



RAMĀ ŚAKTI MISSION

BULLETIN NO: 07

21st March, 1973.

God is the sole, secondless Reality by knowing whom nothing else remains to be known. Intellectual powers, knowledge of the Shastras, these are not essential for God-vision. What is required is purity only. When the Mind becomes pure, waveless, sattwa-filled, it reflects the wisdom of God. All knowledge, all abilities and talents must be directed to God-attainment. Then alone they serve man for the supreme fulfillment.

Forget not the Truth which you have known, the truth of Mother's Advent. Maya appears when Truth-awareness departs. Mother had the greatest reverence for Shree Bhagawan. Nay, He was the only God for Her. Mother was always at His service. She rejoiced in dedication. But Bhagawan had the intimate knowledge about Mother's divinity. He always prayed that he might never forget that Truth at any time in his life. Such was his understanding, and such was his humility.

Adoration of Isvara must be the factor common to all paths to Realisation. Jiva can attain merger in God through Yoga. But he cannot retain individuality and yet claim Godhood. Being the image of God, jiva too has qualities of the Divine. Even a drop is as salty as the ocean. So too Satchidananda is the nature of jiva too. But jiva is under a delusion. This must go. When this happens, there is no jiva, there is only God. Without spotless purity of mind, neither the intuition of the Atman, nor the devotion to God can dawn. Moral purity is essential for spiritual vision and God-experience.

Separate from God, there is no 'I'. If there is 'I' then only there is 'mine'. Reflect on this truth deeply until you get convinced intellectually. If you feel that 'I', then let the 'I' be known as the instrument of God. Be the servant of the Supreme. There is no conflict between two attitudes of 'soham' and 'dasoham'. Both mean essentially the same. Where there is 'soham' there humility is bound to be.

Looking back to sadhana Days, Mother knows that virtues in Her were not developed through sadhana, were not practiced as instructed by the Guru or from knowledge of the shastras. They were natural to Her. Mother had infinite love. Yet, She did not know it as a quality in Her. Now, God has given you a great opportunity, a great privilege, a great blessedness, to be in this hallowed abode; to do sadhana in Mother's divine presence; to hear Mother's voice and listen to Her instructions; and to evolve spiritually under the shade of Mother's guidance. Here, you must be always in sadhaka vritti, engaged in various forms of sadhana. Waste not a single moment. An earnest sadhaka alone knows the value of time.

The release of the mind from dualities, of pleasure and pain, the cessation of the stream of thoughts and emotions, the establishment of the inward harmony, the awakening of the unifying 'dheeshathi': these constitute the rewards of spirituality. God alone is the abode of eternal peace and everlasting bliss. He is the eternal place of rest and the haven of refuge for the jivas. There persists a void in the heart of every jiva inspite of all earthly attainments. This void can be filled up only by God-experience. Worldly pleasures cannot bring eternal contentment.



RAMĀ ŚAKTI MISSION

Bharat's real wealth is spirituality. Brahmajnana is the eternal, inexhaustible liberating force. What is known as the worldly knowledge is only external knowledge. Brahmajnana is the knowledge of the eternal and the infinite. This knowledge must be received as the sacred Word from the Sadguru. Knowledge is unveiled only by Guru's grace. Shastras discourse on the nature of God and the ways of attaining Him. But the heart of scriptures, the secret of the shastras, the lakshyārtha of the shastras, is known only by the grace, guidance and teaching of the Realised Master.

When it rains, you should place the vessel in the proper way. Then alone water gets collected into it. For a plant to grow, you must pour water at its roots and not elsewhere. So, too sadhana for God-vision must be in accordance with Guru's guidance and with proper bhava. Then alone it bears fruit.

Upanishads are verbal transmission of instruction from Guru to the disciple. By studying the Upanishads the modern man thinks himself learned and goes to the extent of saying that there is no need of the Guru. Such is the ignorance of the learned. The harmony, the communion, the communication, between the jivatman and the Paramatman, is established only by spirituality. God loves the jivas, for His nature is love. But jiva is oblivious of this truth. He does not know the presence of God within himself. His vision is world-faced; his attention is on the fleeting objects of the senses. By devotion to Guru by nishta in anushtana, by practice of moral principles, and by a strong dispassion to the ephemeral, the mind gets detached and disentangled from the world of objects. Then it becomes aware of his relationship with God.

The state of spirituality has gone down very much now a days. It must be awakened. The fruits of Mother's sacrifice, Mother's tapasya and Mother's dharmic life, are all for the children, the humanity. Inculcate in your children abiding faith in God, and a burning devotion to dharma. This is your sacred duty as parents. Dharma is the ornament of beauty. Dharma is the source of power. Let chastity and purity be your watch words. Wherever you are, in homes, in society, or in colleges, abide in moral purity. Preserve your chastity and purity at any cost. Be strong and courageous. In ability, in efficiency, in sattwic serenity, in modesty, in conduct etc. be majestic like lions.

Spirituality is the patrimony from the sagely ancestors of this land. It is in your blood. Be conscious of it. Bring it into very aspect of your life. When you are tuned to God, all powers become manifest. God is your eternal parent, your only Friend, your Saviour here and hereafter. Remembering God, make your actions pure. Be not attached. No one is yours. When one leaves the body, none accompanies him except his own karma. God is the Ocean of Mercy. Call Him with your heart's devotion. Heart-felt prayers are answered. Have faith. Pray for right guidance, for discrimination, for ability to stick to dharma, for bhakti and for capacity to love all without any attachment.