



RAMĀ ŚAKTI MISSION

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Life in the Order of home, Garhasthya abounds in varied situations, problems and tests. Amidst these, the householder should develop a state of equanimity to view pleasures and pains alike, happiness and hardships alike. With such a state of inner tranquility, he should advance on the path.

To reconcile the secular duties and spiritual pursuit, to regard happiness and misery with an equal eye, God's grace is essential. Sometimes it so happens that what you consider as happiness in the beginning eventually turns to be a misery; what you undergo as misery, leads eventually to happiness. Pleasures and pains thus depend upon your own perspective and mental outlook.

God dwells in every one's heart. All know it as an idea, through scriptures and expositions by learned men. But veiled by Maya, men do not recognize the divine presence and undergoes untold miseries.

Some lament that they have no peace; some others are boastful of their peace. The fact is, both have no peace. In the real state of peace, one does not proclaim it. He is all silence. He is all illumination. The state of abiding peace is the most exalted state. That is the peak of spirituality; there, valleys and precipices and low-lying regions are not.

A state of detachment, an inward spiritual aloofness, the art of remaining amidst family and society without any attachment, this is possible of accomplishment only by the help of spiritual force. Just as a tree sways when a wind blows over it, just as when it heavily rains tanks and reservoirs overflow so too, the mentality of man alternates between pleasures and pain, the mind is elated with joy and overwhelmed with grief at the turn of events, at the onset of parabdha. Mental afflictions go on increasing when man involves himself deeply in the situations of life.

Without first setting out to preaching Vedanta doctrines, one should apply them to one's own life and seek the way of deliverance within oneself. For the sake of the world, Divine Mother embraced the Garhasthya Order, assumed the role of a Sadhaka, discovered the inner path to deliverance, and then preached it to the world. To attain peace and happiness, there is no need to wander here and there. To direct your mind to your own Light within yourselves, to bless you with the experience of eternal peace in the Home itself, Divine Mother came into this world. The formless attributeless Paramatman is unattainable even through hardest of penance. He must reveal Himself to your consciousness. Then alone you can know Him.

In the Temples, He is there in the form of Vighras (Images of worship); in the heart, He shines as the Atman; in the Vedas He has been extolled both as the metaphysical Reality and as Personal God of auspicious attributes. Even then how few realize Him. When the Mother Earth is unable to bear any longer the burden of adharma, the Supreme comes as the Avatar to re-establish dharma. Though He assumes a human upadhi and a human bhava, He is always in His ever-perfect state, in the natural state of Godhood Consciousness. Through His ideal exemplary life, He shows the greatness of dharma and sets a standard for human conduct. After finishing His work, He folds up His manifestation.



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The forms which God assumes for His avataric manifestation, are eternally adored in the world. Those forms too are eternal, for they have emerged from that boundless ocean of Brahman for a great mission in the world. Brahman is unaffected even by His creational leela. He is imperishable, infinite, steady, ever-perfect, and indivisible! When He assumes an upadhi, He becomes the visible, lovable and accessible! His name, form, voice, teaching, leelas and great movement initiated by Him, are all a great support for the individual souls groping in samsara.

As in the light of a lamp objects become visible, so too, when the light of knowledge shines within by Guru's Grace, one apprehends the nature and process of ignorance and the concomitant evils, passions, egoism and foibles.

The divine force of the Avatars of God and their leelas cause a great awakening among the people. Just as God as man-lion emerged from an inert pillar, just as He got His great work done even by monkeys, so too, the power of His dynamic advent rouses the power dormant in man, rouses the slumbering souls and achieves great things through the agency of man. Through illustrious women like Gargi, Maitreyi, and Lopamudra, He demonstrated the power of wisdom; by rushing to the rescue of Meerabai and by turning poison into nectar, He showed what devotion is capable of achieving. Spiritual force is the force of the loftiest order.

In this realm of death, in this human world, the manifestation of this spiritual force depends upon the mentality of man, the state of his heart. If he has faith in his own Self, strong yearning for God and devotion to the Guru, he can ascend the summit of spirituality. By cultivating devotion and practicing meditation, preserve your mental peace and acquire strength to face the situations of life. To merely sit with eyes closed is not meditation. By standing folded palms before the shrines of God alone, one is not considered a devotee. There should be total involvement of your personality in the pursuit of God. Your brains, nerves, bones, every limb, every pore of your body as it were, should be permeated by a fiery aspiration for God, and deep love for Him. The qualities, powers and faculties that are conducive to union with God, should wake up in you.