



# RAMĀ ŚAKTI MISSION

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Why God remembrance necessary in life? What is the benefit accruing from God-remembrance and chanting of the Name of God? Every one is the self-existent, self-shining Atman. When such a great light is shining within man, where is the need for another light? Such questions do arise in certain minds.

Atman is constant, stable, motionless immutable Reality; but the individual soul, the jiva, is fickle-minded and unsteady. So long as one's mind oscillates between happiness and sorrow, so long as one gets elated in happiness and depressed in miseries, so long as one remains identified with the modes of prakriti, so long as one is a victim of one's own prarabdha karma and the continuing rounds of births and deaths, there is need to remember God, to seek His grace and protection and to take refuge in Him. Detachment from prakrithi, continued abidance in the Atmic state and salvation from samsara, these are possible of attainment only through the grace of God.

Just as a student beginning his education in a primary school, cannot learn any lesson unless he picks up alphabets, so too, a seeker of God, a student of Brahma Vidya, cannot take a single step towards God, unless he takes resort to Nama smarana, the chanting of the Name and fervent remembrance of God.

Nama Japa and Nama smarana, practice of the Name and remembrance of God, are essential in spiritual life; nay, even to get security in empirical life, one must invoke God's aid through His Name. Life is a conglomeration of pleasures and pains. When immersed in the enjoyment of pleasures, one finds no need to turn to God or to take His Name. Only when hunger comes, one needs food. Only when sleep begins to overtake one, one wants a place to lay his head on. Similarly, only when miseries come, the thought of God comes to man.

God-remembrance, smarana, is not a mere mental act. It is a soulful invocation, arising from awareness of one's relationship with God. At all times, everywhere, in all situations, whatever works you do, invoke the presence and protection of God through loving remembrance. Cultivate a devotional bond with your chosen deity. If you establish yourselves firmly in this bond of love, you will be able to invoke the protection of God in times of difficulties. Your prayers will be answered. In the field of your svadharma, you will be able to feel the companionship of God. In the practice of your daily sadhana, let God-thought be uppermost in your mind.

Even the elderly people, who have already tasted the bitter fruits of life, who sincerely regret having not acquired the much needed spiritual wealth, discourage their children when the latter show a spiritual tendency and engage themselves in sadhana. This indeed is Maya.

All embodied beings have to undergo hardships and sufferings in life as ordained by prarabdha. No one can foresee when exactly the miseries and calamities will engulf him. Before such critical phase arrives, one should strengthen one's bond with God and be prepared to meet the ordeal with calmness and composure. Rest assured that God can save you from any calamity; but you should have your boat of life anchored in God.

In the Temple of the body, in the sanctum sanctorum of the Heart, dwells the Atma Deva. Before the body loses its vigour and vitality, one should realise one's affinity with Him and abide



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in that relationship. Just as the sun is reflected in the water, just as one's image appears in the mirror, so too, Atman is reflected in the buddhi. But this reflected consciousness, the jiva, forgetting his relationship with the Bimba, the Atman, identifies himself with the upadhi fashioned out of prakrithi and considers the upadhi dharma as his own dharma. Consequently, he gets caught up in the pairs of opposites, undergoes untold sufferings, takes himself to evil conduct, and remains estranged from his own real nature.

Atman is immutable and indivisible, unattached, of the nature of Bliss itself. But the jiva, bewildered by egoism, gets caught in the realm of Karma and suffers the pangs and pains of samsaric sojourn. Steeped in avidya, and attached to the three states of waking, dream and deep sleep, he becomes a wanderer. When God's grace descends, the jiva awakes from this slumber. Cultivating loving relationship with the Supreme, he gets united with Him. Just as every drop (bindu) is inseparable from the Supreme. Man, transcending his ego, and merging in the Atman, becomes Narayana Himself. Of this, there is no doubt.

To realize this spiritual destiny, you should cultivate divine qualities. You should go on increasing your spiritual savings. Good samskaras should grow. By sadhana and association with the Guru, you should develop the divine side of your personality. Spiritual power and lustre must manifest themselves in you. With exemplary conduct and noble virtues to adorn your personalities, you should become radiant beings in the society. It is your qualities and conduct, your mode of behavior and your righteous actions, which attract other fellow souls to your Guru and the spiritual ideal.

Stupendous problems may crop up, but you should abide in unshakable certitude that God is, and that He will bear your entire burden. Courage, tranquility, mental stability, spiritual zeal, freedom from fear, all comes when you are unshakably established in faith. It is the spiritual hero, who ascends the peak of yoga. He alone is strong and stable. The base of this yogic achievement, is Namasmarana, the practice of the loving remembrance of God and the chanting of His Name.

The chanting of the Manthra should not become mechanical. It should be done with glowing fervor of devotion and faith. It should be done with glowing fervor of devotion and faith. At every breath, you should take the Name of God. Without allowing the mind to slip, without giving any scope for forgetfulness, without getting stranded anywhere, without losing your hold on God even under the pressure of tests and tribulations, you should stay firmly anchored in God and rest assured that God's protection is always with you. To reach this state of inner firmness and poise, you should make Namasmarana a part and parcel of your life. Sitting in the raft of Divine Name, one can easily cross this formidable sea of samsara.

Even amidst cyclonic turmoils and toils of life, which would have shattered the heart of any man; the inner poise of devotee remains undisturbed. Billows do not disturb a rock. So too, the blows of life do not unnerve a man of faith.