



RAMĀ ŚAKTI MISSION

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When Chatrapathy Sivaji approached Guru Samarth Ramdas and begged for spiritual initiation, upadesha deeksha, the latter asked him to remove the crown, the costumes and other royal insignias, to put on only a codpiece and wander forth as a homeless mendicant begging alms from the homes of the householders for three days. A King in beggar's role, seeking alms from his own subjects! At once that Maratha hero obeyed and went forth as a beggar of alms. The Guru knew that the king had in his heart the subtle egoism of royalty.

That egoism had to go before the invaluable Teaching of the Atman had to be imparted by way of upadesha. That was why the saint subjected his royal disciple to such a severe test. The Guru will never give any scope for the disciple's egoism to flourish. Egoism is the deadliest poison. So long as it is there, the disciple can never dream of enlightenment; nor can he render any real service to the Guru. The Guru wants nothing from the disciple. All he looks for is the disciple's elevation to the Natural State.

Now a days true discipleship is extremely rare. Seekers are not prepared to abandon their ego or to submit to any test. That is why Divine Mother came with a heart overflowing with tender compassion and boundless maternal love. It is the fruit of Her sacrifice that you are all enjoying in Shakti Nagar. She has created all facilities for sadhana. But, you, Her children, should aspire to become true images of such a Mother of sacrifice.

Tyaga alone leads you to the goal. Bhoga, enjoyment, weakens the mind and binds you to samsaric wheel. Let the blood that courses through your veins be the blood of your Mother, the blood of sacrifice. It is sacrifice that broadens your vision, expands your heart, breaks the cage and releases you from all self-created illusions. Selfishness deepens the bondage; sacrifice gives you the vision of the golden morn of freedom. Sacrifice makes you a god on earth.

Children, you have seen the embodiment of divinity, the incarnated radiance of Mother Shakti. You have received asylum at Her Feet and in Her abode. You have become initiates under Her guidance. You have also received the highest Teaching, and have seen with your own eyes, the samadhis, the divine states, the bhavas and the leelas of Divine Mother. Yet, how is it that your minds are not merging in Brahman! Children, introspect deeply. The mistake is not with the Guru. There is no defeat for the Divine. He is always victorious.

The Guru has infinite patience. But you should detect your shortcomings and failings. He who looks within, comes nearer the Guru. Unless the thorn I am the body is removed and cast aside, you cannot come to the path of nivritti, you cannot transcend the realm of prakrithi. Obey the commandments of the Guru, obey the law and follow the discipline, by that only you can experience the divine love. Where love is, there inspiration, illumination, zeal, drive and dynamism, also are there. Self is the infinite fountain of inspiration, the source of illumination and energy.

Dyeing the mind with divinity, the disciple loses his separative ego and becomes the very alter ego of the Guru. To reach this state, you should invoke the grace of the Guru. Do you want to please and propitiate the Sadguru? Then, you should make a total offering of yourself at His Feet. It is the heart that should be offered. When the heart is offered, the Goddess of Heart, Hridayeshwari will possess you. Your little self will be devoured by Her and you will emerge into Brahma Bhava.



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She, who is seated on the throne of your heart, is the overlord of the whole universe. She is Brahman. She is Shakti. The awareness that the Supreme Shakti Herself is the Guru, will create waves of ecstasy in the disciple's heart. Love-intoxication will possess his entire being. He will dance with joy, forgetting himself and the world. This love divine is the nectar, by drinking a drop of which, one becomes immortal, blessed and contented. Love is the celestial Ganga of the Heart. Love is the ecstatic vision of Siva-Shakti union in the thousand petalled lotus. Love itself is the dharma-megha of a super yogi that rains omniscience. Love is the spiritual deluge that sweeps away all divisions and differentiations. Love is Satchidananda. Love is Life eternal. Love is the Light of the Universe.

A true disciple is a worshipper of Shakti. As he progresses with upasana by means of the beejakshara Manthra, or as he meditates on the Mahavakya, divine vibrations will possess his whole body and power and purity will become manifest in him. In the devotee's heart, it is the Mother Shakti who generates the spiritual impulse, and awakens in him the devotional ardour, and manifests in him as supreme enlightenment.

The devotee is always at the Feet of the Mother and he has always with him the Mother's protection. He knows no fall. His mind never leaves the spiritual ideal and he never comes down to the plane of prakriti. In all life situations, he remains firm, equanimous and anchored in God. Always in a state of divine contemplation, he remains identified with the Deity. All his actions assume the nivritti mode.

Day in and day out, without a lapse of even a minute, he is in a state of anusandhana of God, and consequently, the inner divine light shines out more and more resplendent. His eyes sparkle with spiritual lustre and divine innocence. Around his face, there is a halo of peace. Divine love expresses itself in all his actions. It is such a state of illumination which Mother wants you all to rise to.

Without purity of conduct one cannot rise to such spiritual height. One may possess intelligence, erudition, oratorical talent, and expository skill, but spiritual illumination, divine inspiration, love and peace of Yoga, will never come to one who has not desisted from bad conduct. What Mother watches, is your heart. Those who are intent on destruction of mind (manonigraha) must have aversion to sense enjoyments (bhoga).

Without walking into the trap laid by prakrithi, they should keep their mind fixed in the eternal, the Divine, the ocean of peace. Until abidance in the Reality becomes natural, sahaja, the Sadhaka should never relax his efforts for self-mastery and self-purification. The world cannot give you happiness and eternal peace. The eternal peace can be had only by realizing your own Self which is identical with the Supreme.

Children, this Atma-Tattwa is the supreme secret. By studying the Upanishads, you cannot know this secret. The truth of the Self is known only by direct and intimate experience. Self-Realization is the supreme goal and your whole life should be devoted to this. Nothing happens, if you give up your food for a day; but it is a great loss if you give up your sadhana even for a day.

Children, without love of discipline, no student can master any branch of knowledge. Even animals and birds observe some kind of discipline. Then should you not, human beings



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endowed with discrimination, sadhakas of higher life, love the discipline and rise to ideal discipleship?