



RAMĀ ŚAKTI MISSION

BULLETIN NO: 262A

10th May 1979

The spiritual aspirant, abiding in himself, should direct all his attention, devotion, energy and effort, to realization of the summum bonum of life, namely God-realization. The truth of the identity of the Self and the Supreme should always be an article of faith, with him. It is this governing attitude of oneness that will keep off the ego, inspire surrender and increase one's devotion to the Deity.

The truth that God does everything should become an inner, constant illumination. This knowledge comes through practice of sadhana, performed with devotional attitude. Saguna Bhakti is the basis of all spiritual progress, whatever is the path that one adopts for Realization. When one is sincere in his bhava that God is the doer, one will not dare do any evil deed. The sadhaka should look upon all his actions as a love-offering to his deity. This bhava, when sincerely maintained, will lead to non-agency, akarthrutwa.

All actions should be performed with a steady mind and pure bhava. Passions should not pollute the bhava and disturb the even tenor of mind. Though identical with the Supreme, one cannot rise to His vision, unless one crosses the realm of prakrithi. One's own duties should be utilized as means to self-purification, elimination of the mental prapancha and to the vision of God. For a sincere aspirant, who thus makes duties a stepping stone to Realization, there are no gaps in sadhana.

Devotees of God too are engaged in activity; but their mind and heart are always on God. All their dealings, their thoughts, utterances and social behavior, are governed by the consciousness of God. They may live amidst family and society, but their relationship is only with God. They live and function in this eternal kinship with their Beloved. They have transcended the mental realm and bodily affinities. They always enjoy the presence of God. To live in the realm of the Heart, beyond the mental realm of dualities, is to enjoy the presence of God. The life of a devotee reflects the harmony of Righteousness, Dharma.

We have gained the darshan of Divine Mother in this life. This, by itself, is a great experience. We have drunk the elixir of Her Teaching (Bodhamrut). This is a great privilege. Mother is Parabrahma Swaroopini. The impress of Her personality on the minds of those who have come in contact with Her, is indelible. Yet, human mind is very fickle, and the worldly samskaras are very powerful. However much one may be advanced in sadhana, one is liable to yield, in a weak moment, to the lure of the world and the pressures of parabdha.

To face the parabdha bravely, to resist the lure of the prakrithi and to overcome the onrush of passions, great strength is required. This strength comes from satsang, devotion and mind-disciplining sadhanas of japa, dyana etc. To merely sit with eyes closed, is not dhyana. To merely roll the beads, is not japa. Simply reading any book does not constitute svadhyaya. There should be a serious absorbing involvement in the fervent pursuit of God. Then alone, it is sadhana.

Mearly by donning the uniform and by wielding the weapons, one does not shine as a warrior. A warrior should know how to use the weapons. He should know the secret movement of the enemy. He should be able to counteract the enemy's missiles. Then alone, he is a heroic warrior. Similarly, by receiving the formal initiation, one does not become a sadhaka. Sadhaka should know the movements of his inner enemies. He should master the techniques of inner



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warfare. As and when the passions arise, he should be able to vanquish them by using knowledge. The weapon of knowledge is not for display. It is to be used in the daily battle of life.

Divine Mother's exhortations to wake up to the truth, should ring in the ears of the disciples. Truth is God. Truth is self-luminous and self-existent. It shines in every one as the deepest Self. Jivatwa is illusory. For a genuine sadhaka, for a deserving disciple, just one word of instruction from Sadguru is enough. He deeply ponders over it, contemplates on it, and makes the truth of the Guruvakya the guiding force in his day to day conduct and moment-to-moment existence.

The doubting and the wavering minds do not wake up, even after receiving the ambrosial Teaching. Truth is omnipotent. Its call is irresistible. He who has realized the Truth and become one with it, becomes the very embodiment of wisdom and soul force. Before that power of Truth which he embodies, the whole world bows in reverence. Then imagine, at what glorious height of perfection a God-realized Soul dwells! Of Anubhooti, Divine Mother Says:

The truth-knowledge should dawn. Through that power of illumination, one should merge in the Truth, and abide as Truth Itself. This is Anubhooti. Truth is eternal, ever-free. In it there are no divisions, or differentiating notions. All divisions, dualities and differentiations are in the realm of mind or prakrithi. To experience Truth, one should go beyond the mind and enter the Heart. The Paramatman shines resplendent in the Heart which is pure and infinite in dimension. The impress of the touch of God in one's own heart can not be wiped out any force, person or event.

Fearlessness is the gift of spirituality. It therefore occupies the pride of place among virtues flowing from God-experience. There is a kind of bravery inspired by circumstances like that of a fighting soldier in the battlefield. This is not a permanent attribute. Again, there is a courage which one boasts of when all life-situations are favourable. But at the onset of bodily diseases, calamities, privations and trials of life, this courage too goes, and man gets stricken with fear, worry and anxiety.

He who is intoxicated with the Name of God, who is immersed in meditation on the mahima of God, who is endowed with superb faith in God, who abides by virtue of illumination in the immutable paratattwa, Brahman: he alone is fearless. He is awake to the consciousness of the non-dual Reality. Where there is the sense of duality, there, fearlessness cannot come. God-consciousness brings freedom from all kinds of fear; including the fear of disease and death and the fear of the loss of honour. The jnanis, the votaries of dharma who are well-established in morality, who are desireless, who cease to depend upon anything in this world, in whom the fire of passions has been extinguished, they do not know what fear is.

Look at the serenity and the majestic Atmic poise of the venerable grandsire, Bhishma. His body has fallen and he lies on a bed of arrows, awaiting his chosen time of death. Yet, at the command of Lord Krishna, he gives a grand discourse to Yudhishtira on the duties of a King and other aspects of dharma. This is the glory of jnana and dharmanishta.