



RAMĀ ŚAKTI MISSION

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Wedded to the vow of Dharma, carrying out the commandments of the Guru, with heart dedicated to the Guru, with devotion and pure bhava as the ornaments of beauty to adorn his personality, the ideal Gurubhakta is indeed a personification of wisdom and love. In him blazes the fire of Knowledge; in him also are the fires of viraha and prema. But none of these fires affects his supreme peace within. As the heat of the sun does not affect the sun, as the heat of the fire does not harm the fire, so too, the inner fires of prem and viraha, do not affect the peace and poise of the Gurubhaktha. Dwelling on the plane of dharma, he possesses the power to shake the whole world.

In the presence of a saint, one should be like a bow. At the feet of the Sadguru, the disciple should conduct himself in profound humility. With his self totally surrendered, embracing the sacred feet with pure love, transcending duality, the Sadshishya lives inseparably united with the Guru. He shines radiant with illumination, established in the nondual Atman, eternal and effulgent, always in communion, in the anusandhana of the guru. Even a husband may make his wife a servant; but never does the Sadguru enslave his disciple. On the contrary, He transforms his disciple unto His own absolutistic nature. Such has been the Guru-shishya bond existing from times immemorial in this sacred Bharatavarsha.

For the Gurubhakta, Guru is the chosen deity, Ishtadevata. Guru is the object of his supreme love. To no other object does his heart go. The body may fall or the earth may sink into Rasatala, he will not leave his hold on the Lotus Feet of the Guru. His spiritual certitude is unshakable. Prahlada's firm faith brought out Sri Hari from an inert pillar. What other instance is required to prove the marvelous potency of faith!

For the devotees, for those who tread the path of dharma, even this Kali Yuga is Satya Yuga. Through love and anusandhana of the chosen deity, the devotee attains samarasa with God. Where is samsara for such a soul! What infinite bliss it is to be absorbed in God, to commune with God, to live in and have one's being in God! God always guards, helps and protects His devotees wherever they are. Through God's aid come name, fame, success; but alas! Man ascribes all these achievements to his own personal glory. This is sheer ignorance. God alone helps through human agencies; but man's gaze and dependence is on man, and not on God. Such and such a person has helped me; such and such a person has not helped me. In such duality is caught man's mind. So long as such notions exist in the mind, real love cannot make its appearance. Unless raga and dwesha are overcome, one cannot enter the portals of divine love. God is nearer than one's own mind. He alone is the Protector. You cannot save yourselves. Through love alone one gains real and deeper acquaintance with God. Ah, has He not come to your midst, has He not lived in your midst, has He not dine with you? Has He not accepted your worship? Yet, with all this, acquaintance with Him has not been gained. First love God; then, you will be able to love the world, to love all creation. The world shines in the Light of God. God is its ground, its substratum. Unless one gives place to God in one's heart, life has no meaning for him, all his achievements are hollow. Where rains fall, there plants thrive. So too, where grace of God descends, there shreyas and success come. Salvation comes through His grace only.

Realization of one's real Self, Svaroopā Sakshatkara, is liberation. The process that leads to this is shravana, manana and nididhyasa. To hear the profound Truth enshrined in the sacred scriptures of the Upanishads and the Puranas, from the Guru's lips, by means of spiritual



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initiation: this is the real sharavana. Whereas the vedantic sadhakas have to intellectually reflect on these truths, the devotee's mind automatically hovers round the name and the form, the qualities and the leelas, of Saguna Brahman. The simple-minded devotees of Tellicherry had experienced the loss of body-consciousness by their contact with Divine Mother. Day and night, their thoughts were with their beloved deity. They had many a hardship in life to suffer, many trials to face. To please and serve the husband who was hot-tempered, to look after the children who filled the house, to tend and milk the cows, all these varied duties kept them constantly occupied. But they forgot all their miseries, even the misery of poverty, in the great bliss of contact with Divine Mother, in their great love for their deity. When devotion wakes up within, sadhana becomes pleasant. Disinterested performance of duties, inner and outer worship, meditation on the Deity with form, formless and featureless knowledge, and lastly realization of the nondual Paramatman: this is the gradual process, the graded approach to the Supreme.

By listening to the exposition of shastras, one gets the mediate knowledge, paroksha jnana. By taking recourse to reflection, manana, doubts get resolved. By nidhidhyasa, the I-notion over the vestures of prakrithi (body, senses, mind etc.) perishes. Anusandhana, communion, is a still higher stage and it implies the enlightenment that one is Pure Chaitanya itself. Identified with the body, the jiva roams about in the wilderness of samsara. By anusandhana and Atmanubhava, he gets released from the samsaric bondage. Pure Consciousness alone is. What is the cause for the appearance of reflection in a mirror? What causes the appearance of prapancha in consciousness is the sankalpa. When sankalpa goes, jnana alone remains, and not the prapancha. Chittha should become a crematorium, smashana, with sankalpas destroyed in the fire of knowledge. For this to happen, one should experience the Nirbeeja Samadhi.

To secure liberation from the disease of samsara, which is of the form of sankalpa, the Sadguru gives the curative drug, the Mahavakya. But observance of the dietetic regulation, pathyam, is required. Violation of pathyam renders the medication ineffective. But the seed of upadesha will never perish. The experience of pure consciousness, bereft of any sankalpa, is what is called Aparokshanubhooti.

He who remains detached from the sense pleasures, alone can rise above fear, through Self-knowledge. Sorrow becomes extinct only in him who has conquered his own mind. The knower of Self alone has the wealth of contentment ever with him. Attachment to the vishayas is bondage. The vision which cognizes defect in the vishayas, is an aspect of spiritual illumination. With the dawn of this illumination, mind withdraws itself from all created things and embarks upon anusandhana.

Even the greatest adversity and the greatest misery of life fail to unnerve a bhakta. He is conscious always of the grace of God. Come what may, he clings to the Feet of God, in staunch faith and ardent devotion.

Even vichara arises only through the blessing of the Deity. The seer's attachment to the scene is bondage. Through analysis and discrimination, the seer renounces his attachment to all perishable things and his mind gets detached from the external. This is vairagya. When vairagya dawns, the oscillations of mind cease. The buddhi no longer assumes the form of objects of phenomena; it assumes the form of Svaswaroopa, the Self. This state is one pointedness, ekagratha.



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For upadesha to be fruitful, knowledge is required. Jnana here means knowledge of the greatness of the Deity of Upasana. When the Divine is on earth as the Avatara personality, upasana, contemplation, anusandhana etc, all become easy of practice, for the devotees.

Children, may you all attain the consummation of your life. Come to the lovely path which Mother has laid for you. The drama of God, His avatara leela, has not come to a close. Bear it always in mind that Mother has not ceased to be. Mother is eternal. Mother is with you, wherever you are. Her protection is always with you; Her blessing is always upon you. But your mind must be tuned to Her. Mother is not a person. SHE is the Omnipresent Parameshwari. Remain linked to Mother through devotion. Despair not. Let not gloom cloud your mind. When depression comes, mental power will ebb away. Cheer and zeal preserve the mental strength as well as the intellectual poise. For your sake, Mother entered the Garhasthya Order, lived an ideal life and illustrated the principles of home-life. The Divine has come to you as your loving Mother and the compassionate Guru, in order to lead you all to the supreme abode without making you to undergo any unbearable ordeal.

Enough of samsara. Come forward. Come quick. Mother has given you the Upadesha. In that, is inherent, the liberating power. Have no fear. Mother is taking you to that realm where fear cannot intrude. Fearlessness is Mother's gift to you. To give you freedom from fear is Mother's dharma. But, you have a dharma, and that is never to leave your hold on Mother. May these words of Mother ever remain engraved in your heart.

Children, Bharat is a land that has been sanctified by the Advent of the Avatara Purushas, sages and saints. If man recognizes this truth, imbibes spirituality and ennobles his life, then, this earth will become a veritable Goloka, the Paradise of Divinity.

Deeper perception will reveal that every particle of this holy land of Bharat is permeated by divinity and spiritual power. Think not that man is wanting in this divine power. If the Supreme Self, of the nature of Satchidananda, manifests Himself in man, his inner darkness of ignorance gets dispelled. But man should cultivate the divine qualities in him. When man becomes good and godly, the whole world will become good. This is the truth, of which you should have no doubt.

God has given man several gifts. But to make good use of them is man's duty. God has endowed man with a rare gem, the gem of Discrimination. Making use of it, man should observe his dharma. If man performs his duty, if he adheres to the dharmic path, if he installs himself in Truth, world becomes blessed. Children born of him, will be an asset to Bharath.

Husband and wife are not two. They are one indivisible Atman. Their lives should be built on this unitive consciousness. Such was the life which the Rishis of yore lived. This life of divine harmony, based on the oneness of the Atman, reflects the immortal tradition. It echoes the call of the Himalayas. It reflects the pristine purity of Bharatiya culture.

Man should know the principles and the ideals that are necessary for rising to a state of divine existence. Divine qualities should glow in him. The divine qualities, the divine knowledge and the awakening power, all these are in man already, for his deepest being, is God. These qualities and powers are not to come from a source extraneous to him. By daily anushtana, man should cultivate them in himself.



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Human life has great significance and sanctity. The Rishis of yore did intense Tapas and made their own hearts, receptacles of divine message. They tuned themselves to the vibrations of the divine voice stored in the sanctum of infinite ether and in purest moments of intuitions and insights, the meaning of the divine message became clear to them. Afterwards, they wrote them down for the sake of posterity. These written works are before man. Man, without understanding their import, without attaining the necessary qualifications of clarity of vision and purity of selflessness, goes about expounding the scriptures. Preaching without practice has become the order of the day.

But, She, the imperious Mother, will not leave man to such a sorry pass. She will restore the sanatana dharma and the traditional Brahmavidya, to its pedestal of original glory. Just as Bhagawan Vishnu lifted the earth from Rasatala in His Avatara as Varaha, so too, in order to regenerate the human minds that have sunk into the despair, weakness and dirt of samsara, Mother has taken the role of the Guru and appeared in your midst. Let the blind, the deaf, the dumb, the lame, the aged and the ailing, even those who have committed mountains of vilest sins, come and surrender. There is a place here for all. Honour of humanity will be restored to them. But repentance and surrender are essential. Then, they will be led on to the path of dharma. They will be blessed with beatitude and salvation. Herein is the secret truth of the Kalki Avatara.

Aye, She will not leave you, children, to your fate. She has lifted the sword. Come forward. Listen to this word of Truth. Open the doors of your heart. Surrender. Lend your helping hand to the cause divine. Cleanse your minds of all taints and impurities. Do it as early as possible. If you do not, you will be made to do it. You do not know the power of the Paramatman. Did not Arjuna also tell: I will not fight? And then, what happened afterwards? Did not the Lord reveal His cosmic form? Did He not make him surrender totally, and did He not make him fight the battle?

She, who manifested Herself with a thousand arms, as various divine shaktis, and killed the asuras like Chanda, Munda, Shumbha, Nishumbha, Raktabeeja etc., can She not vanquish the asuric forces dwelling in your chittha? The divine mission has started. Have no fear. Mother has given you shelter. All gods have to descend on earth. There is no other go. The word of promise given to Bharatamba (Mother Earth) has to be fulfilled. That is My dharma. That is My sacred duty.

Come prepared. Enquire not, where Kalki will come from. Your enquiry cannot lead you anywhere, cannot get at the truth. Kalki abides in subtle form. Chasing away the evil of Kali, making you stick to truth and getting you established in dharma, She in the form of Kalki, will accomplish Her Mission.

All your past sins have been forgiven. Hereafter, do not sin. Make your utterances pure. Let your mind be clean and clear. Let the buddhi become silent. Let the ahankara be negated. Let chittha become chaitanya. Bring out all your weapons. Have they all gone rusty? She will not leave you. She will have the chariot harnessed in readiness for the battle. This is divine valour. See Her heroism. Only after accomplishing Her purpose, SHE will leave for Her Abode.