



RAMĀ ŚAKTI MISSION

BULLETIN NO: 118

September 6, 1975

Samsaric sojourn is a conditioned existence in the realm of ignorance, which comprises three spheres, 'thraailokya', indicated as "Bhoor Bhuva Sva" in the celebrated Gayathri Manthra. The deep import of this Manthra can be realized only through the grace of Devi Gayathri. Of these three spheres, Bhooloka (Earth) is the lower region; Svarloka is the upper region; and Bhuvanloka is the intermediate region. Bhooloka is the dark region, for it cannot shine without the illuminating light of the sun. Earth has become the place of habitation for the jivas only because of the sun. Life on this planet would have been impossible if the sun were not to shine.

The intermediate sphere, Bhuvanloka, is the region constituted of both darkness and light. This sphere is also called as Chandraloka (lunar sphere) or as Parjanya-loka. The upper sphere, Svarloka, is the luminous sphere. Hence it is also called 'Dyuloka'. All these three lokas are under the sway of karma. Whether the jiva takes birth in the god's body, or animal body, or in the human body, it is all because of karma only. Hence these spheres cannot open door to deliverance. One should win the grace of the Sadguru and attain jnana. Then one goes beyond these three lokas and attains deliverance.

Though the gross body is left behind on earth, the karmas, through the vehicle of the subtle body, take the jiva to the other spheres of samsara. But when karma is totally destroyed in the fire of jnana, the receptacle of karma, the linga shareera, also perishes. So long as mind thrives in one form or other, one cannot attain liberation. Trailoka Tattwa, the principle of the threefold sphere, has got relevance to the principle of the microcosm of the Jivatman. The principle of whole Macrocosm is in the microcosm.

In the light of this principle of microcosm, the luminous sphere, Dyuloka or Sarvaloka, is Buddhi; the intermediate sphere, the parjanya loka, is the mind; and the dark sphere of earth, Bhooloka, is the gross body. Thus the samsara of the jiva is a state of identification with these three planes; the plane of intelligence (buddhi); the plane of mind (manomandala) and the plane of the gross body.

The plane of buddhi is luminous because it is in the plane of buddhi, which is also called 'vijñanamaya kosha', that the jiva awakes to the consciousness 'I'. All empirical knowledges are grasped in the buddhi only. Discrimination, certitude and objective knowledge are all associated with the buddhi. Hence it is the most important upadhis of the jiva.

Though buddhi is the great instrument and a force that guides the individual soul, yet, buddhi cannot liberate him, because it is an effect of prakrithi. Buddhi is vritti; and all vrittis are manifestations of the gunas or vasanas. Liberation is possible through jnana only. Jnana is a power that ends ignorance in toto. It is neither a bhava, nor an idea, nor an act of imagination.

The plane of mind (parjanya loka) is both dark and luminous. It is dark, because of ignorance and passions; luminous, because of cognitive knowledge. Mind of gunas is rife with rajasic passions and attachments. It binds the jiva to the samsaric wheel. The plane of the body is dark because, the body cannot reflect the Atma Chaithanya. It is on the level of the body that ego holds full sway over the individual. Identification with the gross body is the basis of jiva's samsaric pursuits.



RAMĀ ŚAKTI MISSION

Selfishness and attachments fear of death, notion of agency, all these are based on the delusion of selfhood in the body. Body is the instrument of Bhoga (sense enjoyments). Because of all these reasons, the plane of the body is said to be the dark sphere of Bhooloka.

What you should learn from all this, is the fact that if you desire liberation, you should rise above the limitations of prakrithi, the body, the mind and the intellect. Sadguru is one who has realized the Satyavasthu. Hence, he is above the three spheres of samsara. His word comes from Truth itself. It is the pramana with regard to Brahman. With shraddha in the word of the Guru, you should tread the path. In samsara, there is no spiritual relationship.

Hence there is no true love. All forms of love that bind the jivas in samsara are expressions of attachment, Moha. How then can the jivas live here in Bhooloka in mutual love and yet attain liberation? Yes, there is a way. The secret of non-attachment, 'anasakti tattwa', should be learnt. It is this secret that Mother is teaching you. When jnana govern your personal affinities, you will be free of attachment. Then, true love will emerge. You will be able to love for love's sake and do all duties with a zeal and inward communion with God.

You will be alone with God. This is the blessed state coming in the wake of jnana. Jnana is within you; but it becomes manifest only when you get the grace of God. Win the grace by pleasing God through pure bhava, prayer, devotion and righteous actions. Ancient seekers renounced all worldly ties and took refuge at the Feet of the Guru and engaged themselves in the service of the Guru in order to win the grace. They were not attached to their bodies. They were prepared to go through any ordeal for the sake of liberation. They were models of ardent devotion and unflinching faith.

Established in shraddha, you should have the constant awareness of your immortal nature. It is remembrance based on shraddha that eventually becomes a state of awakened consciousness. This self-knowledge, svayambodha, is not egoism. Where ego is active in any form, there, knowledge has not dawned. Ego is a veil. When veiled, how can the Reality manifest itself to your consciousness! The delusion has been persisting through innumerable births. With the wake of shraddha and devotion, it will begin to lose its hold on you. Being householders, you cannot ignore the call of duty.

Actions demand your attention for the most part of the time. But, whereas the ignorant remain immersed in activity, you, initiates of spirituality, should transform action itself into Yoga. To invest every action with the sanctity of spiritual initiation is yoga. By such investiture, action emerges as an exalted form of communion with the Divine. Action is not your enemy. The cause for sorrow, lack of peace, misery and bondage, is not action. It is your desire for the fruit of action and your egoistic notion of agency that bind you to mortal planes.

Only Knowers of Brahman are adepts in Yoga. They alone know the secrets of yoga and they alone can teach the aspirants the yoga way of action. They know in what attitude and outlook action should be performed so that the very action becomes the means to the dawn of divine illumination and for experience of peace and inward bliss. Therefore, children, do not abandon your duty. Agency is there behind action. Surrender that agency to the Divine and be once for all free from all cares and worries. When your whole being is permeated with the spirit of total dedication, there will be no room for the illusory ego to dwell in your consciousness. The door to Mukti will open.



RAMĀ ŚAKTI MISSION

A pure mind, shraddha and devotion are instruments for Karma Yoga. Action should take you to the peak of yogic poise. Then alone it is karma yoga. Otherwise, it is only external activity, 'bahya cheshta'. Assimilating the technique of yoga from Mother, you should make your daily life an unfoldment of yogic creativity. Human life is all action. One takes birth through karma, enjoys karma all through the life and finally leaves the body through karma. When yoga eliminates karma there is no more birth. Immortality is realized. Even if the liberated beings assume the body for the sake of humanity, they never return to illusion.

All, whether a Jnanai, or a Yogi, or a Bhaktha, perform actions. An unseen irresistible force propels all beings to actions. This force is prakrithi. By subtle insight, the ways of the gunas of prakrithi should be detected. Then alone you can escape the clutches of the gunas. No doubt, the seeds of karma perish beyond a scope for germination through Jnana and Bhakti; but unless the impediments caused by Karma are removed, either jnana or Bhakti cannot dawn. Karma-vasana is the obstacle to liberation. Karma Yoga recognizes this truth. Hence it is directed to elimination of karma.

To eliminate karma through karma is the function of Karma Yoga. He, who falls on the floor, is seen to rise up by making floor itself a support. So too, the impressions of karma should be wiped out through karma yoga. That is why Mother is laying emphasis on duty, dharma and righteous living. Purify your mind by doing all your duties in a yogic way. Actions enjoined by svadharma alone should be performed. The forbidden actions should never be done under any circumstance. This means that Divine Grace should guide you.

To receive Divine guidance, to be an instrument of Divine Power, is the fulfillment of life. You should get the direct light of the Atma chaitanya. Then only, you can truly discern, master your emotions and triumph over circumstances. When you get this Atmic ray, you will never fall a prey to nature's allurements, provocations and passions. At the crucial hour of trials and tests of life, you should be able to re-emerge unscathed, without falling into temptation, without being overwhelmed by passions, without losing your balance of mind, without being frustrated by despair. This is the power of knowledge, which comes from Grace.

Wisdom lives in silence. It is identical with Truth. It is intimacy of experience, immediacy of spiritual perception. Mother's words communicate wisdom in vibratory form of power. For you, spiritual aspirants, these words are the light, the knowledge, and the saving power. Install your prajna in these words and be guided by them. Then alone you can traverse the hidden world.

Act in the light of these words. Then alone you are a person of shraddha, 'shraddhavan'. Shraddhavan, the person of shraddha, is protected by the words of Mother during sorrows and sufferings and shocks of life, during tormenting moral dilemmas of life. The words emerge as a star of illumination, drive away clouds, keep the mind in balance and give an onward push towards Yoga.

The fire of yearning should burn in you. So too, dispassion. But nothing should be displayed. Nurture them in silence. Pray silently. Withdraw from samsara. Set your heart on God. Converse with Him. Cry to Him. More of speech and less of action, is the case with all worldly people. But the aspirant should be just the opposite of it. 'O God, words have fallen from me. Now, help me, O Lord, to live up to my words, to act in conformity with my profession'. Such prayer should rise up. Rise of devotion does not depend upon education or intelligence.



RAMĀ ŚAKTI MISSION

Even the illiterate win the favour of God and rise in devotion. They may not even know that Realization is the goal of life. They know nothing of philosophy. But they have unostentatious bhakti for Ishtadevatha. This devotion gives them knowledge. It is the correcting force in their conduct, the purifying element in their sadhana. Through bhakthi, they experience the divine elixir of bliss. The All-Blissful Divine dances in their heart. Filled with bliss and intoxicated with love, even the privation of poverty and bitter miseries of life, do not appear to them as misery at all. They do not shed a single tear of sorrow. They weep only for God. Unbroken Bliss is Atma Svaroopā.