



RAMĀ ŚAKTI MISSION

BULLETIN NO: 322B

30th October, 1980

Through devotion one grows in knowledge; also, it is devotion that inspires virtuous conduct. Conduct, acharana, is of great importance. You should accord primary importance to purity of thought and conduct, in your spiritual career. Merely proclaiming that you have devotion to your Guru, will not take you anywhere. It will not raise you in the estimation of the society.

Your faith in the Mahavakya should be reflected in your outlook, behavior, and pure conduct. Within the sphere of home, amidst diverse relationships, you should be able to live unattached, with your heart offered to the Guru, and your consciousness anchored in the great truth signified by the Mahavakya. The doors that open to the temple of eternal peace is Gurubhakti.

The glory of the Guru is indescribable. You cannot comprehend this glory so long as you remain bound to the mental realm. By steadfast devotion to the Guru, by implicit obedience of the Guru's commandments and by strict adherence to dharmic path, you will be led on to the plane that transcends the mind.

It is the dharma of discipleship that raises a disciple above the domain of delusion and dualities. Even if you happen to lose everything in life, it is not a real loss, provided you have the wealth of spiritual knowledge with you. What Gurubhakti or spiritual life promises, is not an imaginary or fleeting state of an illusory happiness, but an experience of permanent peace.

Give up your love for this perishable world. To know the world to be insubstantial is a great step towards Realization. Do not pursue the shadow of worldly happiness. All your mental modes constitute mere shadow. Do not get involved in them. Turn your face to Reality, to God within. Guru is the ever-present Power. He is accessible to devotion.

Many remain blind to the greatness of the Guru, when the latter is in a visible embodied radiance. When the Guru sheds the physical upadhi, they lament over their lot saying, Oh, Guru has left us in a lurch; we have come to a sorry pass. Such lamentation indicates weakness. Weakness spreads like a contagious disease. When you feel mentally weak, do not go to inculcate weakness in other minds. Repent you must for your past life of neglect; but remembering the truth that the omnipotent Guru is eternally present in your own heart, you should shed your weaknesses.

This life is a show of two days. But during this brief sojourn, you must seek deliverance. You have a duty towards your Maker. The mind attached to samsara, should be directed to, and fixed in God. God is the Sadvastu. He is the dweller in your heart. God Himself has appeared as your Guru. It is not that by the strength of your bhava, the guru becomes God. The Guru has no ego-self, no vasana, no worldly taint. The principle of renunciation, the state of illumination and the state of the Guru, mean one and the same spiritual state of abidance in the egoless state.

By transgressing the moral laws and by violating the Guru's commandments, one courts one's own downfall and ruin. The Guru is not to be blamed for this. The responsibility squarely rests on the disciple only. Your heart should be filled with devotion to the Guru. Then, you will become an embodiment of soul force.



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To women: Have that bhava God Himself has appeared as your husband. Discover the presence of God in your domestic relations and social contacts. It is a high state of illumination to behold the presence of God in all. This illumination does not come from books. Scholarship is one thing, experience another. By the Grace of the Guru only you get the illumination of the spiritual order, which puts an end to all bondage and sorrow characteristic of samsara.

God-vision which Mother wants you to attain is the intimate experience of Brahman in Samadhi. By merely sitting with eyes closed, one cannot attain Samadhi. The mind must become modeless. Then alone it will merge in Brahman. By modelessness is meant, not a temporary cessation of mental activity. When vasanas become extinct, there is no scope for mental modifications. The dissolution of mind and destructions of vasanas give rise to Glory of spiritual experience, namely, God-realization.

Whatever be the sadhana you do, it must lead the experience of inner silence. There should be a thorough transformation. The mental structure itself must change. Your vision, character, conduct, all must partake of the splendor of God-contact. If you are a votary of the Divine Name, you must reach the state of para, transcendental silence. So long as transformation has not come, so long as peace has not been experienced, so long as one has not come to the awareness of one's inner kinship with the Divine, one is in the mental plane of illusion only.

Preserve your dharma of pathivrathya, O women. Even if your husband ill-treats you, do not get disheartened. Develop forbearance. Let your gaze be on the ever-perfect divinity and not on the qualities of the gunas of prakrithi. Stick to your dharma and serve your husband with devotion. Your soul-force, the power of your dharma, will surely bring about a change in him. Unpleasant, adverse and difficult situations may come, but let not your inner grasp on God waver even a little. God is great. He is all peace. Peace, light, perfection, power to persevere, all these are within you. Discipline your mind through devotion to the guru and spiritual sadhanas and you will have your peace.

Blessings to you all.