



RAMĀ ŚAKTI MISSION

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The inner link with the Divine, should be devoutly maintained. Apart from God, no other person, affair or interest, should be allowed to interfere with this inner communion. Then alone you will feel the rapture of affinity with God. This does not mean, you should not engage your mind in any other thought. Svadharma demands your attention. You have to function in a world of duties. Dutifulness means whole-hearted participation in duty. That involves thinking. But the uppermost thought, the central and dominating thought, should be God-thought. God should be the goal of pursuit, the object of love, whatever be the work you engage yourselves in. In happiness one forgets God; in misery, the mind sinks in despair. Both these happen, because, the glory of God has not been understood, the sweetness of devotion has not been tasted, the blessing of faith has not been experienced.

All virtues attend on you, if you are firmly established in faith. Faith brings cheer to the mind, zeal to the action, and righteousness to your conduct. Faith brings transformation to the entire mode of life. Life is fleeting like a bubble on the expanse of water. Any time it may be blown off. The real devotee is therefore ever mindful of his supreme duty of resting his thought on the Lotus Feet of God. While living, he is in tune with the Beloved; upon leaving the body, he is united with Him. In both states, he is untouched by samsara. He is fearless.

For you, the adhar the support is Mother. Her watchful eyes and Her protecting unseen Hands are always on you. Have you got the power of tapasya with you? Have you got the power to conquer your mind? Have you got that much of mental purity in order to comprehend the subtlest of the subtle? Do you have you such an egoless intellectual equipment competent for receiving the supreme enlightenment? Mother knows your frailties. She has to transform your frailties into forces to liberate you from the shackles of samsara. But you must have whole-minded devotion (ananya bhakti). You must have implicit faith in Her words and obey them with real understanding. When you obey Her words and follow Her principles you invoke Her blessings on you.

The peace and serenity which even the Himalayas cannot give you, is here in this abode of spirituality. But you must tune yourselves to Mother and open yourselves to Her grace. You must have intense desire to lead a higher life of God-attunement and God-consciousness. Human birth is a blessed endowment. God abides in all beings, but it is in man alone that His power is seen manifested as the power of reflective thinking (manana) as intellectual brilliance (medha shakti) and mystic insight (viveka). To enquire deeply as to what one's nature is, what one's duty is, whence has one come from, whither one returns, what is the ultimate goal, how can life be spiritualized, to have firm faith in the Paramatman, to experience His mystic touch and the bliss of communion with Him, to revel in His glories, to be totally united with Him in Will and Consciousness: This is the fruition of human life.

In the ocean of Brahman, the jiva is just a drop. Nevertheless, the qualities of the Paramatman are in him also. Though Paramatman is perfect, the jiva, His image, oblivious of his true nature, gropes in darkness. In despair, he thinks: 'I am imperfect. I have no power, I must get power from some other source which is extraneous to me.'



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This indeed is ignorance. Then, there is another state of greater ignorance in which the jiva, deluded by egoism, blind to reality, says: 'I know everything. I have power to do anything. There is no need for a God for me. God does not exist. Both these forms of ignorance must be destroyed. Then alone one attains his true atmic state. God, the Absolute, is the subtlest of the subtle. He is the para tattwa. He cannot be realized so easily. He has two fold nature: the one that transcends attributes (nirguna) and the other that is endowed with endless auspicious qualities (saguna). The Nirguna is realized only in the highest yoga, in which vritties are restrained and vasanas are destroyed, and the mind is transformed into the nature of Consciousness itself. The Saguna appears on earth in a crisis. To regenerate mankind, to vindicate the moral order, to radiate the effulgent purity of dharma, He assumes a form. Those who do not recognize His advent, are in fact, blind though possessed of eyes; deaf, though endowed with the ears; dumb, though gifted with the tongue. Though blessed with the beautiful human body and the faculties of thinking and discriminating, they do not have the luck to make use of the best opportunity for redemption.

One must receive the Grace and awake to knowledge. Then alone one perceives the glory of Saguna advent as well as the glory of the Nirguna Tattwa. By Jnana, Mother means the intuitive wisdom, the knowledge which reveals the reality. There is another knowledge, the external knowledge, the secular knowledge, the knowledge of science, which helps man even to go to the moon. But that does not liberate him from the miseries of life. Within you all, there is the Sun of Atman, shining with incomparable radiance. You must be able to enter this inner world of the Atmic sun. You must be able to experience the Paramatman and then again function in the world of duties. The knowledge born of this absorption in the Paramatman, is the highest knowledge, Vijnana.

In knowledge there is the Triputi. The triputi must dissolve in unitive experience of the Supreme and you must become one with Him. Other than Him, there should not be another 'aham'. This is the highest spiritual experience. Uniquely alone, devoid of any support, existing in His own power, the Paramatman shines resplendent in the chidakasha. Nay, He is Chidakasha itself. The Chittha should become Chidakasha (Consciousness). This is the end of all spiritual endeavours.

Hard to be realized even by the yogis, is this supreme God-experience. It is this goal which Mother has held before you, householders. You have duties to discharge, responsibilities to shoulder. Amidst these duties of svadharma, you must raise the mansion of yoga. For this, you require a support, an 'adhar'. This support, is Mother, as the Guru, as the companion-force and as the saviour. Your bhava, your devotion and your surrender, should be of an exclusive type, called, 'ananya'. 'Ananya' means 'Na anya', 'other than you, O Mother Divine, I have none else to think of, none else to love, none else to guide me, none else to save me here and hereafter. This bhava is called 'Ananya bhakti'. It is this bhava and bhakti combined that takes you to the peak of parabhakti and parajana.

Steadiness of mind and steadfastness in faith, constitute the cardinal virtues of God-pursuit. When the doors and windows are closed, the lamp lighted in the room, will continue to glow without any motion. So too, the lamp of mind should glow steadily, without flickering, until it fuses with the 'Maha Jyoti', the Paramatman. Awareness associated with the vritties, is called the mind. That is to say, so long as vritties persist,



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mind exists. When the mind is free of vritties, when it is devoid of vasanas, when it merges in the Paramatman, then, afterwards, what remains is the 'Heart' only.

After this merger in the Paramatman, the liberated one is no longer bound to the ego. He is constantly in tune with God. The thoughts that arise in him, and his utterances, all originate directly from the Heart. There is no mind of kalpanas and vikshepas to interfere with this spontaneous outflow of the Heart. They are the flowers of fragrance that come from the blossom of Pure Consciousness, these utterances which inspire thousands, which awaken the dormant spiritual impulse and spiritual awareness, which destroy the darkness of avidya.

Be loyal to your Guru and to the Path prescribed by him. Steadiness of faith and devotion is the key to success in the invocation of divine grace. When others come and advance their doctrines, you should not waver in your faith. Your mind should be strong and steady. Whether it is for relief from miseries or for salvation from samsara, cling to one Deity. He who can cure the 'bhavroga' can also bring relief to your bodily miseries too. Have faith. Upasana bears fruit only if you have real awareness of the greatness of the Deity.

For you, children of Mother, the path of meditation has been made easier, for you have Mother's protective and redemptive grace to lean upon. Mother bears the burden of your spiritual life, but yearning, devotion, anushtana and surrender should be yours. That is the law. In His call to surrender, Lord Krishna says to Arjuna: 'Surrender to Me, and I will liberate you from all sins. Fear not.' To surrender, is the duty of the seeker.