



RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi

I take this opportunity to wish you all, a very happy New Year. Let the New Year bring on us all, a career of renewed dedication. Let it witness a phase of expanding constructive activity on all fronts of the Mission. Let there be an intensification of sadhana in personal lives, a remarkable progress towards improvement in character and conduct, a deepening of devotion to our Deity and a whole-hearted commitment to the service of the Divine Cause.

Beloved Brothers and Sisters, the path of truth and righteousness, is the path to love divine, Prem. Falsehood and unrighteousness, lead only to misery. The conscientious votary of Truth, whose aim is to realize love divine, is not frightened by tests and trials and threatening situations of life. No weakness can find its place in his heart. He does not deviate from his ideal. Keeping his mind ever set on the Goal, he conducts himself in pure and unselfish love. He is not enamoured of power and pelf. His is the abiding attitude of being a servant of God. To be a servant of God is not servitude. Dasyabhava is the sublime bhava arising from the knowledge of Self, arising from the bond of kinship with the Supreme. As milk, when boiled, bubbles up in the vessel, so too, pure ecstatic love for God springs up in a pure heart consecrated to God.

Love is not based on physical affinity. What is based on physical affinity, or bodily relationship, is only infatuation, moha, and not prema. The real love pertains to pure existence, which is divine. It arises from the soul's affinity to the Supreme. It is the mystic power that takes the jiva to the ocean of Paramatman. Love is the self-evident reality of experience. Hence it needs no proof. It admits of no discussion or disputation. It knows no duality, no pairs of opposites. Love is God, God is love. Love and Wisdom are facets of the same radiant Truth. Love is the efflorescence of Knowledge; and supreme wisdom is the efflorescence of love. In the state of perfection, they are inseparable.

Whether one functions in home or society, whether one lives amidst associations or in the solitude of the forest, whether one is a man of the world, or a man who has renounced the world, one has to install one's consciousness in Truth, tread the path of love and reach the ocean of Existence-Knowledge-Bliss absolute. This ideal of the loftiest spirituality, this path leading to Realization, is what Divine Mother has taught through Her life and works.

A genuine spiritual aspirant, who is wedded to Truth, who is a pilgrim on the path of love, knows no fatigue, frustration or failure. His heart is filled with cheer, zeal and a joy of closeness to God. He rests assured of the presence of God and of His protecting grace.

That all deities are one in Godhead is the truth upheld by the great scriptures and exalted sages. But God has innumerable Names, forms and aspects. Through steadfast devotion to one Name, one Form and any aspect, which constitutes one's chosen deity, Ishtadevatha, one has to grow, through daily practice and disciplines of spiritual life, towards the Unitive Vision. Sadhaka has to subject himself to order, system and discipline. Then only he can bring about a transformation of his life and personality. The ethical base of Yoga is constituted of shama, dama, uparathi, thitheeksha, shraddha and samadhana. Samadhana is the state of constant and unbroken concentration of intellect on God.



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Though samadhana thus comes last in the above order, yet, the sadhaka has to practice samadhana in the beginning itself. That is to say, though samadhana is a spiritual faculty, its appearance in the beginning stage in the mind is as equanimity, serenity and imperturbability. This quality of samadhana has to be cultivated throughout the career of one's life. It is needed for all, for the novices, for the spirituality advanced sadhakas, as well as for the adepts. A child in the Kindergarten class is taught how to read and write the alphabets. But the same alphabets are used till the end of the highest academic course in education. Not only in the university, but throughout one's life, one has to use the alphabets. Similar is the case of samadhana also.

Divine Mother has enjoined upon the householders this virtue of samadhana, without which one cannot discharge the onerous duties of Garhasthya. In the field of activity (vyavahara), in home, in society, everywhere, one has to practice samadhana. The secret of mental serenity which develops later into the spiritual quality of samadhana, lies in total resignation to the Will of God. One has to look upon oneself as an instrument of God. When God wants to use an instrument for a certain work, He will use it. But the instrument should know that God alone is the doer. Egoism should not crop up. Everyone is safe in the Hand of God. But this knowledge is not with the people. That is why they taste the bitter fruits of samsara.

To become an instrument of God; one has to use the sword of knowledge and get rid of asuric and worldly tendencies. When the mind becomes pure, vision too becomes pure. Then one comes to know that one is neither a doer nor an enjoyer. Remaining ignorant of this truth, mistaking the unreal for the real, considering the body to be the self, developing attachments based on physical relationship, and getting bound by inordinate cravings, the jiva forsakes dharma and consequently reaps the miseries.

Mother's illustrious life is there before us, inspiring the sadhakas and shedding illumination on the path of inner quest as well as in the outer field of life. What the Sage Shuka imparted to King Pareekshit, that supreme knowledge concerning the immortality of the Self, Divine Mother has imparted to thousands of people. We have to imbibe that Teaching and mould our life accordingly. The entire power of mind and heart has to be directed towards the realization of this goal. Sharaddha should become the foundation of life. In Kali Yuga, what is lacking is this shraddha. Lakshmi is not fickle, She is the Goddess. She is firm. She is pure consciousness. She is Power. It is the human mind that is fickle, unsteady. Mind is fickle because of the worldly vasanas cultivated through innumerable births. Vasanas give rise to re-birth. All jivas are subject to births and deaths because of their vasanas. But God takes human embodiment out of his own pure will, pure sankalpa, for the purpose of re-establishing dharma. Once the jiva's mind attains merger in God, no longer will it be entangled in cravings. That will be a state of spiritual awakening.

To attain the Supreme, to be one with Him in a state of samarasa, just one moment is enough. But for that invaluable and blessed moment to arrive, one has to pass through innumerable births. It is a mistaken notion that samsara is all happiness. Yet, man strives for happiness in the fleeting pleasures of the world. If a sandalwood piece is rubbed, sweet fragrance exudes and spreads around; but if one goes on rubbing any other wooden piece and puts forth all his efforts, will even a little of fragrance ever come out of it? For discovery of bliss, one has to contact God in one's own heart.

The root cause for adharma in man's thought and conducts, is the forgetfulness of God. To give up the path of adharma and to advance on the path of dharma, to reject falsehood and to tread the path of truth, man must cling on to God through ardent, prayerful remembrance. By taking



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refuge in God alone can jiva secure release from the clutches of prakrithi and from the ropes of cravings. The mind remains engrossed in the objective phenomena. To withdraw it from the sense world, to direct it within, and to fix it at the Feet of God shining resplendent on the Heart-Lotus, ardent remembrance of God is the best and the easiest form of sadhana.

Just as we perceive a wonderful world outside, so too, within us, there exists a wonder world of infinite akasha, vast oceans, shining luminaries like sun, moon, stars, etc. Over and above all this, the Supreme Being, who is the Lord of innumerable universes, is also dwelling in our heart. By realizing one's affinity with Him, and by doing anusandhana of Him, one can be free of all worldly attachments. God is very close to us, nay, He is our very Self. Hence it is possible for us to enjoy the comfort of His constant presence. One has to affirm the divine existence through faith and conduct in the light of such faith. Such affirmation of reality eventually leads to experience of Reality. But if one denies God's presence, and with a frustrated mind laments I am nothing, I am nothing, then, nothing he becomes. Such is the law. Mother has repeatedly emphasized the need for firm faith. Absence of faith is the source of all misery, all evil. Out of infinite compassion for the suffering humanity, God takes a form and descends into this world. But the doubting jivas, having no faith, fail to recognize the manifestation of God. They miserably miss a great, golden, God-given opportunity for attainment of redemption from samsara.

The golden era of God's direct manifestation in a human form, may not repeat itself so often; but the comfort and bliss of His sannidhya enjoyed by His devotees, is a lasting impression. Such a profound impression, created by actual experience, can never be wiped out by any force, person or event. Who can ever afford to forget the nectarean bliss of love which one enjoyed at the Lotus Feet of the all-merciful divine! Even time cannot overshadow that memory of blissful contact with the Beloved.

Who can describe the nature of the merciful ministry of Divine Mother, who, in the infinity of Her motherly love, condescended to impart the immortal Brahavidya to thousands, and delivered Her saving message to the whole of mankind, so that the jivas who grope and stumble in the darkness of avidya may see Light, rise above the dualities of happiness and grief, get released from the trap of Maya and attain, once for all, redemption from the rounds of births and deaths!

Upadesha Vakya is Apta Vakya, the authentic Word of the Master. Its message is universal and divine. It is valid for all times. It is invested with the saving grace of God. It is deep and profound, pertaining to the supreme truth of nondual Brahman. Without getting caught in the jugglery of words and in the intellectual pleasure of interpretations and expositions, one should grasp its true import, mould one's life in the light of Guru's Teaching, fix the attention on the goal indicated by it and through steady and systematic sadhana realize the truth signified by it in actual experience, anubhooti. Then alone it can be said that one has taken advantage of the God-given opportunity of contact with the Divine Personality.

The sacred scriptures are so vast that they teach the science of liberation in various ways according to the inclination, the temperament and the intellectual fitness of the aspirants. But if one does not assimilate the injunctions in the practical field of day-do-day life, what is the use of even scholarship! The wide ocean is full of water; but that is of no use for one to cook his food. He has to store pure water in a vessel so that he can readily use it as and when requires. Huge granite rocks and stones may be there in plenty; but to build a house, one should procure stones cut to size and shape. Only if one has a stock of all required materials with him, one can



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build a house or a temple. To build the adhyatmic mansion, one should equip oneself with all moral qualities and spiritual disciplines.

The sanctum sanctorum consecrated to the worship of God, should be kept clean, tidy and holy. The worshipper should be pure. Mere external cleanliness achieved by bath, is not enough. His mind should be pure. His heart should be broad. There, he should have the pure water of bhakti. He should conduct the worship with whole-hearted devotion. Then alone he will increasingly feel closeness to God. With his jivahood lost in the profundity of love, he will eventually perceive the Presence of God everywhere, in every one. It does not matter whether such a person is a Jnani, or a Bhakta, or a Karma Yogi. Purity of chittha alone gives rise to God-Vision.

(To be continued in the next bulletin)