in life. Nobody knows what is in store for him. But your faith should not shake under any circumstances. So also, you should tenaciously adhere to the path shown by the Guru, to the Manthra given by the Guru and to the Truth signified by the Manthra. Unshakable steadiness and steadfastness is required if one is to attain success in his spiritual pursuit.

The mind must be brought under control. Then only you can employ it in the higher quest. Control of mind is no doubt extremely difficult, but it is not impossible. You have to develop tremendous will power and use it. Man tames even the wild animals like tiger and lion. Can he not then tame his own mind? He should use his discrimination, watch the movements of his mind and reject worldly attractions. Otherwise, he must cling to God, lay bare before Him all his weaknesses and pray for strength. He must cultivate devotion by repeating the Name constantly and by contemplating on God's glories and attributes. When devotion grows, the mind will automatically come under control, passions will die and worldly desires will fall off.

Minds are of different types. In some minds, questions arise one after another; in some, questions seldom arise. But all have to hold on to God constantly and be regular in the practice of daily spiritual sadhana. When you are devoted to the Guru and win Guru's grace, you will be able to answer all the questions that arise from within yourselves as well as the questions addressed to you by others.

You may have all electrical installation in perfect order, with wires, bulbs and fans fitted properly in your house. But unless you get connection to the power-house and get a supply of current, your bulbs will not burn, your fans will not rotate. So too, the source of life, energy, inspiration and illumination, is God. Get connection with God. Faith, devotion, ethical conduct and spiritual disciplines are the means to get this connection.

By anushtana and systematic practice of sadhana, set ablaze the dormant spiritual fire. The greatness of God and Realization should be always kept in mind. Enthusiasm for spiritual life increases when you are in satsang. But that is not yours. When out of satsang, that enthusiasm will go. Your religious zeal and devotion should spring up from within you, out of your own calm thinking and sincere effort.

The love for God springs up only when chittha becomes pure. Unless the heart is filled with love for God, one cannot behold Creation and everything happening in the world, as a Leela of God. Perception of good and evil takes place in the mental plane. The visions of the divine sports take place in the spiritual plane of consciousness.

When God appears as the Avatar, His leelas in the world will be different in nature. The trend and mode of His Teaching also varies, though the teaching regarding the fundamental truth remains the same. The Lord teaches what is appropriate to the occasion. At Kurukshethra, He exhorted Arjuna to fight. He roused the mind of Arjuna to the consciousness of his duty as a Kshatriya and stimulated him to heroic action. He did not ask Arjuna to meditate in the chariot. That was not the time for meditation. Arjuna too did not pray to the Lord to show him the celebrated 'Vrindavana Leela' or the Lord's childhood sports in Gokul. What he prayed for, was the Vision of the Cosmic Form. The genuine devotee has the eye to behold every action of the Lord as the enchanting divine leela.



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Worship God, cultivate devotion and yearn for that ambrosia called love. Realization of love is the finality. Love brings freedom. Love also binds God and man together in an ecstatic spiritual fellowship. The idealism of love is greater than personal salvation. Great minds have preferred service to salvation, inspired by love for humanity.

The mind, the senses, the body, every pore of your being, should be inundated as it were with love. It is in this blessed state of love that you will lose your individuality in God and experience divine communion. God is the embodiment of supreme love, supreme bliss and supreme beauty. Before the attraction of Satchidananda, how insipid are the worthless worldly attractions.

When the heart is offered to God, one becomes totally God-possessed. Bereft of ego and desire, with personal will merged in the divine will, the devotee becomes an instrument in Divine Hands. In God, the devotee lives and moves. Bliss, zeal and untiring energy fill his entire being. Compassion overflows. Action becomes ecstasy. Mind merged in God, transcends the dualistic notions and attains 'Samarasa'.