



RAMĀ ŚAKTI MISSION

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In The Words of Sree Tara Devi:-

To maintain our inner link with Divine Mother, to make that link the very base of our life: this is the way how we can rise to the mystical consciousness. Mother is our goal. Her real nature is jnana itself, the homogeneous mass of pure consciousness. Apart from Her, there is no jnana. Hence to cultivate devotion to Her, is the easiest way to Enlightenment.

The moral nature and the mental bhava constitute the foundation of sadhana. Without their purification, no one can advance on the path of spirituality. Sattwic qualities (sadgunas) and sublime attitude (sadbhava) should go on increasing and by their combined effulgence the moral darkness should disappear from within.

In this process of progress in sadhana, and in the purification of the moral nature, there is also the likelihood of ego raising its hidden head, for such is the influence of Maya. Abhimanyu, the valiant son of Arjuna, knew the secret of piercing the chakra-vyuha of the enemy; but alas, he did not know how to come out of it. Because of that, he had to meet death at the hands of the enemy.

So too, the jiva, endowed as he is with the power of intelligence, is able to do wonderful works in the world; he is also able to analyze his own mental workings and to intellectually apprehend even the nature of the ego. But he is unable to come out of the clutches of the ego and the karmic bondage. He may have a vast knowledge of the shastras, but he has no atma jnana.

He is skilled in detecting the defects of others, but he is not able to correct himself. One should take refuge in the Almighty. The meek and the humble, those who surrender themselves to God, receive the protection of God, His saving grace. Through God's aid, one is able to practice such disciplines as are conducive to union with Him. The miseries of life do not unnerve him, sheltered as he is by the armour of divine grace.

Fickleness of human nature is conspicuous in this Age. The world is too much with the modern man. He is unable to attain steadiness of posture and calmness and concentration of mind. He is unable to persist in the practice of disciplines. His involvement in the sense world is so deep that even when he closes his eyes in meditation, he is engaged only in untying the bundle of impressions and rejoicing in their company!

That alone is the meditative state, when one assumes the very form of the object on which one focuses one's thought. The spiritual aspirant's object of meditation is God. If the mind is to rest on God, it should have a force to impel concentration. That force is love. Unless love for God increases; no one can achieve success in meditation. To be an adept in meditation, one should be a lover of God. Divine Mother's prescript of spirituality includes the art of developing devotional bond to God.

Love for the Deity and self-enquiry, are the two approaches elaborately dealt with in Mother's Teaching. The process of enquiry is a process of getting into the root of mental phenomena. The Atman cannot be enquired into. The object of enquiry is prakrithi only. Enquiry leads to elimination of adhyasa, the superimposition of the non-self on the Self, through delusion.



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How the self became an embodied being, how agency and enjoyership crop up, what are the phenomena of birth and death, these are puzzling mysteries that have to be enquired into. All these remain a mystery until one awakes to Enlightenment. Along with enquiry, there should be shraddha in the Guruvakya. The reflective meditation on the meaning of the Mahavakya should become a constant ceaseless inward flow. Just as the flow of oil from one vessel to another has no break so too; reflective meditation, or anusandhana of the Deity, should have no break.

Such inward flow is called the nidhidhyasa. Nididhyasa culminates, through the grace of the Guru, in the realization of the non-dual Atman. Reveling in the non-dual Consciousness, one should continue to dwell in a state of non-separation from the Supreme. This is the supreme purushartha.

Spiritual treasure is a closely guarded treasure. Sadguru reveals this treasure only to the deserving disciple, by initiating him in privacy and seclusion. It is such a great treasure of priceless adhyatmic knowledge that Divine Mother is now gifting to the whole world, from the fullness of Her compassion and motherly love. It is the duty of mankind to realize the greatness of this Teaching and to treasure it in the chamber of heart and to apply it to practical life through reverent and repeated practice.

Endeavour for self-purification is not a selfish pursuit. When one purifies oneself and realises one's real Self, the inestimable fruit of it, is shared by the whole mankind. If the lamp of jnana shines brighter in one, numerous other lamps can be lighted and the radiance of jnana will go on expanding in the world.

The initiate of spiritual knowledge must take resort to a process of thinking; reflection and contemplation, with whole-hearted ardour and zeal. Constant remembrance of Truth, regular practice of spiritual sadhana, and purification of daily life, are all required. Then only one can achieve quick progress in spirituality.

Just as a mother looks after her new-born child, the treasure of her heart secured through much of prayers and austerities, with utmost care, bestowing all her love, just as a miser puts his whole heart on his wealth and thinks about it day and night, to the exclusion of all other thoughts, so too, a sadhaka should guard his knowledge imparted by the Sadguru, with utmost care and attention. When yearning for God-vision and love for God are intensified, one forgets one's own body and prapancha.

Such is the power of God-love. Without identifying with the body, without getting involved in 'I' and 'mine' without getting attached to anything in the world, the sadhaka should cultivate desirelessness and go on strengthening his affinity to God. This is the discipline Mother has prescribed for those who have to function amidst duties of the world and affinities of home-life. When devotion increases, one will come to possess the power of non-attachment.

Spiritual initiation is not an ordinary event. It is a deeply significant act on the part of the Guru whereby He introduces the aspiring consciousness of the disciple to the truth of his relation to God. It is easy to mutter the Manthras; but to keep prajna on the deeper truth, on the significance of the Manthra or the Vakya, is the crux of the sadhana proper. By swimming on the surface of the mental sea, one will not get the pearl of enlightenment; nor will jnana come from any source extraneous to us. The world cannot give us knowledge. One should delve deep into one's own chittha and reach its bottom. Then alone he gets the pearl of wisdom.



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So long as one is tied to ego-sense, one cannot receive enlightenment. Behind every action, there is the ego. However much one may analyse and negate the ego-mode, the ego persists. I am a devotee; I am intelligent; I am virtuous; I am a philosopher; I have done Tapas; I have faced the ordeals of life; there is no one who has suffered like me.

All these are different shades of the assertive ego. Everywhere in this world, this ego is predominating. This false 'I' is not the 'I' of this one life only; through innumerable lives of the past it has persisted and gained a strong hold on the jivatman. This 'I' is extremely subtle. It is without beginning. It is the manifested power of avidya, mysterious in its operation. It is the casual factor in the jiva's bondage and the one root of all miseries.

Whether through enquiry, or through surrender, one should try to function without being tainted by this ego. Who am I? What is my duty? The answer to these questions is not in the books, or in the intellect. It is in the mystic insight, which dawns through the grace of the guru, who functions both from without and within. The sages of yore renounced everything, did intense penance, and devoted their whole life for gaining the knowledge of the Atman. From this, one can understand how glorious is God realization, which is the very goal of human life.

Divine Mother's illustrious life is there before our vision as the ideal forever. When She stepped into Bhagawan's home in Tellicherry, She was just 14. It did not take time for Her to study the ways and the wishes and the disciplines of Her spouse. Her life as a mistress of the home was distinguished by discipline, dutifulness, sathi-dharma and pathibhakti. Leave alone Her divinity, even in Her human role, She excelled, setting the ideal, revealing perfection, never deviating from svadharma, never allowing even the most trivial duty to slip by.

Any girl of Her age would have behaved differently. Craving for worldly things, concern in worldly affairs, and externalized vision, are characteristics of a worldly mind. But this young girl, our beloved Divine Mother, who entered into the life of Shri Bhagawan as his spouse, was of a different order altogether. Bhagawan noticed this and was astonished.

With his discerning intelligence he found Her to be utterly desireless, but very active, cheerful, duty-minded, efficient in managing home, divinely innocent, and all-loving in nature. Her sacrificing spirit, Her self-abnegation, Her deep concern for the happiness of Her husband, Her service-mindedness, all these filled Bhagawan with wonder.

The picture of the ancient pathivratha, famed in the puranas and the itihisas, rose in his vision. Never to be touched or tarnished by the world, She must be a visitor from a higher sphere on some divine mission, thought he. It was only afterwards, when more and more revelations came to him that he could realize that the One who came as his wife, was the eternal Mother of the Universe.

The Supreme, whom gods and sages adore, who is above Maya, non-dual, omnipotent, who pervades the entire universe by a mere fraction of His being, taking the role of a wife, and functioning in the limited sphere of home in the ordinary set-up of life, keeping aside Her divinity and divine splendor, and dedicating Herself entirely at the altar of pathibhakti!

Could there be a greater wonder, a greater leela, than this? Who can understand this supreme secret, this inscrutable divine sport, except the one who is endowed with the divine eye through



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Her grace! He who knows this truth becomes blessed, his lineage becomes blessed. When the world recognizes this truth, the world as a whole, becomes blessed.

The Light of the universe became a torch-bearer, a luminous pathway for mankind enveloped in darkness. For those who are victims of sloth and slumber, She is the thunder-voice and the awakener. She is the lifter of the veil that hides the face of Truth. For those who grope and stumble, She is the guide and the leader. For sufferers, She is the comfort. To men and women alike, who have lost their way in the labyrinth of samsara, She is the giver of paramartha- jnana, the wisdom of the ultimate.

Mother's Teachings on the great verities and values of life on morality, on the secrets of inner life, on yoga, are the outcome of Her own practical life and personal experience. She did not launch into discussions or arguments, but quietly lived the truth. She did not come out and trumpet Her glory; but the fragrance of Her love, Her virtue, Her dharma, Her spirituality, emanated from Her as fragrance from a rose, or as light from the sun. Light beamed forth from Her, dispelling mists and clearing cobwebs, from the neglected corridors of human consciousness. Free of display and ostentation, Her simplicity itself proclaimed Her divinity. The divine truth asserted itself.

Though deep and profound, there is nothing mystifying in Her teaching. It is all as clear as broad daylight. Though She is the self-shining Wisdom itself, She accepted a Guru, in the tradition of Brahavidya in Bharat. The dharma of a disciple, the dharma of a wife, the dharma of Garhasthya itself, were all seen interpreted in Her in matchless effulgence. When She emerged as Sadguru from the seclusion of Her home, She initiated a ministry of compassion and spirituality, for the uplift of mankind. The deep concern for the welfare of the world, burnt in Her motherly heart, making Her ceaselessly active.

Praise and encomium came to Her unsought from all sides, even when She was in the role of a silent sadhaka and a dutiful mistress of home, but She was not elated. Hers was the position of a humble servant of God. In Her Vision, She did not find anything extraordinary in Her, but everything about Her was a matter of awe and wonder for Shri Bhagwan. Her dispassion, Her non-attachment in the midst of wealth, the marvelous purity in Her conduct, Her unfading cheer of mind, Her equal love for all, yet in the midst of all this, an aloofness that marks Her out from others. Bhagwan observed all these with admiration. Even those who did not believe in God, and the persons who looked down on tender emotions, on visiting Bhagawan's home and receiving hospitality from Her, were compelled, by sheer force of divine presence, to acknowledge something superhuman in Her. Their minds melted by seeing the expression of Her boundless love and divine innocence. Nobody knew Her inner state. Nobody had any glimpse of Her spiritual abundance or the great Tapas which She was doing in that seclusion of home. Though She had to keep Herself in a sphere of family relations and affinities, She was alone with God. Wherever She went with Her spouse, either in connection with some social functions or religious gatherings or on purely personal visits, She abided in Her infinite Self. Nothing could entangle Her.

Intimate contacts with Mother brought on a marvelous transformation on Shri Bhagawan. By reverently observing the superhuman aspect of Her personality and divine qualities, a change slowly came on Bhagawan; his shortcomings and human frailties left him, and he emerged purer, glowing with inner strength and peace. All this happened as a silent process. Even from the position of Her divine consciousness, Mother did not go to advise Bhagwan. It is not the dharma of a pathivratha to instruct her husband, for husband is God for Her. How can anything



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happen with Divine Mother, contrary to dharma, She being the very embodiment of dharma, being the One who has come to establish dharma. Dharmic conduct is spontaneous with Her. It is not that She observes dharma. What She does, is dharma.

In Her vision, Bhagawan was not a human mortal, but the Lord Himself, Her chosen deity. Nothing but the sportive leelas of God, shone before Her eyes. Within, She was Tapaswini par excellence; without, She was absorbed and immersed in ecstatic service. Rapturous communion and devotion of the highest order, constituted the core of Her inner life.

She was all illumination; but all Her Tapas and greatness were hidden behind Her humanity and Her disarming simplicity. Without any paraphernalia of rituals, Her life was an unbroken inner worship. With no collection of religious books around Her, and no contacts with holy personages to stimulate Her religious life, yet, She had access to infinite knowledge within. Day in and day out, She was absorbed in Her blissful Self, in that great spiritual solitude, which the wise extol; but at the same time, She discharged all the duties of a Grahini. Work was worship for Her, a communion with Her deity. Domestic chores received Her devoted attention, and hallowed by Her touch and Her bhava, they emerged as sanctified offering to the Supreme.

To see Her draw hundred pots of water every day from the well and water the plants in the garden, with profuse joy and ecstasy, in the process of which sometimes even Samadhi would supervene, was a sight for the gods! The Mother of the Universe at work in the set-up of domesticity, imparting silently the highest lesson in Yoga : this facet of Her divinity the world should ponder over, for its own spiritual benefit and the richness of the mystical lore. In the thick of the world, yet untouched by it, She built Her spiritual mansion, as an eternal monument of mankind. There may be many who religiously do the parayana of the sacred scriptures like Srimad Bhagavatha, many who do japa and meditation; but realization of Brahman, the experience of Nirvikalpa Samadhi in the midst of a world of duty : this is not a joke; it is the supreme attainment.

Mother knew, by the highest insight, that the world was unreal; yet She had unparalleled devotion to Her duties. It was not an inert world that stood before Her vision. Her dealings were in and through effulgent chaithanya. Her object of love and service was God. The world did not hinder Her divine communion. For Her, world and God, these were not two. Hence, there was no dichotomy as the secular and the spiritual. Even in the state of rapturous love and God-intoxication, She could be mindful of Her duties. This was indeed a divine feat, which She alone could accomplish. No bhakta could ever reconcile ecstasy and activity. Meerabai could not do it; nor could Tukaram or any other saint. The bhakta's mind remains sunk in God. He knows no world, knows no duty. But Mother is Shakti. Everything is under Her control. There is nothing impossible for Her. She is not a Yogini, She is Yogeshwari. She is not a bhakta, She is Bhagawan Himself.

Having chosen the ashram of Home, which indeed is the supporting base of all other orders, Mother demonstrated the pragmatic value of Her great philosophy, the wonderful powers of Brahmacharya, pathivrathya, pathibhakti, and self-dedication. Her Name has become the Mahamantra of infinite power and saving grace. Getting linked to Her through devotion, tremendous soul force, infinite spiritual power hidden in us, will be roused into activity. Such an awakened power will burst on the world like an avalanche; it will shake the citadels of ignorance and flood the whole atmosphere with waves of inspiring energy. Such is the power of devotion, when Personal God becomes the moving deity on earth. If spiritual power is not awakened, the only conclusion is that one has not seen, even though he has eyes; he is not awake to the glory



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of the presence of God on earth. Glorious deeds become easy of accomplishment, when man loses himself in the love for God.

(To be continued in the next bulletin.)