



# RAMĀ ŚAKTI MISSION

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The coming up of the Temples, the pratishtha of Devi Sree Ramambika Vighras and the progress in the direction of other Mission activities, all these, we must know, happen by the sankalpa of our beloved Divine Mother. It is the gradually unfolding picture of Her glory that we see in these events and it is a privilege that has been given to us, Her children, to become participators and instruments, in this Divine Cause.

Service of the Mission is a purifying sadhana. It is a privilege, Divine Mother in Her mercy granted us to serve Her divine cause. Service in such awareness and attitude, will link our minds to our Divine Mother, thereby increasing the devotional fervor. Amidst activities and accomplishments, one should guard oneself against intrusion of egoistic thoughts and selfish motivations. Ego and selfish motivations are offshoots of avidya and belong to the lower side of personality. It is these that bind one to the mortal plane. To secure release from this lower nature, spiritual illumination should dawn. Avidya gets liquidated only in Enlightenment, jnana.

Without attainment of the knowledge of God, one cannot cross this formidable sea of samsara. Hence it is that jnana receives the pride of place in spiritual life and has been stressed in Divine Mother's teachings. But this saving knowledge, Mother has cautioned, is not secular knowledge or sense knowledge. It is the knowledge of non-difference, abheda jnana; it is knowledge which is identical with the Reality, after attaining which, there is nothing more to attain.

This knowledge does not rise from mere study or deliberations. It is awakened by the mystic touch of the Realized Master, Sadguru. The Mahavakya whispered into the ear by Sadguru, should reach the level of inmost consciousness of the disciple, it should be engraved on the walls of the heart. It should inspire a process of continuous reflection; it should become the guiding light in the day to day life. With love and shraddha, the disciple should tend the sapling of knowledge until it grows into a mighty tree of spiritual enlightenment.

On the inner path of spiritual quest, and in the outer sphere of practical life of duties, the light for the Sadhaka is the knowledge provided by Guru's Upadesha Deeksha. This light should keep on growing in radiance, through cultivated devotion, through the attitude of self-resignation, and through steadfastness in the disciplines of jnana. Finally, one rises to the plane of intimate experience, anubhooti.

Knowledge should glow steadily like fire, revealing the nature of prakrithi's modifications and destroying the worldly tendencies in man. It should shine as the very radiance of God within, increasing and intensifying devotion, and giving the Sadhaka a deeper sense of divine omnipresence.

In this cultivation of knowledge, Divine Mother has put Her disciplines into two categories "the outer discipline (bahiranga sadhana) and the inner discipline (antharanga sadhana). Desireless performance of duties and actions (nishkama karma), formal worship of the deity, archanas, ritualistic upasanas, service, Nama yajnas, all these form aspects of the external discipline. The jnana sadhanas like Manana and Nidhidhyasa, meditation, communion with Saguna Brahman (anusandhana), etc constitute the antharanga sadhana, the inner discipline.

While prescribing these twofold disciplines, Mother has also taught us how to spiritualize these disciplines. For example, take the case of performance of duty, or engagement in social



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service. One should serve with love and humility, looking upon one's actions as a love-offering to God. There should be no selfish interests, no expectation of rewards, not even a lurking desire that others should take note of one's good deeds and offer praises. There should be no laziness. One should be active and alert. The actions, the fruit of actions and the agency itself, should be offered to God. Even the feeling that one has offered one's actions and fruits to God, should be renounced. Then only one has truly dedicated oneself to God.

As regards the antharanga sadhana like vichara and meditation, the sadhaka should not get stranded on the path, nor should he slip into tamasic inertia or slumber. The consciousness should remain firmly fixed in the Mahavakya imparted by the guru. The mind should be guarded against stupor and sense-lure. Like steady, unbroken flow of oil, the mind should always flow towards the Lotus Feet of God dwelling in one's own heart. Bodily ailments, problems in life, adversities as ordained by prarabdha, all these may come, but the sadhaka's vairagya and jnana nishta, should remain strong and steady under all conditions.

Vairagya should steadily burn within; but the ephemerality of the sense world should not make the sadhaka indifferent to duty. With the vision fixed on Divine Mother, we should conduct ourselves in the world perfectly unattached. When the perspective is spiritual, every action becomes a purifying sadhana, dutifulness itself becomes an aspect of devotion. In the vision of the higher life, there is no place for dualities, differentiating notions, egoism, disputations etc. Love, knowledge, harmony, peace and yogic zeal, constitute features of true spiritual life, held aloft by Divine Mother as ideals to be striven for by the sadhakas.

Basic to the paths of vichara and devotion, is the fervent and sublime attitude of self-resignation to the will of God. Whatever happens in life, all trials and tribulations one has to encounter in life, should be looked upon as merciful dispensation of Providence, meant for one's ultimate spiritual well being. Man suffers by his own actions; but in the midst of his suffering, he can lift his mind to peace through right understanding and self-resignation.

Whether it is observance of religious vows (vratas) or performance of dharma, one should be very sincere. The real spiritual life of a sadhaka is hidden from public gaze. It is known only to the Antharyami. Divine Mother Herself is a glowing example in this regard. Her sadhanas, Her spiritual illuminations and communions, Her problems, the Mahavratas She observed, Her dharmanushtana, all these were not there for the society to gaze at. She did everything in seclusion and privacy of home. The power and the radiance of such a pure and dynamic life is unfolding today through mighty accomplishments.

The sacred Vedas, the great puranas, the immortal epics, which constitute our shastras, have all come out of the inspired heart of man. They are God's gift to mankind through exalted souls immersed in divine contemplation, austere Tapas and marvelous purity. Creative works of an inspired man endure; the fruit of works done in egoism and vanity disappears with passage of time. In the ultimate analysis, only Pure Consciousness remains, for that alone is the Reality. To think that it is unattainable is an illusion, for it is the utter truth of one's own being. With faith that it is attainable, one should go forward. Wherever we are, we have to stand firm in this conviction and live and move in the Reality. The external world, and the duties it demands of us, is no obstacles to God-attainment. Mother has taught us to reconcile worldly duties with spiritual pursuit through a radical change in perspective.

For the ignorant jivas, the whole life is a continuous exertion in the pursuit of happiness. But instead of happiness, every one repeatedly reaps misery. Cares and anxieties and worries of



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family life, eat into the vitals of all. Where is the experience of peace in such a state! Perceiving this plight of the jivas, the jnanis are moved to compassion and they lovingly exhort man to turn to God for succor and happiness. For the enjoyment of a little gain, a little pleasure, the rats get caught up in the trap laid by man. So too, the jivas are caught in the trap laid by Maya. The whole sense world is a vilasa of Maya. Into the wide mouth of Maya, innumerable jivas enter, get caught and suffer. Taking pity on the jivas, the compassionate God assumes a human form and appears in their midst as their Teacher and savior. He opens before them the vast and wonderful treasure house of wisdom. He feeds them with the ambrosia of His love. He attracts them by the mystic power of His divinity. He reveals to them through His own example, the lustre of a dharmic life. He imparts to them the sacred Word and puts them on the path to liberation. This great spiritual power, awakened by His mystic ministry, bursts upon the world and the whole world witnesses a kind of spiritual renaissance. Like a mighty earthquake, this awakened spirituality shakes the citadel of avidya. It is such an awakening that the advent of Divine Mother has initiated in this world in the modern Age. Though Divine Mother has withdrawn into Her supreme abode, Her divine sankalpa and divine influence continue to work. This sphere of influence is bound to expand with the passage of years.

Having inherited the loftiest Teaching from such a world Teacher, the children of Divine Mother should manifest in their lives the power of wisdom and the glow of dharma and the sweetness of devotion. Every moment should be lived with a sense of purpose. Slowly, with the true understanding, one should remove the taints of attachments and consecrate one's heart to God. Broad-mindedness should be cultivated. One should engage oneself in noble and God-oriented activity and at the same time eschew pride, vanity and doership. Non-attachment, witness-like bhava and spirit of renunciation (tyaga), should be with the Sadhaka. Even trivial duties should not be neglected, because it is perfection in small things that gradually takes the Sadhaka to the higher phases of Yoga.

There is a time when God confers a supreme blessing on the whole world and that is when He Himself appears amidst mankind as their Saviour. So also, it is a rare moment of blessing when Sadguru whispers the sacred Word and initiates the Sadhaka into the truth of Brahman. But he who does not fix his intellect on the inner meaning of the Word, who slights the sacred Mantra and neglects its practice, misses that rare moment of blessing. To receive the grace of God which is ever with the mankind, one should get the favor of one's own mind. That is to say, the mind must aspire, surrender and open itself to the ever-blowing breeze of divine grace. God, Guru, Shakti and Mother, has all become one in our beloved Deity and Saviour. This truth should remain constant in our awareness. It is from this awareness that the pure devotional bhava arises. Bhava is all-important. World sees the external sadhanas; but God alone can see the inner mental bhava. All siddhis had come and rolled down at the Feet of Divine Mother; but it was Her resolve in this Avatara, not to use any of such siddhis. All that She achieved, was as a result of Her divine sacrifice, dharmic life, penance and love. God descends as and when He wills; but the devotee should attract Him through the power of his own love. Mantras, tantras, upasanas, yajnas, all have one aim: to win the grace of God.

In the Yajnakunda of the blossomed intellect should be offered the sankalpas, vikalpas and desires. The fire of Aspiration should steadily burn. This aspiration should be of the nature of intense yearning for God-vision or self-knowledge. He in whom such a fire of Aspiration burns always, who is guided by discriminative insight, whose mind is not drawn towards the glitters and glammers of this illusory sense world: he alone is fit for Realization.



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In Mother's life and Teaching, sadhana and dharmanishta have received the foremost importance. In solitude, seclusion and detachment, which are all but states of a God-attuned mind, is possible the contact of God. One's life may be in the midst of society, but his mind should be detached. One may live amidst one's family, but he should be inwardly alone with God. Without wasting his mental energy, time and talents, on unwanted affairs, he should engage himself in God-pursuit with an undivided mind. Until immediate knowledge is transferred into intimate experience until one abides in one's own true infinite Self, one should not rest contented with lesser attainments. Jivahood should vanish and divinity should shine forth. The whole world should be seen as Brahmachaitanya itself. Self, world and God should be realized as one indivisible Reality. That is the highest nondualistic experience. Then alone one can proclaim to the world that God alone is real and that He can be realized. This integral experience is possible of attainment in Garhasthya Order. This is what Mother has declared in Her Teaching and illustrated in Her life.

By mere intellectual enquiry, one cannot reach the summit of realization. The enquiry, unless it is substantiated by fervor of devotion to God, will tend to become a dreary process and will stop at one place, unable to proceed. One should embrace one's chosen deity with one's own heart through pure love. The waves of bhakti should rise from the heart and one should revel in that sacred joy of bhakti. It is this joy of bhakti, this joy of closeness to the Deity that sharpens and purifies the intellect engaged in vichara and enables the Sadhaka to penetrate the layers of delusion.

The heart of Saguna Brahman, the Avatar, is all love, all innocence. Though the great elements obey His command, though all natural forces are but His ray, though He is the originator of the Vedas, He has shown this remarkable simplicity in His divine and sportive play with His human associates. The Lord, worshipped even by the Trimoorities, lived amidst the cowherd boys of Vrindavana, playing with them, loving them, and engaging Himself in fun and frolic in their company. What a great accessibility the omnipotent Lord showed when He took the human incarnation on earth! So also, our beloved Divine Mother, though conscious of Her supreme Godhood, lived like a human being amidst mortals of this world, taking the role of a housewife, doing all duties of svadharma, revealing the path of sadhana, manifesting the glory of dharma, bathing Her disciples and devotees in the Teertha of Her motherly love, and profusely blessing the whole of Creation.

By Her wonderful chastity, Brahmacharya, pathivrathya, Brahma Tejas and great Taponishta, She has released a tidal wave of spiritual force all over the world. We are the children of such an incomparable Mother, the children of such supreme Shakti. Should we not reflect Her glory, Her attributes and Her power, in our lives? Ours is the vision that has been blessed with the perception of the Saguna glory and the saguna leelas. Should we not then function in this world as the very children of Light, inspiring the fellow beings? One must banish worldliness from one's bosom, install Divine Mother in one's heart and worship Her with his consecrated life. Then alone one becomes an illumined instrument of Divine Mother. He who through love and contemplation, merges his mind in Her Lotus Feet, who, transcending the Triputi of seer, sight and the seen, becomes one with that Infinite Reality, he is the glorious child of Devi, capable of reflecting Her matchless splendour.

This union with God is the supreme attainment in life. Upon this attainment has been built the glorious spiritual heritage of Bharat. The immortal culture of Bharat is rooted in the Vision of God and faith in the eternal values of Dharma. To live in God, in tune with the Moral Law,



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embracing the whole of creation with the sweeping vision of oneness: this is sanatana dharma, eternal religion, expounded by Divine Mother in Her life and Teaching.