



RAMĀ ŚAKTI MISSION

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The notion that the world is unreal should become a firmly established faith, guiding your outlook and your actions. Without gaining certitude in this truth, no one can resist the lure of prakrithi. In the absence of such certitude, one is under the control of gunas. His mind wavers. It knows no fixity. It is restless in the pursuit of desires. It has no spiritual mooring. It knows no fixity. It is restless in the pursuits of desires. It has no spiritual mooring. It is influenced by external associations and opinions of others, and is assailed by its own cultivated tendencies. The devotee's state is different. He is firm of resolve, steadfast in his loyalty to the Deity, steady in his path, determined in the pursuit of his ideal. He is sure of God and His answering grace. He pins his faith only on God. On God alone he builds his life. He is not attached to anything.

This ideal of Bhakti should inspire you, for have you not got your Deity before you shining in personal splendour? Your life should have as its aim, the service of our Deity, should have as its guiding force, Her Teachings and ideals, and should have its root in undeviating Bhakti. Mother's words should ring in your ears and resound in your hearts. Without ego diffused in devotion, your bodies should become the moving Temple of your Deity. Body is only a vehicle. It is inert, non-luminous. It is a machine (yanthra). Yanthra has no power of its own. It is Manthra, the power of God, which moves it. Manthra is invincible. It is Manthra that makes this body a pure vehicle of Godhead. Manthra assigns to the body a sacred status and a noble spiritual role. Mother's Name is the Mahamanthra, the Saving Taraka Manthra. Name and Form of the Deity are together revealed to you. What a great fortune it is! Yes, Name and Form, these are not two. Name itself is Form. From itself is the Formless. The Formless is Power. Power is immanent in creation. It is all-pervasive, all-enfolding, and all-supporting. It is the source of all manifestations. God is the infinite Power, the repository of endless auspicious qualities. Such an infinite Power, which is otherwise incomprehensible, stands revealed in all concreteness, making the Divine personality accessible to the mortals.

Mother's advent is for a global mission. And, in Her compassion, She has given you a chance to serve Her divine cause. Great deeds of enduring glory have to be accomplished. The decree has gone forth, and time is slowly unfolding the hidden facets. Much talk is in the air nowadays about social service, social involvement etc. Well, it is a noble ideal to serve mankind. But one cannot serve society or mankind (janata) without seeing God (janardhana) in them. So long as the jiva is bound by the chords of I and Mine, how can he serve God or society? By being selfish, one cannot serve even oneself. One should have the knowledge of God, should develop a spiritual insight which apprehends the Divine seated in the heart of all. Then alone real service begins.

Therefore immerse your minds in the loving anusandhana of the Saguna Deity who is before you. This anusandhana will lead to purification of chittha, clarity of inner vision, expansion of consciousness, and eventually to the vision of universal oneness itself. The little I should melt away; the jivahood should vanish; the mind should be free of the six passions; slavery to senses should end. This is the great spiritual mission of every individual sadhaka. For you, devotees of Divine Mother, the spiritual mission of the individual, and the global mission of Divine Mother, are intertwined. These two cannot be separated. When you dedicate yourselves to the Divine Mission, a sweep of purification will come on you. Craving will fall off. Peace, bliss, zeal, energy, all will come. Supreme Shakti is utilizing you for Her great work. Is not the very thought



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of this fact, inspiring and invigorating you? How can any weakness remain in you, when you install in your heart the Omnipotent Shakti!

When you hold on to Divinity and the Divine Name, the lower forces will be vanquished. The lower forces are the asuras; high impulses, sattwic virtues, are the suras (devas). God's grace naturally falls on the suras, for sattwa is pure, transparent, and capable of reflecting God. Sattwa relies on God and leads to God. Where God is, there success is. Nothing is impossible of achievement, if you hold on to the Lotus Feet of Divine Mother. Let Her luminous form be engraved in your heart. Let that divine image receive your constant adoration in the temple of your heart. Her Name, Her Form, Her Teachings, Her Leelas, are all, purifying force. Through contemplation on these aspects of divinity, the mind will rise to the plane of Enlightenment. In Dwapara Yuga, the Lord in the form of Sree Krishna, showed numerous superhuman deeds, and wonderful divine leelas; but only a few bhaktas could recognize the Divine and enjoy the bliss of His presence and leelas. Even from childhood, Divine Mother had manifested signs of Her divinity. Making home itself the scene of Her childhood leelas; She gave supreme bliss to Her devout parents. Later, She revealed Her transcendental divine form to them. Despite all this, time had not come for the proclamation of the great Advent to the world. There is a kind of maturity needed for individuals as well as society, to recognize the divinity and to receive the divine message. Time must bring about that maturity. Today, Avatars like Sree Krishna and Sree Ramachandra, are universally adored; but when they were on earth in flesh and blood, society was not ready to recognize them. Such is the way of the world.

As She grew up in the set-up of pious domesticity and entered the marital order, Mother revealed immense potentialities of Her Yoga. In Her, divinity and yoga played decisive roles, revealing Her transcendental nature and the purpose of embodiment. Divinity distinguishes Her from the mortals. The life of rigorous Tapas which She lived in home, became the blazing furnace of yoga. Dharma became Her altar of worship. For Her, dharma, duty, and divinity became one single altar of adoration. Consciousness of a universal mission was with Her. She remained steadfast to Her wifely duty even though Her heart overflowed in ecstatic love for God. Amidst affinities and duties, She could withdraw into a splendid inner aloofness. Her physical self functioned in a sphere of family relations, but Her mind was above Maya. Utterly non-attached, She abided always in Her true Self. There may be many, who seized with divine aspiration, renounced their homes, families and worldly ties and repaired to forest seclusion; but here is one, who did not go anywhere, yet was silent and alone with God. Her beaming countenance remained calm always like a cloudless sky, reflecting infinite peace and infinite strength. Her life is the faithful illustration and interpretation of Her Teaching. By raising the most beautiful mansion of spirituality in home, She has re-installed the Garhasthya of vedic fame on the pedestal of Yoga. That was not all. She had to combine in Herself both the wifely duty of a pathivratha and the preceptorial dharma of the world-saviour. While hundreds flocked to Her for spiritual light and guidance and worshipped Her from the bottom of their heart, She sat at the Feet of Her lord, as a resigned pathivratha, eloquently demonstrating the triumph of dharma. Like a heart-entrancing orchestra of divine music, the melody of divine rhythm made Her life a supreme art of God.

Man can live as he likes; but God is not like man. He is Perfection. When He becomes the human Avatar, He is the Ideal Man, who reveals the beauty of the supreme art of life, the glow of dharma and the power of Yoga. The man, the mental being, is like a monkey, dancing to the tune of desires, but the Avatar is the exemplar of a divine life and a divine humanity, combining in Himself the perfection of God and the excellence of humanity. He is a great junction from where the Divine looks kindly at the world below and also meditates on the Transcendent



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beyond. His life is all dharma, from beginning to end. Trials and tests and praises and censors all come to Him, but He stands unmoved, upholding dharma and poised in divine yoga. Even the great mountain Meru may shake, but He does not. He is changeless, the same yesterday, today and tomorrow. Observance of dharma is His passion. Nothing is greater than dharma for Him. It is the matchless effulgence of His life that inspires humanity with higher ideals.

Such a lustrous life you have seen before your vision. That life continued to shed its radiance on the horizon of human community. This sun of dharma, which is Life Eternal, becomes manifest to the vision of man from age to age, in order to dispel the enveloping darkness. The glory of such a life cannot be extolled adequately. It is infinite in dimension. Love, wisdom, power, righteousness, harmony, compassion, is all its facets. Let us remain absorbed in the vision and contemplation of this glory of God. When the mind is awake to this glory, knots of Heart will break. As the enveloping mist melts and clears away with the rise of the sun, as the water in a marshy pond evaporates, leaving the ground pure, so too, will the samskaras and vasanas of the chittha disappear when the sun of Guru's grace shines over chittha.

Her accessibility, soulabhyatha, has given you the blessing of Her contact. This, by itself, is a great experience for Her devotees. By contact with Her, dormant spiritual force is roused in the disciples. A firm grasp on the truth of the incarnated divinity becomes the first sign of this awakened spiritual force. This faith, this spiritual certitude, is not a passing phenomenon like initial appearance of flowers in a mango tree. Real faith yields the priceless fruit, jnana. This faith is not dependent upon external things or situations. It is the light of Reality itself. It is the link that connects man to God. The path of spirituality, illumined by faith, is the royal highway to Realization.

Faith sweetened by devotion, brings on man a living sense belonging to God. His mind then refuses to be distracted by worldly attractions and latent vasanas. God and duty alone should command your love and attention. Suppose you go out for an urgent work, and have to pass through a crowded street. If you have developed acquaintance and intimacy with many persons, every one of them accosts you and engages in conversation with you. You are thereby detained in several places with the result that it becomes impossible for you to achieve the purpose for which you have set out. Suppose you do not know anybody personally. All persons moving in the street are strangers to you. Then you go straight through the street and do your duty and come back soon. Similar is the case of the inner journey also. In the inner manasic world, you have developed intimate acquaintance with the six passions. They do not allow you to go forward and meet the Divine. Getting involved in their company, you are detained on the way. We must be detached from the mental phenomena and be alone with God. Then only we can discharge our external duties of svadharma, as also the supreme duty of realizing God.

The awakening brought about by contact with Mother, and the initiation by Her, should be sustained by ardent upasana. Upasana is unbroken pursuit of God through loving remembrance, worship, meditation and consecration of all activities to God. Knowledge of the Deity is essential for upasana. The mind should become God-faced. Turning back on the vanities of the world, the upasak should set his heart and fix his gaze only on the Deity. His duties should be an exercise in devotion. Never should an aspirant turn his back on God. That is to say, he should not forget the fact that God is the all-seeing witness, that He is the goal of his life and also the only support and strength to be relied upon. The Deity should become the sole object of our love. We should have also the supreme reverence to the Guru. Then, we enjoy the bliss of divine presence everywhere. Those blessed ones, who have enjoyed the bliss



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of Saguna Presence, can never afford to forget that bliss or the glory of Saguna darshan even for a minute. Let millions try to disturb their faith, yet, they will remain steadfast in their love and loyalty to God. No event, no personal adversity, can eclipse their blissful frame of mind. With love and spiritual poise in their possession, they have the skill to reconcile temporal duties with spiritual life.

(To be continued in Bulletin No. 222).