



# RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi:

As the Supreme is incomprehensible, His Saguna leelas too are beyond the ken of human understanding. The divine sports of the Lord have a mystic nature about them. They are symbolic of great truths. For example, among the several boyhood leelas of Lord Krishna, one is the stealing of butter from the household of Gopis. Butter signifies the sublimated chittha. As the butter is soft, and easily melts, so too, the devout minds of the Gopis melted away in the attraction of Krishna, in the love of Krishna, in the anguish of separation from Him. Their chittha vritties melted as it were, and became one single powerful stream of ecstatic love for the Lord. Hence the Lord is called the stealer of the Bhakta's heart.

To steal the chittha also implies destruction of all worldly attachments. For the mind to renounce attachments to worldly things and worldly pleasures there should be a superior object of attraction and that is God. Women, generally, are attached to their homes, children, husband, clothes, jewellery etc. But look at the marvellous transformation that came upon the Gopika women of Vraja. Supreme love for Sree Krishna Paramatman made them shed all the attachments to the world and also forget their own bodies. Those simple women, through contact of the Lord, became objects of adoration even by great sages like Narada, Vyasadeva and Shukamuni.

Every act of the Lord is divine, and is intended for the good of the world. It is the love for the jivas that makes Him assume a form and appear on earth as a human being. Becoming as it were a human person, through His own Maya, He is incessantly active in His spiritual ministry of guiding and uplifting mankind. But the jivas forget their nature, shirk their duties, do forbidden actions and spend their life span in indulgence and sleep. What a difference!

It is the mystic attraction of Divine Mother, the attraction of Her divine love, that drew many women devotees, right in the very beginning of Her spiritual ministry. Though they did not know anything about philosophy or yogic sadhanas, and were attached to their homes and other worldly things, through contact with Divine Mother and faith in Her divinity, they developed intense spiritual ardour, sense of duty, love of discipline and great devotion to Divine Mother.

These spiritual qualities or rather spiritual forces, transformed their lives. Even the illiterate womenfolk thus became ardent aspirants of higher life.

The realm of avidya is all dark. Estranged from one's own real Self, with no spiritual light to illumine their understanding, the jivas lead a miserable life, bound by their own actions. It is into the midst of such jivas that the Light of the Universe has descended, with love and compassion as Her outstanding attributes.

Do actions, but give up attachment to the fruit: in this exhortation of Divine Mother, is the peak of ethical idealism. But Mother is not a mere moralist. She is the spiritual preceptor of the world and the saviour of the jivas. She therefore provides a spiritual philosophy that gives not only detachment, but devotional fervour and zeal for activity. Her heart bleeds at the sight of human misery of ignorance and bondage. Her Teaching, if diligently followed, is an axe that snaps all forms of bondage and makes man heir to immortality.



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World is full of activity. Everywhere, man is engaged in activity; but through such activity itself, he remains firmly bound by ropes, or shackles of Maya. Whether bound by ropes, or iron chain, or silver chain, or even by a gold chain, bondage is bondage only. A parrot shut up in a gold cage and living in a royal palace, is also experiencing the bitterness of bondage.

A prisoner, though provided with timely food and other amenities of life in the prison, is yet deprived of freedom.

Similarly, the Jivatman, inspite of his intelligence, education, social position, and other worldly attainments to his credit, is all the same a slave of his own senses, a prisoner in the cell of egoism, and is bound to karma by ropes of merit and demerit. He who has subjugated his sense organs, alone is eligible to reach the supreme state, paramapada.

Infinite power is latent in the Soul. But it has to be awakened. This awakened spiritual power is signified by the inspiring picture of Devi riding on Her mount Lion and engaged in vanquishing the demons. The Lion, the king of animals, is the embodiment of majesty and prowess, and has fittingly become the Mount of Durga, the almighty Mother.

Mother Divine is the blend of two main aspects of Her divinity: the gentle and the fierce. She is gentle, all-loving, gracious, tender and benevolent to Her devotees. In Her fierce aspect, She strikes terror in the heart of the asuras.

The asuras She annihilates, are the six passions; or in other words, She is the destroyer of ego-centred sankalpas, vikalpas, vikaras (emotive modes) and doubts. Each of us, Her children, should become a Mount for Mother Durga to ride on Lion, Her Mount, is symbolic of dharma. By devotion to Her and steadfastness in svadharma, when we become pure, the Mother's imperious Shakti, the power that is beyond the gunas of prakrithi, the invincible soul force, becomes manifest in us, and we will become instruments for universal welfare.

There is no manifestation of divine power in avidya. Asuric forces alone dominate in the ignorant ones. These forces have bound the jiva with a thousand shackles. Though the vishayas are five in number in the general classification, the objects to which the jiva gets attached, are innumerable. If he manages to free himself from one attachment, another is there to bind him. Thus, attachment becomes interminable. The causal chain, avidya, itself should break, then alone bondage ends. The book-knowledge and intelligence cannot end bondage, for all empirical knowledges are vishaya jnana only. Atma jnana alone ends ignorance. These dawn only by the grace of the Guru.

It is this saving Self-knowledge that our Divine Mother imparts to Her disciples. The traditional differentiation based on deservedness for Brahmavidya, is not with Her. She is the mother of all. In Her vision, all are children, all are the pure Self, though their knowledge is veiled by avidya. All need the light of Knowledge, and hence all are competent for Brahmavidya. The underlying truth is that she makes Her disciples eligible for higher spiritual pursuit, when she once accepts them into Her fold. Enthroned in Godhood Consciousness, and moved by compassion, She guides, instructs, protects and leads Her disciples to the ultimate goal. She has lived an ideal life in a busy sphere of domestic duties and social responsibilities. She chose the privacy of Her home in order to explore the spiritual realm.



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These factors: Her dutifulness, Her sadhana, and Her spiritual conquest, have endowed Her with a rare authority to instruct the world on disciplines of Yoga and higher life. Every word of Hers has its rise in direct experience; it brings an awakening in the heart of the listeners.

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