



RAMĀ ŚAKTI MISSION

BULLETIN NO: 30

5th October, 1973

Innate in man, is a heart oceanic in its dimension, a heart splendrous with love and liberality and possessing the beauty of supreme magnetism. This magnetism, this spiritual charm you should develop through adhyatmic sadhana of meditation, based on Guru's Upadesh. Then only, with the mind detached from the sense, you become eligible for emancipation. No one has fathomed the depth of the ocean of Brahman. As waves arise through the agency of wind, from the ocean of Brahman, through the divine sankalpa, arose the Creation, 'Srashti'. The attracting charm which nature possesses in abundance, is because of the presence and power of the Paramatman who pervades every atom in creation. The goal of sadhana is to realize this truth.

The householder cannot repair to the forest retreats and mountain caves for tapasya. Look upon your svadharma as tapasya. By wandering in the forests or by sitting in the caves, or by donning the geruva robe, alone, one will not get peace. Peace comes only through God-attainment. To create an atmosphere conducive to quest, to discharge your duties in efficiency and detachment, you need instructions from the Sadguru, and also the manifested form of grace, the discrimination. The silence force of the Guru manifests itself as the words. They signify Nada Brahman. They are the expression of experience. They are the power of wisdom, originating directly from Truth. They provide inspiration, impulse, encouragement and incentive for highest pursuit. The words springing from experience, alone touch the heart and bring about an awakening.

The mind must become equanimous, peaceful, pure, powerful, steady and concentrated. Such a strong and concentrated mind alone is fit for God-quest, 'anusandhana'. It is the duty of the earnest seeker, the 'Mumukshu', to aspire, to strive and to persist in the seeking, until the goal is reached and realized. The mumukshu is not concerned with the faults and failings of others. He has his own mind to look into, his own faults to be detected and corrected. He does not give ear to gossip. He is concerned intensely with his own mental purification, his own spiritual uplift. His mind leaves the sense world and turns within, for his interest is within. His object of love is God. When you love sense objects, your mind displays outgoing tendency. When you love God, the mind naturally turns within.

Without indulging in the senses (vishayas), without identifying yourselves with your mind, without getting involved in the duality of pleasure and grief, strive to attain the real inner freedom. Shaktinagar, this abode of spirituality, has come into being through divine sankalpa for this purpose. Subject yourselves to discipline, with an eye on your quicker spiritual progress. Sink into yourselves, into the purifying Ganga of contemplation. It is said that a bath in the Ganga purifies. By meditation on Atman, by finally merging in the Atman, the mind emerges purer, as the Atman itself. Nothing should be allowed to hinder your inwardness, your meditative communion, your habit of reflection, your constancy in God-remembrance. Incessantly remembering God, contemplating on His attributes, seeking Him with a devout heart and a disciplined mind, you should experience the bliss of bhakthi, the intoxication of God-love. At the same time, you should dwell in yoga poise and discharge all your allotted duties. Be like a blazing column of fire. Those who go near fire experience its heat. Becoming the very fire of 'para jnana' and 'para bhakthi', you should radiate spirituality. The iron bar put in fire,



RAMĀ ŚAKTI MISSION

after some time puts on the colour and brightness of fire. Similarly the mind merged in Jnana, become Jnanaswaroopa itself. Understand, here Jnana is identical with the Atman.

Chittha is an ocean. Desires, vasanas and attachments are the waves that play on it. Swayed by the alternating currents of raga and dwesha, the mind is always turbulent by the accumulated merits of endless births. By the dawn of Atma Jnana, the jiva attains release from the cycle of births and deaths. What matters much in spiritual life, more than your education, intellectual talent, etc. is the grace of the Guru. By grace, transformation comes upon you. Your character changes; your conduct is spiritualized; a lusture is seen in your eyes, peace shines on your face, harmony prevails in your actions. These are the external marks of inner spiritual development. Wife, children and relatives are not factors of samsara. Samsara is the cycle of births and deaths. That ends through realization of God. Propitiate God through svadharma nishta. You have duties. Discharge them, but be detached. You must love if you want peace and harmony in home. But this love should not degenerate into attachment. Attachment is bondage. It is terrible. Be alert and watchful. Do not get entangled in mental modes. Keep the mind always on God. God alone is your own, none else. Develop a sense of belonging to God. Steadfastness in the ideal, steadiness of mind, a firm resolve and determination, all these qualities belong to the category of divine wealth, daivee sampathi. When you think of God constantly, and if these qualities are not found in you, then be sure, you are thinking of prakrithi and not God.

The grace of Shakthi is required for transcending the realm of Maya. When Mother refers to Shakthi and Her grace, Mother does not mean tantric cult. Shakthi is within yourselves. She must manifest Herself in you in various forms of powers, faculties, talents and virtues. All powers are from the infinite storehouse of power: Shakthi. All attributes, all kalas, are Her expression only. When all kalas are unified, it will be She only. As the offshoot of avidya, mind is an instrument of bondage. Whatever instructions and injunctions are given to the mind, it refuses to change its nature. It is its very nature to doubt. Advaitacharia used to pray every day for the advent of the Avatar for popularization of bhakthi. But when the Lord appeared in Nadia in human form, as Mahaprabhu Gauranga, the Acharia could not believe him to be God Almighty. One day Acharia went to see Gauranga. Seeing His ecstatic states and samadhis, the Acharia fell prostrate before the Mahaprabhu. But on reaching home, the old saint started thinking: 'Oh, what a fool I am to prostrate before that young boy, the son of Shachi. How can that boy be God incarnate! The Lord knew this and wanted to bless the Acharia. One day he paid a visit to the Acharia. He went to a state of divine bhava and started beating the old man. The disciples were puzzled; the wife of the Acharia intervened; but the Acharia was in ecstasy, enjoying supreme bliss. He started dancing singing loudly "Hari Bol Hari Bol". Ah! That ecstatic dance of the Gauranga Mahaprabhu, bearing in his heart Sri Hari, the Ocean of love, comes in My vision. Indescribable is the bliss of bhajan. Bhajan, in the highest sense, is mystic communion.

Who wants words! Those who have experienced Brahman, the Absolute alone know the depth, the greatness and the profundity of silence. Silence transcends thought. Mother has no need for words. Words come for your sake only. Mother's language is silence. The exposition too is in silence. Misery comes to all in life at one time or other. That is the lot of humanity. But you should have faith in God and His mercy. If such steadfastness is yet to come, then develop it by prayer and meditation. Some argue:



RAMĀ ŚAKTI MISSION

'God is our inmost Self. He is our loving parent. Is it not enough if we call Him once. Where is the need for repeated invocations, prayers and protracted meditations?' Well, it is enough if you call Him once. But in that single call, in that single invocatory prayer, your entire mind, will and heart must participate. You must put your entire force, entire concentration, and entire love into that prayer. If you call Him once, He must manifest Himself before you. Swifter than the aeroplane and the air, moves the thought. Even such thoughts can be restrained and the mind made to merge in the Paramatman. This is adhyatmic force. Restraining all vritties, you should enter the city of Alakshya, 'Alakshyapuri'. That alakshyapuri is the abode of Achutha, the Immutable Godhead.