



# RAMĀ ŚAKTI MISSION

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The Saguna itself is Nirguna. Nirguna itself is Saguna. The identity of both has been established in the Shruthi. The Vedas lapse into silence by the Neti-Neti process, in their attempts to reveal Brahman. They also extol the attributes of Saguna Brahman. This shows that Nirguna and Saguna are one and self-same Reality and that upasana has been prescribed by the Vedas for the realization of Brahman.

There is no upasana of Nirguna Brahman. Nirguna is the Reality to be experienced in Samadhi. The Deity of upasana is always the Saguna Brahman. You cannot have a real relationship with the Nirguna. When you adore, love, worship, meditate upon, or pray to, you are in relation to Saguna Brahman only.

The Personal God, Isvara, is the Gracious Being. When He incarnates in Saguna form, He assumes Name, Form and Qualities and is associated with numerous divine leelas. He loves and is loved. He answers prayer. He bestows boons. He protects and He redeems. He is the Shelter, the Support, the Saviour, for the struggling and suffering jivas.

The exponent of Harikatha other day, cited examples of epic characters like Lakshmana and Bharatha. Both were great devotees of Sree Rama and both knew the divinity of Rama. Whereas Lakshmana was deeply attached to the personality of Rama and could not bear the separation from Him even for a minute, Bharatha, though deeply devoted to Rama, worshipped His Tattwa, His impersonal force, symbolized by his padukas. For Bharatha, Rama's Padukas, His Will, His Mission, His impersonal Tattwa, were all identical with Him.

Arjuna was intensely attached to the form and personality of Sree Krishna. He preferred the Lord's saguna form even to His cosmic form. He surrendered himself totally to Sree Krishna. Udhava too was a great devotee, but he was a Jnani as well. He could meditate even on the Lord's impersonal Presence.

The Lord can shine on the wall of the devotee's sublimated chitttha as Tattwa Svaroopā; or in the Vighraha as His Archa splendour. In both cases, the devotee's love is only on God, and not on the perishable objects of the world.

It is this idea which our beloved Divine Mother has lucidly explained as follows: The concept of Ishta, is not a mere temperamental choice of the Deity as the object of worship. The Deity must become the object of your undivided love. When such love and loyalty is there, your mind, by sheer force of love, will rest immovably on the Deity. Thus love itself leads to profound concentration and Samadhi. Steadfastness in love and loyalty to Ishtadevata, is one of the notable characteristics of the saints. For example, the exponent cited the instances of saints Samarth Ramdas, Goswami Tulsidas, Nandadas, Tukaram etc. The first two had Sree Rama as their Ishta. Nandadas was deeply devoted to Sree Krishna. Tukaram's Ishta was Vittala of Pandarpur. When Samartha visited the famous shrine of Vittobha in Pandharpur, Tukaram introduced his deity to the saint, narrating his boyhood exploits and other divine leelas. But the great Rama Bhakta Ramadas could behold there only his beloved Ishta. He spoke to the Lord in his usual intimacy.

We, children of Divine Mother, should imbibe such a spirit of devotion and single-minded loyalty to our Ishtadevatha. All forms are of the same God, yet the devotee is attached to the form of



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his beloved chosen deity. For us, there is no conflict between the Personal and the Impersonal, for both are She only. When the Supreme treads this earth, a tremendous current of love is let loose and those who surrender themselves at His feet get redeemed from samsara. They attain to His Lotus Feet.

Dear brothers and sisters, by revealing Her truth of divinity to us and by initiating us into the truth of the Mahavakya, our beloved Mother has given all Her children a great opportunity to get redemption from the rounds of births and deaths. Because She is the Deity and the guru in one, we could offer our undivided love to Her. With this power of love and shraddha in Her upadesha, one should go within oneself, contact the Divine within and attain merger in Her Lotus Feet.

The individual soul, the jiva, is afflicted with fear, mental impurities like passions, the impressions of his own past actions, and the persisting deep attachment to prapancha. Under this condition he is unable to focus his mind on God and wake up to his affinity with Him. Only the redemptive grace of the Guru can liberate the mind from these shackles of Maya. If we bear this truth in mind, our hearts will rise in devotion and gratefulness to Divine Mother.

As Sree Krishna saved Pandavas from many dangers, so too, Divine other has come to the rescue of Her devotees in numerous critical situations. For the bhaktas, the devotional remembrance of the Deity is the very life, as water is for the fish. When taken out of water, the fish cannot live. Suppose one fills a gold vessel with pure sweetened milk and puts the fish into it, even then it cannot live. Water is what it requires. Water alone makes it happy.

So too, the devotee wants to remain always in the water of God-remembrance, smarana. Even the highest of worldly enjoyments cannot give him an iota of happiness. On the contrary it produces misery in him. The deep anguish if God were forgotten even for a minute is unbearable to a devotee. Bhakta's anthakarana is a stream of love flowing ever towards Satchidananda as Ganges towards the sea.

Mother has shown the path of enlightened devotion, jnanothara bhakti. A synthesis of the qualities of head and heart is what is required for treading this path. The heart should not become dry. It should be filled with sublime love for God. Then only God will shine radiantly seated there. When remembrance is joined to the significance of the Manthra, eventually, consciousness will awake to the glory of God. This is the easiest path towards union with God.

Mother has transmitted a tremendous force to the initiates. In ancient days, the seekers had to undergo penance and engage themselves in the service of the guru, do upasana and had to reach a certain height in purity, in the control of mind and in the development of ethical virtues. Then only they would get initiation from the guru. But our Mother, in Her Matrubhava, in Here infinite compassion for the jivas, has given this initiation in the beginning itself. This is motherly nature. Even in prapancha, when a son comes home after a long separation, the loving mother first feeds him and then only begins to enquire about other matters concerning him. Such is the mother's love.

The Upadesha which Mother imparted consists of Teaching on jiva's nature, his relationship with the Supreme and the way of realizing his identity with Him. The jiva, in ignorance, goes on wandering in the mental plane, tied to his physical body. He should stop this wandering and take his seat on the throne of Heart. That is the real seat. This does not mean that the jiva is to usurp the throne of God. No one can do that. God alone sits in the Heart of all.



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The meaning is, the jiva should lose his ego, shed his jivabhava and merge in Paramatman. It is this highest truth of oneness that Mother has imparted to Her disciples. The notion I am separate from that, is born of ignorance. Mother's initiation is directed to its annihilation. In pure enlightenment, there is no place for duality. Mother's ministry was a ministry of compassion. She was not interested in the numerical strength of Her disciples. She was concerned with human upliftment. Her love was on all living beings in the universe.

In the exuberance of love generated by Divine Mother, in the great attraction for Her personality and love, the womenfolk in Tellicherry, who constituted the first batch of Her devotees, forgot all their worldly miseries. What remained in their heart was the effulgent image of Mother, in their mind, the call to Duty given by Mother. Mother's own daily life was rooted in dharma, Her role as the housewife, inspired them to follow Her principles.

Day and night, Divine Mother alone dominated their consciousness. Their dreams were woven round Her sportive leelas. The fascinating enchantment of Mother's form sent their minds to inner absorptions and ecstasies. Mother's exhortations to duty and Her instructions of Sadhana, were ringing constantly in their ears. Her mystic touch awakened their spiritual ardour. Love for Mother snapped all attachments and they were all moving in a world of their own, a world in which love alone reigned.

(To be continued)