



RAMĀ ŚAKTI MISSION

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Until one realizes the Supreme within one's own heart, one should not proclaim his experiences or go to instruct other sadhakas. As one keeps an invaluable gem safely locked in steel safe, so too, one should preserve the Upadesha Vakya in the safe of shraddha. Installing the image of one's deity in one's own Heart-Shrine, one should incessantly worship Him there. Incessant worship means that the whole life should be converted into a worship of God. Dutifulness should become an aspect of devotion. That action by performing which one moves in the direction of God and palpably feels the attraction towards God, is duty, otherwise called satkarma, nishkama karma etc. Performance of duty as a love-offering to one's deity invests every action with an aura of holiness and raises it to the form of Yajna. Such actions purify the chittha. The buddhi becomes ablaze like a Yajna Kunda, glowing with jnana. Sankalpa, vikalpas, kalpanas, egoism, all become oblations to this Yajna Kunda.

Upanishads deal with highest wisdom. But they also enjoin upon seekers an approach of humility, shraddha and devotion. It is a wrong notion that Upanishads give no place for worship of Saguna Brahman. The following prayer which appears in Kenopanishad reveals the importance of devotion to Saguna.

'O Supreme Self of the nature of Parabrahman, may Thy grace be on me so that my limbs, speech, vital force, eyes, ears and all organs and inner strength, become fully developed. Everything is Brahman revealed in the Upanishads. May I not deny Brahman; may Brahman not deny me. Let there be no rejection of Brahman by me at any time. Let my devotional bond with Brahman ever grow. May all the virtues that are advocated in the Upanishads shine in me? Relieved of the threefold miseries, let me abide in peace.

Nirguna Brahman is non-relational. That can be experienced only in Samadhi. Hence, the above prayer implies a relation of love with the Saguna. The object sought for in the prayer is strength. Strength is the watch word in the Upanishads. The "Atman cannot be realized by the weak-minded persons" warn the Upanishads. To do meditation and to continue a life of penance, one needs strength. Physical strength, mental strength, moral strength: these are required for the pursuit of Brahman. A mind that cannot resist the lure of the sense world, a mind that is easily provoked into anger, a mind that is dissipated among objects, is weak.

Strength comes only when you are in tune with the Omnipotent One. Guard yourselves against prakrithi's snare by taking refuge in the Almighty. A real spiritual aspirant longs always to live in a spiritual atmosphere, in the holy company and in undeviating anushtana. He wants to hear more and more about glories of God. When he meditates, he wants to get more and more absorbed in it for a long duration. Reflection gives him joy. Just as those who have got great digesting power eat well relishing heartily the food, so too, the aspirant of spiritual life consumed by aspiration for Realization, rejoices in doing penance and spiritual practices. He is also dutiful and he never forgets God. When you are linked with God through devotion, He will give you the power to know your duty at every stage. He will give you the power to discriminate between truth and falsehood, virtue and vice, right and wrong.

Unless purification comes, you will not be able to feel your relation and affinity with the all-loving God. By eliminating the defects in your character, by cultivating noble qualities and by strengthening your relation with the Ishta Devatha, you should become a vehicle of higher



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power, of divine inspiration and of mystic insight. Knowledge of tattwas comes through various ways: through instruction by the Guru, through the study of scriptures and through inner revelations in meditation. Bhakti, loving devotion to God, is all-important. When that comes, blessed becomes your life. God can be won over only by unswerving devotion and love. He whose heart is always with his chosen deity, who finds no object or pleasure superior to the joy of Bhakti, for him, God-attainment is easy.

The other day, you all saw how the girls from Trivandrum Mandali staged a dramatic skit on the celebrated theme of Gopis' love for Krishna. If mere actresses who took the part of the Gopis could shed such tears in their temporary identification with the assigned roles, then, imagine, what was the magnitude of the anguish of Viraha which the Gopis of Vraja actually experienced! Even to appreciate a drama and to imbibe the moral of it, there should be a heart to feel. The seat of God is the heart. Real illumination too is from the heart only. When the mind touches the heart, the mind melts away as it were, and the mental perception is metamorphosed into divine vision. So long as one is in the mental realm, one cannot have God-vision.

To enter the portals of Bhakti, there should be first a revival of the culture of the heart. This culture of the heart should guide every aspect of life. There should be a bond of pure love between the seeker and the Sadguru. Reverence for the Teacher, reverence for the scriptures, reverence for the adhyatmic tradition, reverence for moral law, these should be revived. Then only, you can introduce into your life an atmosphere of inspiring holiness. Then only you will feel the benign influence of God's grace in your life.

Mother even now recalls to Her mind the days of Her education in a primary school. What great reverence and love She had towards Her teacher! At the very sight of the teacher from a distance, would arise from Her inmost being, a rapturous joy, a feeling of horripilation arising from uncontrollable love. Now Mother understands it was the pure love and pure bliss, associated with the intimacy of the Atmic bond. In the Atmic bond, there is no duality. It is an experience of the bliss of the Atman in relationship.

Supreme Self is all peace, beauty and bliss. He is attracting the whole creation unto Himself, but alas! Enveloped by Maya, with encrustations of worldly vasanas, the jivas do not feel this attraction. Even in the inter-personal affinities, behind the love and attraction one feels, is the Atman, the source and sanctuary of love, but due to avidya, the jivas do not cognize the Blissful One; with their vision externalized, the gaze of the jivas is confined to mere external form and personal qualities. To penetrate the exterior and to visualize the All-Blissful Paramatman, knowledge should dawn through the grace of the Guru.

When one is inebriated with God-love, there is no humanity or a material creation in his view; he sees only His Beloved everywhere. This was Mother's experience from childhood. But as a tortoise withdraws its limbs into its shell, so too, Mother gathered unto Herself the waves of ecstasy, without allowing Herself to be carried away by such ecstatic love. The calm and strength of knowledge acted as a restraining influence and nobody even the neighbours, could understand the storm raging in Mother's heart, even though all used to feel the attraction of a divine motherly love.

The attraction of the Atman is irresistible. It transcends the limitations of time and space. Nothing can stand between an aspiring soul and the attracting Atman. Even if a God-man sits in a cave, devotees reach His presence, attracted by the invisible radiations of love and spiritual magnetism. When the lotus blooms, bees from far off places arrive in order to enjoy the honey.



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The presence of the Supreme is in every atom of the universe. He transcends the universe also. He is in your heart. To search for Him in the external universe, to love Him in every one: this is indeed a hard way. Easier way is to seek Him within oneself and focus one's love on one's chosen deity. When you reach the Heart-centre and merge in Him once, you will never be able to forget Him thereafter; even the world will stand transfigured in your new vision, instinct with the glory of divine presence. The heart will widen with universal love.

Formal devotion ripens into ecstatic love. In this state of ecstatic love, extreme anguish comes to the devotee if he were to lose sight of His presence even for a second. The inevitable culmination of such intense love is merger, absorption in the Beloved. Repeated processes of absorption (Samadhi) and re-emergence (Utthana) lead to the natural state, saḥajavastha.