



# RAMĀ ŚAKTI MISSION

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Householders constitute the bulk of human race. Husband and wife and children, all live together, united with bonds of attachment, with a feeling that they all belong to one family. Receiving guests and extending hospitality, is a part of the family tradition and culture in this land. All this needs no spiritual teaching or yogic training. Attachment binds the members to the family; tradition dictates hospitality. But the Garhasthya of Mother's concept, the Garhasthya lived by the ancient sages, is not mere family life. It is a spiritual order grounded in adhyatmic knowledge; it exists for a higher purpose, namely to liberate men and women from the cycle of births and deaths.

Dharma is the keynote of Garhasthya. It is this dharma, with its integrating, purifying and protecting powers that Divine Mother has illustrated through Her own life. Just as teachers write on the blackboard in order to teach the little children, so too, the supreme teacher of the world, through Her own personal example of an ideal life, has taught us the subtle truths, the loftier ideals, the governing principles and the spiritual techniques concerning home-life and God-realization.

Mother's life has been all illumination. With Her grace and guidance, numerous souls have enjoyed the comfort of religion. Through Her personal example itself, She has blazed a new trail in spirituality. Yet, with all this, Mother's mind has never been on Her attainments. The river that originates in the mountain peaks courses down the planes and millions of people take bath in it and use its water for irrigation and other purposes. But the river is unconcerned with all this. It simply flows onwards uninterruptedly until it joins the great ocean. Similarly, Mother's life has been the natural expression of Her perfection and all Her achievements have been a great contribution to the heritage of universal spirituality. Her life teaches man to live every moment with consciousness of a mission in life.

By reinstalling Garhasthya on spiritual foundation, Mother is initiating an era of illumination for the rising generation. Home is the basis for all other three orders, namely, Brahmacharia, Vanaprastha and Sannyasa. Unless home-life is spiritualized, the society cannot attain security, stability and prosperity.

Brahman is the Chidvastu beyond names, forms and attributes; but to restore the balance of the universe, to re-establish the declining moral values, the same infinite Chidvastu assumes a form and appears amidst mankind. This is the Divine Incarnation. When the moral atmosphere of the world becomes vitiated by evil and unrighteousness, God embodies Himself and dispels the darkness of the world by the radiance of His truth and dharma.

A man may have intelligence, fabulous wealth, youthful vigor and social distinction to his credit; but if he does not know and observe dharma, he is all darkness within. Unless one takes refuge in God and opens oneself to God's guidance, one cannot stick to the path of dharma.

The occasion for Lord's discourse reputed as the Bhagavad Gita, arose when Arjuna could not discriminate between svadharma and paradharma, between love and attachment. Unable to choose the path of duty, he surrendered himself to Sree Krishna, the Lord. By instructing on various pathways and by revealing His cosmic form, the Lord taught the whole mankind, making Arjuna just a nimittha (instrument) that God alone is. It was a call to surrender one's ego to God



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and thus attain the consummation of life. The sole purpose of human life is to realize God. To spend the whole life, only in the pursuit of worldly pleasures, is a great blunder and a colossal loss. To discriminate between the Self and the non-Self, to discard the attachment to the non-Self, to know and realize the identity of Self and the Supreme: this is the supreme duty of man. All other worldly duties that devolve upon Him are just the means, the stepping stones, to the supreme duty of God-realization.

A close study of Mother's Teaching will reveal that it is the sannyasa tattwa, the principle of inward renunciation that underlies Garhasthya also. Man is a social being. He has multifarious duties to discharge, several responsibilities to shoulder in his life in the spheres of home and society. The Grihastha is one who does not run away from the battle field of life; armed with spiritual power, developed through disciplines, he learns, through the grace of the Guru, the art of non-attachment, of desireless performance of duty, and of converting all duties as a form of spiritual sadhana. Mother too lived in a busy home. She did not choose any seclusion for Her spiritual communions. She knew the art of association as well as the art of self-withdrawal into solitude of Her heart. In the role of a queen of home, She had occasions to attend social ceremonies like marriage etc. But She was, everywhere, alone with God. This constant Self-abidance and fellowship with God, was the very nature of Her spiritual life even in the stage of sadhana. Her Teachings, if faithfully followed, will enable the Sadhaka to remain insulated from the snare of the world and maintain unbroken link with the Divine dwelling in his own heart.

Both through the esoterics of initiation, and through exposition in public, Mother has imparted Brahma-Vidya for the good of the world at large. What She has in mind, is not the uplift of Her disciples only, but the good of the whole mankind. But as disciples, the spiritual aspirants have the duty of being the fit receptacle of Her saving grace. Unless Her words reach the prajna, unless the Teaching is properly imbibed, unless the door of the heart opens through surrender, there cannot be a spiritual awakening. The Divine Himself shows the path, infuses the energy, and imparts the impulse; but alas! Due to bad association, pramada and passions, man wastes a God-given opportunity.

Rare indeed is birth in a human body. When will life depart from the body, nobody knows. A discriminating man will spend every minute of his life for his highest spiritual advantage. Man has got all the powers dormant in him. In his essential swaroopam he is the Atman, birthless and deathless, the storehouse of infinite bliss. But he does not know this truth. Even when the Guru tells him the truth, he has no faith. Consequently, he continues to be a slave of the vishayas. Could there be a greater misery than this? Just as a prince who has forgotten his status, lives by begging, so too, the Jivatman, who is indeed free, remains bound to prakriti, having forgotten his true nature. One should know oneself; if not, at least, he should listen to a trustworthy friend and act accordingly. Piteable is the lot of that man who does not do both.

Atma Tattwa is the fundamental truth. The spouses in Grihasthashrama should build their mutual relation on the basis of this truth and thereby grow to larger vision. Achieving purification through this discipline of Garhasthya, they will finally attain Self-realization, provided they follow the path shown by Divine Mother. There is only One Self, the non-dual Paramatman, and it is the realization of this ultimate reality that will put an end to the rounds of births and deaths. The mist of ignorance gets cleared when knowledge dawns. Then, the self-shining Paramatman reveals Himself in undimmed splendor.

Mind, the manifested power of ignorance, is the obstacle to the vision of the Paramatman. The ways of mind-control and the technique of meditation have been expounded clearly in Mother's



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Teaching that has come to us through Her discourses and written works. In addition to all this, indeed superior to all other disciplines, is the devotion to the chosen deity. When our devotion to Divine Mother increases, the mind will become pure, inwardised and concentrated and will eventually merge in Her.

In this drama of life, every one of us has a part to play. We should play that part well, without getting frustrated over setbacks, without forgetting our true nature. We should not forget the Wire-puller, the Sutradhari who controls the dolls (jivas) in our emotional involvement in the game of life. To be dutiful, but at the same time to give up 'I' and 'mine': this is the attitude of service which we should adopt. Then we are absorbed in love of Divine Mother and Her constant remembrance, attachment to upadhis will naturally fall off and the hold of 'I' and 'mine' consciousness will loosen. Cease to attach importance to the unreal objects (ananta vasthus); let the love and attention be on the Real (God) and on one's duty. God-pursuit is not a joke, or a child's play. It is a serious affair. We have to be hundred percent sincere. We have to dive deep into ourselves. Self-Illumination is the greatest of all lights. When that shines, our whole personality becomes radiant with divine glow, our actions will become perfect and our presence itself will carry the credentials of our immortal nature.

We of course have to function in a world which abounds in temptations, attractions and provocations. But what of that? When the heart is with God, the objects of the world, even the greatest of pleasures, cannot enchant, tempt or enslave us. Such is the power of God's attraction. How Sitadevi, the great Pathivratha, lived in the Kingdom of Ravana, is an inspiring episode that should be pondered over by all spiritual aspirants and votaries of morality. Though Ravana's kingdom (palace) was full of regal splendours and enjoyments which were the envy of even the gods, Sitadevi did not look at those enjoyments even from the corner of her eyes. Her mind was absorbed always in the contemplation of Sree Rama, and in His holy name. Sita is the world-Mother, the Mahamaya. Nothing in the world can tempt or taint her. But in her human embodiment, her role was that of a dharmapatni, the divine consort of Sree Rama. By refusing to look at Ravana or his vaibhava, Sita demonstrated the conduct of a Maha Pathivratha. She was divine, established in Truth, the embodiment of purity, a picture of silent fortitude and self-sacrifice. A pathivratha joyfully gives up her life for the vindication and protection of her dharma. Dharma is all-important for her. In the midst of bhoga that abounded in the palace of the demon King, Sita shone effulgent as a column of the fire of Tyaga. Tyaga (renunciation) is the glory of life. A man is great according to the measure of his tyaga. It is tyaga that achieves enduring accomplishments. Moral purity (dharma), meditation on Sree Rama (Rama dhyana), and the Name of God (Rama Nama) these three provided the fort of security for Sitadevi in that kingdom of the demon king.

As the great Sita lived in Lanka, so should you live in this sense world, with your mind absorbed in divine contemplation and in divine Name. World provides great enjoyments (bhoga) as well as great miseries. You should not be tempted by bhoga, nor should you be disheartened by miseries of life. The truth that God alone is the reality; and that, the sense world is a figment of the mind; must be firmly imprinted in your chittha. If you remain firm in this conviction one day, and begin to doubt the other day, you cannot achieve the goal. The test of firm conviction is that the mind will not slip into the pasture land of bhoga. It will always rest on the Lotus Feet of God. Fickleness of mind shows its weakness, its lack of dispassion, its insincerity in God-pursuit. The nature of bhakti has been likened to the nature of a pathivratha. A pathivratha is always in tune with her lord. Her life is a dedication to the service of her lord. Her love, thought, life, is all entirely devoted to her lord only. Even in dream the image of another man does not enter her mind. A bhakta's mental state is also like this, wholly given to God-contemplation. In



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waking and dream, in thought, speech and action, in aspiration and endeavours, God alone dominates his consciousness. His heart is always with god. No image of sense object ever finds a place in his mind.

For you, the chosen deity and the guiding preceptor are one. Hence, it is easy for you to offer your undivided devotion to Her. You are the blessed children who have enjoyed the elixir of Her prem and imbibed the immortal Teaching on Atma Tattwa. World, therefore would expect much from you. This you have to always bear in mind and mould your character and conduct accordingly.

As ordained by divine will, you get opportunity to listen to exposition of the sacred puranas from scholarly persons in Divine Mother's presence. This is another aspect of Her leela. Bhagawan Sree Krishna is the Supreme Being, the source of the Vedas, the repository of all knowledge. But see His leela, how He made his devotee Bhishma Pitamaha instruct elaborately on the duties of a King etc. to Raja Yudhishtira. It is impossible to understand the ways of God. What is given to man is to give up the ego through surrender to Him and resign himself to divine will. The Divine is not elated by praises of the jivas. His fame does not diminish even if the ignorant malign Him. Bhagawan Sree Krishna was openly insulted by Shishupala and others. Duriodhana did not accept the divinity of Sree Krishna. But the Lord fulfilled His mission on earth undeterred, and became eternally adorable. Man is not like the Divine. Praises and censors disturb the equilibrium of his mind. Man's is a dependent existence, whereas the Divine is free and is established in His own glory. Man is full of desires, Divine is desireless.

Divine Mother has taught you to live unattached. You can be in the world but not of it. As Sree Ramakrishna has said, the boat can be on the water, but the water should not enter the boat. Similarly, the mind can function in the world, but it should not become worldly. A detached and desireless mind is needed to realize God. The boat should be protected from the whirlwind, cyclones and whales in the sea. Doubts, disbelief, false doctrines, reactionary passions, these are the whirlwind, the cyclones and the whales that come to destroy the boat of human mind. The mind should be strengthened through satsang, spiritual sadhana and noble qualities. Then only it can cross the sea of samsara.

(To be continued in the next number.)