



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 305A**

09th February, 1980

Firm, unshakable and supreme love for Paramatman, arising from the knowledge of His greatness and glory, is what is called as Bhakti. Being an efflorescence of knowledge, it is also called jnanothara Bhakti.

So long as commercial outlook and worldly cravings are there in the chittha, Bhakti cannot dawn. The knowledge of oneself, and of one's relation to God, forms the base of ecstatic love for God. Conventional piety, formal ritualistic worship, practice of japa etc. are just a beginning in the spiritual career aimed at experience of God-love and God-vision. Real Bhakti is spontaneous outpouring of heart towards the Personal God, seeking nothing in return, and of the nature of total self-giving.

When blows of nature and miseries of life come, some forget God. There are others who remember God only in times of hardships, miseries and calamities. Some are there who complain to God: 'O God, I have been Your devotee for years, yet, suffering alone is my lot. But those who have no faith in You pass their days in happiness and prosperity.' All this indicates colossal ignorance of the nature of God and the presence of doubts in human bosoms, and shows how even a little devotion that has grown in man's heart dries up due to lack of real understanding.

Just as a traveler gathers all things necessary for his journey, man should gather things necessary for journey in the adhyatmic field, namely, sattwic qualities, svadharmanishta, Gurubhakti, faith in God and nishta in spiritual practices. It is natural that trials and tests come to all in life, but a Sadhaka should never forget God and never give up dharma. King Yudhishtira never forgot God, never suffered a diminution of faith, even though he was made to undergo severe trials and untold sufferings, by destiny. Nor did the Lord give him up.

Cultivate inner solitude, withdrawing your mind from external distractions and practice whole-minded remembrance of God. To get absorbed in God-contemplation or meditation is not that easy. The mind must be inwardised first. When devotion grows, faith deepens and love for steadfast sadhana takes deep root, the subtle inner path will become smooth, luminous, clear and broad. By practice of God-remembrance, you will eventually develop great liking and love for God's Name. Holding on to the Name, you will develop love for God.

By constantly chanting the Name of Hari, Prahlada became a great Hari Bhakta. Is not that blood flowing through your veins? Differences observed in the nature and spiritual competency of the seekers indicates the nature of samskaras cultivated by them. By good actions and good company, good samskaras are developed. Noble and spiritual samskaras serve as an inner lamp for man in guiding him along the path of truth and righteousness.

Pure mind is a mirror in which man sees his own Self reflected. What is the use of vedantic teaching for man who has not desisted from loathsome conduct, whose mind is all tamas! The blind has no use for a mirror. He in whom the inner divine eye has opened, whose spiritual abundance is constituted of Jnanothara Bhakti, who is divinely inspired, whose thought and action have become godly in nature, is victorious everywhere, in all situations. Grace of God is always with him.



## RAMĀ ŚAKTI MISSION

To love God above all things of the world, one should cultivate devotion right from one's childhood. If the mind is to be directed to God and to be fixed in Him, one should have a sattwic nature. It is sattwa that gives rise to devotion. Just as you cleanse your body by bathing in the pure water, so too, cleanse your chittha, remove the dirt of avidya, by bathing in the pure Ganga of devotion. Do not shed tears for worldly things or mundane miseries. Weep for God. Tears of God-love are holy. They bring you closer to God.

Prem, pure love for God, has the power to unite all hearts. Congregational bhajan produces a highly spiritualized atmosphere, when all hearts are united in the common ideal of Bhakti. Vocal and instrumental music, reinforced by devotion to God, has the power to attract God and win His Grace. Swaras have emanated from God. By means of swaras God can be attracted, provided the singer has Bhakti. In the absence of bhakti, speeches and songs are mere exercises in words. They do not have the inspiring and elevating power.

Word and its meaning are one. Whether it is the Vedic Manthra, or Guruvakya, or hymnal praise to God, the meaning should be grasped. Devotion, coupled with knowledge of the significance of the Word, gives rise to pure bhava and leads to dawn of illumination (jnana). By jnana or intimate experience (aparokshanubhooti), one secures Deliverance, Moksha, which is the final purushartha.

All powers are in the soul. But no one but a God-realised soul knows this truth. One should know this truth from Sadguru, in the form of spiritual initiation. He who has shraddha in the Guru's Upadesha Vakya, attains eventually the consummation of life.