



RAMĀ ŚAKTI MISSION

BULLETIN NO: 241

29th November, 1978

In the words of Sree Tara Devi

Divine Mother's life of Garhasthya, was not merely the service of Her spouse, hospitality to guests and performance of other duties pertaining to svadharma. It was an illustration of the highest form of spirituality and dharmic splendor.

Taking the role of a Sadhaka in the framework of disciplines and duties of home, Mother taught what perspective has to be adopted by householders, and how the worldly duties should be discharged, so that every action becomes a phase of Yoga, and life itself becomes a continuous Yajna. She also taught how bondage has come, how it deepens and how ultimate liberation can be attained from the bondage of prakrithi.

Mother accepted the order of Home in order to serve a divine purpose. Without swerving from any duty, She practiced Yoga in its diverse aspects and reached the supreme summit, namely, Nirvikalpa Samadhi and God-experience. Her personality shone forth with divinity, yogic power and human excellence.

To spouses in Grihasthasram, She imparted the principle of unity based on the knowledge of the One Self. The husband and wife are but one indivisible Self functioning through two bodies. This spiritual outlook, Mother taught, alone could lead to happiness in marital life and freedom from samsaric bondage. Holding before the spouses the ideal of God-realization as the goal of life, Mother taught them the disciplines of higher life, by following which home itself would become a temple of divinity and a paradise of peace. The essence of the puranas, the itihisas and the Upanishads, was laid bare before them in a simplified form. Expounded by Mother, in Her great infinite love and patience, profound truths became intelligible even to the illiterate.

It is only when one adopts a spiritual perspective that life becomes meaningful and purposeful, a passage to perfection and the gateway to liberation. Those who do not have the spiritual outlook are engrossed only in tending the body, in enjoying the pleasures and in wandering here and there aimlessly. Their consciousness is confined to the body and is therefore gross in nature. Unless consciousness is refined, one cannot do vichara or meditation or metaphysical reflection.

The spiritual aspirant first learns to develop the spiritual perspective and to establish all worldly relationships on a spiritual base. Through such a life, he advances in self-discipline and self-purification, and through divine grace, reaps the greatest fruit, namely, liberation. Having been liberated from prakrithi, he shines as a polestar, guiding the weary samsaris. His heart is as wide as the great ocean. His life is a blessing for the whole world.

Such a state of liberation while living, is the ideal to which Mother expects Her children to rise. Throughout Her Teaching, Her stress is on the purity of means, a life of pure conduct. It is only through pure conduct that one reaps the benefit of spiritual sadhans. The sadhaka should be guided by discrimination. If he is prompted by his own vasanas, he cannot take a single step on the direction of God. He should know what he ought to do and then do it; he should also know what he should not do and desist from doing it. Such discrimination in day to day actions, such steadfastness in duty and pure conduct, is an imperative in Mother's discipline.



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Mother, as the personalized Guru, was a mighty awakener. Even now, as the personal presence and the unseen force, Her influence is being palpably experienced by the sadhaks. By Her exhortations to duty, teaching on sadhana, and by Her mystic spiritual initiation into Brahma Vidya, She has created an awakening in Her disciples and has converted them into ardent votaries of spiritual life. She expects of them obedience, loyalty and surrender. They should know fully well that they are the initiated disciples of a Great Master, and not mere followers of a cult.

The Upadesha which Mother imparted to a large circle of seekers, is the invaluable initiation into supreme knowledge, for getting which ancient seekers renounced everything, took refuge at the Feet of the Guru, lived in the Guru's hermitage and did Tapas for many years for the subjugation of the sense organs and for the control of their minds.

The lotus plant grows in the marshy pond. Its stem is underneath the water, in the mire; but it has its sweet honey deposited in its flower above the water, and to enjoy this honey, bees from distant places arrive. Similarly, a sadhaka may live in the midst of the society, in the midst of both good and evil, but his mind should be like a bee enjoying the honey of the bliss of God-contemplation. The bliss is not in the objects of the world. It is in one's own heart. It is one's own true nature.

Pure love is love for God. The love that obtained in the worldly life is only attachment, tainted with selfishness and expectation of returns. Unselfish love is super mundane in character. It is based on the knowledge of the Atman, or on the exalted bhava of devotion to God. Without love, it is impossible to discharge the duties of home, for love is the incentive to dutifulness and enthusiasm, in service. But this love should be pure, unselfish, arising from soul-to-soul affinity. Herein comes the need for the cultivation of spiritual outlook and spiritual force. Mother has compared human life itself to a battle. To win this battle one has to become a hero or a heroine. The weak, the timid, whose heart quivers in the face of tests and challenges, cannot be a householder or a queen of home. In this battle of life, one should take refuge in the Almighty, as Arjuna did. As Arjuna gave the front place to the Lord and himself sat behind, so too, man should hold before him the lamp of Discrimination, viveka. When surrender is made to God, God becomes manifest as the discriminative insight, and leads the sadhaka along the path of dharma. Through His grace he achieves success, in the outer field of duties, as well as in the inner life of the Spirit. The victory in life, is the Realization of the Supreme, because that alone puts an end to the rounds of births and deaths.

By cultivating devotion to one's Ishtadevatha, the mind should be fixed in equanimity in all stresses and strains of life. The mental equilibrium should not be disturbed even to the slightest degree. Neither the agitation of anger, nor the cloud of depression, should even come to the mind and should not deflect from the path of duty and dharma. A mind well guarded against the onslaught of prakrithi, a mind that is fixed in God through devotion, a mind that has developed the virtue of profound humility, such a mind alone is fit to be employed in the anusandhana of God and to get united with God. Such a state of fixity in God, is possible of attainment through the power of God's Name. Indulgence (bhoga) leads to sickness (roga) and mental miseries. It chains man to the ever-rotating wheel of samsara. But when the mind weans from indulgence and is fixed in its higher aim, it becomes God-faced (Isvaronmukha) and duty-faced (karyonmukha).



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Karyonmukha, preparedness for performance of duty does not mean nurturing the body and promoting one's own selfish interests. Karya means deva karya, the work of God. The work done for God, the work done with a desireless frame of mind, the work which is not associated with the ego and personal cravings, the work which takes one to the peak of Naishkarmya, this is devakarya. The waves of pure love dance in the heart when a person throws himself to the service of God. It is in such a heart that the Supreme Being manifests Himself.

There is a mighty power who rules the universes, who is immanent in every particle of creation, who is detached from everything, who transcends everything and is established in His own glory. That power is Parabrahman. He is Parashakti. He dwells in every heart as the formless chaitanya. He undergoes no modification even when the whole creation merges in pralaya. He alone is the Reality. Whatever we see in the realm of manifestation has no existence apart from Him. The sun of wisdom should dawn. Then alone is revealed the glory of God and the unreality of prapancha.

In the darkness no object is visible. Similarly, in the inner darkness of avidya, one does not know the nature of one's own mental states, mental functioning and operations of the avidya force. The collyrium of Guru's grace should be applied on the eye. Then it becomes Jnana Chakshu. By Chakshu (eye) of Jnana only one can see the unreal as unreal. Then the delusion comes to an end.

From the standpoint of individual jiva, ignorance and Maya mean one and the self-same power that makes him forget the glory of God, and one's own true nature. To get rid of Maya, one should turn to God, seek refuge in Him and be devoted to Him. As we go on thinking of the glorious attributes of our beloved Divine Mother, the mind will become pure and be receptive of grace.

The bhaktas are endowed with divine insight. Their minds remain immersed in the constant contemplation of God's glory. They do not expect any fruit or reward from this mundane world. Praise and ignominy are same for them. They derive supreme bliss from the Name of God. Chanting the Name and extolling God, they remain absorbed in God. Bereft of ego, they achieve the state of identity with God.

Shraddha in the Name, shraddha in the Guru's Teaching: this is what lights up the inner path and leads the sadhaka to the ultimate goal. God is one even though He is addressed in various names and worshipped in various forms. Whether you look upon Him as father or mother, whether He is addressed as Kali or Bhairavi, or Bhavani or Shambhavai, or as Vishnu or Siva or Rama or Krishna, He is the same non-dual Reality. He is the Truth. But one should have devotional loyalty to one's ideal. That ideal is called Ishtadevatha. We have seen face to face, our eternal Mother, we have heard Her voice, received Her touch and Her Teaching. This fact should always be remembered and then no weakness can ever enter our mind. Loyalty to the Guru and the Ishta, is the mark of Gurubhakthi. Division of loyalty is division of mind. With a divided mind, one cannot realize God, just as by placing feet on two boats one cannot reach the other bank of the river.

With firm faith in the Deity and the Name, and with Nishta in the practice of sadhana, with profound humility and childlike dependence on the Deity, one should tread the spiritual path and then, one is sure to rise to the plane of higher consciousness, the consciousness of kinship with the Deity. From this stage of affinity with the Deity, arise supreme devotion which leads to the vision of the Deity and the merger of mind in the Supreme.



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Gauna Bhakti is preparatory devotion. It is associated with vidhi, scriptural injunctions. It is in the plane of the gunas. It is dependent upon one's daily practice. The devotee in the plane of gauna bhakti should be very careful of his associations. By evil contacts, doubts are liable to rise, causing deflection of mind from the ideal. On one side, the spiritual force begotten of devotion and sadhana is there: on the other side, association with the prakrithi too. This brings to the forefront the hidden propensities. Thus, one alternates between passion and devotion, between the world and the Deity. There is always a chance of fall through inadvertence and evil contacts. Until one crosses prakrithic gunas and enters the plane of parabhakti, one is not safe.

Until knowledge dawns and the unreality of the world is revealed to one's consciousness, one's mind will continue to be drawn to the world by sheer force of habit and accumulated vasanas. Vishayas are visha (poison). By evil associations, the worldly tendency increases. Hence it is that Santa Tukaram warns the seekers against evil association. By indiscriminate associations, by contact with evil-minded people, divine qualities evaporate and mind becomes filled with asuric qualities.

A fruit plucked from the tree before it is ripened, is not fit for eating. When it ripens on the tree, it becomes very delicious. The great fruit of nectarean sweetness, that ripens on the tree of human subtle body is Jnana. It is this Jnana growing out of the flower of devotion that attracts the fellow souls to the presence of a Sage. Book-knowledge has no power to end ignorance and to take one across the sea of samsara. Intimate experience of God, alone liberates.

(To be continued)