



RAMĀ ŚAKTI MISSION

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As the cure of all ills of samsara, Mother's emphasis is on the art of disciplining one's own mind. Beyond mind, there is no samsara. So long as the jiva remains a mental being, he cannot escape samsara. About the phenomenon of samsara and the means to release, Divine Mother teaches:

The unceasing flow of the mental mode (anthakarana vritti) towards the external world is the phenomenon of samsara. It is because of this externalized state of the mind that the jiva continues to be a mental being, tied to the rotating wheel of samsara – the rounds of births and deaths. Then, what is the way of redemption for the jivas? Mother's teaching provides the answer. Says Mother:

By deep introspection and enquiry, the sadhaka should delve deep into the deeper recesses of his own chitta. This process enables him to remain detached from his own mental states. This is one of the important stages in quest.

Mother continues: The jiva is conditioned by the gunas because of his identification with them. This state is gunatmakatwa. By such identification with the gunas, his Atma Bhava remains hidden and he behaves according to the nature of the gunas. In this state, the jiva is gunamaya. Thus conditioned and enslaved by the gunas, the jiva, though in reality he is detached chidswaroopa, has become a phenomenal being, a samsari, subject to births and deaths and suffering from the threefold fires of samsara. These three states or bhavas, such as gunatmaka, gunamaya and samsari, are alien to the real nature of the jivatman. They are states superimposed on himself by avidya. By destruction of avidya, the jiva should remain detached from these three bhavas. Then he can enter into a God-faced movement, or God-communion.

In Mother's teaching, vichara constitutes only one aspect of spiritual quest. Man is not only a thinking being, he is an active being too. Just as his thoughts should be purified by directing them to God, so should his actions too be purified. Herein comes the importance of the purity of conduct, acharana shuddhi.

Mother proceeds: First of all, there should be purity in conduct. Then alone is possible vichara shuddhi. You should ask yourselves what is it that meets with the approval of your Atman. What is it that Atman likes? That is to say, you should be truthful to your own Self and should be concerned with shreyas that leads to the supreme end of life. Shreyas means the path of spiritual welfare. It is not your functioning in the state of identification with the body, mind, ego, that the Atman likes. You should work as His instrument.

You should remain steadfast in Atma Nishta. That is what He likes. He who is of pure intellect, alone can remain established in the modeless quiescence. Such a person, who is non-attached, desireless and established always in passionless poise, nirvikarata, is dear to Atman.

To be truthful to one's own Self, to be a strict adherent of the Guru's teaching, to be obedient to the moral law: all these mean one and the same. This is also purity reflected in thought, speech and conduct (Trikarana Shuddhi), which is essential for being a fit receptacle of the grace and guidance of the Atman.



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To be receptive of divine guidance within is the nature of the exalted life of a devotee. On this aspect of attunement to the Divine within, we have the authentic teaching of Divine Mother as follows:

Nothing but the guidance of one's own Atman, can be of avail to him when a man is at the cross roads of dharma, when he does not clearly know where his duty lies. But one should learn to listen, learn to tune oneself to the Divine within, in order to receive the voiceless sermon of the Soul. In deep peace, in guileless silence, alone can one hear the echo of that divine message. To hear that voice, your inner ears should be alert, attentive and attuned to the Divine. To be able to listen constantly to that divine message and to be guided by it: this is the very fruition of your life.

Beloved brothers and sisters, this message of Divine Mother which pertains to the eternal truth, which is therefore valid for all times to come, has relevance particularly at this time for us, Her disciples and devotees, when Her embodied presence is not before our vision. As the Deity in the Shrine, as the living Presence in the Samadhi Peetham, and as the antharatman shining resplendent in our hearts, Her guidance is always available for us. But we should listen, obey and live in accordance to Her behests.

We should keep our inner Mandir as clean as we keep the outer temple pure for worship. The things we offer to our beloved Deity should be pure and the best. So also, our sublime outlook (sadbhava) truthful utterances (sadvachanas) and righteous actions (sadhkarmas) alone are fit to be dedicated to the Supreme Shakti, our beloved Ramambika.