



RAMĀ ŚAKTI MISSION

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Meditation, dhyana, is the direct means to God-attainment, the sole avenue to Realization. All other disciplines finally lead the mind to meditation. To reflect on Brahma-Tattwa is an intellectual activity. It is like looking at an object from a great distance. By seeing that object, you do not enter into any relation with that object. But meditation implies a relation of intimacy with the object meditated upon. The mind assumes the very form of that object. As a river flows towards the sea in unbroken continuity, so too, the entire chittha flows as it were, to the object of meditation (God). That is meditation.

Of course, the meditation described here is a very high stage in sadhana. It is the penultimate stage in Yoga, the stage just prior to Samadhi. To reach this stage of meditation, mind should pass through ethical disciplines and exercises in concentration. Meditation is a mental act; but if it is to culminate in Realization, sense-control is essential. To let loose the senses in the pasture land of pleasures and simultaneously to meditate on God: this is an impossibility. Unless the senses are restrained from their outgoing tendency, unless they cease to be the slaves of their respective vishayas, no man can enter the stage of meditation. One may sit in a rigid posture and may remain with eyes closed. But this is not dhyana.

Indulgence in the vishayas has enfeebled the mind. Awesome powers are in the mind; but alas! The mental energy has been wasted on fleeting enjoyments. The sadhaka should know the truth; realize his folly, repent for his lapses, wake up to a new resolve and try to restrain the mind and the senses. Violent suppression of mind and senses does not help. Right understanding is what is required. Mind is like a stubborn child. The sadhaka should learn to handle his mind tactfully. As a mother caresses and cajoles her child and somehow weans him from going after things like fire, knife, etc. so too, the sadhaka should patiently guide his own mind, holding before it inspiring ideals, ennobling thoughts and the elixir-like Name of God.

When love for God awakes in man, the mind finds itself naturally attracted towards God. This love, this attraction, keeps the mind in the meditative state. Through loving contemplation of the leelas of God, the devotee begins to experience the mystic visions and attains super sensuous knowledge. During the advent of God on earth, it is comparatively easy for the devotees to reach spiritual heights. Marvelous transformation happens when one opens oneself to the saving grace of the Avatar. One incident comes to my mind now:

This happened several years ago, when Divine Mother was in Tellicherry. That was a time when the local devotees there, were all swimming in a sea of bliss, beholding the inscrutable saguna leelas with their eyes and bathing in the love of God. Throughout the day, i.e., in the morning, midday and afternoon, they had access to Mother's abode for darshan, meditation, bhajan etc. The easy accessibility (soulabhyata) of the Lord extolled in the scriptures, was personally experienced by every one of them.

They were a simple, unsophisticated folk, those women devotees in Tellicherry. Among them, there was a woman, Girija Prabhu by name. She was a great devotee. Her mind, heart and soul, were always with her beloved deity, Divine Mother. The enchanting form of God was always in her thoughts. The impress of the divine leelas which she saw every day, was so strong in her heart that she used to effortlessly plunge into the depth of meditation. She had a large household to take care of, and naturally she had a busy time in her home every day. But contact with Divine Mother had given her a spiritual outlook in life and inner detachment.



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Though uneducated and hence deprived of the knowledge of the shastras, Mother's upadesha was her guiding light, her shastra. She knew that she had none in the world to be called her own, except God, that she had none to save her from distress except her Guru, that she had no right for anything except to love God, to live for God and to serve God's children. Her relation was only with God. Joyfully, she went through her domestic chores and whatever time she got in between her duties, she utilized it for dhyana.

Thus days passed and it so happened that Divine Mother manifested the incomparable Sree Krishna Bhava for about 15 days. During those days, the leelas of Brindavan and Nandagokul were re-enacted and an ocean of love and ecstasy manifested in Mother. Those who witnessed those leelas were caught in the currents of ecstasy. They forgot their bodies and the outside world. The Beloved One alone dominated their consciousness and filled their hearts. Divine leelas mentioned in the Bhagavata, were actually seen by them. Every day their hearts pined for the darshan and proximity of the Beloved.

One day, this woman devotee, who figures in our narration today, after finishing her duties was about to set out for Mother's home as usual, when her husband and the grown-up son, in a joint plan of action, asked her not to go that day. They said they would be coming back home soon and that her presence was required there. This was indeed a test, which she had to face, a challenge which she had to meet.

All devotees have been made to pass through such tests in life. It is such tests, faced courageously, that have glorified the image of Bhakti. What all tests and trials Santa Sakkubai of Maharashtra had to undergo, before she was accepted as a great Bhakta! Well, let the tests come, let the trials torment, but they, the devotees, do not leave their hold on the Lotus Feet of God. Their mind is steadily fixed under all conditions. Other than the image of their deity, no other form produces an impression in their heart. This single-minded devotion and loyalty, brings on enlightenment of the most exalted order.

Now, to resume the anecdote; you can imagine the mental condition of this woman devotee, when her husband and son prevented her from visiting the divine abode, thus depriving her, of the bliss of darshan. It was indeed a bolt from the blue. Her heart burnt in agony. Like a fish struggling for life when put out of water, her soul yearned for God.

Who can understand this! Her heart, in a silent lamentation, addressed her deity: Deva, my adorable Deity! I have done something wrong today to deserve this separation from you. Well, I resign myself to Your will. Let my physical body remain here; but O Lord, let my inner self reach Your Presence. With such a thought, she retired to her room and sat in meditation. Very soon, she was lost in dhyana.

It was 11 O' clock. After finishing the domestic chores, Divine Mother went upstairs to be with Her bhaktas. Evidently waves of bhakta's agony had found a response in the heart of infinite love. Mother's thought went to Her beloved devotee who was absent there and She enquired with loving concern: Has she not come? Naturally, in a second, Mother's deep thought must have touched the meditating soul of the devotee. Who can describe the ways of God's loving ministrations! There she sat, the devotee, in deep absorption, a spiritual glow enveloping her face. At that time her son arrived, perhaps to see if his mother was there, to know if their plan had worked.



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Seeing the motionless meditating form of his mother, seeing her face radiant with a new lustre, he was taken aback. He called her loudly, but nothing could rouse her from her absorption. Father too came. They both tried to wake her up, but she was dead to the world around her. After a long time she opened her eyes and sensed the world around. Now, eagerly the son asked her: Mother, all this time what were you doing with your eyes closed? The guileless woman immediately replied: I had gone to Deva's home.

How can anyone believe this, an ordinary simple lady, who sat all the while in her house, sitting with eyes closed, now claiming that she had gone to her Lord's (Mother) house. Is not space a barrier to her? How can she go, when her body is here? With such thoughts crossing in his mind, the son, actively encouraged by his father, now demanded proof. For the women, the proof of the pudding was in the eating. Yet, she, thereupon, graphically described her experience of having visited Mother's abode. She told which Saree Mother wore that day, what all dishes formed the menu for the midday lunch there, etc. etc. She also said, that not only she had Mother's darshan and participated in the leelas, but also dined there and tasted the various dishes too!

Shaken to the core by astonishment, her husband, a close friend of Shri Bhagawan, now said within himself: This must be verified. He quietly slipped out of the house and hastened to the home of his friend. In a casual manner, he enquired with Bhagawan what were the dishes for the lunch. Bhagawan gave the details. Exactly as his wife had narrated! In the meantime, Divine Mother appeared with a meaningful smile on Her lips. He looked at Her Saree. The same as described by his wife! So, it amounts to this that her statement is true. Concluded he. Now, great repentance flooded his heart and he fell prostrate before Divine Mother, craving Her forgiveness.

Here is a simple woman, who bore witness to a miraculous mystic experience in meditation, and experience which puts to shame even the highly advanced Sadhakas on the path of yoga. From where came this power to her? From her blazing love for her deity and the Guru. Love links one to the omnipotent and what is impossible of attainment, once you are in tune with the Almighty! Referring to these women devotees intoxicated with divine love, Mother had once said: Because I placed before them the ideal of duty and the principle of Garhasthya, these ladies are remaining in homes, unknown to the world. If I had come as a Sannyasini, preaching renunciation, where would have been these ladies! Who could have remained confined to home and the domestic duties!

Both prem and dharma are great forces. When the heart is devoid of prem, the world appears as a void, shunya. It is prem that imparts a meaning, a purpose, a colour, to life. Prem keeps the path of life clear of darkness, delusion and other stumbling blocks. Prem is the motivation behind righteous conduct. Taking recourse to adharma, Ravana lost everything: honour, power, position, splendor and lastly, his life itself. But his wife, Mandoodari, a paragon of pathivrathya, remained taintless throughout. She had built her life on the rock of dharma.

Our Mother came to fulfill a great divine mission. Though She is above everything, the Supreme above the universe of Maya, She accepted certain principles and ideals in order to reveal the perfect womanhood, the perfect wifeness, the splendor of dharma in human relations. She willingly assumed the ordeals of life when She assumed the human bhava amidst mankind. She underwent the rigours of penance in Her self-chosen field of Home. It is the fruit of Her great life of dharma, tyaga and tapas, that we, children, are enjoying today. It is again, this fruit which goes to mankind as a whole. Mother's was the universal life. Its impact is



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bound to be there on social processes and in the shaping and restructuring of human communities everywhere on this globe. Let me conclude this bulletin with the following loving exhortation of our Beloved Divine Mother.

Devotion to God increases and finally flowers into motiveless God-love, prem through disinterested service and meditation. When God-love once awakes, evil traits take to heels. No other vow or penance is required to expel them. Hence, children, become you all, aspirants of God-love. Renouncing self be selfless. Shedding both attachments and antipathy, abide in serenity. Freed from the bondage of samsara, enjoy the love, the purity and the freedom of the Atman. Begin right now this sacred pilgrimage that takes you to the shrine of the Most High. Let your homes become temples of worship. Let your lives manifest your devotion to God and your steadfastness in dharma. With attitude of dedication to God, with your love and longing for God, with your sublime bhava towards duties, let your empirical life serve as a passage to infinity, as a springboard to Realization. The sense world casts an enchantment only until you realize the truth and learn to live a God-centered, God absorbed and God-dedicated life.