



# RAMĀ ŚAKTI MISSION

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God, the Absolute, is all perfection, 'poornam'. Since God abides as the Self, man too is perfect in his essential nature. But man, forgetting his essential nature, lives identified with the gunas of prakrithi. Hence he experiences only bondage.

So long as consciousness is afflicted with the delusion of egoism, so long as mind is under the sway of two strong currents of attachment and antipathy, no man can feel the attraction of the Divine or achieve any considerable progress on the path of his spiritual quest.

The Divine Power, the Impersonal Shakti, alone is the doer of all actions; yet man feels: I have done this work. This is egoism of action. It is the ego that has bound man to the chains of merit and demerit.

Ego and God-consciousness cannot remain together, for one is the negation of the other. Until God-consciousness dawns, the basic feature of a spiritual aspirant's sadhana is God-remembrance, smarana. So also, until the Self-Light illumines one's consciousness, one should be guided purely by the injunctions of the scriptures and the teaching of the Sadguru. While keeping up the remembrance of God, the Sadhaka should also watch the activities of the subtle egoism and endeavour to remain detached. Watchfulness and remembrance should never be given up even when one is made to pass through the phenomenal experiences of pleasures and miseries of life. Pleasure too is indeed misery, for it holds you back from your inner movement towards God.

It is petty-mindedness to remain attached to one's own body, family and community. Such a man is happy only with his kith and kin, or only when he is amidst his own community people. An enlightened devotee of God sees his Beloved in the heart of everyone. Every form reminds him of his Beloved. His love goes equally to all. He is equal-minded in happiness and sorrow.

It is kindness, compassion and love, that link a devotee with this mortal universe. While he works for the good of all, his attitude is one of service to his Beloved. Hence, he is not attached to anyone or anything. There are no ropes of craving to bind him to any sense object. His heart, voices forth the message of love. Overflowing with this love, he attracts the fellow souls as well as the Supreme Lord to him. The Lord attracted the damsels of Vraja with His love. The latter, in turn, attracted the Lord to them by their self-forgetting prema bhakti. The love of the Gopis and the compassion of the Lord got mingled in nameless ecstasy and peace.

The heart of a devotee is given to God once for all. God is the changeless reality. Being fixed in such a changeless reality, the bhakta too is unwavering in his love of God, in his superb faith, even if he has to undergo the severe ordeals of prarabdha in the form of bodily diseases or other tests and trials of life.

Whereas the scholars delight in vedantic discussions and logical investigations and spend their life time in the study of scriptures, the devotees silently enjoy the bliss of God-communion in their own hearts. The bliss of Brahman cannot be enjoyed through study of books or activities of intelligence. Through devotion, you should go beyond your mind and enter the Heart, which is the seat and abode of the Paramatman.



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The greatest offering acceptable to God, is the offering of pure love! The influence and impact of Saguna darshan is so overwhelming that the devotee forgets himself and does not know what he does. When Bhagawan Sree Krishna visited Vidura's house, Vidura's wife forgot herself in joy. In that self-forgetfulness, she peeled off the plantains and offered the skin to the Lord! And with great satisfaction the Lord relished that offering. Here is a scene of supreme love, in which both God and the devotee became one.

Once a person gains a glimpse of God's face, he can never henceforward forget Him. The currents of ecstasy will course through his entire body and the whole body will become divine. Bhakti is both sweet and dignified. It is of the nature of divine illumination. The light of God shines on the face of a devotee. The Supreme, extolled in the Vedas, is the Paratpara Purusha, the boundless ocean of Existence-knowledge-Bliss. He is all Love. Once a person falls into this ocean, he is at once shorn of jivahood. Egoism, desires and passions, all vanish never to come back. Such is God's love for His bhaktas that He becomes a servant for them. There is nothing which He will not do for the sake of His bhakta.

It is devotion to Saguna Brahman that purifies the chittha and transforms it into the nature of pure consciousness. Vassanas constitute the dirt accumulated in the chittha. Vasanas should perish in toto and the mind must dissolve. Then only can the Paramatman be realized. So long as vasanas have not been wiped out, the mind will not merge in the Paramatman. Mind is also the basis of personal ego. When the mind merges in Paramatman the personal self becomes one with the Supreme Self.

Knowing that the body is perishable, sever your attachment to it. Look upon it only as an instrument of dharma. The ideal Guruputra, the spiritual son of the Guru, is an ideal Devotee as well. He is the real worshipper of the Supreme. Rising above the world of objects and crossing the ocean of delusion, he experiences real love.

You have both the Mahavakya and the Mahamanthra as gifts from the compassionate Guru. Both will take you to the Kingdom of God within. Have a dip into the pure stream of bhakti and you will be transformed thoroughly. Love for God makes the devotee remember Him constantly. Where there is unbroken remembrance, there ego and sense of agency cannot enter.

Man is a mental being. The mentality of man changes and makes him most unreliable. But God is the eternal substratum of the Universe. When He comes as the Avatar, He manifests His changeless nature in His life of sacrifice and dharma. In the mind of God-Man, there is no pulsation of prakrithi. Activity does not affect him at all. Whether he becomes a householder or a sannyasi, he is the very personification of modeless quiescence, nirvikaravastha. He is untouched by the waves of prakrithi.

Holding such a perfected being, a man of wisdom, as the ideal, the Sadhaka should apply himself to self-purification. The mind should become peaceful, the waves of passion should subside and the bhava should become unshakably firm. Where bhava is, there God's presence could be felt. Your faith in God and shraddha in the Guru's Teaching should become your inner guiding light, the propelling force behind your sadhana. If you have these with you, the sweetness of God's love and the bliss of His presence can be palpably felt and experienced.

In Shakti Nagar, which is the abode of Divine Mother on earth, which is the exalted seat of the Guru, you have an atmosphere vibrant with spiritual power and dynamic peace. To live here, tuned to the great Presence, and engaged in the service of the Guru, is verily freedom and



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blissful existence. But beware of your own minds. It is your own minds that create obstacles on the path.