



# RAMĀ ŚAKTI MISSION

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Brahman is beyond the range and reach of words. Still, words are necessary for instruction. For the realization of Atman, for the experience of the Absolute, a metamorphosis must come first in your character and conduct. In the mind of pure sattwa alone flashes illumination. As long as the mind is under the sway of gunas, as long as one is attached to sense objects, knowledge cannot dawn. More one ruminates over the sense objects, deeper is the attachment one develops towards them. The mind must taste the bliss of bhakti. Then the sense cravings drop off, leaving the mind purer.

Jnanis define bhakti as Atmanusandhana. Atman is beyond the intellect. Intellect is an effect of prakrithi. Then how can there be an anusandhana of the Atman. Path of enquiry is what is meant by Atmanusandhana. In this process, all forms of manifestation, all limiting adjuncts like body, senses, mind, intellect and ego are negated as unreal. What shines forth as the ultimate substratum is the Atman. Devotional pursuit of the Supreme, the anusandhana, is possible and easy of practice, when Saguna Brahman appears as the Avatar on earth.

The mind must become pure, placid, powerful and concentrated. It is such a mind that can be employed in the higher pursuits of meditation and enquiry. Until God-experience is gained, faith is the support for the seeker and Guruvakya is the light on the path. He whose faith is firm whose conduct is in accordance with the Guruvakya, awakes to enlightenment. Doubt, despondency, lack of zeal, craving for sense pleasure, modes like anger and pride, all these are the nature of the lower mind. These are lower forces which takes the sadhaka away from the path of quest, from the light of truth. If one doubt arises, it multiplies in no time and poisons the whole mental atmosphere.

The mind must subside. Even the intellect must become silent through surrender. Then alone Transcendent Wisdom dawns. So long as ego persists, there is neither mystic communion, nor God-absorption. Children, even the flames of life-long tapasya cannot reduce to ashes the terrible ego that lurks in man's bosom. Guru's saving grace alone can destroy this. Grace is the saviour. Guru is the immutable nirguna Shakthi. It is this all-pervading Nirguna Shakthi that protects you wherever you are. Through Saguna, this self-same Power speaks and guides.

The differentiation between Guru and God should disappear. Then alone arises true bhakthi. The differentiation between Self and God must vanish. That alone is true enlightenment dawns. Duality is a delusion. Unitive Consciousness should be experienced. Let this be the goal of your endeavour.

Yoga requires concentration and consecration. But in the pretext of yoga, absent-mindedness should not come. Either on God (deva) or on work (karya) the mind must be fully concentrated. If the mind is on God, the work will be guided by God and will go on automatically. If it is on work, the work will turn out perfect. But if it is neither on God nor on work, if it is in a trishanku swarga of fancy, then it is a state of absent-mindedness only.



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The foundation of adhyatmic life is virtue, the beauty of moral excellences. He who has no repulsion towards any one, who is friendly, loving and compassionate towards all, who is devoid of feelings of 'I and mine', who is even-minded in happiness and misery, whose mind rests always on God, who is of firm resolve, whose mind and intellect have been dedicated to the Supreme, is a true devotee. Jnana, bhakthi and yoga, are all in essence one and the same. All are disciplines to achieve purity, concentration and union with the Divine.

The remembrance of God's all-seeing presence, is the basis of righteous conduct. You should not do anything against the inner Witness. The whole world can perhaps be deceived; but the Witness, the Divine, can never be deceived. He is ever-wakeful, omniscient Power, the Ruler of the Universe. God should be pleased through bhakthi, bhava and dharmic conduct. By His grace alone the ignorance will be dispelled. Spirituality has gone down much nowadays. People go to the temples and perform worship, study scriptures and repeat the Divine Name; but the conduct is not righteous. Fear of God is not there. Adharma is on the increase. You, Mother's children, should set a noble example of a real God-fearing, dharmic life. Your faith in Mother's Divinity and your longing for liberation, your love for purity, should find expression in a conduct rooted in dharma. Character is the radiant beauty of an individual.

By your faith, your occupation with sadhana, and your life of exalted purity, this Shaktinagar must become an abode of tapasya. Already, by the very presence of Mother, it abounds in spiritual vibrations. But to receive those vibrations, tapasya is required. Your daily life must reflect the adhyatmic power.

This Shaktinagar, is the tapobhoomi, the land of tapasya. In a way, the tapasya which you are doing here, is nobler than the tapasya in the Himalayan solitudes. Here, you are doing tapasya in the aura of the Saguna splendour, perceiving your own eternal Mother with your eyes. Here you are doing sadhana under the direct guidance and in the immediate presence of the Guru. Can there be a tapasya, nobler, effective, and blissful than this? Even in grihasthashrama, it is the highest tattwa Mother holds before you. The highest is the Brahma tattwa, the reality of the Absolute. Other than this Brahma tattwa, Mother has nothing else to speak, nothing else to teach.

From Mother you have received the word of supreme wisdom as well as intimation of a supreme secret. Understand, the divine has no abhimana. His declaration of Godhood is a natural affirmation of the truth. Even jnanis and bhaktas are free of egoism. Jnani has no sense of agency. Hence he has no abhimana. He is the immutable witness, ever identified with Brahman. He has transcended the world. The bhakta attributes everything to God's grace, compassion and power. Hence he too has no egoism.

The pearl lies at the bottom of the sea. Take a daring plunge and dive deep into the ocean of your own self. Then you will get the priceless pearl of jnana. This diving deep into oneself, this daring plunge into the limitless ocean of Consciousness, leaving behind the world of ego and illusion, is the characteristic of superb courage mahadhairyam. You, My children, should be such heroes and heroines.