



RAMĀ ŚAKTI MISSION

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'The torrential shower of Guru's Grace is falling incessantly. Get yourself drenched, O Mind. I am inebriated with Bliss. Sing and dance chanting 'Radhakrishna' the sweet Name of God.' Say saints.

The secret of yoga technique in home-life is the subject matter of Mother's teaching to you, householders. There are no separate compartments for duty and yoga. You should turn every action of yours into a phase of yoga, into a stepping stone to inward purification.

The religion of devotion and the perspective of knowledge, should govern your life in domesticity. It is this foundation of spirituality that enables you to live unattached, to live purposefully and to live in harmony with the society.

Negative isolation does not take you nearer God. It is also not a sound policy to be adopted in the set-up of home where mutual love, co-operation, dutifulness, spirit of service and sacrifice, are required. When you are devoted to God, you will get the capacity to love without attachment, to serve with joy, and to live in the midst of all with your mind tuned to God. When understanding and outlook become spiritual, you can elevate personal affinities to a Soul-to-Soul relationship. You can discharge your duty of home-administration and social dealings in a true yajna spirit. The liberating yoga Shakti will pervade your thoughts and activity wherever you are.

Domesticity should become a venue of spiritual discipline, spiritual training and spiritual development. From the furnace of spiritualized domesticity and consecrated life, should blaze forth the sacred flames of penance, the penance which purifies not only your own selves, but all those whom you contact in society.

The energy of love should be harnessed into creative talents and constructive activity in the sphere of your svadharma. To love every one as one's own Self, one must have Self-experience, i.e., the experience of the Paramatman. In this loftiest state, love and spiritual experience become identical. Both become impersonal and hence without difference. But to reach this unitive state one must first cultivate love for Personal God, the Chosen Deity first. The miraculous outcome of such love is self-abnegation. When your heart goes out in love to the Deity, thoughts of self vanish, vested interests drop off, and you rise in purification. Love for the Deity spiritualizes the vision and slowly you begin to see the presence of the Deity in all. Finally, when the love completely obliterates the ego, it becomes a spiritual experience. The unitive vision dawns and you find the Divine in every one. The universal vision of God is the vision arising from God-experience.

Love is practical, personal and intimate even for the ignorant. No one is a stranger to love. To live is to love. Hence a beginning in love on the spiritual path is not difficult. What is required is a purification of this love by directing it to the Deity. Adoration and remembrance of the attributes of the Deity become in due course an inward stir of devotion. When love is totally focused on the Deity, it becomes Bhakti proper. If one has no chosen deity to command one's devotion, one's so-called love of persons is bound to degenerate into attachment, Moha. Sameness of vision is not possible even in the circle of the private family, if one's love is not liberated from attachment. There are bound to be divisions in love, differentiations in love, and



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degrees in love. Such a love is not pure. It binds one to samsaric wheel and brings misery only. Love for God enables the devotee to enter every heart and to put everyone in his heart. The secret of heart-to-heart communion is possible only through love.

Mother has given you the knowledge and also generated in your hearts the currents of devotion. This knowledge and this devotion which you have been privileged to possess should be preserved against the onslaught of doubt, despair and distractions. So also, you have in your possession a peace begotten of your contact with Mother and of your practice of meditation. This peace should be preserved against the attack of vasanas and evil passions. The power by which a Sadhaka protects the lamp of knowledge, the bhava of devotion and the peace of mind, is called the protecting power, Samrakshana Shakti.

Until one gets into the plane of anubhooti, God-experience, one is in the realm of Maya. Realm of Maya is a dangerous domain. It is a region of error, evil and moral darkness. Without Guru's Teaching as the lamp to guide, all are bound to stumble and fall. The vigilant sadhaka, who lives in accordance with the Guru's Teaching, who holds aloft the Teaching as his guiding lamp, alone can safely course through this life and advance towards Deliverance. Inadvertence, lack of loyalty to the spiritual ideal and want of faith in the perfection of the Guru and in His words, bring about a fall from the path of Yoga.

The sense world abounds in attracting objects. Wherever one turns one's eyes, one will come across tempting phenomena. Even the great minds, fortified by the power of contemplation and spiritual raptures, have been tempted and their spiritual strength has been put to test. Such is the power of Maya. Until the vasanas have been totally destroyed in the knowledge of Brahman, one has to be constantly watchful lest one should be tempted by Maya. The lure of the world is irresistible; but he who has Guru's grace as his armour, has no fear from any quarter. The Sadhaka has to be watchful every moment. He should also live in constant prayer, in perfect humility, in absolute reliance on the saving grace of the Guru. Tapaswis have fallen; but the devotees who had offered themselves to the Lord, have been protected by divine grace in mysterious ways.

You, householders, have to live amidst a family of interdependent members united in bonds of personal affinities. You have to function in an atmosphere of challenging life situations. Numerous temptations are around you; numerous obstacles, trials and tests may beset you. But Mother will give you the strength to rise above the lure of the world. Mother will give you the courage to brave the obstacles and to face the trials and to keep yourselves poised in equanimity even under the greatest of adversity. But the condition is, you should have faith, tremendous faith of a Nachiketha. Surrender completely. Pray incessantly. Allow yourselves to be moulded by Divine Mother according to Her Will. Offer no resistance. Live in the strength of divine protection. Let your whole being rise in the totality of self-offering. Rely on Her without any mental reservation. Mental reservation indicates doubt. Doubt is poison. To doubt is to deny the Divine Power. Mother wants children who will welcome Himalayan obstacles with unfading spirit, who will face any challenge with courage of the heart, who will be ready to meet death with the smile and serenity of a Sage. It is such heroic children who can proclaim God's power to the world.

Self-reliance, in the real spiritual sense, means reliance on the Supreme Being, for the omnipotent God is the undivided Self in every one. In this sense, it is the source of supreme strength. When you deny yourselves and rely totally on the Supreme, His power which is immanent in you, manifest itself in you as right insight, superb courage, supernal peace, intense



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moral earnestness and the power of detachment. These inward faculties constitute the sattwic forces, or the forces of Light, in a devotee. All his actions become then righteous and beneficial to the world.

It is quite insecure, unwise and dangerous to repose one's faith in one's own power, the so-called power of self-reliance, before one crosses the domain of Maya, where ego, illusions and delusions are ever active. What the people generally boast of as self-reliance is reliance on their own false personality, the ego. How can such an unreal ego protect them in the battle of life? Guru's Grace is the sheltering fort for a sadhaka; but the grace becomes the protecting power and the guiding intelligence only when he opens himself to grace through devotion to the Guru. Philosophy does not save. It is Guru's grace that enables you to meet the crisis, to rise above the temptations of the world and to transcend the gunas of prakrithi. Beyond the 'Mahadatma' (cosmic intellect) is the Avviakta, the Unmanifested, the great ocean of Nothingness. By crossing this Unmanifested only will one realize the nondual Brahman. One may be intelligent, persevering and a man of tapas. Yet, until this great ocean of Nothingness is transcended one needs the constant help of Guru's protecting grace and guiding wisdom.

Lend your ears to Mother's words with undivided attention. You, householders are soldiers in the battle of life, by a favour of destiny. Having entered the battle field, you should not now think of even beating a retreat. That is cowardice. Cowardice is a blot on manliness and womanliness. The battle which you have to wage is a battle against evil forces in your own chittha. There is no enemy outside you. Remain wide awake and watch your own mental movements. Anger, selfishness, pride, egoism, obstinacy and petty earthly cravings, may raise their heads. Personal attachment may try to chain you. Pleasures of the world may ensnare you. Adverse situations may arise as a threat to your faith, devotion and mental tranquility. These indeed are the trials of life. Never lose hope, patience and peace. Lament not over your lot. You are born to fight and win the Treasure of God-realization. When you invoke the Divine Shakthi, Her invisible sword will appear as discrimination in you. With the power of discrimination, you have to put down the hoods of the ego-self as Bhagawan Sree Krishna did in Dwapara Yuga to curb the pride of Kaliya.

Struggle is inevitable, indispensable, for growth. Exhilarating and adventurous is the inward fight of a soldier of Truth and Righteousness. The reward is self-conquest which is another name for Self-illumination. Men of daring spirit, men in whom the flame of faith steadily burns, the heroes ready for mighty sacrifices, alone find this fight and the conquest, the source of unending joy. Bliss is your Goal, for it is your nature. But Mother tells you, the sacred bliss you can enjoy even while treading the path itself. When you reach the goal, you become one with Bliss. During sadhana you stand apart and enjoy bliss.

The only answer, the panacea, for all ills of samsara is strength. Sufferings come from weakness. When you are strong, nothing in the three worlds can shake your serenity. Where can you get strength except from within yourselves? The Supreme Shakthi, the infinite powerhouse, is within you. Get connected to that powerhouse. Hand over the reins of your mind to Her and let Her become your charioteer as Krishna was to Arjuna. Manifest your qualities of true manliness and womanhood, and then, linked with the Omnipotent, the spiritual strength of a hundred Janakas put together will come to you. But incessant battle is required. Unless ego is surrendered and passions are isolated, Wisdom which is Power, cannot dawn.

Persons of varied temperaments constitute the membership of home. As the mother presiding over such homes, you, women, should have the spiritual power and secular efficiency to



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harmonise and unite all minds to the noble ideals of Garhasthya. With illumined insight, broad vision, patience and fortitude as your attributes, and enthroned in Atmic consciousness, you, queens of home, should rule your kingdom, the home, with the efficiency of a competent queen. You should be able to establish peace and divine harmony in domesticity. Peace, happiness, plenty, stability and security, all come to a country when the rulership or administration is efficient. So also, the domestic stability depends upon the efficiency and moral caliber of women, who are the rulers of home.

The home becomes a symbol of samsara, when spouses forsake the ideals of Garhasthya. Where God and morality are not given any place, where indulgence becomes the keynote of life, there samsara flourishes in the ugly form, binding the members of home to the rotating wheel of pleasure and pain. This is not the Garhasthya eulogized by the Sages. Garhasthya of ancient fame, the Garhasthya according to the tenets of Hindu Religion, is a moral institution based on eternal values of life and capable of leading the householders to the peak of Yoga, to the portals of Deliverance.