



RAMĀ ŚAKTI MISSION

BULLETIN NO: 243

7th December 1978

In the words of Sree Tara Devi.

Bondage is misery. Freedom is happiness, bliss. Every one dislikes external slavery and endeavours to free himself from such slavery. But mere external independence does not guarantee peace, does not turn one's eyes to God, or lead to the life's supreme goal, namely, Realization.

Real freedom is the freedom of the Atman, abidance in the ever-free state of the Self. To reach this natural state of the Atman, one has to achieve liberation from the bondage of prakrithi, liberation from ego and the six passions. Hence the Atmic freedom is also called the inner freedom, anthar- swathanthriam.

To strive for the happiness of freedom while clinging to ignorance and the transient pleasures of the world, is a wild goose chase. To enjoy the bliss of freedom, one has to come out of the darkness of ignorance. Without realizing the worth of this freedom and of eternal bliss of God, without bringing into conduct the principles of morality and the disciplines of Yoga, the jivas remain engrossed in self-centered vyvahara, in the pursuit of pleasures, and thus waste a God-given boon of precious human life. They do not know that selfish pursuits and earthly cravings lead only to continuation of births and deaths and to the deepening of samsaric bondage.

Unable to bear this sight of the sad plight of the jivas, the Supreme Shakti, out of infinite compassion, made Her advent on this earth in the form of a Mother. Women have less freedom of movement when compared to men. Men can go anywhere, at any time and do Tapas. But women cannot leave their home and their domestic chores.

Even with such limitations, a woman can achieve the inner freedom and reach the summit of spiritual realization, namely, God-experience, provided she knows the technique of a non-attached and God-centered life. This is what Divine Mother showed by assuming a woman's form and a wife's role and by accepting the seclusion of home itself as a fit place for Her Tapas and spiritual explorations.

The nature of ignorance cannot be known by remaining in ignorance. The problems created by an illusory mind cannot be solved in the plane of illusion. Knowledge is required to understand one's own inner darkness, mental states and psychological problems. One who is wild with anger cannot assimilate the wise counsels offered in humility and patience. His anger must subside and he should have the sanity to abide by the guidance of the wise.

Similarly, he who does not know that he is in ignorance, who does not yearn for the light of knowledge, whose mind is too much agitated by passions, cannot be receptive of spiritual guidance. Yet into the midst of such jivas Divine Mother, with infinite goodwill and compassion, came and started Her spiritual ministry. She accepted all. It is from a complicated field, hitherto ignored, that Mother raised Her ardent seekers, devotees and workers.

Divine Mother has shown us the way to inner freedom. In Her Teachings and disciplines, liberation from prakrithi, the art of dissolving the manasic prapancha, forms the central theme. Her mystic ministry has been an incessant working for liberating Her disciples and devotees



RAMĀ ŚAKTI MISSION

from their own self-created illusions, habits and vasanas. She was a path-finder as well as the Redeemer.

The illusoriness of the world does not mean that life and moral norms have no meaning. What is illusory is the manasic prapancha constituted of I and mine and the six passions. It is this prapancha that has to be dissolved in jnana. When this is dissolved the external world will not be seen as the world, but as Brahmachaitanya itself. This jnana by which one perceives Divinity in man and the world itself as the manifestation of the Divine Power is innate in every one. Its awakening is what the Sadguru does by initiation and instructions.

The path which Divine Mother has laid out, is a lovely path, full of light, smooth, blissful, open to all, a path which children as well the aged, busy men of the world as well as women functioning in home, Brahmacharis as well as the Grihasthas, all can tread.

It is a path illumined by the Teaching of a World-Teacher, who is infinite in compassion and consciousness, whose every word has sprung up from the depth of personal experience, whose mystic touch has transformed even the hardest of human hearts into hearts of butter like tenderness. Her disciplines, if followed sincerely, do not allow sublime emotions to dry up, does not allow heart to become as hard as a stone with no fellow-feeling in it.

On the contrary, they bring about the expansion of heart; the consciousness envelops the entire creation with a sense of oneness and divine intimacy. They melt away all self and sensuality in the crucible of pure God-love and fashions out, an image of God, reflecting His glory, His attributes.

Freedom which Mother holds high through Her discourses, written works and class talks, is a spiritual state of Jiva-shiva union. In this state there are no two entities. Shiva alone is. In duality, there is no experience of freedom. A God-lover enjoys the spiritual duality and freedom, through identity with the Beloved. He does not stand apart from his Beloved. In him, everywhere, he sees only the play of the Beloved.

With the sole maternal desire to see Her children (jivas) enjoy everlasting happiness and freedom, the compassionate Mother, as the guru, taught the householders, both husband and wife, the art of a divinely integrated life, based on spiritual oneness and religious partnership in the observance of dharma.

Directing their gaze inward towards the treasure trove of wisdom hidden within themselves, initiating them into their spiritual affinity with the Divine, the One undivided Self in all, She has revealed to them a higher form of discipline as to how bodily identity would be overcome through Atmic consciousness. This is the Brahma Vidya which the world badly needs now.

Brahma Vidya is the supreme science of life and liberation. Rare indeed is the Master who can teach it, rare the disciple who learns it. This Guru-shishya bond is the most sacred of all relationships for here, the Master is transforming the disciple unto his own absolutistic swaroop. But the disciple has to be fit, has to be receptive of the teaching, and has to be the possessor of a disciplined mind.

Just as a master artist forms a picture in his own mind and then projects that on the canvas by using colours and his own imaginative skill, so too, the fit student has to conceive the beauty of perfection in his own mind and project it in his life. But such perfection in the art of living, one



RAMĀ ŚAKTI MISSION

cannot achieve all on a sudden. He needs preparation and training. Gradually, stage by stage, he has to advance, disciplining the mind, cultivating the qualities, developing concentration, learning detachment, practicing meditation, just as a student of art, first begins drawing small pictures.

He who wants to excel in the painting, has to put his entire mind in it. He must love his art without any selfish motive, and should concentrate deeply on it to such a degree that he must not really be conscious of his own work and personal touch, and the form of art should emanate from him spontaneously. So too is the case of this art of living. Spontaneity in the art of living comes when the mind is absorbed in God.

With infinite patience, Divine Mother taught us to make our everyday living is a work of art. That picture of life which She has held before the intellectual vision of a Sadhaka, is grand, holy and perfect in every detail. She has taught us the art of non-attachment, as well as the art of ecstatic participation in the acts of service. She has taught us the spiritual skill in action, Karma-kushalatha.

Knowledge has to shine brighter so that in no circumstance attachment or ego crops up. But Mother has also warned the adherents of Her Teaching against cruelty, indifference to human suffering, carelessness in duty and deflection with the ego-personality. It is born of awareness that God is the substratum of the world. One should not develop personal attachment to anyone, but should perceive one's Ishtadevatha in the heart of all.

Thus, cultivating devotion to the Deity, building relationships on the spiritual base, surrendering agency and fruit of actions to God, and remaining steadfast in one's duty and svadharma, one will ultimately reach the supreme state, the Paramapada. This is the path Mother has shown us through Her own illustrious life and Teaching.

The disciple should be an adherent to Nishta and a person of profound faith in the Guru's upadesha vakya or the Divine Name imparted by him. Upon these twin virtues, Nishta and Shraddha, depends his spiritual progress. It is not age or particular social order one belongs to, or other worldly environments that plays the decisive role in one's spiritual enlightenment. Nishta and Shraddha alone count.

The Name of God embodies the truth, the light, the power and the divine blessing. But they all reveal only to a person possessed of shraddha. We can achieve anything through the power of the Name either mundane or super mundane. Through the Upasana of the Name, relation with the Deity is realized. Nama and Nami are one. This upasana is not mere loud repetition on the Vaikhari level. The Name should rise from the inmost recesses of the heart.

The chanting should be an inward call, a cry, a prayer, a loving attunement, a rapport with the Deity. Through such all-absorbing practice of the Name, chittha vritties subside, passions get sublimated, attachments fall off, enlightenment dawns and the chittha itself emerges as Chidswaroopa. Thus Name is not a lower sadhana. It is the beginning as well as the culmination. It is the constant companion of the Devotee.

Just as when two stones are rubbed together, sparks of fire emanate, just as the fire latent in the wood becomes manifest when two pieces of wood are rubbed together, so too, when Name and Shraddha are rubbed together, the fire of illumination emanates, revealing the unreality of the prapancha and the glory of God. But the Upasak of the Name should withdraw his mind



RAMĀ ŚAKTI MISSION

from the sense world and focus it on the Name. Unless the mind is withdrawn from the world, unless the worldly outlook gives place to spiritual outlook, mere mechanical muttering of the Name cannot lead one to the Goal.

Once upon a time, in a certain village, there lived a Grihastha, with his family consisting of his wife and only son. Their only means of livelihood was a bullock cart. The wife was a pious woman. She used to repeat stotras of various deities. Though the son never sat for prayers, by sheer practice of listening to those stotras, he too learnt those hymns by heart. In course of time, father passed away and the burden of looking after the family fell upon the shoulders of the young man. One day, as usual, he took his bullock cart out.

On the way, one of the wheels of the cart got stuck up in the mud in a ditch. He surveyed the situation and found to his dismay that great exertion on his part would be required for extricating the wheel from the ditch. But laziness prevented him from putting forth the efforts. An easy solution now came to his mind. His mother had repeatedly told him about the powers of prayer and the Divine Name, that nothing was impossible of attainment if one would sincerely pray to God. He now went and sat under a tree nearby.

He collected his mind and pondered over various deities figuring in the hymnal praises which he learnt from his mother. He had some liking and devotion to Maruthi. He chanted stotras in praise of Vayu Putra and supplicated to him to come to his aid. In the beginning, his mind wandered, but gradually, intensity came to his prayers and along with it, the concentration. Thus midday came. He got worried. With the cart stranded on the way, the whole day would be a waste.

He now prayed with glowing fervor. Could it be that all his prayers and praises would be in vain, thought he. At that critical juncture, an old man appeared on the spot. Learning what had happened, he told the young man: My child, give up this laziness at once. Nothing can be achieved without exertion.

A lazy man's mechanical chanting of the Mantra will not yield any result. The Name of Sree Rama is all-powerful. Take the Name fervently, put forth your manliness and effort and apply yourself to the work. Sree Rama is Infinite Power. He is in your heart too. When you put forth your efforts in an attitude of surrender to Him, all power will come to you. Get up and exert yourself. You will be successful. So saying the graceful old man suddenly disappeared.

The young man was awakened from sloth and sluggishness. A new spirit and confidence came to him. Taking Rama Nama, he went to the cart. In no time, he could lift the wheel.

The story is simple, but it holds a great moral for the Sadhaka of spiritual life. Spiritual life is not a life of inaction. It is not a life in a cloistered seclusion. Life is all activity. Prayer and purushaprayatna (self effort) should be united and then only, one can progress on the spiritual path. Maruthi himself is a glowing example in such a happy synthesis of prayer and perseverance. He did not sit in a corner, muttering Rama's Name. He dedicated himself to Rama Karya and with Rama Nama in his heart and lips, he did superhuman work and became worshipful and famous in the world.

Maruthi is a gem among Devotees. Though he rose to the position of a Deity in the Hindu pantheon, he considered himself always as a servant of Sree Rama. Worship and praises never can affect him. His function is that of a mediator between man and God and though he



RAMĀ ŚAKTI MISSION

has attained his identity with the almighty, he directs the mind of even his worshippers to the Feet of Sree Rama. In this sense too he is a classical example to the devotees. True devotees never take any credit for themselves from the world of their admirers. They always remind man of the glory of God and His Name.

The Name of God gives strength and steadiness to the mind. But the Name should be chanted with devotional fervor. Let anything happen in life, but the Sadhaka should not lose faith in the Name. He should not yield to unmanliness or sink into despair and depression. Miseries do come as ordained by prarabdha, but the Name will lift the mind to such a height where misery is not felt as misery, but as a blessing. The lives of many disciples of Divine Mother bear witness to the astonishing miracles brought about by the power of Her Name.

(To be continued.)