



RAMĀ ŚAKTI MISSION

DIVINE MOTHER SAYS

NO: 14

SD NO: 3 / PG 162

THE COMPETENCE FOR GOD-VISION.

In Bhagavad Gita, Sree Krishna makes a reference to four types of devotees who worship Him – the afflicted, the seeker, the lover of wealth and the knower.

All these four distinct characteristics, capable of interpretation from the point of view of spiritual competence, are harmonized in a genuine aspirant of spiritual perfection.

The pain of embodiment and dwelling in transmigratory existence become unbearable to the embodied soul at a certain stage in his spiritual pilgrimage to Godhead. The pleasures of ego love and the attainment in mundane life reveal their hollowness to him. The longing arises in his heart to secure deliverance from the samsaric bondage. This is the picture of the afflicted one, the artha.

The experiences of sorrow and servitude that constitute the empiric life and the study of the sacred scriptures educate him on the illusoriness of all earthly objects and the impermanence of all worldly pleasures. He becomes seized with the yearning to know the truth of his own existence and the mystery of life and universe. He is then known as the seeker, jijnasu.

The quest of Truth and disquiet of the mind lead him to the presence of the Sadguru, the Realized Master. Upon getting initiated into the wisdom of the Self and methods of sadhana, the aspirant applies himself to an austere life of discipline and devotion with the sole desire of acquiring divine wisdom. When his mode of life and earnestness in sadhana thus show his genuine love for the wealth of Brahmajnana, he becomes fit to be called the lover of wealth, artharathi.

Reflection and meditation lead his mind to a condition of inward certitude, to a firm intellectual conviction that he is of divine origin, that his deepest being is divine in essence. He is then said to be a knower, jnani.

Unless knowledge becomes stabilized in transcendent perception, aparokshanubhuti, there are chances of fall to the domain of Maya, the illusion of becoming. One should be vigilant in sadhana, until spontaneity in self-abidance is reached.

The knowledge of the misery of bondage, the love and longing for freedom, the quest of liberating wisdom of Self through reflection, and finally, soulful efforts to realize the transcendent Brahman, complete the picture of a genuine aspirant on the path of spirituality.

The endeavours at physical, intellectual and psychic levels of human personality to transcend the self and experience the bliss of Brahman, with an attitude of resignation to the Supreme, are known by the generic term sadhana.



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The object of quest and desire of every embodied being, is happiness. To know that the passing phenomena called the world cannot become a source of happiness, and that all efforts in the pursuit of happiness in the world of objects end in bondage and misery – this is the first indication that qualifies one for Brahma Vidya, the Knowledge of Brahman.

This enlightened outlook, this understanding of the inherent defects of all created objects, results in the withdrawal of the mind from all external pursuits of happiness. This is vairagyam, the virtue of dispassion that announces the competence of the seeker of Reality.

Knowledge reveals the falsity of illusion and weans the mind from the quest of shadows. But the bliss of knowledge can be experienced only by a holy mind blessed with firm, unbroken vairagyam.

Vairagyam is usually associated with a quietist leniency, but this quietistic leniency has nothing to do with the negative approach to life. Vairagyam constitutes one of the attributes of the Divine. It invests the seeker with super-efficiency not only for supreme detachment, but also for ecstatic service of God in Creation.

Without vairagyam, there is no enlightenment, no meditation, no love for silence, no yearning for disinterested service, no yearning for emancipation. It is only in moments of vairagyam, momentary though it may be, that the seeker assimilates the correct import of the Master's words relating to life beyond, and things spiritual. King Pareekshit assimilated Sukamuni's words of wisdom even within the short period of seven days on account of his firm and fierce vairagyam. Vairagyam is the spiritual beauty of a sadhaka.

Enlightened dispassion, that is, vairagyam, leads to renunciation, thyaga, which is the state of Luminous mind wedded to spiritual quest. That magnanimous state, in which the mind, with knowledge of the evanescence of all sense pleasures, sheds its attachment to everything other than the Highest Self, is called renunciation.