



RAMĀ ŚAKTI MISSION

BULLETIN NO: 27

30th August, 1973

The divine panacea for the cure of 'Bhavaroga', the disease of transmigratory existence, is meditation, dhyana. Meditation is an inner Godward movement. Like steady and continuous flow of oil from one vessel to another, the vritti of God-remembrance flows in unbroken continuity. This state is meditation. Preparatory to meditative state are steps like Japa, sankirtan, practice of concentration, worship etc. All spiritual disciplines aim at entering the stage of meditation, and through meditation final union with the Divine is attained which state is called samadhi. Remembrance implies awareness of God's glory. The fullest knowledge of the divine glory comes verily through a mystic identity with God. This identity is a spiritual experience. It is Realization itself. With the dawn of this knowledge of divine glory, the delusion of duality disappears.

To reach this state of intimate God-experience, your approach should be with a bhava of affinity with God, with a bhava of devotional reliance on God, with a sense of belonging to God. Establishing yourselves in a devotional bond with God, you should try to visualize His presence in all beings. Perceiving His presence in the husband, parents, children, guests and in society, you should found your affinities on a firm spiritual base. Being householders, your life is in society. You have to function in a world of multifarious duties. You have to raise yourselves to spiritual heights in the midst of svadharma. The duties and the modes of life of a mendicant, or a sannyasi, are different. Brahmanishta and anushtana alone constitute the duty of a sannyasi. The householder is not like that. He has to live a family life of non-attachment, mindful of his various duties, and also of his supreme duty of God-realization.

God-intoxication is an indescribable state. When that possesses one, normally, duties fall off, all human relationships disappear. For him no parents, wife, children, friends, relatives and society exist. In such a state of absorbing God-love and ecstasy, one is not able to discharge his duties. But Mother's ideal is different. Her mission too is of different nature. Gifting jnanopadesha to you, She is taking you to a state of tremendous spiritual force. You should develop an integrated personality. On one side, you should experience the devotional ecstasy, the sweetness of bhakti and prema. This inward bhakti and prema should flow from you in the form of selfless service. Faith, shradha and devotion to duty, should be reflected in your daily conduct. On another side, you should be established in a poise of utter spiritual aloofness. Without getting attached to anything, to any one, to any situation, abiding always in the awareness of your svaroopā, in a condition of total detachment, with your prajna always in equipoise, you should be able to live in the midst of family and society. This is the ideal of an integrated personality.

Beware of your associations. To court all sorts of associations indiscriminately, under the notion that you can remain unaffected, is ignorance only. Be alert and watchful. Do not develop evil association, 'dussanga'. That association which brings sorrow and misery is dussanga. What is the greatest misery? In mundane life, a mother's loss of child, is the cause of greatest misery. But mother tells you, there is a misery greater than this 'putra shoka', and that is to forget God. He who has once tasted the sweetness of God's Name, who has had a glimpse of the supernal peace of God-attunement, who has once drunk the elixir of bhakti, for such a one, forgetting God, is the unbearable



RAMĀ ŚAKTI MISSION

misery. The majesty of jnana should exist along with matchless devotion to God. Then alone you will be able to display absolute loyalty to svadharma through meticulous performance of your duties.

First comes the faith in the Unseen. From this faith the devotee rises to the realm of intimate experience. During the Advent of Saguna Brahman as the Avatar, all got the privilege of perceiving the Divine, with their mortal eyes. But to experience the joy of Saguna vision, one must have the eye of faith. Avatars have given liberation even to birds and beasts. Jatayu and Gajendra moksha are instances in this regard. When does the redemptive grace fall on one? When the 'aham' disappears in total surrender. Scorched by miseries and tired of self-effort, the Jiva at last turns to God in an attitude of utter surrender. Whatever be the mode of bhakti, the awareness of the glory of God is essential. Otherwise, one cannot escape the clutches of maya. Though a non-existent thing, the whole world is under the hypnotic spell of maya. What a wonder! Narada, the apostle of bhakti, who is constantly engaged in singing the glory of God, once thought: 'I am not under the influence of maya'. Such a kalpana itself was the work of maya. As soon as this thought came, Narada was in the firm grip of maya. In a split second, he became a samsari and passed through bitterest trials and tragedies of life for a long number of years. Leaving aside bhakthi, he remained engrossed in samsara. Such is the power of maya. By grace of God alone, one transcends maya. Devi, the Parabrahmaswaroopini, reigns triumphant over creation with Her maya Shakti. She must bless. Then alone the jiva awakes to God-Consciousness and realizes the truth that maya never existed.

You should yearn for the vision of God, put entire faith in the Guru's word, tread the path of dharma, observe disciplines and surrender completely to God. Then alone you become a recipient of grace. Faith in the Guru's words, fear of God and steadfastness in dharma are the virtues essential in a life of quest. Those who are awake in God-Consciousness, who abides always in dharma, have no fear of God. But there are people who commit hundreds of mistakes and yet proclaim that they do not fear God. This is not proper at all. Practice dharma and be one with it, and before that, do not be arrogant enough to claim that you are above fear of God. In a state of deep ignorance as well as in the state of steady wisdom (sthithaprajnavastha), there exists no fear of God. But see the world of difference between these two states! He who never does anything against the inner abiding witness (antar sakshi) has no fear of God. He has such steadfastness in dharma which no one on earth or heavens can shake.

Do not give ear to those who try to disturb your faith. Steadfastness in faith and steadiness of mind are the proof of inward strength of a spiritual seeker. Without this strength one cannot rise above prakrithi. Fickleness is of the mind. Faith is unshakable. To preserve faith however, one should observe nishta in spiritual practices. When faith and nishta mature, the attitude of surrender dawns. When surrender is complete, one secures Enlightenment. By satsanga and solitary meditations strengthen your faith until it ripens into spiritual knowledge and intimate experience (anubhooti). He who is disciplined and active in worldly life, will also quickly excel in spiritual life too if he enters the path of spirituality. Such a one raises his adhyatmic mansion in the midst of vyavahara, will be second to none in strength. You, Mother's children, should become embodiments of such gigantic spiritual strength.



RAMĀ ŚAKTI MISSION

Children, this Mission, this Shaktinagar, are all yours. The Mission is the Tree; the mandalies are the branches; Shaktinagar is the root. Hence, this is your central place, 'moola sthanam'. Remember always this truth. If you love the Mother, you must love the Mission too. You must be united in serving the Sacred Cause, the Mission. Be prepared to do any duty. Each of you has been allotted a duty, a place, in the Mission. Do it with shraddha, bhakti and cheer of spirit. Do not think that Mother is here, only when She is in this Saguna Form. You have taken refuge at the Feet of the Supreme Shakti and not of a person. Supreme Shakti is eternal. Have faith.

Observe nishta in your sadhana. If you have intensity of desire to stick to nishta, God helps you in several ways. God's ways are inscrutable. In the role of a sadhaka, Mother had experienced many instances of such divine intervention in arranging and altering circumstances. The inner connection with God, this is what you should get. Then there is no more struggle. For this to happen, your devotion should increase from moment to moment. Purification should come and the mind should turn inward. Then your mind gets linked with Mother. Maya is indeed powerful. But God is more powerful than maya. Take refuge in Ishvara. Then there is no maya for you. All tattwa is realized when union with God is achieved in samadhi. Yet, when one descends from samadhi, the palms are held in obeisant attitude in acknowledgement and adoration of the uniqueness of God and His glory. God is the only reality. The jivabhava must disappear through knowledge. Then, what is left over, is God-Consciousness.