



RAMĀ ŚAKTI MISSION

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All stages in life, whether studentship, householdership, life in retirement, or total renunciation, are meant for preparation towards the highest end, God-realization. This truth you should always bear in mind.

Most of you are householders. Though coming from different walks of life, you have come to Mother as seekers and sadhakas. Hence you should be guided by pure motivation, disciplines of right conduct and correct technique of quest in the field of svadharma.

Your home should become a 'kshetra' (temple), an ashrama (hermitage and a venue of spiritual quest, all unified into one. Holding this ideal ever before your mind, you should lead a higher life, worthy of your roles as disciples, devotees and spiritual aspirants. Your aspiration, outlook and actions should become spiritual.

The term 'kshetra' has various meanings. It signifies a sacred temple of God, a place associated with holy traditions, a field where crops are cultivated and also a sphere of duty. Human body also is a 'kshetra'. You have also heard about the terms 'Kuruksheetra', and 'Dharmakshetra', where the epic battle of the Mahabahratha took place. The moral principles underlying all these definitions should be applied to your home and quest. Then your home will become a spiritual institution.

A kshetra, the consecrated temple of God, is a place for congregational worship. It directs one's thoughts towards God and holy life. It is sanctified by divine presence. It is filled with spiritual vibrations. It is a symbol of man's deepest urge. Its appearance, its 'gopuram', its inner sanctum, the gracious deity, the mode of worship, the bhava of reverence displayed by the devotees, all these generate faith and produce a feeling of elevation in the mind of even a casual visitor.

So also, your home should be invested with aura of spirituality. Live in your homes as though you are in a temple of God and let your life become a continual worship of your chosen deity. God should become the sheet anchor of your life, the object of aspirations, your beloved and your companion in the trials of life. Then your life in home becomes spiritualized. It is the peaceful conditions of your mind and your higher way of life that bring into home the atmosphere of a temple of Divinity.

Worship of God is integral adoration, in which all faculties of personality are employed, all 'karanas' internal and external, are pressed into service in all ways possible. Thought speech and action are the three 'karanas'. Thought is the internal karana. Speech and action are the external karanas. All the three karanas should become pure and work harmoniously. Then alone your life becomes devoted to God.

The triple instruments, 'trikaranas', should be properly used in the service of God. Then only one can become a worshipper. Constant remembrance of God, philosophical reflection, meditation, silent and soulful prayer, and right thinking on matters concerning svadharma: these are the proper uses of the faculty of thought.



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So also, the words you utter should be glorification of the Divine. They should be truthful utterances. God alone is praiseworthy and adorable. Chanting of Divine Names, exposition of sacred gospels and exchange of views that promote understanding, faith in God and devotion to the Guru and yearning for release, all are the proper employment of speech for the cause of one's own spiritual progress.

To perform the allotted duties with a spiritual perspective with cheer of mind and without attachment to fruit thereof, to observe spiritual disciplines and austerities with nishta: this is the way how the karana of action is best employed.

The challenges, the tests, the blows of prarabdha, are all bound to come in every life. That is indeed the dynamism of life itself. But if your mind is linked to God in devotion, in the midst of all these trials, you will have peace, bliss, happiness, inner contentment and inward spiritual aloofness. If these are not experienced, the indication is, you have not established your inner bond with God, and you have not entered the stage of worship.

Unless the senses are disentangled from the objects, unless mind itself is free of cravings, the worship in the real spirit cannot even begin. The mind should be immersed in the loving contemplation of the Chosen Deity. That is the criterion of true worship.

Because God is in all the bodies, the body is called a kshetra. The One who illumines all the bodies, is the knower of the field, kshetrajna. God, who dwells in the heart as the Self, is the kshetrajna. The knowledge of the distinction between kshetra and kshetrajna is the true knowledge. Until this spiritual insight dawns, the jiva is in ignorance. Ignorance means non-discrimination, aviveka, a state of confusion in which the body is looked upon as the Self. It is from this confusion that the jiva undergoes the duality of pleasure and grief, good and evil, merit and demerit. He gets into the ever-free Atmic state, which awakes to God, rises above the duality of pleasure and grief, good and evil merit and demerit.

The seed of divinity is in every one. Even in a tiny seed, it is God's power that remains latent and it is by this power that the huge tree grows out of that tiny seed. Similarly, when you receive spiritual initiation from the Sadguru and take yourselves to earnest sadhana, this divine seed grows and manifests itself as discrimination, sattvic virtues, spiritual illumination, bhakti, and spontaneity in Brahmic state.

You should be aware of your intrinsic relation to God. Then your reliance on God and surrender to His will, will spring up from devotion and superb faith. It is for this purpose that the Guru initiates the seeker into the Upadesha Vakya. God is your source, your Origin, the abode to which you should return. He transcends all manifestation. He is all-pervading and He is in your heart. The separative 'I' is an illusory notion. Convince yourselves that other than God everything is transient and that apart from God no one is yours. When you revolve this idea frequently in your mind, you will come closer to God in devotion. Devotion to God should go on increasing. Then, eventually, the fetters will break, and you will rejoice in your new-found oneness with God.

When you cultivate devotion to God, you get the power to love without the taint of attachment, to serve without seeking reward and to act without being bound by karma. In the absence of love, one finds no zeal, no delight in service, no joyous enthusiasm for any activity. Love keeps the mind in a constant state of cheerfulness. Even though the



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body may be weak, love will supply all the energy required for service. As you go on working, you will find energy in every fiber of being. (To be continued).