



RAMĀ ŚAKTI MISSION

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Parabrahman alone is the reality. Nothing exists apart from Him. He pervades everything, shines in every heart and is yet detached from everything. Apart from Him, there should not be an 'I'. If you feel an 'I' distinct from Him, it is ego. This ego is your greatest enemy who has estranged you from God. If you find a world apart from Him and outside of you, it is an illusory perception. When Jnana dawns, one beholds the universe as spread out in the Self and the Self as identical with the Supreme.

Mother has not only initiated you into the Truth and also the technique of Yoga, but has been, again and again, hammering into your consciousness the instruction regarding your true nature. Even then, the ego does not leave you so soon. You can imagine therefore what a deeper hold it has on the deluded jivas. What else but divine grace can eradicate it! Since ego itself is extremely subtle, its way of activity also is very subtle and almost mysterious. The disciple may be an adept in skillful reasoning and reflection. He may ponder over the Guru's profound instruction.

In the course of reflection, when truths are revealed to him, he feels: These truths, Guru has not told me. These are revelations I have received. See how the egoism has suddenly cropped up. The purpose of reflection is to get convinced that there is no 'I' apart from God. But here, he is again clinging to the ego. How can then Truth be realized! If one identifies the Guru with the Atman and knows that the truths he has received are a revelation from the Guru, one will not become egoistic. But this ego does not allow one to recognize the truth. Inspiration comes spontaneously when the ego subsides in the depth of reflection; but you yourselves stop it by your alliance with the unholy ego.

Shraddha in the GURUVAKYA and constant watchfulness are necessary in order to successfully eliminate abhimana in the path of vichara. In the yoga of devotion the main sadhana is that one should never forget God. All powers, discrimination, inspiration, love, knowledge, dispassion, moral insight, should be looked upon as favours from God. The world should be looked upon as the playground of the Divine. One should behold God in one's own heart and in the heart of all others and thus eliminate dualistic notions. But you should never go to associate yourselves with the evil-minded people. When you have to function in their midst, then be inwardly detached and take to prayer.

Never allow your vision to be poisoned. Never allow any inauspicious word to enter your ears. Whatever happens in life, your mental equilibrium should not be disturbed, your faith should not waver, your stability should not go. Even if the whole world stands against you, you should remain unshaken with your whole being fused to God. That is the firmness of faith, which you require. That is the awakened state. That is heroism. Such heroes alone can realize the highest.

Happiness and misery are the lot of all embodied beings. Ignorant man thinks that others are responsible for his miseries as well as for his happiness. This wrong notion should go. No one can give you happiness; and, no one can cause misery to you. They are states of your own mind and rewards of your own past actions. Knowing this be at peace. Blows of life are not punishment inflicted on you by an extraneous agency. Every action has a reaction. This law is at work everywhere. Knowing this law, desist from finding fault with others.



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But do not go on proclaiming this. You should not display knowledge in words, but should show it in your actions and in your attitudes. The genuine sadhaka should be silent and discriminating like the wearer of the sword of knowledge, extremely alert and always in tune with the Divine.

When you have made profit in your business, you do not trumpet it, but use the gain for better purposes. So too, you should not go about proclaiming your spiritual gains, your experiences and your progress on the path.

The sea is with plenty of waves near the shore. He, who waits for the waves to subside in order to take a bath, will never be able to bathe. One should plunge into the sea. There is a way that one can cut across the waves. The man who knows this technique will not get lost amidst the turbulent waves. He who does not know this technique should not go to the sea for bath. Life is like the sea waves. The problems, the tests, the trials, etc are the waves. The man who says, let my problems of life be solved first, then I will plunge into sadhana, is like the man who waits for the waves to subside. The sadhaka who does know the yoga technique meets the challenges of life very bravely, keeping his equipoise in tact.

Life is also compared to a battle. But it is a battle so long as one is in ignorance. Upon knowing the Truth, there is no battle. There is only peace. Life becomes an expression of divine harmony. Courage, stability, breadth of vision, large-heartedness, fortitude, etc which are so very necessary for life, come through development of adhyatmic force. When you realize your consciousness, God's power of knowledge, vidya Shakti, becomes manifest in you. This is spiritual force.

When you have firm faith in Mother's words that you are the Witness Consciousness, all mental agitations are bound to disappear. It is easy to tell that one is the Atman. But you should reflect the Atmic quality in the actuality of all life-situations. That is strength. The power of Atman should be reflected in the mode of your life. That is morality. When crisis and calamity visit as ordained by prarabdha, one should remain unshaken. That is the real spiritual force.

The mind should be unified with Buddhi. For this, the mind should be withdrawn from external distractions. Unless these distractions (vikshepas) cease, the mind will never know what calmness is and what inwardness is. It is craving for objects that prevent the mind from attaining composure and inwardness. The vikshepas are in your own chittha.

Know from dispassionate observation the evils accruing from an egocentric life. At the heart of heart know that all objects are perishable and all pleasures are evanescent. First have faith in Guru's words. When you awake to Truth you do not need the testimony of others. Once the dream breaks, you are awake. The dream world disappears. Then, where is the need for anybody telling you that the dream world was unreal? But to wake up from this horrible dream of samsara, you should have firm faith in the teaching of the Guru.

The criterion of knowledge is desirelessness. Desire is always an attribute of ignorance. When knowledge reveals the truth that all objects are perishable, one will not hanker after objects. Say not that you have no desire. If you assert that you have no desire, it only establishes that you have desire. Desire and ego always co-exist. The desireless is egoless also. The egoless man will not say he has no desire. He is silent. Virtue shines forth in him. Even if knowledge has not dawned, one should know that ego is the obstacle to one's spiritual welfare (shreyas)



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and it is the source of unending trouble. Repeatedly remind yourselves about this truth and give up ego through surrender.

Ego creates around itself a world of desires, passions, prejudices and constant inward tension. It is a part of the prapancha and it lives on prapanchic thoughts. By spiritual outlook, occupation with spiritual matters and spiritual disciplines, you should enfeeble the ego. Higher thinking 'sadvichara' should become natural to the mind. Never direct your mind to the pastureland of the sense pleasures. Your business is to bring your own mind under control. Purify your mind and then see whether you see evil and disharmony anywhere in God's creation. Be careful of what falls from your lips. Promise is a sacred commitment. Your promise and profession should reach the level of performance. Otherwise, society will laugh at you. It is a disgrace.

Ego is the impurity in the intellect; desire is the dirt in the mind; evil is the impurity in the gaze of the beholder; and adharma is the impurity in action. The purpose of all sadhanas is to remove the impurity from your intellect, mind, gaze and action. Purity is not to be introduced. Self is ever pure. The encrustations of ego, desire and karma should go. Then what shines forth is the ever-pure and self-shining Atman.

Your actions should cease to produce karma. That is the technique of yoga, which Mother has taught you, householders. Karmas perish in Jnana. But if Jnana has to dawn, you should spiritualize your activity.

If action is done either with egoistic agency, or in a half-hearted manner, or with selfish motivations, it is bound to produce karma. How can such actions remove impurities when they are themselves impure? Parayana of the religious texts, worship, service, all these are holy acts. But if they are done in haste, without shraddha and pure bhava, they produce karma only. Your entire mind should be on your work in a state of one-pointed concentration and never on the fruit accruing there from. You should rejoice in your actions. Then only, actions become help in yoga. Finally, the act of rejoicing also disappears and spontaneous bliss comes.

The Self has no contact with the vishayas (objects), no identification with the body no touch of passions and no involvement in transmigration. It is ever free, unborn, above prakrithi, one with the Supreme. The notion of identification of the Self with the not-Self is the bondage. It is only a delusive notion for which your own mind is the basis. So it is said that the mind alone binds. If you have shraddha in Mother's Teaching, and if you mould your life accordingly, there will be no bondage and none will be there to bind you.

The mysterious Maya, composed of three gunas, has made the whole world blind to reality. But there is One who is above Maya, who is her lord and the Ruler of the Universe, whose divine tapasya is in the nature of Jnana. It is from Him that the universe has sprung up. He is the Lord for the Vedas, yajnas, time, space and causation and for all law. Though He assumes forms, He is formless. Though He is in the body, He is beyond the body. Though He is the inspirer of all activity, He is still the actionless One. The creative leelas do not bind the Lord because He is totally unattached to His actions. God is the only true lover of the Jivas; and He alone is worthy of love. By taking refuge in God alone, the jivas can attain liberation from Maya.