



# RAMĀ ŚAKTI MISSION

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To reconcile divine aspiration with active life, one needs an inner strength, cultivated by spiritual disciplines. Attentive devotion to duty must exist side by side, with fiery longing for God-experience. All life should become a continuous spiritual endeavour for Realization.

The main thing required in the pursuit of God, is to want God with one's undivided mind. If the mind is divided between God and sense-pleasures, the pursuit is not sincere, and cannot be successful too.

The Sadhaka should feel, from the bottom of his heart, that a life without knowledge of God is a meaningless existence. He should feel a void within himself, a void which nothing but God can fill.

One who finds pleasure in the externals of life, one who seeks comfort in the external life-situations, remains totally ignorant of the comfort, joy and peace which God gives. Until one directs one's thought, aspiration and love towards God, the religious life does not even begin for him.

Abstracting yourselves from the transitory phenomena, you should withdraw into the contemplation of the Divine. The nature of self is bliss. This bliss manifests itself as abiding happiness only when you are tuned to God. Real attunement to God is spiritual stage which comes only in the wake of the mystic apprehension of His presence within oneself. Till this state is achieved, attunement means constant, loving remembrance of God and resignation to divine will.

The impermanence of all appearances should be well borne in mind. Then alone mind can be withdrawn from external wanderings. Ceasing to depend upon the external and the evanescent, you should keep your mind fixed on the Divine.

Any pursuit of wisdom, without devotion to God, fails to take the sadhaka beyond the range of intellect. Vedanta signifies not mental vision, but spiritual experience, transcending reason and discriminating activity of the ego-bound intellect.

Yearning for God, longing for liberation and quest of peace are all deeper aspirations of the heart. They are not mental desires or intellectual curiosity. God is the unseen Reality. He is revealed only in intimate experience. But one should view one's ego as the source of all evil and misery, and then an intense desire comes for the liberation from the clutches of the ego. This is mumukshutwa, which is the basic quality needed for God-pursuit.

Either enquire into the source and nature of the ego, or give yourselves entirely to the Divine. These are the two main approaches to self-transcendence. To remember that the Divine is foundational to both self and the world is the practice of the presence of God. God is not a person. He is the Impersonal Reality, Truth, Power, and Consciousness. He is not an abstraction. He is the Being Infinite. By cultivating pure bhava, you can establish a link with Him. Unless you establish yourselves on loving relation to God Almighty, you cannot build the mundane affinities on the foundation of spirituality. In the constant practice of the presence of God, in the glowing fervour of devotion to Him, ego recedes and ultimately disappears.



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Recourse to rational analysis and philosophic reflection is only an intellectual activity. It is, of course, necessary on the path of knowledge. But to be religious, you should live, and function, in the presence of God. You should build your life on the strong foundation of faith that God exists, that He ordains all circumstances, that He is the all-seeing Witness and Ruler that He is the dispenser of the fruit of actions. What keeps you on the path of dharma, what gives you strength to stand the vicissitudes of life, what sustains you during crisis and calamity, is unwavering faith in God, and not philosophical speculation.

Never allow your mind to be disturbed by any worldly event. Equanimity, samatwa, is yogic poise, without which no man can transcend the limitation of samsara. Prarabdha ordains all life situations, but you should also know that nothing is impossible for God. To contend that Prarabdha cannot be overcome even through the grace of God, is a clear indication that one lacks faith in God's omnipotence and redemptive mercy. To the man of faith, God is the redeemer. His saving grace may descend in the most unexpected manner. The devotee should persist in constant endeavour. He should be awake to the divine glory. He should abide in vigilance and patience.

To live in constant identity with the Divine, by purity of bhava, is of course, the highest sadhana. In it inheres the faith in one's own native perfection; in it also, is a humility born of resignation to God.

The whole universe belongs to you; still, you are contented with identification with one particular body. Immense divine consciousness is inherent in you; still you revel in ego-centric consciousness. Can there be a greater folly than this?

He, who is devoted to Atma Nishta, should be truthful and loyal to the Witness within, should be resigned to the will and dispensation of God, should practice same-sightedness, and above all, should be firm of faith in his identity with the Supreme. The notion that the quest of self is incompatible with devotion to Personal God, is a misconceived one, detrimental to spiritual welfare. There is no attainment of Reality without self-abnegation and devotion.

Devotion will give rise to profound humility. Profound humility comes from awareness of God's supreme glory and the unreality of the ego. Reflective meditation also convinces one that ego is illusory. Let devotion and reflective meditation both achieve a happy blend in your sadhana as effective aid to self-effacement.

The egoless one, from the standpoint of personality, is known as an instrument or servant of God. In will and consciousness, he is one with god. Thus he is the instrument, as well as the infinite. He who has no will of his own, he, who knows that his personal consciousness itself is a mode of higher consciousness, is a servant of God.

It is the servant of God who rises to the bhava of identity also. The bhava of identity is not a mental thought; it is a state of spiritual consciousness. Mental thought is centered in ego. Pure bhava of identity dawns only through the grace of the Sadguru. Unless one gets the intuition of Sakshi, one cannot have the Sakshi Bhava. Knowledge of Brahman alone gives Sarvatma Bhava.

To raise the mind above the gunas is the ultimate spiritual accomplishment. Meditation prepares the way to reach this state.



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Through regular practice of meditation, you, Sadhakas, should awaken the spiritual power that is dormant in you. The more you are detached from the mental phenomena, the nearer you are to the divine state, the greater is the spiritual power that finds expression in you. The soul of spiritual pursuit is meditation.

Bring the power of meditation and the poise of mind, to the field of your duty. Let your actions reflect the inner spiritual abundance. From meditation emerge mental tranquility, right insight, detachment, and capacity to receive guidance from the Antaryami.