



RAMĀ ŚAKTI MISSION

BULLETIN NO: 293-295C

19th November, 1979

You are the blessed children privileged to behold such a unique spiritual radiance, of the life; The personality, the teaching and the leelas of the Divine Mother of the Universe. Now, you must show the world what wealth you have inherited from the Great World Teacher. Have courage. Never get trapped by the objects of the world. Go forward with evenness of vision, fixing your prajna on Her. Crave not for passing earthly glories. Aim not at occult powers that distract a seeker from his true goal. Let your minds merge in the Name, the Form and the Leelas of Devi. One, who has attained such merger, is in solitude, even in the midst of society; even if he lives alone, he is in the blessed company of the Beloved.

The great Truth of Brahman, eternal and ageless, the Supreme Consciousness, abiding in the heart of all, is directly apprehended on the summit of parabhakti, as one's own true nature and the substratum of the entire universe, through the grace of the Sadguru.

The nectar churned out of the ocean of chittha, is the Guruvakya. By devotion and daily practice, the disciple, endowed with shraddha, should imbibe the wisdom of the Guruvakya. He, who violates and ignores the Guru's words, will not know peace. Such is the law, valid for all times, nay for all Yugas.

With the realization of Brahman, the seed of karma, or vasana, or ego, totally perishes. No more will it sprout. Thereafter, however busily occupied one may be in the world, the karma will not sprout. Anger and other inner afflictions and the misery of births and deaths, all have come to an end for him.

Indispensable to spiritual life, indeed the very basis of religious quest is prayer. Prayer is the beginning, the middle as well as the end of upasana. Petitionary prayer, associated with sakama bhakti, becomes, after the Vision of God, spontaneous adoration of divine excellences.

The life of prayer begins from womb itself. But when the baby is born, when it gets a touch of this sordid earth, Maya envelopes it and the baby loses its light.

By prayer, man can invoke the divine aid and tide over crises in life. Contemplating on the anecdotes in one's own life, of how God came to one's rescue, one's prayer will deepen, and one will be brought closer to God. Prayer brings illumination to the path of life.

The blessing of God, invoked through prayer and self-discipline, comes in the form of discriminative insight, viveka. As a lamp is in darkness is the light of viveka in the intellect. Prayer must take the aspirant to the higher stages of sadhana like meditation, contemplation etc.

Prayer and meditation progress with increase in devotional fervor. The individual soul should come to feel that Paramatman is within him and that the Lord is the substratum of his own existence. Along with prayer and other forms of sadhana, there should be on the part of the aspirant, intense yearning, not only for God-vision, but also for experience of blessing of a morally pure life. This yearning is a sacred fire, which can burn away your worldly tendencies and desires. You need not pray to the fire: O fire, burn this, or to the sun: O sun, give me light. It is in the very nature of fire to burn and it is in the nature of the sun to give light. Just intensify



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your hunger for God and moral life. Your vasanas will be burnt to ashes without your own will, volition or effort.

God is very near to you, nearer than your mind. But you do not direct your gaze towards Him, do not set your heart on Him. You are after perishable objects, fleeting pleasures and hollow worldly glories like name and fame. That is why God remains hidden to your vision.

He, whose mind, even while functioning amidst the vishayas, is withdrawn from the vishayas, is a dheera, the courageous soul. He is not a slave of the senses. His mind is inwardised. He will not take himself to evil ways even in greatest provocative and tempting circumstances. He is not afraid of the tests and tribulations and problems of life. His thought, vision and conduct are pure. He who has realized the Omnipotent one, the parashakti and has become one with Her, is a dheera.

By upasana and dhyana, which imply thought and effort directed to God, one should rise to the plane of Self-experience. Then alone, he is a dheera.

Wherever you are, you should abide in God-thought. Remembrance, knowledge and experience are steps towards natural abidance in God. This natural abidance in God, this state of being inseparable from God even for a fraction of a second, this indeed is the highest spiritual state. This is called Liberation.

Once one has experienced the Supreme Shakti, the separative ego no longer appears, and humility becomes natural to him. Even activity becomes spontaneous to him since he is devoid of 'I' and mine and knows that it is Shakti alone who does everything.