



RAMĀ ŚAKTI MISSION

BULLETIN NO: 266A

08th June, 1979

The mind of a Sadhaka should first attain a condition of inward serenity. Then alone can he employ it in deep thinking, introspection, reflection, enquiry and contemplation. Craving is at the root of all mental disturbances. Hence he should renounce it and cease to expect anything from the world. Craving and expectation keep the mind disturbed, downward and world-bound. How can such a mind be turned to God and to noble ideals like dharmic conduct and disinterested service!

From adhyatmic point of view, there is no such distinction as high and low with regard to duty. Every duty is sacred. But to consider from the worldly point of view, even when we perform trivial duties and menial service, our mind should remain tranquil. No reaction of any kind should arise in the mind. Body and mind should function in a rhythm, activated by the indwelling divine power. The gunas of prakrithi should not hold sway over mind and actions.

Emotions like love and anger, and states like stupor and zeal, alternatively coming upon the mind, indicate the influence of prakrithi. It does not behoove a sadhaka to swing between these states. Mind attains steadiness and steadfast wisdom, only when it is anchored well in God.

Whether one is a sadhaka, a householder, or a hermit, one should have the virtue of humanism (manushytwa). It is from this foundation that one can raise to divinity. Self-realization, the summum bonum of human life, cannot come through mere worldly vyavahara; nor can it come through mere attempts in meditation. An inner transformation should come, a radical change in outlook, thought-pattern and conduct, in the light of a new higher awareness. Divine qualities should blossom. Divine Mother's spiritual teachings and moral injunctions should be brought into daily acharana.

To know the duty at every stage and to discharge it conscientiously, with service-mindedness and devotion: this is an important step leading to mental purification. Unless purification is achieved on the triple levels of body, speech, and action, no progress, worth the name, on the path of Self-realization, is possible. Anything may happen in life; but peace within, and faith in the Guru's Teaching, should remain unshaken.

Steps and stages are there on the inner path to God. To go through them and to transcend the mind itself, the sadhaka should be anointed with the qualities of discipleship. Through these qualities, the sadhaka opens himself to the influence of divine grace. Then he gains insight into the intricate mental phenomena. He understands clearly from where the thoughts and emotions arise, how they expand and where they merge. This insight into the mental structure and mental movements is essential before the initiate qualifies himself for Upasana.

For upasana to be fruitful, the initiate should be a man of truth. Truth should be his shield, truth his forte in life. We should remember here Divine Mother's interpretation of truthfulness. Truthfulness does not mean mere truthful utterance. Truth is a healing balm. Truth never injures. Truth smoothes, strengthens, saves. To criticize another, to criticize society and the world in the name of plain speaking: this is not truthfulness. Truth is God.

Truth is the Self. Truth is Om, the mystic pranava. Truth is all this universe of moving and non-moving objects. When one's consciousness is established in this truth, one becomes a centre



RAMĀ ŚAKTI MISSION

of harmony, harmony within and without; one achieves perfect accord between one's thoughts, speech and action. This is truthfulness.

In this sense, truthfulness, according to Divine Mother, is a synonym for guilelessness. The sadhaka should not have in his bosom even the least trace of untruth and deceit. He should be open-hearted and should not hide anything from the Sadguru. He should frankly admit his mistakes.

The basic understanding required for progress in sadhana, is the understanding that the guru is the indwelling witness Consciousness. When this understanding is there, the sadhaka will be incapable of hiding anything from the omniscient guru. It is open-heartedness that establishes a rapport with the Guru. Truthfulness ultimately leads the sadhaka to the portals of Brahman, the Ultimate truth.

For the fruition of upasana, for the culmination of upasana in Sakshatkara, the other factor of great importance is Tapas. Penance, austerity, self-denying disciplines, concentration on reality, all these are generally encompassed by the term Tapas. The very concept of Tapas brings to our mind the luminous life of our beloved Divine Mother, Her personality which glowed in divine tapas and which radiated the flames of tapas all around.

Tapas was near to Mother's heart; tapas was the very nature of Her life. Home was the abode of Her silent Tapas. Every duty was a tapas for Her. Tapas was with Her in the social functions, in the religious congregations as well as in the wedding Mantapas. Tapas shone resplendent in Her, when at the feet of Her consort, She was immersed in ecstatic service. In the company of the Guru, as well as in the midst of Her disciples, She manifested Her power and lustre of tapas.

Dining, resting, sleeping, walking, working in the kitchen, discoursing on spiritual themes: every aspect of Her activity was tapas for Her. It was not tapas for any worldly end. Tapas was the very mode of Her life, the very expression of Her personality. From the furnace of Her divine perfection arose the flames of Her tapas. Who can assess the effect of such a divine tapasya of Mother, on the contemporary society as well as on the emerging generations!

Be you all, My beloved children, Tapaswins, for the Mother of your worship, is fond of tapasya. She is seated in eternal tapasya on the summit of Her transcendental consciousness.

Worship the Supreme, She exhorts, with pure and austere life of tapasya. As the fire removes dross from the gold, let the fire of tapasya purify your mind. For My children, the body is the Tapobhoomi, and not Bhoga Kshetra. Let your bodies become moving shrines consecrated to the worship of Mother shakti.

Should not the pure tears of love flow from our eyes, O brothers and sisters, when we contemplate on the radiant form of the eternal Maha Tapaswini, the Yogeshwari, the Divine Mother of the universe? Are we not the blessed children, who drank to our heart's contentment, the nectar of Her motherly love, whose ears have heard the love-soaked words of the Mother of infinite love?