



RAMĀ ŚAKTI MISSION

BULLETIN NO: 251

26th January 1979

The emergence of Temples dedicated to our most beloved Divine Mother, is a significant landmark in the career of the Mission and clearly reveals the subtle Hand of Divine Mother directing the events. Blessed are we, children who had contact with Her, and blessed will be those who will be drawn to Her in future. Let us all pray on this occasion, with united hearts, to Divine Mother that the auspicious Prathishta function at Ahmednagar may become a great success and that the emerging institution of the Temple may effectively serve Divine Mother's Cause.

It is Mother alone who does and accomplishes everything in Her Mission. To become an instrument in Her Hand for this divine work, the devotees and disciples should strive their utmost for their mental purification. The purifying sadhanas are bound to culminate in enlightenment and Realization through Her grace.

Inherent in man are both demoniac power and divine power. The demoniac power, giving rise to demoniac tendencies, eclipses man's divine nature and binds him to the world of gunas, to objects of phenomena. The divine power, when it predominates, expresses itself as divine qualities, leads him on the direction of God and finally unites him with God.

As the demoniac power in man develops on a definite pattern through the impulse of prakrithi, hurling him to a deeper state of bondage and misery, so too, there is a system, a pattern, how the divine power, inherent in man, can be made to manifest, how the divine qualities can be developed, how knowledge can be cultivated. This system, this pattern, is known as adhyatmic sadhana.

Loving remembrance of God is the basic feature of sadhana, in which the chanting of the Name, the recollection of the Form, and the contemplation of the qualities and leelas of the Saguna, are unified. When the remembrance (smarana) becomes intense, the Name subsides in silence, and Form dissolves, as it were, in the Formless Reality.

Though the chanting of the Name and the meditation of the Form, thus lead the mind to transcendent absorption, yet, the hold of the Name and the Form of Personal God, on the devotee's mind continues to be of a fascinating influence. The heritage of devotion is of ancient origin. From time immemorial, numerous devotees have worshipped Saguna Brahman, meditated on His bewitching form and qualities, and attained His face-to-face vision. Those devotees too had in them asuric traits. But their aspiration was so intense and their involvement in the pursuit of their chosen Ideal so deep, that they did not yield to those dark forces. They negated and isolated those demoniac tendencies and went ahead with their pursuit of God. As one washes one's clothes, or cleans a vessel, so too, with the purifying power of the Name, they cleansed their own minds and thus eventually rid themselves of the influence of evil forces.

To uproot evil tendencies and to develop godly qualities, satsang is essential. Associating himself with the Sadguru and emulating the qualities of the devotees, the Aspirant eventually rises to the Vision of God. Between God and saints, there is no fundamental difference. That means, saints are God-filled, God-absorbed, God-possessed. They have no ego. They have no selfish motivation. They pray to God for the welfare of the whole world.



RAMĀ ŚAKTI MISSION

Shree Bhagawan whose presence before our eyes in the form of this Krishna Shila Vighraha, is an illustrious example in devotion, in self-surrender and in spiritual upliftment through divine grace. A man of social eminence, material affluence and high education and intelligence, Bhagwan was a man of the world, engrossed in vyavahara and money dealings. How from such an environment he rose to the3 pinnacle of spiritual poise and enlightenment, is a story that unfolds the glory of contact with the Divinity. By Mother's grace, he realized the truth of Mother's supreme divinity, the secret of Her Avatarhood. This awareness transformed his inner nature and his whole life thereafter was an integral dedication to Mother and Her Cause. When the sun dawns, the darkness disappears an all objects become visible. So too, when the sun of divine grace dawn s within, intellect gets illumined by divine wisdom. With such a mystic insight gained through Her grace, Bhagwan became a prince among devotees, an inspiration for all devotees of Divine Mother.

Mother and Bhagwan too in his own way, raised the status of Grihasthashram as a venerated spiritual order. Garhasthya is not merely one among the orders; it is the order of central importance, the pivot, the supporting pillar, of all other orders of life. The culture of home is reflected on the life-pattern of generations. Great spiritual personages, venerable Heads of religious Mutts and institutions, devotees, saints, sannyasis and even the great Avatars of God, are all products of Garhasthya. Is it not the adhyatmic luster of Home that is seen manifested in the lives and personalities of these great men? Imagine what a pivotal role has this Garhasthya played in the past and continues to play even now! Not mere sense enjoyment, but liberation from samsara, and the promotion of dharma, constitute the purpose of this sacred order of Home.

An awakening even in this waking state is required, on the part of the householders. Then alone they can make Home a pathway to liberation. That awakening is the dawn of a spiritual certitude that God alone is the reality, that love for Him is the only cementing factor in all worldly affinities and the incentive behind all disinterested activity. God is the deepest Self in all. Unless this truth is recognized, one cannot build family life on spiritual base, one cannot live unattached. A deluded intellect cannot gain spiritual illumination. Among the twofold categories of Seer (Drshta) and the Seen(Drshya), the intellect of the ignorant always is of the form of Drshya. In this statge, the intellect cannot open itself to illumination. The buddhi should assume the form of Drshta (Seer) or the Self. Then alone the jivatman rises to the plane of ultimate realization, anubhooti. That state in which identity with the Paramatman has been apprehended, is the state of steady wisdom and supreme strength. That is the highest level of consciousness, the consciousness which encompasses samashti, the totality. Nothing can stand apart from the purview of this consciousness. This is the consciousness of Unity. The truth that Brahman is the substratum of the individual douls and the world, is realized.

Highest knowledge, jnana, is identical with the Reality. But from the standpoint of a Sadhaka, even divine qualities are designated as knowledge. This is because, unless the qualities are developed, and the chittha becomes absolutely pure, supreme enlightenment does not dawn. But really speaking, good qualities are not knowledge. Knowledge, Jnana, dawns afterwards. The good and sattwic qualities pave the way for the dawn of jnana. When the layer of dust is removed, a mirror reflects an object very clearly. So also, when the layer of ignorance is removed through knowledge, the Supreme manifests Himself clearly. That is the Supreme Enlightenment, which is the very radiance of the Supreme.

One should go on cultivating sattwic virtues and thereby increase the divine power within oneself. Eventually, after patient endeavours for attainment of mental purity, when the worldly



RAMĀ ŚAKTI MISSION

tendencies are attenuated, one clearly and palpably feels the attraction of God and knows one's affinity with Him. It is the worldly samskaras cultivated in innumerable births that stand in the way of God-realization. Samskaras are innate in every one. When a child is born, samskaras are not manifest, for the child reflects only innocence, and not worldly tendency. As he grows, the samskaras begin to assert themselves. All take delight when a child is born, but there is one who cries, and that is the child. What is the reason for the child's cry? The reason is, that jivas has lost sight of the light which it had experienced while lying in the mother's womb. The knowledge which the jiva had then was eclipsed at the touch of this sordid earth through the influence of Maya and that sorrow finds expression through the lament of the little child.

The birth of the Avatara and the great souls has a distinguishing characteristic. When Divine Mother took birth, that little baby did not cry; on the other hand, She came into this world smiling. That smile captivated the hearts of all who looked at the baby. Indeed that child was only a child in appearance; within that time beautiful form, there shone the Mother, the Universal Mother, Brahman, the Infinite Shakti who imparts light to the sun, effulgence to the fire, power of motion to the air, Who is the author of the creational leela. She was Bliss Itself, the One who could impart bliss to others. That bounteous bliss of God was reflected in that enchanting smile of that divine child.

God Incarnate, the Avatar, is man only in appearance. In fact, His humanity is only a cloak that hides His Godhood. Nevertheless His qualities and divine deeds distinguish Him from the rest of mankind. His qualities are not cultivated virtues, but auspicious divine attributes which are natural to Him. Every action He performs, contributes to a great event. He fulfils a great divine mission on earth. His whole life is an illustration of the glory of dharma. The truth of His godly nature and the uniqueness of His life and works, reveal themselves by passage of time.

Name and form which God assumes in order to make a descent on earth as the Avatar, are two mighty forces that come to the aid of humanity on its march towards Godhead. They are like a transport vehicle which takes the Aspirant quicker to the goal. They are the steamer rowing them across the formidable sea of samsara.

The advent of the Supreme as a loving mother and Guru, Her functioning in the order of Garhasthya, showing the way for the toiling humanity to salvation, is indeed a golden opportunity for all those who long for liberation. Accepting Sri Bhagwan as Her spouse, the Supreme Shakti showed the world the resplendent dharma of pathivrathya. In Mother's sublime vision, Her husband was veritable God, the Supreme Himself. Hers was a penetrating insight. Her gaze was fixed, not on the outer form, but on the indwelling divinity. From this position She never swerved despite great problems She had to encounter in life. God as man, God in man: this was the Truth that always shone forth in Her eyes and in Her heart. Established in Her own Self, She worshipped Her Lord, in a sense of perfect identity. Though in the eyes of the society they were two individuals – Mother and Bhagwan – in the plane of spiritual consciousness, in the realm of pure bhava, they were one integral Godhead. The marital intimacy of this pair was indeed the exemplar of the spiritual truth of Shiva-Shakti Ikyā.

When a machine is invented, it facilitates an expansion of production. Similarly, when a perfected life emerges as the ideal of inspiration and guidance, thousands emulate that life and reach the goal. Divine Mother, the ever-perfect One, by assuming the human role, led a spotless life of dharma and yoga and that life itself became a beacon light for humanity for all times to come.



RAMĀ ŚAKTI MISSION

(To be continued in the next bulletin)