



RAMĀ ŚAKTI MISSION

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Mother's teaching is the guiding light for all spiritual aspirants. As Her beloved disciples and devotees, it is our foremost duty to imbibe Her ideals and become inspiring examples for the rest of mankind.

There is a power inherent in every one by which one can preserve one's chastity in thought and conduct. The Aspirant should preserve that power. The voice stressing moral purity is echoed throughout Mother's Teaching that has come to us through Her luminous utterances and written works.

Chastity of Mother's concept, is not mere wifely loyalty associated with pathivrathya; nor is it merely feminine modesty. It is a condition of psychic nature emerging from a steadfast vow of commitment to dharma. It reflects a person's cultural endowment, his inheritance from past associations and activities. In a sense, it is his cultivated integrity.

Chastity is not, therefore, mere moral discipline; it has a deeper import. Mother has defined chastity, not only from moral perspective, but also from the spiritual perspective. According to Her, it signifies a lofty vision, by which what one perceives is the nondual Paramatman in all, remains related to Him alone, lives for Him alone, and abides in Him alone, without any self arrogating separative ego. Evidently, chastity, which Mother defines, is a spiritual state of purity; but the aspirants have to climb many a moral step, in order to reach this summit through ethical disciplines and spiritual training, which together go by the term, Sadhana.

Advaita is the paramartha; dwaita, duality, is born of illusion. So long as one gropes in the realm of illusion, there cannot be a perfect state of chastity either in thought or in vision or in expression. To hold the image of one's ishta in one's heart and to worship that image constantly through devotion, self-abnegating virtue and pure conduct: this is the practice of chastity, which Divine Mother has prescribed in Her system of sadhana.

The concept of dwaita gives rise to the feeling of separateness. It is the antithesis of unity, love, and fellow-feeling. Dwaita therefore, taints the vision, gives rise to passions and leads each action of man into the bondage of bhoga. In the state of chastity, where perception is one of unity and non-separateness, there is only the experience of peace and nirvikaratha and no bhoga i.e. enjoyment of the duality of pleasure and pain.

The vritti of selfishness should be isolated as and when it makes its appearance. It is the thought of self that breeds all evil. Deeply rooted in every jiva, is the craving for name, fame, power, and social recognition. It is this craze for name, fame, and popularity that drives man to incessant self-centered activity. Samsara is the abode of miseries. Every one knows it by practical experience. Yet, the wonder is, even though scorched by the flames of these miseries, man is feverishly busy promoting self-interest. Such is the sway of self over man.

This selfishness and self-involvement, renders approach to God difficult rather impossible. It is self that separates man from God and fellow beings. Human birth is a God-given opportunity to attain deliverance; but alas! selfishness does not allow man to come out of the narrow confines of the ego and expand into universality. Selflessness alone leads to deliverance and experience of Atmic bliss.



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Compassion is the attribute of the selfless man, the man who has found his anchorage in God. It is the path of selflessness also. That is to say, by cultivating compassion, one proceeds from self to self-abnegation. Compassion is the gateway to heavenly happiness. A man possessing a compassionate heart manifests the quality of utter self-abnegation throughout his life, in all situations of life. He may get engrossed in intense activity; but not a single action of his, will have the urge of self behind it. Love alone prompts him to act. He may have to encounter hardships, problems, dilemmas, tests and tribulations like all other jivas, but nothing can cause depression in his mind, nothing can dampen his spirit, and nothing can disrupt his equanimity. His is always a Godward gaze.

Rare are the selfless souls in this world. One in millions embraces self-abnegation as the ideal and traverses the path of Nivritti. Subtle is the principle of prakrithi; subtle therefore, is its modification too, in the form selfishness. Delving deep into prakrithi, reaching its very bottom and penetrating it, one should get at the Atma Tattwa, which is beyond prakrithi. This deep penetration into the layers of prakrithi, this persistent quest of Reality, is what is called abhyasa yoga. Abhyasa yoga has been elaborately dealt with, in the Bhagavad Gita by Bhagwan Sree Krishna. Divine Mother too, has elaborately elucidated the technique of mind-disciplining sadhana, in Her Teaching on Abhyasa yoga. Through abhyasa (concentration on Truth) and vairagya (detachment from the unreal), one should touch the spiritual summit.

It is not enough that the tattwas become crystal clear to intelligence. One may be able to expound them too brilliantly. But all that is of no use to the exponent, if he does not care to bring them into his conduct. In crucial moments, in the hour of trial and temptation, the intellectual knowledge fails him. There is a knowledge that arises from Guru's grace or God's grace. That is spiritual insight. Spiritual insight alone can save. Spiritual insight exposes the illusory character of prakrithi and thus puts an end to identification with prakrithi.

Bondage is, when one identifies oneself with prakrithi. Without yielding to self and sensuality, one should maintain the position of a looker-on, a Sakshi. Such a power is called the adhyatmic power. This is a power which is inherent in the nature of the jivatman. It is therefore never apart from us. It is our real nature. When we live, identified with the upadhis, we get estranged from our deeper spiritual nature, from the presence of God; but when we come to live in our own real Self, the Atman, we become one with the spiritual power. Our personality becomes a vehicle of that power.

Those, in whom this adhyatmic power is fully manifested, are the cream of humanity. They belong to a unique category. Enlightened devotees of God, who are free of self, who are friendly to all, who are boundless in compassion, belong to this category. They are on the highest level of evolution, because they are one with God. They are the hope of humanity. In form and appearance, they are like ordinary persons; but inwardly, they are the infinite. Theirs is a heart that encompasses and embraces the totality of Creation. In affluence or poverty, in the royal palace or a hutment, in the Himalayan seclusion or in the thick of the world, they manifest their divine nature and divine qualities. They revel in the bliss of God. Surrendering everything, the name, fame, rewards and returns, the fruits of actions, and their own self, to the Feet of God, they live absorbed in God. The fragrance of their virtue spreads far and wide and their existence itself becomes a boon and a blessing to the world. By their very existence, they do well to the whole world. If the human body has to be an instrument of social good, one should follow in the footsteps of these exalted souls.



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God alone is the repository of all auspicious qualities. He is the Supreme Power. He alone is supremely good. When a person forgets this truth, even to the slightest degree, to that extent, pride and vanity find their place in him. The truth is, until one is absorbed in God, one cannot be perfect. An episode in the Mahabharatha comes to my mind now. In the celebrated Rajasuya Yajna, King Yudhishtira gave away in charity, fabulous wealth; gold, precious gems, cattle etc. and his munificence became the talk of the day. Everybody started praising the King and other Pandavas. The subjects were very happy and contented and they blessed the Royalty from the depth of their heart.

Who on earth can resist such praises lavishly showered, with perfect equanimity! The God-absorbed alone is indifferent to praises and censure. From the inmost recesses of his heart, the King Yudhishtira felt proud of himself and started rejoicing in self-glory. He considered that the Rajasuya conducted by him was the peerless among noble deeds.

The King was in such a frame of mind, when one day, when the royal assembly was in session, a mongoose entered the Yajnasala, where the Rajasuya was performed. It went to so many places within the sacrificial Hall and went on rolling on the ground. This strange behavior of the animal attracted the attention and curiosity of the king as well as the court pundits. There were also present in the Hall great sages, who too watched the behavior of this mongoose. Those days, animals had the power to speak and when the king's men asked the mongoose why it was rolling on the ground, the animal replied: This is not a real Yajna which merits such great praises which you have been showering, because, as you can see, half of my body still remain changeless, it has not become golden as the other half, even though, I rolled on the sacred ashes and the sacred dust in this Yajnasala.

When mongoose said this, the assembled men, representing the people of the country, spoke in one voice: What are you telling? Could there be a greater Yajna than the Rajasuya Yajna performed by the virtuous Emperor Yudhishtira? Where else can you see such a great dharmatma as our King, whose munificence and large-hearted sympathy and love know no bounds! The whole kingdom abounds in happiness under his rule and the most liberal gifts which the King gave during this Yajna, have made every one of us fully contented. How is it, oh mongoose, that you alone remain disconnected in this country?

This provoked the animal to recount the interesting tale of how the first half of his body became golden. A Brahmin, said the mongoose, lived in a village with his wife, son and daughter-in-law. He was very poor and struggled hard to make both ends meet, by reading the sacred puranas to the pious people. Though poor in wealth, the Brahmin was rich in piety, virtue and contentment. He was a man of real insight. He knew that no one but his own past actions was responsible for his poverty and hardship in this life. While facing the ordeals of prarabdha karma with fortitude, the Brahmin set his heart only on God and aspired for deliverance from the cycle of births and deaths. He spent his days in the contemplation of God and in the worship of the Deity and in the observance of svadharma. Fault-finding, maligning others, complaining to God, these were unknown to him. Upasana gave him peace and happiness even amidst the hardships of life.

Then a terrible famine broke out in that country and everywhere people and cattle started perishing. The Brahmin family had to go without food for days together. Even in such times of calamity, the devoted Brahmin, with his mind given to God did not lose heart. He welcomed every situation with robust optimism and staunch faith in God. Starvation did not interrupt his sadhana, but on the contrary, it intensified his devotion and thirst for God.



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(To be continued)