



RAMĀ ŚAKTI MISSION

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Without Self-Knowledge, one does not attain the peace of mind or deliverance from samsara. By knowledge and realization of the Atman, the mind subsides, the vasanas perish and the separative ego disappears in infinite Consciousness. The Atman is ever-free, since it is divine in nature. It has no touch of ignorance, no taint of the ego, no involvement in action, no desire for enjoyment, no need for effort, no bondage of Karma and no misery of samsara. But a notion of bondage persists in the mind of the seeker.

Hence the Sadguru instructs on the doctrine of karma, on the nature of the ego, on the technique of sadhana and on the science of liberation. Those who have no faith in the Guruvakya, who have a doubting mind and a questioning intellect, in whom the flames of craving have not subsided, who have not attained sufficient purification of the chittha, cannot imbibe wisdom and awake to the Reality, even if repeatedly instructed by the Guru.

Therefore, Chudala, the heroine in our story, had to wait for 13 long years for the King's mind to attain purity, stability and competency for Upadesha, the spiritual initiation. Dispassion arrests the vagaries of mind and eliminates the outgoing tendency. But to stick to one's duty, to discern the Real from the apparent and to pursue the Reality within in unbroken anushandhana, one needs discrimination. Owing to lack of discrimination, Sikhidwaja could not realize the immensity of kingly duty. He had no enquiring mind; hence he could not grasp the import of Chudala's words impregnated with the highest wisdom.

In Jnana Yoga, dispassion, discrimination, a penetrating intellect free of ego-touch and close association with the wise, all these four are required. Then only one awakes to Enlightenment. Duty is sacred in a life of spiritual pursuit. He who ignores the call of duty, cannot find mental peace even through tapascharya. Obey the dictates of dharma and establish yourselves in inward integrity through meticulous performance of all your duties. Energy, enthusiasm, cheerfulness, serenity, purity, inner clarity and unshakable mental strength, all these spring up to assist you in your sadhana, if you are obedient to the moral injunctions and the call of svadharma. Sikhidwaja ignored duty; but Chudala, his devoted wife, the 'sahadharmini', came to his rescue. She rose to the occasion. She ruled the Kingdom with exceptional ability.

Otherwise, imagine, what would have been the state ! Anarchy would have set in; enemies would have invaded the country and the entire people would have passed on to a state of slavery and misery. A Kshatriya has to build his spiritual life on the foundation of 'kshatra dharma'.

A devoted wife, who is illumined within, is the sheltering fort for her husband. She is the beacon light for the entire human race. Svadharma has been born with you. When you assumed the body in order to work out the prarabdha and to realize the purushartha, the duties have been ordained; have been arranged; and the diverse roles have been assigned. These duties, fields and roles, are your aids in spiritual quest. They are of chastening influence to you. Through them, you become truly human and ultimately rise to divine perfection. They make you superhuman in strength. To run away from the field



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of duty, is disgrace for a householder, as running away from the battlefield is a lasting blot on a warrior.

If you are not dutiful, the mind becomes lazy, intellect becomes dull, and the body too becomes a heavy stumbling block on the path of sadhana. When laziness and dullness set in, the veil of tamas becomes thicker. With such a thick veil of tamas blocking your perception and understanding, how can you receive enlightenment, how can you find passage to divinity? The power of concentration, the skill in duty, the intellectual talent and the sattvic virtues should be combined in you. Then you will realize the greatness of Mother's yoga teaching and the spiritual initiation. The sanyasi has to renounce the world ties and bonds of personal affection and retire into seclusion. But yours is a different dharma.

Being householders, you need the capacity to love one another, to associate with one another, to work and live together and to function in society without the taint of samsara. While living in the midst of family let not the ropes of attachment bind you. The mental emotions should not disturb your equipoise. The social existence should not separate you from the Divine. What then is the way for this? Here is the way : in society, be alone with God; in all personal affinities make Him alone as the object of your love and relationship; in activity, be detached from agency; in all life-situations, remain unshaken, unperturbed. Do not demonstrate and display your devotion, or declare your love, or faith, or virtue, or vairagya, or sacrifice, but show them in your silent, inspiring and exemplary life of righteous activity. Light will shine forth, even if it is hidden.

God's power should manifest itself in your intellect, destroy your ego and make you glorious divine instruments. Through such illumined instruments, God proclaims His glory, spreads His Fame, executes His Will, disseminates His message and reveals the splendour of His perfection. Get yourselves linked with God through devotion and childlike simplicity. Do not grumble and lament about the particular station of life in which God has placed you.

Welcome the situation and be ready to do the will of God. All stage has been set; the audience is waiting; the time for commencement of the drama has come; and the screen too has been lifted. At the nick of that time, when dynamic and skilful action is required of you, will it be proper on your part to say, 'I do not want this role. I cannot act'. That is cowardice. Play your part effectively, efficiently, and let the audience clap their hands in appreciation of your performance. To be a gem of Indian womanhood, you should be a paragon of virtues, the personification of renunciation (tyaga), the efficient queen of home, the very deity of auspiciousness. You should be the source of attraction and inspiration for all members of home.

When you walk into the new home, the husband's home, it should be with a resolve to make home a paradise. You cannot foresee what type of home you will get to live in, but whatever the circumstances, whatever the life-situations; you should uphold the great teaching of Mother and be an unifying force in the family. Live in peace with all. Humble yourselves. Spare no pains to serve and to sacrifice. Never should a cloud of gloom enter your mental horizon. Never should a shade of despair appear on your face. Your smile, your cheer, your purity, should dispel the darkness of sorrow from the surrounding minds. Deny yourselves. Bring the mind under control. This is the way to peace.



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Take refuge in God. Hold fast to his Name. Through the Name open a channel towards the Divine and you will get all strength required for fighting against the inward force and winning the battle of life. God will give you comfort and company. Whatever you pray for, will be granted, if the prayer is sincere. But what a folly it will be to seek two petty brinjals from a King! Win the favour of the King and you can enjoy the royal glory and the royal pleasures. God, the King of the Universe, is all bliss, all power. Propitiate Him. Win His grace. When you get God Himself, there will be nothing more for you to gain.

Resuming the story of Chudala, Divine Mother continued: By spiritual insight, Chudala knew that her husband's mind, through long years of tapasya, had now become ripe enough to receive instruction on Atma Jnana. But instructing him from the position of a wife, was out of question. The King will not listen with shraddha. Therefore through yogic power, she assumed the form of a youthful sage and appeared before him. Noticing the extraordinary spiritual luster, calmness and dignity of bearing in the young sage who appeared to him as an angel of God, Sikhidwaja paid obeisance through prostration and reverentially welcomed the holy man.

After the mutual exchange of enquiries, Kumbha Muni, for that is the name of the young sage, narrated the story of his birth and the purpose of his visit. His luminous presence and ambrosial words evoked reverence and sacred joy in the heart of the King. In answer to the sage's question as to who he was and why he came to the forest, the King replied: I am a King, a kshatriya, by birth. Afflicted by the fire of samsara, I gave up my throne, family, pleasures of the palace, all comforts, indeed all my possessions and came to this forest for tapasya. But with all my tapasya in solitude, I have not attained the peace of mind.

Thereupon, Chudala, in the guise of Kumbha Muni, said: Oh King, it is only by self-knowledge that one will attain peace and liberation. Knowledge only can wipe out the latent vasanas. Without contacting and serving the perfected sages, without knowing the secret of Brahmavidya from them, what is the use of living in seclusion? In the absence of knowledge, even penance and svadhyaya, cannot give one the mental peace and salvation. How can jnana dawn unless one knows the nature of bondage and freedom, unless one deeply investigates into the tattwas? Enquire deeply with one-pointed mind, who am I? Whence is this world? Where I go after leaving the body? Such deep thinking will lead to Self-knowledge.

Chudala (Kumbha) continued: Vasanas sprout, grow and become strong in the mind. These vasanas constitute samsara. Vasanas become vritties. These vritties flow unbroken and continuousl, until they sink into the causal avidya. This flow of mental vritties is samsara. He who has powerful vasanas in abundance, is deeply involved in samsara. Vasanas nurture karma and produce rebirths. Even when intensely active, the actions of a person who has no vasanas in him, do not produce vasanas or give rise to rebirths.

In the case of the vasana-bound jiva even if he sits quiet without doing any action, neither the births nor karmas are annihilated. O King, attenuation of vasana is what is essentially to be accomplished. It is knowledge that ends vasanaa and rebirths. Therefore, court the company of the Sages, serve them and get enlightenment through their grace.



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The words of the Sage Kumbha went deep into the heart of the King. His reverence towards the sage increased a thousand fold. He got convinced that by following the words of this sage, he too will get knowledge. In Kumbha Muni, the King beheld the ideal Guru, unique in wisdom and spiritual competency to lead him to liberation. In profound humility, he now begged for Upadesh.

Delighted to know that the King become a fit vessel to receive initiation, Kumbha Muni demanded that the King should have shraddha in the Guru's (his) words, that he should follow his instruction as a son obeys his father. The King at once swore that he would consider the Guru's words as Divine Command and would implicitly obey. The divine sage now proceeded to instruct the King by means of a parable, the parable of Chintamani. Once a Pundit started doing tapas intent upon securing the Chintamani. Within a few days, once, as the Pundit opened his eyes after meditation, he saw before him a splendorous gem shining in all radiance. It was the celestial gem, Chintamani.

But a doubt arose in the Pundit's mind: I have not done much of tapasya. Chintamani will not appear so soon. This is the work of Devendra, who wants to lure me into his magical trick. Even Vishwamithra walked into Indra's trap, enticed as he was by Menaka's beauty. But I cannot be hoodwinked. I will continue tapas with determination until I win the Chintamani, so thought the Pandit. Since disrespect was shown by the Pundit, Chintamani now suddenly disappeared. The Pundit passed years in severe penance. The gods now, in order to teach him a lesson, put a glittering glass ball near the meditating ascetic.

Now seeing the shining ball, the Pundit was all joy. He picked it up, mistaking it for chintamani. He gave away all his possessions in charity and repaired to a forest. There, holding Chintamani, he willed: let there be a palace here. But the palace did not materialize. Not even a leaf fell from the trees. The forest remained unchanged. The Pundit now realized his folly.

Explaining the moral of the story, the venerable sage continued, The Pundit had vast erudition. He also did tapas. Yet he remained ignorant throughout. He could not recognize the real chintamani. Similarly, in spite of your tapas and solitude and so-called renunciation, you are still in ignorance. Though you have left your wife, palace and the throne, you have not given up what ought to be given up, namely, the ego. Hence, you do not know what real renunciation is. Chudala, your wife, is a fully blossomed Jnani. Her greatness is far superior to the Chintamani. Though she was with you, you could not recognize her greatness; you did not have faith in her words. Anyway, tapasya has served the purpose. But knowledge has to dawn. That alone is the fulfillment.