



RAMĀ ŚAKTI MISSION

BULLETIN NO: 227A

22nd July, 1978

In The Words Of Sree Tara Devi:-

Blessed Souls:

Though there are numerous sacred spots and temples and shrines all over India, for us, the devotees of Divine Mother, Shaktinagar is the most sacred spot sanctified as it is by the presence of our Deity, Divine Mother. Her darshan, Her proximity, and association with Her sacred cause, give us a rare bliss which neither this world nor the heavens beyond, can give.

The hallowed shrine, which glows with regal splendour of Devi, with the alankaras arranged in admirable artistry, arrests the attention of every visitor. Aspiration, delight and anguish, are the three moods of mind, whether the mind is engrossed in the world, or drawn towards God. But the nature of the minds in these two directions radically differs. In the mind engrossed in the worldly pleasures and pursuits, aspiration means desire for sense pleasure, for possession of objects, for power, for creature comforts. Delight means the happiness which arises when the desire is fulfilled. And anguish means a sense of disappointment, dejection, sorrow, which comes when the desire is frustrated, or when the objects dear to the heart are removed.

In the mind drawn towards God, aspiration is in the nature of a constant yearning for the vision of God, for enjoyment of divine presence; delight means the spiritual joy which arises from the darshan of the Deity, from one's own love for the Deity, or from systematic practice of spiritual exercises; anguish signifies an inexpressible inner pain which comes when one is separated from the Divine, through forgetfulness or involvement in worldly affairs. Whereas sorrow of the worldly man is a depression of his mind, the anguish of a devotee is a rise in purification, a force that draws him nearer God, an experience that keeps the mind afire with greater aspiration.

It was in such a state of mind, where yearning, anguish, and prayer kept one constantly tuned to the Deity, that the devotees had the sudden joy of the long-awaited Darshan of their beloved Deity, Divine Mother. Oh! how can words communicate the inner feelings of a heart when it is possessed by a sense of divine communion! The darshan of Divine mother was a feast for the eyes, a fulfillment for the mind, an absorption in silent communion for the heart. Silence reigned triumphant as the fittest vehicle of incommunicable feelings. That was a moment in which conceptions and calculations of mind disappear and religion emerges as a palpable experience. One feels the intimacy of God, and is yet unable to give expression to that feeling. Commotion is stilled; anguish and yearning subside; a peace of utter self-consecration enfolds the entire being. In profound gratitude and love, the soul receives the comfort of God.

Such was the experience of devotees, when Divine Mother stepped into the prayer hall after a long interval of three weeks. Mother was all silence; yet Her lotus eyes rained love and tender compassion. They spoke volumes. They touched our hearts and fondled us with tender care. They revealed the wonder of the mystic touch. They comforted aching bosoms. They taught lessons which no books or teachers can teach. They brought revelations which no meditation can grant. They held within themselves the secret of eternity. Ah! to be with Mother, to sit care-free in the lustrous orbit of Her embodied presence, to watch and wonder Divinity at play : this indeed is an experience which one will treasure in the sanctum of one's heart for all times to come.



RAMĀ ŚAKTI MISSION

Brothers and Sisters, the bestowal of grace in the form of darshan on the sacred Ekadasi, after a long break of three weeks holds an added significance for us. These three weeks must have been a course of intense prayer, waiting and vigilance for the devotees. Like Chakora bird we have to wait for darshan of the personal God. That waiting itself, in the ardour of aspiration, is a sadhana. Withdrawn from pursuit of shadows, or evanescent pleasures, our senses and mind, have to be directed to the pursuit of One Reality (Ekam Sat). This pursuit must continue until they finally merge in Him. This is the message and significance of Ekadasi.

The One (Eka) is not an abstraction; nor is it the wholly other. We are one with Him in our essence of being. He is the silent one within. He is the Master who has revealed Himself to our senses in all concreteness of reality as Mother Gracious. Having seen Her, there should be no more wandering for the senses, no more agitations for the mind, no more a sense of instability or insecurity for the intellect. The vision of Mother is a spiritual illumination for the devotee. Let our consciousness remain firm in this truth. That is what is called the fixity of consciousness in Truth. There is no fixity anywhere possible except in Truth. World passes off. Truth is eternal, omnipotent. The touch of Truth alone can transform us, divinize us.

When consciousness remains immovably established in the truth of Mother's divinity, and in the truth of Her words, the senses will automatically remain in their 'golakas', without being drawn away by their respective objects. This does not mean that the senses will become inoperative. They will continue to function, but the impress of Truth will impart sanctity to their functions. They will carry impressions of divinity to the mind. Then all the sense organs thus carry only the impressions of divinity to the mind, the mind will have only the god-idea as its uppermost and fundamental thought.

It remains fixed on "Ekam Sat" the Divine. It is craving for sense pleasure that draws the senses outward and makes the mind restless. When this craving is overcome through devotion to God, the mind will remain fixed on God-thought. Where love is, there the thought is. Such is the relation between love and thought. By God's bounteous mercy, we have been drawn to the presence of the Saguna. Now, the easiest way to rise above the sense-lure, and indeed to rise above Maya itself, is to remain attached to Divine Mother.

Sense organs are ten in number : five organs of knowledge and five organs of action. These organs, together with their coordinating faculty, the mind, constitute the eleven avenues of soul's contact with the world. These are also avenues of soul's self-expression. Here mind means, the 'Anthakarana' as a whole. When devotion to Divine Mother increases in intensity, the mind becomes habitually inwardised, and the sense organs get detached from their objects. Love is a fire that melts the vritties of anthakarana and converts the whole anthakarana into a powerful stream of Godward movement. The culmination of this inward flow is merger in God. Mind is the basis of delusion, duality, diversity and differentiations. All these disappear when mind itself merges in God. God is the unitive thread of Reality; that is to say, God is the immanent principle in Creation. When God is reached, one realizes the Unity. He sees the One in many. To abide in that nondual Reality, is the highest spiritual state signified by ekadasi.

But to reach the Goal, the sadhaka has to tread the path. This implies sadhana. What is real for the Realized, should be the ideal for the aspirant. The real is natural for the Sage; but the aspirants have to strive for it. This striving is sadhana.



RAMĀ ŚAKTI MISSION

The mind of ignorant is attached to the world. It is vasanas that bind the mind to the world. Since jiva is identified with the mind through delusion, he experiences this bondage. When the vasanas perish, the jiva is released from the rounds of births and deaths. Vasana binds, whether it is vishaya vasana or sadvasana. But sadvasana is to be cultivated and vishaya vasana is to be renounced. God is beyond both, but sadvasana helps the jiva to transcend the mental realm through a process of purification. We should rise to the state of desirelessness, in order to be able to receive Enlightenment.

In the fire of knowledge, vasanas perish. Through upadesha deeksha, the Sadguru imparts knowledge. It is again, Sadguru's upadesha that awakens the seeker to the plane of supreme enlightenment. Out of infinite love and compassion, Divine mother has imparted to us this invaluable upadesha. Having received this priceless wealth from Divine Mother, we must become fit vessels, ideal disciples and God's pure instruments for universal welfare. Divested of impurities, 'I' and 'mine', we should become God-filled.

When God comes as the Avataric personality, He throws open the gates to Deliverance to all those who take refuge in Him. This is salvation through grace, as distinguished from liberation through Knowledge. God is supremely compassionate. Through His compassion and saving grace, any one, irrespective of his age, will get redemption. Youth is the best time for sadhana; but even in oldage, there is no room for despair, if one could cling to God.

Whatever be the sins one must have committed in life, if he realizes his folly, repents from the bottom of his heart and supplicates for mercy, God will overlook his past sins and redeem him at least at the last moment. But one should take refuge in the Almighty. No one is out of pale of redemption. Human friendship and support cannot be relied upon. God will never give up those who look up to Him for succor. To know that God alone is one's own is the beginning of knowledge and devotion.

Fasting and vigil constitute two other aspects of Ekadasi observance. In the spiritual sense, fasting signifies denying food to the sense organs. Vishayas are the food. When the senses are restrained from indulging in the sense objects, it is fasting for the sense organs. Physical fasting, total abstinence from food, is not possible for the man of the world who has to fight the hard battle of life. Nourishment is requires for the body. The general health condition of man has nowadays deteriorated, when compared to that of ancient people. Body should be taken care of, but one should not get attached to it. Food should be taken as a sacramental offering to the Supreme Being. Restraining the sense organs and the mind, we should keep ourselves in tune with Divine Mother always.

Inadvertence, pramada, is equal to death for a spiritual aspirant. God becomes visible and accessible when He becomes the Avatar on earth. But even then, Maya is so terrible that pramada overpowers the non-vigilant and make them forget the truth. Human life is very precious, difficult to get again, and is a rare boon from God. He who knows the value of human birth and the value of time, will never waste a single minute; nor will he misuse or abuse it by indulging in pursuit of sense-pleasures and unrighteous activity. He will take shelter at God's Feet, cling to the Name, practice devotion and remain inwardly linked to God.