



RAMĀ ŚAKTI MISSION

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To follow Divine Mother's guiding gospels of higher life, is the quickest and the surest means to release from the shackles of avidya. You should respect and obey the moral laws. The law is same for all, for the King as well as the subjects, for the rich as well as the poor, for the pundit as well as the illiterate, for the intelligent as well as the dull-witted. He who observes the law invokes the protecting power. He who violates it, invites misery.

One should be a mumukshu, a sadhaka and a disciple, all in one. Prayer invokes divine response. Perseverance is bound to be rewarded in course of time. One should go on striving, leaving the result to God. The inner gaze should be always fixed on God, who shines as the Atman in every heart. God is Truth, Beauty, Peace and Bliss. Self withdrawal and meditation lead to mental serenity and intellectual equipoise. The process of meditation is to be discovered by actual experience through persistent practice.

Your intellect should be firmly established in the Truth imparted by Mother. Certitude is essential. Your spiritual faith in the Atma Tattwa, should be so strong, so clear, and so steady, that you should be able to shed your identification with the upadhis as effortlessly as a serpent sheds its slough. God is the Supreme Power, of the brilliance of crores of suns. In the blazing illumination that comes through His grace, all vasanas will perish.

It is the mind that should become strong, steady and serene. Mind achieves all these only when linked to the omnipotent One, God. That is why upasana of the Primal Power has been recommended by many sages. In the recent history, have the instance of Sree Ramakrishna Paramahansa before us, who worshipped Mother Kali and invoked Her grace and power. Adi Sankara too was a worshipper of Devi. Today Shakti is amidst you in visible glory.

With your minds joined to the Lotus Feet of Divine Mother, you, should become strong and courageous. It is the awakened soul power that subjugates the indriyas. When the eyes are closed, form is shut off, and when the ears are closed, sound too does not reach us; but the mind continues to work, continues to wander, continues to create phantoms. This should stop. Mind must become silent. To subjugate the senses, to silence the mind and to transform consciousness into Bodha-swaroopa, the grace of Parashakti is essential.

The mind of the Devi worshipper should always be cheerful and absorbed in the loving contemplation of the deity. Clouds of despair should not even appear on the mental horizon. It is one's own kalpanas that bind. Otherwise, where is bondage for the ever-free soul! Kalpana itself is Maya. One's own kalpanas lead one to ruin. The parable of the man under kalpataru is a pointer in this direction. The kalpanas should become extinct and the mind must re-emerge as pure awareness. It is to this state of transformation that Divine Mother is leading Her disciples.

Along with the upasana of the deity, the spiritual longing for redemption and God-experience should go on increasing. Many had worshipped Mother Kali before and after Sri. Ramakrishna. But how is it that only Ramakrishna could get Her vision, talk to Her and realize Her at Dakshineswar Kali Temple? The reason is, his great, fiery aspiration for Her vision and experience and his childlike love for Her. God cannot resist the soulful cry of the devotee. God



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is in every one. Hence infinite power is latent in every one. This power should be awakened through upasana.

In the absence of upasana, dryness is likely to set in; passions will overpower the aspirant; Body-identity (dehabhimana) will not go; concentration will not come; the aspirant will not have a sense of security of divine protection. For the sapling of aspiration to grow, upasana is the water and manure that should be given. By upasana, a sense of closeness to the Divine will be felt in the inmost recess of one's own heart. God's guidance and protection is absolutely essential for the jivatman. For this, one should surrender to God and open oneself to divine grace. The mind must merge in God and attain samarasa.

By giving spiritual initiation, darshan, discourses and the bliss of Her presence and proximity in this spiritual Retreat, Divine Mother has awakened in Her devotees a power, a spiritual attainments. The highest form of satsanga, association with the Divinity itself, is available to you. How easy it is then, for you to develop pure devotion to Divine Mother; to achieve self-purification and thereby rise to the plane of spiritual illumination. But one should realize the glory of divine presence. By the fervour of unbroken remembrance of Her divinity, the mind itself will be transformed into divine nature. Such is the golden opportunity God has give you. You should not waste this opportunity. You should not abuse or misuse Atma Shakti.

Numerous souls have attained Deliverance through Her grace. Into numerous homes a great peace has come as Her divine boon bestowed upon Her devotees. The women of Tellicherry who had the blessed privilege of contact with Divine Mother, did not know much of philosophy or tapas; but they had ecstatic devotion to Her. For them, Mother was the life of their life. Through overwhelming love, they enjoyed indescribable bliss and had even wonderful spiritual visions in meditation. Their eyes were blessed with the vision of Mother's numerous divine leelas. The divine leelas cannot be described in words. They are to be visualized through the eye of prem, through a love-lorn heart.

The deeds of the Divine vary according to time and place and the divine purpose. What Ramachandra did during Vanavasa was different from what He did during His long reign in ayodhya as the King. What the Lord did in Dwapara Yuga as Sree Krishna was different from what He did in Treta Yuga as Sree Rama. Again, it is the same Krishna of Vrindavana, the Krishna who sported with the Gopis, who became afterwards the charioteer to Arjuna in the battle of Kurukshetra and the deliverer of the immortal Teaching.

But the manner of the functioning of His spiritual ministry varies in each case. Divine Mother too assumed diverse roles in the drama of life, revealed Her divine nature and performed numerous wonders. One needs a divine eye to behold them. If we think of these chapters of Mother's glorious life and divine deeds, the powers dormant in you will be awake.

Rare indeed is the privilege of the darshan of God. Dhruva did the most rigorous tapas in the forest and got the vision of Sri Hari. Through Hari's grace he attained the exalted position and became the eternal beacon light for mankind. It was intense spiritual longing that carried Dhruva at such young age through phases of intense austerities. Prahlada's superb faith brought Sri Hari from a pillar. Even gods trembled in fear by beholding the terrific form of Narasimha; but Prahlada saw only divine beauty in His beloved God. Love and divine contemplation gave rise to manifestation of stupendous spiritual power in that prince among devotees.



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The same shakti is in every one of us. Even in this Kali Yuga man is capable of such great spiritual attainments. God's power and law are eternally changeless. It is the mind of man, his attitude that changes. If the attitude is spiritualized, if the mind is disciplined, great things can be accomplished even today. The greatest of all attainments, is God-experience. People have worries of tomorrow to haunt them; but the devotee who lives in God, has no worry or anxiety for tomorrow. Free of kalpanas, filled with God, his is a care-free, blissful, spontaneous existence. The power of bhakti is superior to all other powers. It turns poison into nectar. Prahlada took birth in the asura family; but he attained highest enlightenment through devotion to Vishnu.

Home, possessions, children, family, knowledge and talents, above all one's own self, should be laid at the lotus feet of God. This is how entire life becomes spiritualized. If the mind once merges in the all-blissful God, it will never again seek the fleeting worldly pleasures. The memory of that experience cannot be wiped out even by the greatest of calamities or shocking events of life. The fly sits on all things, pure as well as impure. It sits on the flower as well as on filth. But the bee sits only on the flower and enjoys sweet honey. Man's mind should become like a bee. It should always dwell in the remembrance of God.

Once the mind is distracted and dissipated, it is difficult to take it out and employ it on other objects. But Mother has given you initiation into a superior discipline, whereby the mind is trained to rest on God as well as on duties of the world. This becomes possible only when the world is looked upon as the manifested power of God and the duties as a service to the Beloved Deity. Even from deep absorptions in Samadhi Mother has emerged in time to discharge Her duties of home. Such was Her dutifulness, Her devotion to dharma, Her tremendous will power. It was a wonder to behold Her divine mind shifting its attention from scene to scene, from the meditative communions to the routine of household duties, as effortlessly as one goes from one room to another in one's house. Through sheer Yoga, She has made Her mind a willing, obedient instrument.

Until mind merges in Brahman, until the state of union with God is reached, one has to remain alert and awake. Even a hero in spirituality may be bound by an insignificant rope of petty craving. Such is the mysterious potency of Maya. One drop of nectar makes one immortal; also, a single drop of poison is enough to cause one's death. Vishaya is visha (poison). Jnana is the nectar. Vishaya binds; jnana liberates. Possessing jnana, one should live in the world perfectly unattached. Such a life is possible in Grihasthashrama, if one follows the Teaching of Divine Mother.

Human birth, contact with the Guru, spiritual initiation, a healthy body, favourable environments for sadhana, all these one may have; yet, if he had no mind to strive for and attain the goal, how can one realize the summum bonum of life? The wedding Mantapa has been set up; the invitees have assembled; the priests are chanting the Veda Manthras; the bride stands beautifully dressed and bedecked with jewels; but if the boy does not turn up, all other things and arrangements are in vain.

Similarly, it is one's own mind, one's own mental inclination for spiritual life that is the central factor in spiritual quest. If one's mind is not inclined towards God and spiritual life, who on earth can make him spiritual? There is an auspicious Muhurtha for wedding and other important undertakings. The Muhurtha in the life of mankind is when God is moving amidst them in the Avataric form leading them towards emancipation. This Muhurtha one should not miss.



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Mother's presence is the greatest boon bestowed on the world. Even in solitude, Mother is active in Her spiritual ministry. This is the mysticism of Her divine compassion. This is something which man cannot understand. God's redemptive grace is operative everywhere; not only in this world, but, in all the other spheres. Mother's spiritual ministry extends even to the Pitrloka. During this pitrupaksha, let us pray that all souls stranded in that pitrloka may attain deliverance. As the divine and the deity, Mother is the altar of our soul's worshipful adoration. As guide and the Guru par excellence, She is the revealer of the path, the inspirer, the one who guides our steps and leads us on to salvation. If we follow Her guidance and tread the path shown by Her, victory will be ours.