



RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi :-

Love for our Deity should itself become the incentive to sadhana and service. Love is all-powerful, for in its highest dimension, it is God Himself. Love is in every heart. It has to be unveiled and activated. That is the function of spiritual sadhana. When love awakes, world disappears, the Beloved only shines everywhere. Mighty streams of soul-force now begin to flow from the lover, reaching every nook and corner of this world, bringing about a sweep of purification in the global atmosphere, an awakening in the social life of man. It is like Ganga originating from the mountain peak and flowing down the planes as a boon to people.

Devotion must become a total dedication of heart to God. That is its fruition. Once the heart is dedicated to God, no one can take it back from God. The whole personality of the lover is absorbed into the Supreme and he becomes an instrument, a vehicle of infinite love-energy. It is not profession, but life that shows that one has dedicated one's heart to God.

Devotion which we have for Divine Mother, should go on increasing day by day, until at last there is no place for any object other than God, in our heart. It is devotion that brings enlightenment and through enlightenment emerges ecstatic love.

Divine Mother has opened the pathway of inner quest. She is also the Deity who commands our heart's homage and love. This knowledge and devotion become indistinguishable for us. Both work in unison, strengthening each other. Discovery of divinity within is Self-Knowledge, which comes after intensive search within and intense cleansing drive. It is not dependent upon one's age, or circumstances in life. It needs no aid from another person. The door to mystic perception may open any time all on a sudden. Once the truth is perceived, there is no further reversion to illusion, or slumber in avidya.

The Awakening is a spiritual experience persisting through all the three states of waking, dream and deep sleep. Once the inner consciousness and spiritual power awakes, one is above the mental plane of duality. He gets fixed in the Reality. Even if the whole world comes against him, he remains unmoved. Even the greatest miseries of life cannot shake his mental poise.

The Aspirant, the God-seeking sadhaka, should ask himself silently in the depth of his being, who he is in reality. Quest is not curiosity of mind; it is yearning of the soul to get back to the ocean of God. The answer will come from within. Based on knowledge gained from the Guru, one should remain detached from ego, do one's duties, offer the fruit to God and bear with all miseries of life with equanimity and courage.

Life is a challenge. Occasions of tests will come. It is then that one should prove how firm he is in faith, how deep his devotion is, and how strong he is in his surrender to God. No doubt, man is imperfect, even though the Self is perfect. Just as it is in the nature of the sea to have waves, the monsoon to give rains, the winter to give cold, and summer to give heat, so too, passions are natural to the nature-bound man. But the sadhaka should be aware of his defects, weaknesses and shortcomings.



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Reposing faith in the Guru's Teaching, he should know that he is not prakrithi, but the pure Self. He must strive after perfection. He should not get depressed over failures. He should not harbour the notion that all self-effort is in vain. He should not doubt the words and teaching of the Guru. He should diligently exert himself for Realization.

Wherever one may function, whether in home, or in the office or in society, or in a spiritual organization, one should be awake, and mindful of his goal. Vyavahara should be restricted to the requirements of duty. Sadhaka should not involve himself in unwanted dealings, in the affairs not connected with his duty. Then he will have ample time for antharanga sadhana. Unnecessary involvements accumulate more and more dirt in the chittha.

He who wants to ascend the summit of Yoga, should not waste his time and energy in vanities and trivialities. He should not get attached to vishayas. He should not poke his nose in others' affairs. All his efforts should be directed towards achievement of the restraint of chittha vritties. Total restraint of chittha vritties is a great spiritual accomplishment. It reveals the divinity of the soul, and unites it with the Supreme.

Restraint of vritties implies purification of chittha. An impure chittha cannot be controlled, subdued, restrained or stilled. Purification gives serenity, steadiness and stillness. To achieve purification, one should serve worthy causes by engaging oneself in noble activity. That was what Bhagawan did. When it dawned on him that Mother is Divine and that Her mission is a divine mission, he dedicated his body, mind and possessions to the divine cause, devakarya.

In his heart of heart he resolved that he should not become a hindrance in Mother's spiritual ministry, even though he knew the fact that no force on earth, not even the whole world, can impede the working of the Divine. Silently he prayed to Mother and communed with Her: God, my eternal parent! Bounteous is Your grace. Inscrutable are Your ways. Indescribable are Your glories. Terrible is the deluding potency of Maya.

When You approach me in your simplicity and human bhava, O Mother Divine, Your Maya may not eclipse my consciousness. By Your grace I have known a truth. Bless me that no veil comes over this knowledge. This was the heartfelt prayer of that great soul, our beloved Bhagawan, who awoke to his eternal affinity with the Supreme. This prayer of Bhagawan should be a reminder to us, it should be a guideline in our sadhana, nay, it should be the very illumination on our path. Indeed, he prayed on behalf of all of us, as the great saints have done in the past on behalf of the entire erring, suffering humanity.

Bhagawan was conscious that Maya is insurmountable through personal effort. Maya is the mysterious power of Isvara. Only by the grace of Isvara can one be free from the influence of Maya. Bhagawan took refuge in Divine Mother and transcended Maya. Total surrender to Divine Mother was the path he trod. Janaka of yore is said to have been awakened by the impact of a symbolic dream. He doubted the reality of the waking state also. That great doubt plunged him into deep vichara.

Thus, paths are different, but one should tenaciously adhere to the path, leaving everything else aside from the mind, and persist in sadhana until the Goal is reached. That is how great souls have reached the ocean of God. Through constant remembrance of Vittala, chanting His Name and relying on His grace, and by focusing all devotion on Him, saint Tukaram became God-filled and God-fixed, and thereafter, as one of his abhangas says, God alone spoke through Him,



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sang through Him, and walked through Him. When ego disappears, there is no individual. Infinite alone is.

One should do constant and loving anusandhana of the Divine who dwells within oneself. For us, the silent One within and the loving Mother without, are one and the same. So anusandhana is, in a sense, easy for us. It is the worldly tendency that obstructs the communion with the deity. Worldly samskaras are lying latent in the chittha. To overcome them, spiritual samskara should be cultivated and strengthened. There is a type of samskara, which is devoid of the touch and taint of egoism, which grows out of constant reliance on God, which pertains to the silent, prayerful chanting of the Name of God. It was this spiritual samskara which Bhagawan developed in his life of closeness to Divine Mother. Without going to the seclusion of the forest caves, he attained the consummation of his life.

Home became the hermitage and his own heart became his cave where he did the penance of solitude, contemplating on the glory of Divine Mother and chanting Her Name incessantly. His was a penance hidden from the gaze of the society. But what of that? God saw His penance and rewarded him. He became immortal. Mother's radiant image got imprinted in his chittha. Withdrawing his mind from worldly pursuits, he secured the immortal fruit, the Supreme Itself.

Bhagawan realized that the mission of uplifting mankind cannot be accomplished by anyone except Divine Mother. Hence, in all humility, he gave his helping hand in promoting the cause of Mother. He accompanied Her in Her tours to various places in India and provided moral support for Mother's innumerable disciples, devotees and admirers. Once it so happened that he fell ill. As is Her wont, Mother sat by his side day and night, tenderly nursing him. For Mother, it was the greatest worship of Her deity. At that time there was a scheduled visit for Mother to a distant centre and all preparations were afoot to accord a grand reception to Divine Mother in that centre.

After a couple of days or so, Bhagawan was cured of his illness, but bodily weakness persisted. Bhagawan's health was Mother's supreme concern. Hence She cancelled Her contemplated trip. When Bhagawan knew this, he pleaded with Mother to go and gladden the hearts of Her thousands of children waiting eagerly for Her darshan. He also told Mother that no one else could do that work of uplifting thousands of aspiring souls. But Mother, who was dharmaswaroopini, who knew Her dharma, did not leave Bhagawan. She comforted him by saying that by sitting at his feet and serving him, not only thousands in that distant centre would receive divine comfort, but the vibrations of the stupendous force of dharma would reach even the farthest ends of the globe and engulf mystically innumerable human hearts!

There is deep meaning in what Divine Mother has said. The principle of moral law, dharma tattwa, is too deep to understand. Mother's whole life has been a silent demonstration of the ways of dharma. Mother knew spontaneously what Her dharma is in particular situations. Hence She was never in two minds. Her mind remained poised, in all conditions. Unshakable steadiness of mind comes only from fixity in Truth-consciousness. A single earthquake brings about colossal destruction of lives and property. Similarly, once the mental equilibrium is disturbed, the progress of degeneration starts. That is why mental equilibrium, samatwa is equated to Yoga by Bhagawan Sree Krishna.

He whose mind does not shake even in the gravest crisis, who is God-fixed always, who does not depart from his ideal even in thought and dream, whose every action is born of love and



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self-consecration, who is always absorbed in whole-minded anusandhana of Paramatman, such a devotee is indeed a Vibhooti of God.

Brothers and sisters, the One who leads us from here to the Beyond, is with us always, whether we are in Her physical proximity or not; but our heart should be with Her. It is our love for Her that gives us a sense of closeness to Her, a sense of belonging to Her. The loving anusandhana of Her divinity should become a ceaseless inward movement of the mind. To be in tune with Her is the greatest sadhana. Then one gets right and unerring guidance from within. In the realm of upasana, there are no divisions as worldly pursuit and spiritual sadhana.

Every action of ours should be an upasana. Mother's advent has simplified sadhana for us. Let us not be carried away by the glitters and glammers of this ephemeral world. Her Lotus Feet alone can give us eternal peace and bliss. We have to live and function in the world of duty; but let us not allow the world to enter our mind. The boat can be on the water; but if the water enters the boat, it will sink. The sadhaka should remain steadfast in Brahma Nishta, steadfast in anushtana, steadfast in devotional loyalty to the chosen deity, steadfast in his loyalty to the Name of God. Crossing the sea of samsara is not a child's play. A single passion is enough to destroy in a split second the hard-earned fruit of all penance. A truth-fixed intelligence should be developed and then alone mind can be guided and controlled properly. But what type of intelligence is this truth-fixed intelligence?

It is the intelligence (buddhi) devoid of ego-touch, the intelligence which is not assailed by doubt, the intelligence withdrawn from the prapancha, the intelligence which guides one from the embodied state to the liberated state, the intelligence that knows no duality, the intelligence that is silent, the intelligence that revels in the Supreme Self. Such a buddhi becomes our asset when we open ourselves to the Grace of Divine Mother.

Inwardly and outwardly, the Sadhaka should remain fortified by satsang. Evil association leads to ruin. When a bonfire is ablaze, no one can go near it; when the railway train runs on top speed, no thief can get into it. Similarly, when love and aspiration become a blazing inner fire, when tapascharya gains momentum, no evil agent can approach the Sadhaka and disturb his faith and serenity. The actions, the mode of life, the perspective, and the behavior pattern of a Sadhaka, should be in conformity with the ideal set by the Guru's Teaching, the holy texts and the adhyatmic tradition.