



RAMĀ ŚAKTI MISSION

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Man's intellect is bewildered by egoism. His mind is attached to vishayas. Bound by these two, the egoism and the vishayas, he is unable to realize his own true nature. This is the play of illusion, mayavilasa. Deliverance from this Maya is possible only through God's grace. The name of God is the savior. One should cling to the Name as a child clings to its mother.

Just as water is the very life of a fish, so should smarana become the very life of the jiva. The mind should be fixed on the inner truth of the Manthra, that is to say, on the Deity signified by the Manthra. Then the bhava arises. Smarana, coupled with bhava, increases devotion and from devotion arises knowledge.

The Manthra given by Divine Mother to the humanity as a whole is the Taraka Manthra, capable of taking its votary across the formidable ocean of illusion. But one should have shraddha and bhava. His mind should be fixed on the Deity signified by the Manthra that is Parasakthi. By chanting to the Name, one will be drawn closer and closer to the Deity, and the Manthra itself will become a sheltering fort for the Upasak.

The mind of gunas is the obstacle to the experience of one's closeness to God. The nature of this mind should be thoroughly transformed. Mind, in the state of ignorance, is the sum total of thoughts (kalpanas) and passions (vikaras). This mind should be destroyed. For this a fire should be set up and that fire is the fire of Viraha Thaapa. Viraha thaapa is not a samsaric sorrow born of attachment to individuals and desires.

It is a spiritual fire that blazes forth in a mind which is given over to God in overwhelming bhakti. When this fire begins to burn in one's bosom, blessed he becomes, for all vasanas and attachments perish in this fire. Viraha is the driving power that arouses all the faculties dormant in the human soul. Releasing man from the trap of an illusory world, this Viraha leads him to the presence of the Almighty.

Viraha is the mighty soul force that opens the door to beatitude. It is the sun of divine grace that dawn on the horizon of mind sublimated by devotion. When the sun rises; human beings, beasts and birds, and even trees and plants wake up to activity. So also, when sun of Grace, the Viraha, dawns, the jiva awakes to the glory of a new world, a world of light, a world in which he is possessed of a fiery aspiration for union with the Beloved.

Every jiva is bound by his own vasanas as a caterpillar by its own cocoon. These vasanas should be burnt into ashes by the fire of jnana and Viraha, and it is this holy ash which one should smear all over one's body. By external application of the ashes or by decorating the body with any particular garb, one does not become holy. Holiness comes through inward illumination and by intense love for God. Steadfastness in duty and dharma, regular spiritual sadhanas, steady devotion to God, pure conduct that make one rise in the estimation of the world, and not outer garb or ostentation.

Purity is the corner stone of spiritual life. The vessels and articles meant for the worship of the Deity, should be daily cleaned. Then only they become fit for being used in the worship. Similarly, the tabernacle of the human Spirit, the body, the senses and the mind, should be cleansed. Thoughts utterances and conduct should be pure. It is only with such pure instruments that the Ever-pure One dwelling in the heart, can be worshipped.



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External purity, according to Divine Mother, is not mere purity of the body brought about by bath. External purity means purity of conduct, Acharana Shuddhi. One should act with a sense of duty and should look upon every action as an offering to God. Even this is not enough. The notion that one has offered the fruit to God should also be renounced. Even the feeling that one has renounced, should merge. Otherwise, one would gradually become proud of one's own renunciation. The awareness that Divine Shakti is the doer and the accomplisher should be maintained, until one rises to the state of spontaneous God-consciousness.

Sri. Bhagawan's acts of charity were offerings that left no mark on his mind. On several occasions this example of Bhagawan had been cited by Divine Mother as the ideal to be followed by the sadhakas. Just as camphor, when burnt, leaves no residue behind, so too, work should not leave any impression such as agency, desire for fruit etc.

Bhagawan's qualities are worthy of emulation by all spiritual aspirants. Once a person who had money dealings with Bhagawan, called on him at his house in Tellicherry. During conversation, he got wild and went on uttering abusive words before Bhagawan. Bhagawan was all calm and did not utter a single word. A friend of Bhagawan was by his side at that time as a witness to this unhappy episode.

When that person, the abuser, left Bhagawan's house, this friend asked Bhagawan : Mr. Bhagath, how is it that you kept quiet all the time when that person went on speaking disparagingly at you? I even thought of giving a thrash to that fellow. That friend of Bhagawan knew that Bhagawan was a hot-tempered man. So, naturally, Bhagawan's calmness and patience, in that provocative situation, surprised him.

Bhagawan coolly replied: Look, my friend, you know what a great Power is dwelling here. It is She who has brought this change on me. The one who spoke harshly at me, you should remember, is a person who has come to my house. So he is in the position of a guest to me. Is it proper on my part to get angry at my guest? Well, such an attitude, such a saintly behavior, came to Bhagawan through contact with Divine Mother.

Bhagawan used to think himself as Lord Vittoba who lived with Eknath Maharaj for 12 long years working in the guise of a servant. Eknath was a great bhakta and a great Tapaswi. Bound by his love, the Lord became his servant even! But I am neither a bhakta nor a tapaswi. I have not done anything to deserve this constant companionship of the Supreme Shakti.

Yet, She has come to me in Her infinite mercy and for Her own divine work. This bhava of Bhagawan is not self-depreciation. Self-depreciation is not humility. It is a weakness of the mind. Bhagawan's was the bhava that arose from knowledge of his own littleness and the indescribable greatness of God and His mercy. The weak cannot tread the spiritual path and reach the goal. Depression saps energy and makes man unfit to live. Bhagawan's profound humility stemmed from intimate awareness of Mother's supreme divinity. Through Her grace he reached ultimate goal.

Through contact and intimate association with Mother, Bhagawan's nature was transformed, and he rose to Enlightenment, without resorting to the rigorous processes of Tapas. But all the same, he was a silent votary of the Divine Name. Mother's Name was always on his lips. Through the Name, he constantly communed with the Divine Mother. He also helped Mother's



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divine Cause in all ways possible; nay, he dedicated his total self, his mind and wealth, to the Cause.

Divine Mother knew that She had come for a Mission; but She had taken the role of a wife. In that human role, She revealed the power and glory of a Mahapativrata. She did not make any demand, for Hers was only resignation and surrender. She dedicated Herself at the altar of patibhakti. But Her divine transcendental will operated in silence and Bhagawan Himself was transformed. In silence He accomplished great things which human beings cannot even dream of.

The martial life of this couple – Mother and Bhagawan – was a life of purity, consecration and Brahmacharya. It illustrated the loftiest spiritual concept of Garhasthya, the principle of Siva-Sakti unity. It was a spiritual fellowship, spiritual partnership, co-operation and oneness. Here is the example of a wife who, by the power of Her dharma and spiritual power, not only attained the summit of Yoga, but also elevated Her husband to the yogic state. In the human set-up of life, this accomplishment of Mother, will be remembered with adoration by posterity.

From Her own life Mother evolved the doctrine of Garhasthya. She experienced the problems of life, and discovered solution too. She taught that spouses are one in spirit, though two in bodies. The spiritual concept associated with this venerated order, has made home a nucleus of spirituality. The spouses have different aspects of Dharma to follow, but their goal is the same. Their perspectives, their relationship, their conduct, all should be based on the principle of oneness.

Like two wings of a bird, are spouses in Garhasthya. They should unitedly strive for Realization. They should promote the cause of Dharma by their ideal lives. By Her divine touch and personal participation, Mother has raised this neglected order of home to its dignity and ancient eminence.

That Parashakti, the Ultimate Tattwa and Power, manifested Herself in the form of a mother, is the profoundest secret. Many proclaimed this truth with the top of their voice. It was that Power who made those beings as Her instruments to declare Herself to the world. It was all the prabhava of Her manifestation. Otherwise how can human mortals know Her, whom even the great Tapaswis cannot comprehend!!

(To be continued)