



RAMĀ ŚAKTI MISSION

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The external phenomena which one contacts through the five sense organs, is the gross world. That does not hinder your God-pursuit. The cause and the basis for the external world, 'bahiaprapancha', is the subtle, inner mental world. It is this mental world that produces the pairs of opposites like pleasure and pain, birth and death etc. The mental world alone is the obstacle for God-experience. It should be dissolved in spiritual wisdom. Then you rise above the contraries (dwandwas) and you perceive everywhere, the non-dual Reality. The Anthakarana has three main functional characteristics. Recollection (smarana); forgetfulness (vismarana); and activity (pravarthana). In the state of ignorance, recollection means memory of prapancha; forgetfulness means forgetfulness of svaroopā and one's duty; activity means ego-centric pursuits. In the state of enlightenment, recollection signifies memory of one's true nature or God; forgetfulness signifies eradication of all worldly impressions from the chittha; and activity means God-guided actions for Lokasangraha.

The spiritual aspirant, keeping God as his goal, should maintain remembrance of God and direct all his efforts to the attainment of God. He should remain detached from the ego and withdraw his mind from indulgence (bhoga). He must be a lover, practitioner and adherent of Virtue. Blindfolded by ignorance, the jiva mistakes the appearance for Reality, the transient pleasures for eternal happiness. He does not know what to do and what not to do, what to accept and what to reject. There is a mystic faculty of spiritual discernment, 'Viveka' innate in every one. That must be awakened. Until then, one is a stranger to peace.

By the grace of the guru alone, Viveka is unveiled. The Guru, through silent force, through instructions and through his own ideal conduct, exerts himself for the disciple's uplift. But the disciple should have yearning for release. He should enquire into the nature of bondage. He should tread the path of sadhana. The word of the Guru pertains to the ultimate reality. The ultimate reality is God. After being initiated into this truth, you should never forget this truth even for a single minute. The power for such constancy of remembrance should be awakened in you through practice. The Guru makes you aware of your intrinsic affinity with God. He enlightens you on the truth of 'Bimba prathibimba Tattwa' when the mind is withdrawn from enjoyment and concentrated on God, eventually you will begin to feel your affinity with God. From this knowledge of kinship arises bhakti, pure love for God. When love for God arises, the name of God becomes the source of sweetness and attraction.

The mind is scattered on numerous objects. Your desire is now for objects of the world and not for the Reality, God. That is why the mind refuses to go inward. Outwardly some say they do not want anything in the world, but the subtle craving is there. Once you begin to taste the immortal joy of Divine Name, then the world of objects can no longer attract you. Knowledge of Atman and supreme God-love existed together in Mother. Indescribable is the sweetness of the Name, the fascination and love for the Name, which Mother experienced. Name became unforgettable. Name possessed Her entire being. God and His name became one in the intimacy of devotional kinship with the Beloved. Life becomes a perennial spring of bliss only when God becomes your sole object of love. In the absence of love, heart is dry, life is meaningless.



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God is love. When you love God, you will be able to love all alike without any particular attachment. Then you will be able to love even your enemies, i.e., even those who revile you and stand against you. One cannot truly love another. God alone loves. Love, mercy, compassion, these attributes belong to God only.

Agency behind every act, the passions like anger, greed etc. must be a lover, praction etc. the sense of differentiations (bheda buddhi) all these are the manifested symptoms of avidya. When you live identified with the body, you perceive only the gunas of prakrithi in everyone, and not the presence of God. This is external gaze. This should be replaced by spiritual insight. With the metamorphosis in vision, man finds always in yogic poise. God shines resplendent in chidakasha. Nay, He is chidakasha itself. But the mind does not allow you to reach Him. The mental strata should be penetrated. You should feel drawn to God. Once the mind is within the orbit of God-attraction, its nature begins to change and finally it becomes identical with the Divine. Enquiry (continuous vichara) should become uninterrupted like the flow of oil from one vessel to another.

Along with this, you should make the effort in rooting out your own defects. The obstacles to yoga should be removed. Such a sincere aspirant, who is alert, watchful and devoted, alone can pierce the veil of forgetfulness. He alone is competent for Moksha. The mind is filled with impressions and recollections of the objects. It has forgotten Truth. It is occupied with unreal images. Now spiritual life is an attempt to exhaust the mind of its worldly contents and to fill it with one single idea – God. If you have shraddha, intense yearning and dharmanishta, nothing on earth can stand in the way of your quest. Then the mind will never merge in Tamas. Activity and contemplation will go on harmoniously. You will be able to discharge your duties in single-minded concentration, cheer, bubbling enthusiasm, serenity, real understanding and clarity of vision. Purity will pervade your thought and action. Your anusandhana will go on uninterruptedly. The mind will become broad, peaceful and equanimous. Finally it reaches the stage of God-faced movement, 'Unmanavastha'.

People waste their time in discussing whether jnana is to be acquired first or steadfastness in dharma, whether devotion to God is to be practiced or pursuit of Atman. Where there exist devotion to Truth, remembrance of Truth and practice of truthfulness, there adherence to dharma becomes natural. Where there is clear-sighted vision that God abides as the Atman, there devotion to God and anusandhana of Atman can go on without any inward clash. You are stationed in an ashram of manifold duties. Amidst duties and your inter-personal affinities of home, you should have your mind constantly switched on to God. To forget God even for a moment should appear to you as a misery. Then you are not to wait much for God-vision.

Mumukshu is beware of sense attractions. He is afraid of the deluding power of Maya. Hence he cries to God: 'O my Beloved! Be Thou always in my mind. Protect me from the snares of nature. I want Thee and Thee alone. O God! Even if everything goes, even if my body falls, so long as Thou art with me, I do not lose anything. Thou art is my only wealth'. Mumukshu, the earnest aspirant is in a sense awake, awake to the illusoriness of the world. Even in sleep, he is not submerged in tamas. His mind is always with God. Even in social gatherings of mirth and enjoyments, he is inwardly in company with God. He cannot lose sight of God even for a moment. Welcome all opposite forces, adverse circumstances, trials and tests of life as opportunities for strengthening your own mind.



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How happy a wrestler is when another wrestler approaches him. He meets his blow with added strength, in cheer of spirit, showing his muscles and his readiness to receive any number of blows. No blow can inflict pain on him. Similarly, when life presents the bitterest of trials and adversities, face them all with courage and steadiness. Remain unmoved. Home abounds in tests. For the same reason, it gives you excellent opportunity to rise up in mental, moral and spiritual strength.

Abide in cheer. Take the Name of God. Boldly take refuge in Him alone. God bears all your burden. Prahlada's mind was filled with Sri Hari. There was no place for ego in it. Fear lurks where there is ego. With Hari as his sole occupant of heart, Prahlada was fearless to the core. He had no attachment to the body. Hence he had no fear of death too. His mind did not waver even when he was put to severe ordeals. He was in communion with Hari. Prahlada is the very symbol of faith, 'Atmanischaya'. Those who are endowed with luminous intelligence and those who are blessed with profound faith in God, alone reach the peak of spirituality. It should be your endeavour to maintain purity by all means. Do not allow your ears to be contaminated by listening to inauspicious words. Keep guard over your own mind.

The sadhaka is like a soldier on the battlefield. Paradise of the valiant (veera svarga) if killed in the battle; if the war is won, kingdom of the earth: this is the motto of a courageous warrior. It is disgrace to run away from the battlefield. Life is battle. Mind is the battlefield. The vasana modes are your enemies. You have entered the battle field with a resolve to win the throne of the divine knowledge. Now never look back. Never feel disheartened. Fight with courage. Invoke the grace of the Guru. Lower mind should be subdued and transformed. Never absorb impressions of prakrithi by directing your gaze to others' faults and foibles. But you have to function in a sphere of duty. It is parental duty to correct the children when they go wrong. If you close your eyes in the pretext of not seeing the faults of others, you will be only encouraging them to court evil and adharma. It is your responsibility to guide them. They are the trust property of God. So also, you will have to correct your subordinates in your offices when they take wrong steps. In these cases, it is not finding fault, but it is only dutifulness.

On the summit of desirelessness, one's prayer is on adoration of God. But until you reach that stage, you should pray to God according to the need of circumstances. For strength to discharge duties, for capacity to abide in dharma, for rising above attachment temptation and trials of prarabdha, you need the divine aid and succour. In prayer, you are conscious of your littleness, your utter dependence on the Supreme. That paves the way to humility, which is essential for the descent of grace and answer to prayer. Attachment binds. But dispassion should not become hard-heartedness or indifference to others' welfare. If there is no fellow feeling, where is spirituality!

Love is divine; but if your gaze is not on Truth, attachment crops up. Discrimination is essential. Mother has put you on the inner path. The power of Mother's Upadesh and your devotion to Mother should be reflected in your actions. Purity of conduct is the criteria of inner spiritual richness. Vasana, worldly tendency, is a powerful flow. Do not get caught up in its currents. Be detached. Spiritual quest is a daring encounter. But there is real bliss in it. It is a bliss of adventure. You should always pray, 'O God! Be gracious to me. Let the body consciousness, the worldly intelligence, the passions, the



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ego and the host of evil vritties all perish in the blazing fire of Thy grace in the form of wisdom'.