



RAMĀ ŚAKTI MISSION

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The quest of God is of different natures and diverse stages. It is influenced by taste, temperament, tendency and competency of the aspiring mind. However, broadly speaking, this movement towards God comes under three forms of discipline. They are: Smarana, devout remembrance; Abhyasa, fixing of consciousness again and again on the Divine; and anushtana, systematic spiritual practices. Remembrance of God should be constant, everywhere, at all times and in all life-situations. Like heart-beat, from moment to moment, thought and aspiration must rest in God. This is smarana.

Affluence and adversity, happiness and misery, success and set-back, honour and ignominy, toils and temptations, are all empirical experiences. They come and go, but in all these states and events, your mind should be anchored in God in the constancy of ardent remembrance. When you are habituated to remembrance, God will come to your rescue in times of need, in situations of danger, darkness and dilemmas. He will not allow you to be overwhelmed by destiny, to be assailed by doubt or to be sunk in despair.

Smarana is not merely keeping an idea of God in the mind. It is a loving, silent invocation to the Supreme Being, to a Deity of mercy, to a Parent of infinite love. As water is for the fish, as the sunlight and water are for the tender sapling, so should you acutely feel the need for God in your daily battle of life? Then only smarana arises from the depth of your being. Your mental states, outlook, views, and bhava may change; the events of life may change; everything in nature may change; but the loving benevolent nature of God never changes. Though He is the Mystery of mysteries, He is always a God of love.

Whether in prayer or in meditation, or in the thick of duties or in the quiet of inward relaxation, no moment should slip off without remembrance. That should be the ideal to which you should aspire. When remembrance goes, you lose the inner support, the fervour, the fire of zeal, the mental cheer and the comfort of joyous partnership with God. Mental states vary according to the impact of gunas on the mind; you are emotionally in tune with God whether through supplication for protection or adoration of attributes, or remembrance of God's absoluteness and living Presence within and without, the power of God awakes in you and insulates the mind against emotive attacks. God is with Form as well as beyond Form. He has Names, yet, He is Nameless. Hence remembrance can be either with the repetition of the Name or by silent adoration, either with meditation of Personal Form or on Impersonal Presence.

But when you take the support of Name and Form, the emotional affinity is aroused; you begin to feel closeness to god. Even when Form slips from the mind, the Name stays, linking thought with the Omnipotent. For vichara, metaphysical enquiry, one needs a sharp and penetrating intellect. For meditation, one needs a concentrated mind detached from cravings. For singing songs in praise of God in an assembly, one needs the knowledge of the tunes, pitches, tala etc. and also a beautiful sweet voice. But to remember God and repeat the Name, one needs only bhava. Not only that, through Nama Smarana, all activities, dormant in you are awakened.



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Think not that Nama Sadhana belongs to a lower order and that there is a stage where you can leave this sadhana. To learn a language, one has to begin with the alphabets. But even after gaining mastery over the language and one is able to write even big books, he has to use the very same alphabets. At no stage can he dispense with them. So too, the devotee never leaves the name of God even after realizing the absolute. Or, to say more correctly, the Name never leaves the devotee. Through remembrance of God and practice of the Name, faith becomes firm; bhava grows in intensity; the companionship of God is increasingly felt; discrimination develops into intuitive insight; the glory of God unfolds itself. Reveling in glory, fascinated with the Name, intoxicated with love, the devotee remains immersed in supreme bliss.

The Name, Form, Presence, sports and tales of God, he experiences sweetness, nothing but sweetness. The power to endure afflictions without complaint, question, lamentation or bitterness of feeling, the power to keep the mind steadily poised even in the greatest of temptations or tribulations, the power to wipe out the ego from consciousness and desires from the mind, these are outcome of the constant dwelling in God-remembrance. The earthly bonds and personal intimacies pertain to this single life. They do not store merits for you, nor do they accumulate virtue. They do not accompany you beyond the grave. They have no value in your parayatra. Your bad and good karmas alone come with you. So deepen your inward bond with God, for that alone is ever lasting.

In swadharma, in personal sadhana, in the battle of daily life, crises and calamities, in this world and in the next, God alone is your Guide, Light, sustaining power and saving grace. Samsara is the abode of fear. Fear comes only when one lives exiled from grace through forgetfulness and unethical conduct. When you take refuge in Divine Mother, She lifts you above fear. Pray to Her to grant you the power to remember Her steadily and constantly, for remembrance is the basis from which all powers and virtues spring up.

Even the denizens of Deva Loka are victims of fear. The gods have got status and enjoyments and they are attached deeply to them. They are afraid of losing them. Fear haunts them. But man, through devotion to God, overcomes craving and attains to fearlessness. Devotee has no desire for name, fame, position, social distinction, worldly enjoyments, and occult powers. His mind is wholly absorbed in God. The persistent and repeated endeavors to fix the consciousness firmly on God, is called abhyasa. Whereas vairagya releases the mind from sense attachments, abhyasa directs the mind God-ward and finally brings about union with the Divine. Watchfulness, self-withdrawal and steadfastness in devotional anusandhana of God, all come under 'Abhyasa'.

It is the tendency of the mind to go after sense objects. By this tendency, the seer (Jiva) gets entangled in the scene (phenomena). It is disastrous to lose oneself in sense enjoyments. So be on guard. Watch your mental inclinations. Arrest the vagaries manfully. Resist temptation. Be detached. Return to your center. The more you are silent, detached diligent, withdrawn and indrawn, the better will be your absorption in God-thought, the greater will be your efficiency for duty, and the greater will be the peace, which you enjoy. As rewards of merits and demerits of innumerable past lives, as the expression of the samskaras, vasanas, sense cravings, modes after modes arise in the mind.



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These modes alone constitute your hindrance in God-quest. One is the enemy of oneself. Duty and society are no hindrance or disturbance. By indulging in emotive fancies and unrighteous activity, you pollute your own minds. To restrain these mental modes and to concentrate all your attention and devotion in God is abhyasa. There is no smarana without abhyasa and no abhyasa without smarana. One implies the other. One helps the other.

When the weeds are removed the tender plants begin to grow stronger. So too, when the weeds of desires and passions are pulled out through abhyasa, the sapling of remembrance grows stronger, develops into bhakthi and bears fruit of Jnana. Apart from your own allotted duties and God, nothing around you should distract your attention and deter you from your sadhana. Abhyasa should be carried on at all times with cheer and trust in God. Win the grace of God and everything else will be added unto you. The practice of japa and meditation and observance of religious vows and austerities, without deviating from nishta is called Anushtana.

Anushtana is essential for the control of mind for development of concentration, or growth of devotion and for attaining intellectual ripeness and fitness for higher sadhana. Anushtana strengthens the will power and protects the sadhaka from falling into tamasic inertia and rajasic distractions.

Stick to your anushtana whatever be the outer circumstances or inward mental conditions. Break in anushtana betrays lack of vairagya. Higher forces and benign influences bless the sadhaka during anushtana. Nishta in anushtana is a sheltering fort. It invokes the Divine grace. It adds to your spiritual merit. It wards off adverse effects of your past commissions and omissions. The Dharma of Grihasthya is central to all other dharmas. Home is associated with hospitality, benevolence, self-abnegating service, religious observances, upbringing of children and perfect moral preparations. Home gives shelter to sanyasis and brahmacharis.

This order is not meant for self centered pursuits and sense enjoyments. It has a higher purpose. It is meant for promotion of social solidarity and also for attainment of the highest end, namely, emancipation. Indulgence, selfishness and attachments are violation of Grihasthya dharma. The householder is committed to a life of dharma and sadhana. He should set apart a portion of his earnings for worthy causes and worship of God. He should have a broad mind and should find his identity with the society around him and through such expansion realize oneness with the Divine.

Upon you, women rest the duty of home keeping. An ideal woman of Bharath, is the radiant embodiment of renunciation, 'tyaga'. Allow not even a least bit of selfishness to mar your moral duty. Your life should be a dedication. Be ideal queens of Home, ideal wives and mothers. Through unselfish love and silent service, win the love of the entire family. Pleasing your husband alone will not do. There are others in the family whom you cannot ignore. Please all through dharmanishta, love and sacrifice.

Have knowledge, exemplary conduct and motherly tenderness and skill. And you can inculcate in your children piety, moral ardour, faith, noble qualities, and healthy habits like prayer, and Nama Japa. Faith in God is a seed, which in course of time grows into mighty tree of spirituality giving the fruit of jnana. This seed should be sown in fertile



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soil. The ground should be well prepared. Pamper not your children, but love them, give them right guidance and make them stand on their own legs.

Be examples to your children. You, Mothers, have a significant role in shaping the coming generation. The joy of united and co-operative quest of God, the mutual harmony, mutual understanding, mutual encouragement and a peace that is born of steadfastness in virtue, all these together are what is known as pure marital bliss, 'Dampathya Sukha'.

World shines and is attractive because God indwells and informs it. The one pervades the entire creation and is beyond creation. Hold fast to the One. That leads to liberation.