



RAMĀ ŚAKTI MISSION

BULLETIN NO: 89

7th February 1975

What is spiritual force? It is the force arising from faith in God, from devotional anusandhana of God, from practice of spiritual discipline, from purifying penance and from a morally elevated life of self-abnegation. Superior to physical strength, mental power, intellectual genius and even occult siddhis, is the spiritual force, for the Spirit, the Self of man, the Godhead presiding over individual evolution, is omnipotent. All forms of power, including the grossest expression of physical energy, are from a ray of that infinite Primal Power, Shakti. But the spiritual power expressed in the life and personality of man, is the highest manifestation of that Primal Power.

When you are in tune with the Primal Power through a devotional and childlike simplicity in approach, or through austere contemplative meditation, She begins to manifest Herself in you. The more your degree of surrender, the purification of your mind and the strength of your concentration, the greater is the measure of Her manifested power in you. When you come closer to the Primal Power, you naturally move away from the enticing orbit of prakrithi and disturbing currents in your own mind. You are strengthened, sheltered and sustained by a power, which is beyond the scope of your personal capabilities.

The first manifestation of the divine power in man is in the form of an inward stir, an activation of the latent spiritual impulse. This is the Mother's call, Her silent whisper, Her first message of love, beckoning you to the glory of spiritual enlightenment and spiritual freedom. He who responds to this call, to inward stir, awakes from a life of enjoyment in ignorance to a life of aspiration for God. This creative impulse for spiritual life, and yearning for God-vision, is together known as 'Mumukshutwa' or 'Shubheeccha'.

From spoken words, from perception of certain scenes, from deep reflective thinking, from calamities, from contact with exceptional spiritual personages, or from mysterious events in life, the impulse for spiritual life may suddenly awake. Such was the case of awakening in personalities like Valmiki, Gautama Buddha, Tulasidas, Purandharadas, Kanakadasa, Samartha Ramdas and a host of saints and mystics. A turning away from the evanescent, a yearning for God, an intense moral ardour, untiring zeal in the practice of sadhana, a deep penitence for the past life of neglect, these are diverse expressions of power from awakened spiritual impulse.

Once you get a glimpse of glory of God, or taste the superior joy of bhakti, or become convinced of the futility of sense-pursuit, or realize the hollowness of all worldly love, or begin to feel the bondage of the ego acutely, you can no longer continue the old way of life and remain tied to samsara. The soul has come from God. It must get back to God. Till merger in God take/s place, the mind will not know real peace and lasting contentment.

This going back to God, consciously, with thoughts inspired by love and actions prompted by awakened spiritual impulse, is spiritual life. As you progress in this God-ward movement, the spiritual force becomes more and more manifest in you. Ultimately, when you get united with God in will and consciousness, you become an expression of



RAMĀ ŚAKTI MISSION

God's power, a vehicle of His love, grace, compassion, peace and wisdom. Expression of God's power is spiritual force.

By the aid of spiritual force only, you can resist temptation, reject cravings, restrain tendency for evil thinking, harsh speech and unrighteous action, keep the mind above the dual throngs of love and hate, face any challenge of life and moral dilemmas and courageously adhere to Truth and Dharma even in the trying situations of life. Ego and spirituality cannot exist together. One is the negation of the other. Penance, even though based on ego, may bring in power; but these very same powers bring about one's moral fall. Spiritual force awakes when ego is denied and the throne of heart is given to Almighty.

In the wake of spiritual force, which is the force of purity, discrimination becomes the guiding light, love becomes the motivating energy, righteousness becomes the law of conduct, patience becomes habitual nature and doing good to others becomes sheer joy. Anger 'kopa', grief 'tapa', and sin 'papa' are unknown to a mind, which is pure and universal. All these three afflict only the ego-mind. Evil in thought, harshness in speech, adharma in action and misery in experience, are all because of the ego.

The unitive wisdom, 'sarvatmabhava', the eternal peace and universal love are three greatest expressions of spiritual force that are incessantly active in this universe, counteracting the forces of evil, disharmony and disruption. When the Divine Power becomes a manifested personality, in Him one finds the combination of these three awesome powers in fullest expression.

When your thought, speech and action are oriented to God, ego recedes; purification sets in and the spiritual force become increasingly manifest.

In the absence of spiritual force, your thought, word and action will not have the power in doing good either to you or to others. Action reflecting righteousness, word spring forth from experience and thought arising in a pure mind, are tremendous spiritual radiations. But greater than all these three powers, is the silence of abidance in Brahman. This silence, which is one with the cosmic force, is more effective than thought more eloquent than word and more expressive than action.

In the presence of the Divine Personality, this silence is ever active. It quells the mental waves; removes doubt; inspires higher thoughts and nobler purposes; destroys evil samskaras; subdues the ego; wipes out even the Himalayan sorrow; awakens spiritual impulse; and rouses the minds to Wisdom. A sudden and total transformation comes to one who becomes the recipient of His grace.

What is attained through personal effort has a limit, for the effort can only be in the domain of the personal ego. In the realm of Truth, there is no effort. The power that saves you from the greatest of temptations, the peace that sustains you during the greatest of calamities, the insight that comes to you during moral dilemmas, the courage that shields you in dangerous situations, these are not of your cultivated power and virtue. These are from God's manifestation in you, the merciful intervention of His grace in your destiny.



RAMĀ ŚAKTI MISSION

When occasions arise, you should show the marvel of spiritual force. The index of spirituality is a mind that is immune to external tests of life. Unshaken mental poise is the sign of spiritual stamina. By merely getting initiated into a Manthra or a Vakya, one does not experience the spiritual force. Shraddha, self-effort and pure conduct should be added on to it. Humility, perseverance and fellow feeling, are essential for the development of spirituality. Be like an ant. Wherever the sugar is kept, the ant reaches there. On discovery of sugar, it goes on informing other fellow ants. It rejoices in sharing the enjoyment with others. The truth of the Atman is the subtlest, the profoundest, and the secret of secrets. It is revealed only to those who have shraddha in the Guruvakya, who are calm of mind, who are unsmitten by desire, who have intense thirst for Knowledge and Freedom.

The inner connection with the Guru makes you a channel of tremendous spiritual power. When you are linked with the Guru, the Gurushakthi works through you.

This power instills peace into the ruffled minds. It brings harmony even to an atmosphere rife with passions. It forges unity, amity, goodwill, love and understanding in the members; it gives unerring guidance in all noble undertakings.

The Guru's love towards the disciple is pure and disinterested. The Guru Dronacharya instructed Arjuna on the use of some secret weapons which instruction he did not impart even to his own son, Ashwathama. This is not partiality or differentiation. It is only a consideration of competency and talent.

Mother does not withhold any ahyatmic secret from you. Her spoken words and silent voice (mouna vani) are both meant for the spiritual uplift of every one of you. You may not be able to know the deeper import of instructions; but in Her consideration, all are competent for Brahmavidya. No doubt, vasanas are the obstacle. But prayer, spiritual sadhana and grace of the Guru can attenuate them. Direct your mind and desire to God.

In pomp, luxury and enjoyment, one is likely to forget God. When self enters, justice and fairplay depart. When anger crops up, discrimination is eclipsed. The seekers should lead a simple life. Your mind should remain withdrawn from cravings and fixed on God. You should be watchful. Your discrimination should be keen. You should have the power of practice (abhyasa) and the power of dispassion (vairagya) to strengthen your faith, will and yearning. Remember the truth that peace does not come through bhoga; it comes only through tyaga, renunciation.

Perfection is realized only in God and not in worldly pursuit. By indulgence in prapanchic pleasures you fritter away your energy; by turning towards God, you gain spiritual force, enjoy divine comfort and experience liberation. You have to pass through a jungle infested with ferocious animals. The forest is full of darkness also. Imagine the situation and the task ahead of you. How then can you find your steps and move on? Avidya is the darkness. Hold the light of shraddha and discrimination ever before you and carefully traverse the path. Sleep, sloth and inadvertence should not come. If you are asleep, the wild animals of passions will destroy the spiritual force. One crosses the danger zone only after the loss of ego in God-experience.



RAMĀ ŚAKTI MISSION

Invoke the Guru's blessing through humility, obedience and righteous conduct. Practice sadhana with nishta. Be steady minded. Convince yourselves that everything expect God is perishable.

Mind comes to rest through vairagya and not through intellectual cogitations. When ego subsides, mind emerges as the vehicle of Truth-Consciousness, your life reflects the powers of creative silence, dynamic wisdom, universal love and divine activity. This is spiritual force at its peak.