



RAMĀ ŚAKTI MISSION

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Faith in a merciful Providence is an inner spiritual certitude and not a passing mood or changing attitude of mind. Even vilest sinners have been redeemed by the compassionate God, when they burnt themselves in the fire of penitence. True repentance is an aspect of knowledge itself. It is an awakening. Once awakened, one does not go back to the old life of sin. 'O God, other than Thee, I have none else in the world that I can call my own. Forgetting Thee, O Lord, I committed mountains of sins. Redeem me, O God, from this dreadful sea of life.' Such a prayer, reflecting heartfelt repentance, invokes the saving grace of God.

Even desire prompted prayers and motivated devotion, lead eventually to the portals of pure love and to peaks of desirelessness. Name of God, when chanted with devotion, becomes a ladder towards yoga. Eliminating self-centered desires, it leads the mind to ecstatic love. When this love awakes, mind melts away, or in other words, it gets transformed and God-fixed. The ephemerality of the world is revealed clearly to consciousness. God begins to shine everywhere in the vision of the devotee. All the threefold fires of samsara become extinct, when the fire of love blazes forth in human bosom. All bonds are cut and man experiences unbroken bliss of liberation even while living in the body.

Namasmarana flushes out the obstructing worldly vasanas, and there dawns in the chittha, the pure bhava of "Soham" in the devotee. Name wipes out selfishness and transforms one's outlook. The inner eye opens with a radiant glow and the world now shines deified. The materialistic vision which prompts one to do evil, which perpetuates rebirth, is gone never to return. A person may be born blind; yet, if once he awakes to the splendor of the spiritual world within, that resplendent vision will always be there with him. It will never vanish. One may be born deaf; yet, when spiritually illumined, he will have the divine ear open within him, the ear that can hear the supernal voice of the Universe and of the divine realms like Goloka.

Demons have the eyes and the gods too have eyes. Gods worshipped the Supreme and took refuge in Him. Hence they had the divine vision the vision of the divine glory. But demons, drunk with the wine of pride and self-conceit, saw only evil in creation and brought about their own ruin.

By devout practice of the Name of God, by worship of the chosen deity, and by constant remembrance of God's presence within oneself, one develops a tremendous spiritual power, which endures even in the state of sleep. Such a votary does not remain submerged in sushupti. He is spiritually awake and aware. Even deadly poison cannot harm him. It becomes nectar through the grace of God. The great souls, the peerless bhaktas of God, are impervious even to the spells of black magic used by the enemies. No evil force can approach them.

The reason, is, their mind is totally immersed in the ecstatic contemplation of God. Mind is not a limiting adjunct for them. It is not attracted by any worldly pleasure or object of pleasure. It has no notion of I and mine. Devotee recognizes God alone as his friend, parent, wealth and relative. By the force of non-stop contemplation their mind at last totally merges in the Supreme. It becomes unwaveringly fixed in God. If the mind has movement or any kind of pulsation, the indication is that it is still under the sway of Maya.

Meerabai was given poison, but it turned into nectar. Such firm faith and pure bhava, such ecstatic love for God, such total self-surrender to the Will of God, constitute the supreme



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spiritual asset. That is the goal to be cherished and sought after. There is nothing superior to love. It is a love that is wholly directed to God. Prapancha does not exist in the vision of the devotee. Passions dare not intrude into his heart lit with God-consciousness. Wife of saint Purandharadasa, for fear of her husband, was about to end her life by drinking poison, but lo! There fell into that cup her nose-screw which she had gifted to the Brahmana. Wherefrom emanated that nose-crew? Such deeds of God's glory, the instances of His intervening grace, have been extolled in the puranas. Human intellect cannot probe into divine mystery. What is essential is faith. Firm faith gives insight into divine realities.

The anthakarana of a devotee is of the form of God Himself, Bhagavadakaara. It is permeated by divinity. It is filled with love. It is pure consciousness above the gunas. Those who, blinded by pride and egoism, stood against God, led themselves to ruin. But the devotees, who loved God and lived in God, became immortal, not only in the divine abode, but also in the heart of grateful humanity.

Where there is grateful remembrance and recollection of the several instances in which God came to one's rescue there, knowledge is bound to dawn. When illumination dawns, object will be perceived as it really is. The discrimination between truth and untruth, dharma and adharma, will become automatic.

In the system of Her upadesha deeksha (spiritual initiation), Divine Mother had given Nama Smarana as the first step and the preparatory discipline. To make God one's own, to purify oneself and to spiritualize one's activity, the Sadhaka had to be spiritually linked to the Omnipotent one, which is the real function of the Name. Mother gave the Name, the Mahavakya, as well as a code of conduct, for Her disciples to reach perfection. Never violate the law of God. Never transgress the path of discipline enjoined upon you by the omniscient Guru.

He, who considers the disciplines too hard to follow, is unfit to traverse the spiritual path. How can he invoke the Guru's grace, if he is not prepared to obey the injunctions of the Guru? Satyakama of yore approached the Sage for knowledge of Brahman. But what was the work the Guru gave him, that ardent seeker? Guru asked him to take the cows for grazing. But that boy knew the greatness of the Guru and implicitly obeyed the Guru, as a result of which he won the grace of the Guru and rose to supreme enlightenment.

To think of the greatness of God's Name, sportive leelas and the divine mission, is itself meditation that leads to the forgetfulness of the body. Inscrutable are the ways of God. Man has no power to analyze them. Take the Name in all faith and offer your heart to God. You will reach the Highest. The Supreme Being stole the chittha of the Gopis, those love-lorn damsels of Vraja. He manifested Himself in the heart of Maruthi. He emerged in a terrific form from an inert pillar for the sake of His devotee, Prahalada. Asking for a tiny piece of land from the emperor Mahabali, He measured the whole universe with His Feet.

The Supreme is omnipotent. There is never a diminution of His prowess. It is your devotion that diminishes and not God's power. Let your devotion go on increasing. It is devotion that will purify your vision and draw you closer to God. God is very close to you, nay He is your own deepest being; but you are far far away from Him, because of your egoism and worldly samskaras. Purify yourselves and you will realize your identity with the goal you seek after.



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Man's attention and love, is on the unreal world. He who gropes in falsehood, his word too is bound to be tainted with falsehood. So long as 'I' lingers, He is not. So long as He is, 'I' is not. The false I and God-consciousness cannot co-exist. The ego should perish in the fire of Wisdom. Then alone, a manifestation of divine power will take place in you. If you are to open yourselves to the grace of God, if your vision of life is to expand, if the cosmic form of God is to shine in your consciousness, you must worship Him by taking His Name, by remembering Him constantly, and by dedicating yourselves to Him.

May pure love awake in your heart. May Divine knowledge reflect itself in your actions. May meditative inwardness become habitual to you. May the Great Guru Divine Mother's Teachings, ideals and disciplines, find expression in your lives.