



RAMĀ ŚAKTI MISSION

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What you enjoy now, the privilege to live and do sadhana in the comfort and shelter of a great spiritual retreat like Shaktinagar, with timely food and facilities for spiritual development is a fruit of Divine Mother's tapas and sacrifice. Mother knew that modern seekers would be lacking in that intensity of God-hunger, and that capacity for arduous tapas. Hence She made it easy for such people to do sadhana in a congenial atmosphere. The greatness of Her personality, of Her life and of Her spiritual ministry in the world, cannot be understood now. Generations would pass off, before Her Avatara Mahima would be recognized in this world.

By good and magnanimous actions, one can, no doubt, accumulate merit; but to be able to gift knowledge to the world, one should become a Knower of Brahman. A Brahmajñani alone is free from defects and shortcomings. He has no avarana and vikshepa in him. He is free of vasanas. He alone knows the art of living, the art of doing actions in a fit manner. He is the embodiment of virtue and strength. His fame endures so long as the universe lasts.

Sadhaka should have an inner strength to turn to, in times of peril and privations. The strength is faith in God. The brahmacharin should remain steadfast in his vow of brahmacharya. To have such steadfastness in brahmacharya, there should be a support for him. That support, in the case of a devotee, is the Name of God; in the case of jñani, it is Atma Nishta.

There is need for support until one rises above prakrithi and becomes united with God. Even for performance of actions in the field of svadharma, there is need for a spiritual support; otherwise, actions will produce the binding karmas. This support is of great importance in a life of search after God. Hold on to God, if you want to shed attachment to body and identification with ego.

If on the other hand, you rely on frail human help during tests and trials of life, you will not get the benefit of God's protection. Of course, God will help through human agencies; but the reliance should be on God. Reliance on God and dependence on mortals, these cannot remain together.

In the court of Duriodhana, when Droupati was insulted, her gaze first went to human help – towards Gandhari, Grandsire Bhishma, the great Pandava heroes, and others. Then, to protect her honor she took resort to self-help. Of course, in the midst of all this, she was occasionally praying to Lord Krishna also, but her dependence was on human beings and her own self-protecting power.

When all this failed, when no other support was in sight, she threw herself to the care of the Supreme Being, crying aloud: O Krishna, the Protector of those in distress, save me. Immediately, the Lord's power manifested itself, protecting the honour of His devotee. Depend fully on God and you are safe everywhere, at all times.

The gaze, the mind and the heart of the ignorant, are on the objects of pleasure in samsara. In this state, he is totally estranged from his own Self, who is all bliss. To contact Atman within, the gaze and mind should be withdrawn from objects and should be directed inward. This means that the sense organs should be subjected to discipline, they should be subjugated well, and the mind itself should be made to remain fixed on the spiritual Ideal.



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It is love for God that will give you strength to attain mastery over mind and to fix it constantly on Him. Set your heart on God and give no value to the fleeting sensations called pleasure. The Knower of Atman is not a slave of the senses, or of mind. He is their lord. He is established in Satchidananda.

He, whose mind is detached from the phenomenal world, is sure to be united with the Paramatman. Detachment does not mean lack of love and finer feelings. True love, human sympathy, compassion, sacrificing spirit, all these come only in a state of non-attachment.

To get strength required for withdrawing the mind from the ephemeral, the Sadhaka should have firm spiritual faith, shraddha. Let the body fall and perish in the fire; but your faith in God should never perish. It should remain as immovable as the Atman itself. In Thought, speech and activity, in the waking and dream states, in trials and tests and changing situations of life, shraddha should be there with you as your strength, light and sheltering talisman. It is such unshakable shraddha that leads the Sadhaka quickly to liberation.

Reverence to Guru and implicit obedience of his instruction is a great virtue that should adorn an ideal spiritual seeker. Such a seeker was Satyakama of Upanishadic fame. He went to the Sage for instruction on Brahman. But the Sage told the boy: O Satyakama, take these cows out to the grazing fields. Tend them properly, and when their number becomes a thousand, return to this Ashram.

Satyakama gladly obeyed the Guru. He had intense desire for liberation and also had immense faith in the saving grace of the Guru. Tending the cows as commanded by the Guru, he spent many years and finally, when the number of the cows became a thousand, he returned to his guru. The Guru was greatly pleased and he profusely blessed him and expounded to him the profoundly subtle Brahma Tattwa. By Guru's grace, supreme enlightenment dawned on Satyakama.

Any lesser person would have thought: I have come here, for Brahma Jnana. What am I to do with these cows? What relation could there be between grazing of cows and Brahma Jnana? Guru wants to extract work from me. But Satyakama was a real seeker with great qualities. He knew the greatness of the Guru. To obey the Guru, is the dharma of the disciple. Dharma would invoke the grace of the Guru. This secret, Satyakama knew. His mind and heart were in unison in the service of the Guru. Where mind and heart are in unison, divine light manifests itself.