



RAMĀ ŚAKTI MISSION

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To lift consciousness (prajna) from form to the formless, from qualities of Nature, 'prakritic gunas', to the attributes of the Divine, 'kalyana gunas'; this is the work of devotion. Form implies the whole of phenomena. The modes of Nature mean the five fetters: ignorance (Avidya); ego (Asmita); attachment (Raga); antipathy (Dweshya) and clinging to life (Abhinivesa). Kalyana gunas mean the attributes of the Divine, the auspicious qualities of God. God is the repository of all blessed virtues, the abode of goodness, power, purity, perfection, wisdom, love, and compassion.

By constantly thinking of the adorable attributes of God, mind becomes detached from the gunas. When the mind is so detached, the soul becomes aware of his intrinsic relation to God. From this awareness of the greatness of God, springs up devotion, bhakti. And then one experiences extreme delight in uttering the Name of God, in hearing the account of His sportive play, in contemplating on His beauteous form and in offering oneself to God. Mind is habituated to form. It cannot think of the formless. It assumes the form of objects. Every thought, every intellectual idea, is a form. Every mode relates to a form.

Thoughts of the world and conceptions about God, are all forms in the mind. Hence mind means form. Mind must lose its form. That is to say, it should be divested to all worldly impressions. Then only it can really contemplate the Divine, contact the Divine, commune with the Divine and merge in the Divine. After merging in the Divine, Mind emerges, now in a new form, as the power of Consciousness, as the vehicle of wisdom, as the interpreter of Divine Will, as a messenger of God's love for creation.

Devotion has two forms. One is preparatory devotion, 'Vaidhee bhakthi'. It is associated with the gunas. Hence it is also called Gauna bhakthi. It functions in the plane of mind. It is a discipline. It has to be cultivated with effort. It has steps, states, stages and aspects. The other is supreme devotion, 'parabhakthi'. This is the real bhakthi.

'Para' means that which transcends the gunas. Bhakthi, supreme devotion, is an ineffable experience. It is profound love and reverence for God. It is soul's magnetic attraction towards the Supreme. It has no touch of gunas, no taint of desire. It is the Empress of love, flanked and served by renunciation (tyaga) and dispassion (vairagya). When the energy of love is withdrawn from all objects and get settled on God and God alone, it is known as bhakti. There is no love for a person or an object unless one has acquaintance with that person or knowledge of that object. That means, love implies knowledge and intimacy. Similarly the desireless love for God cannot spring up unless one knows God intimately as one's own deepest being. Therefore Bhakti is a fountain of love springing up from God-Consciousness.

The ignorant as well as the learned who have not experienced this inner fountain of love, think that devotion is an emotional excitement. This is utterly wrong. Excitement is a mental state. It comes and goes. But Bhakthi is soul's constant love for God. It is a supramental exercise of bliss divine. So long as the soul is identified with the ego and attached to the senses (vishayas), Bhakti cannot dawn at all. But when liberated from



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ego and the thralldom of the senses, the soul comes to experience the ecstasy of intimacy with God. This intimacy is one of intense love, which is called bhakti.

Bhakta is not a trader. There is no bargaining in bhakti. The bhakta has no commercial attitude in his approach to God. He is not a beggar. He is the giver only. Other than God, he sees nothing, seeks nothing, desires nothing, remembers nothing, knows nothing and experiences nothing. He is filled with God. Therefore he has no ego. He is just an instrument in Divine Hand. Then who loves whom? This is the inexplicable mystery in the mysticism of love. Dualism in love is not duality with limitation. There is no distance between the devotee and the Divine. It is a spiritual dualism as it were, within the unitive experience of the Divine.

Without the support of form, one cannot rise to the plane of spiritual experience. This form, which wipes out all worldly images from the mind, is the form of the Chosen Deity. The Divine Form captivates even the liberated souls who appear on earth to preach and proclaim devotion. As soon as form arises in their vision, they lose consciousness of the body and the world. Name and form of God are the main supports for a seeker of Divine love. What gives sweetness to the name and beauty to form, is devotion. Through the ladder of name and form, the devotee at last reaches the acme of spiritual experience, the experience of God. The soul as a person, has a form; but as spirit, it is formless. So too, the Divine, as the Supreme spirit, is formless; yet as the Personal Deity, He has forms. He appears to the vision of the love-lorn devotee.

Dhruva's first awakening, came when he listened to the comforting words of wisdom from his pious mother, Suneethi. The name Suneethi itself signifies, one who never swerves from justice, one who counsels justice, one who knows the canons of justice. Instead of succumbing to the lower impulse of jealousy, she advised her son to propitiate Sri Hari, to become a recipient of His grace and to win the eternal state. This advice brought on the little boy intense dispassion and intense yearning for the vision of God. Firm resolve is the characteristic of a seeker.

Mother's tender love, temptations of earthly pleasures and fear of danger to life, are the main obstacles of which an aspirant of lukewarm yearning cannot resist. But Dhruva's yearning was intense. No one could therefore dissuade him, not even his mother, from going to the forest. Even sage Narada tested the boy's spiritual stamina by warning him against the odds of forest life. But the boy stood firm. His faith was unshakable. It was this firmness of resolve, steadiness of mind and severity of tapas, that secured for him the favour of God Vishnu and the eternal celestial station.

Parents know by bitter experiences of life that samsara is full of misery; even then, when their children show signs of devotion and dispassion, they feel worried and try somehow to bind them to the worldly life. Such is the nature of Maya. The Hindu custom of giving God's name to the children is of course good. The idea is that at the last moment one may secure deliverance by remembering God through the name of the children. But mere name of the child does not ensure liberation.

Practice of devotion and sadhana is essential. A Brahmin had four sons. He gave them the names, Rama, Krishna, Govind and Mukunda. He used to observe some kind of anushtana also. The four sons were engaged in business and they prospered. The



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Brahmin became old. He knew perhaps that his end was drawing near. He was bed-ridden. He went on muttering the names of God, Rama, Krishna, Govind, and Mukunda.

People near him thought that the old man was longing for a sight of his sons. They hurried to the shop and reported the matter. At once the sons closed the shop and hastened to their father's bedside. But on seeing the sons, the old man exclaimed: Oh, all of you have come here! Who is there in the shop? Or, did you close the shop? Why did you close the shop! So saying, the Brahmin breathed his last! See the play of Maya! Instead of thinking of God at the last moment, the old man left the body with thoughts of shop, business, wealth and children.

Ajamila moksha is cited as a shortcut to liberation. But it should be remembered that Ajamila was a great bhakta in his previous birth and had to his credit numerous meritorious deeds. As a reward of this, when he called his son Narayana, in the last moment, the memory of the Lord flashed in his mind and it was that memory that gave him liberation. Any moment may be the final moment. When the flame of lamp is going to be extinguished one can know it. But no one knows when the flame of life will die out. Here, you have friends and relatives; but there, in the world beyond, there is no one except God.

God never leaves you. Cling to Him. He is your own. Get acquainted with Him. Love Him with your entire heart. God, my children, is not a thing, which one can get so easily. He cannot be bought even by crores of rupees. He cannot be won even by hardest of penance. Propitiate Him through devotion. With humility, surrender and righteous conduct wait on His grace. Yours is to strive ceaselessly, pray silently and wait patiently. Leave the result to God. Go forward. Do not falter on the way. Look not hither and thither. Stop not until you are one with God. The goal, the Reality, is your own deepest Self. It is ever there. Take care of the means. Pay attention to perfection of moral habits. Be dutiful. Work hard, imbued with the spirit of detachment for the fulfillment of dharma.

Discharge your parental duties. The coming generation is taking shape on your lap, in your cradle. Bring up the children in such a manner that they shine as the beacon lights to whole human race. Dedicate them to the service of humanity. Homes should usher in an era of peace, of mutual trust, of love shining with spiritual radiance, of life glowing with illumination.

This Shaktinagar is a spiritual retreat, which has arisen purely by the Will of God as a boon to you, householders. Withdrawing yourselves from the din and bustle of the world, come and stay here for a few days at a stretch for exclusive sadhana. That will do you immense good. Mother's immediate presence is here. Nature too is in your favour. Mother's presence, darshan, instructions and silence, all these are spiritual forces which will help you for your quicker progress.

Spirituality in one word means strength. Strength of mind, strength of will, strength of moral habits, strength of devotion, strength of enlightenment, all these are included in spirituality. Develop this strength by meditation. If you leave your meditation, and get engrossed in worldly activities, then weaker you will become. A weak mind is prone to lower impulses. Small worries get magnified in a weak mind.



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No one can shake your faith or shatter your strength, if you are an adept in meditation and an adherent of righteousness. Such strong children are required now, children who stand by Truth, Righteousness, Justice and Love. Spiritual education is in living in the company of the Master. The highest instruction is in silence. The holiest abode is where Divinity dwells. Will you not, as spiritual aspirants, like to bask in the sunshine of grace, to hear the music of silence, to advance in holiness and to imbibe the highest in life spiritual?