



RAMĀ ŚAKTI MISSION

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Bindu (drop) is an inseparable part of Sindhu (ocean). The former has no existence apart from the latter. The qualities of the ocean are in the drop too. Similarly, the individual soul is inseparable from the Supreme Self. The qualities of God are inherent in the jiva also. To discover the relation to the Supreme is the way to manifestation of divinity in man and attainment of union with Him.

The ignorant is not aware of his relation to Isvara. Hence he is not able to love Him too. His love is on numerous sense objects. His personal affinities in samsara are all mere attachments. Attachments bind the jiva to mortal plane, which is the plane of misery. Being the root cause of these attachments and miseries, ignorance itself is the hell. Though objects attract and ensnare the mind of man, the underlying source of attraction is God only. This truth, the jiva does not know. If you once see God, if your mind once merges in Him, you will never be able to forget Him thereafter. Such is the powerful impress of divine vision on human mind. On the ethical plane of conduct too, a metamorphosis comes in the wake of God-vision. A new relationship will develop, a spiritual relationship based on knowledge, and then one will be able to love all equally. Love as a discipline will grow into love as a spontaneous act and attribute. It is such a divine love and spiritual relationship that forms the base of true Garhasthya, and makes Home a nucleus of spiritual movement itself. The Home of the ancient sages was such a venerable spiritual order.

Unless mind is withdrawn from pursuit of pleasure in the world of objects, no one can qualify himself for the vision of God. For such withdrawal of mind from phenomena, one should know that everything is perishable and God alone is real. This world and the worlds beyond are all of perishable order. Beyond this perishable realm of manifestation, is the imperishable, eternal, immutable Reality, God. The knowledge that world is unreal, is not an intellectual knowledge of a philosophical doctrine. It is the knowledge of the Heart, an inner illumination which dawns through the grace of the Guru. One should take refuge at the Feet of the Sadguru, get initiated into knowledge and the meditational technique, and follow the behests of the Guru. Then he opens himself to grace and through grace he gets the divya drshti, the eye of Enlightenment.

Until one sees for oneself, one should repose one's faith in the testimony of a reliable friend, in the guidance of a trustworthy guide. So too, until Swayam Bodha (Self-Knowledge) dawns, the only illumination available for a sadhaka is the Guru's Teaching and he should have unwavering faith in that teaching. When doubts and vikalpas arise, faith is not there to guide the seeker. Faith is the foundation of progress, the driving force behind constant forward movement in spirituality. Just as you reach the upper storey of a building by climbing step after step of the staircase, so too, faith takes you steadily along steps and stages, to the summit of Self-Realization.

Mother longs for the uplift of all children. That is why She is not tired of repeating Her instructions. Mother's language is silence. Because children are not able to understand this language, words have become necessary. Follow Mother's words implicitly and you will advance on the path. Then you will get the spiritual discernment with which to distinguish the reality from appearance, real happiness from illusory pleasures. Real happiness abides only at the Feet of God. By making God the focal centre of your life, you should convert all your duties into a form of sadhana. Then you will reap the harvest of happiness.



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Your own mind is creating prapancha and the mind itself is getting entangled in its creation. Identified with the mind, you then reap the fruit, namely, the pleasures and pains of samsara. Mind should be brought under perfect control. For this, discerning intelligence should awaken in you. Discrimination and detachment are required for cultivating the witness-attitude, which is the secret of mental equipoise. The intellect should blossom and the delusion of ego should go. Then only one can know real peace. Bewildered by ego, the individual soul imagines himself to be a doer and an enjoyer. This is involvement in samsara. When ego-delusion disappears, one is in a state of communion with the Divine. In the state of delusion, the jivatman does not know the path of welfare. He does not understand aright. Misunderstanding and wrong apprehension arise. Discernment secured through Guru's grace is the only insulation against wrong actions in the field of duty, and wrong notions in the inner field, the mind.

To find fault with others is very easy, because the mind is by habit, outgoing and world-faced. In fact, this fault-finding is a gross abuse and misuse of the mental power. You should use your mental power to understand your own mistakes and misdeeds.

Know your mistakes and then admit them. Repent for the mistakes committed and resolve never to repeat them. Thus, learn from your mistakes. There are, as it were, two beings in you: the inner Self and the shadow self. The inner Self wants truth, justice, righteousness, purity. He will admit the mistakes frankly; but the shadow self has no courage to do it. He covers himself with falsehood and pretensions. He is a slave of the gunas. He is selfish by nature. He is deluded, attached to the body, and a victim of reactionary passions. He lives estranged from his own deeper being and the Supreme Self. The shadow self is illusory. He should be negated through vichara, discrimination or surrender. The deeper Self is the true image of God. God's qualities are inherent in the deeper Self.

Ancient Sages did intense tapas and discovered profound truths. They are the embodiments of immortal culture. Indian culture is therefore truly the Rishi-culture. Seekers from various centres went to them to learn Brahmavidya. The disciples lived in close association with the Guru, imbibing not only spiritual education, but moral culture too. They performed tapas in the hallowed precincts of the Gurukula and engaged themselves in serving the guru also. Those days, scriptures were learnt by the disciples by sitting at the feet of the guru. Because Guru was an Anubhavi, a man of experience, the disciples were able to know the true import of the scriptures. The condition now is altogether different. There is wide-spread education now, but discrimination is absent; many are learning the scriptures by their own personal effort because the scriptures have been translated into various languages. But practice of spiritual disciplines, anushtana is very rare. There are plenty of expositions of Self-Knowledge, but ideal conduct is hard to be seen. Love and capacity for tapas is disappearing. Tapas is essential for the awakening of the dormant spiritual power. Tapas does not mean that one should give up home and duties and repair to the woods. Tapas means constant concentration of intellect on God. Householders have duties. They should seek God in and through the field of duty itself. But at the same time, there is need for Tapas, if they are to conquer their own minds.

Without controlling and conquering the mind of lower instincts, no one can attain God-realization. It is the bounden duty of the parents to inculcate in their children faith in God and qualities like truthfulness, obedience, moral earnestness, simplicity, devotion to God, reverence for elders, zest for knowledge, spirit of service of the fellow beings etc.



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Mere instruction will not do. Parents should be examples to their children. When they grow morally and spiritually, when the quality of their speech, behaviour and conduct improves, quite naturally, a force will come to their words and there will be effect on the children. Children will be inspired to eliminate bad habits in them and to emulate the parents. Considering the children as God's trust property, they should lovingly rear up the children without getting attached to them. They should pray for God's aid. Individual human effort alone cannot accomplish the noble task of training up the children. God's grace is essential. The seeds are ready; the soil has been tilled; manure has been collected and kept ready. With all these, there cannot be cultivation in the absence of rains. Timely rain is the most important factor. Without rains the plant will not grow into a tree and bring forth the fruits. Similarly, the shower of God's grace is all-important. Human effort fructifies only through divine grace.

Devotional outlook keeps the mind in a state of cheer and spiritual zeal. Philosophy alone is not enough. What is important is jiva's reliance upon the Supreme. The idea of God's greatness should be constantly uppermost in your mind. The devotee sees the divine glory even in creational manifestation of God. Instead of dismissing creation as illusory, he sees in it the power and glory of God. Nature herself proclaims the greatness of her Master. Before the stupendous power of God, human miracles pale into insignificance. Creation itself is the greatest miracle of God. Either by constantly reflecting on the perishable nature of the world, or by beholding the glory of God in creation, mind must be made to rest in God-thought. That way, mind becomes pure. Desire is the dirt in the mind. Desire enslaves the jiva and makes him a pitiable creature. Desire is insatiable. One may be a hero, a learned man, a man of great social distinction; but so long as he has desires, he is like a chained and caged lion. He remains bound by ropes of attachment. Desire should be directed to God. Then it becomes devotional pursuit. Devotion to God roots out desires and ultimately liberates man from all earthly bonds.

Study of scriptures should be undertaken with the sole object of knowing the glory of God and winning His grace. If it is undertaken only as an intellectual entertainment, then it breeds egoism and vanity only. Life is an occasion given to man for attaining the vision of God.

If you waste it only in reading books after books, the result will be only confusion and intellectual chaos. Book knowledge cannot save you in a crisis. Only faith in God saves.

When Yama's emissaries come, you cannot say: Please wait. I have not completed my study.

Mother has laid a velvet path for you, children to tread. Tread that path and you will reach the goal. Mother knows the mission of Her life and assures you that She will lift you to the realm of freedom. But you should have faith in Her words, in Her guidance. If you obey the Guru's behests you are safe. Your progress is certain. Guru does not forcibly impose the disciplines on the disciple. Nor does he bind the disciple. His work is to free the disciple from all bonds and raise him to the state of God-realization. By Guru's grace only one can hope to win Deliverance.

Name of God was My means of loving communion with Him. Name was Almighty Himself for Me. Name took My mind to spiritual rapture and mystical ecstasies. Name of the Beloved filled My entire being with bliss. When you love God, His Name becomes the sweetest thing for you. I had equal love for all; yet I love My Deity more than anything else in the world. When I entered the marital order, Deity and husband became one and identical for Me. My life thereafter was a dedication at the altar of pathibhakti.



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Love of God was ingrained in Me since My very childhood. Even as a tiny tot of three years, I used to remain absorbed in meditation, forgetting self and surroundings for hours together. I obeyed and loved parents, seeing God in them. I wanted God and God alone. Whenever I thought of God's mercy, tears used to flow copiously from My eyes like water that flows out of a pot when a hole is made on it. It was a mental emotion. It was pure love. To be emotional, may be a sign of weakness; but love is strength itself. Love is omnipotent. Love is God.

Looking back, I can say now, never even once in My life did any sense of weakness enter My mind. Never even once anger or other violent vrittis appeared in My mind. Never even once did I swerve from My duty. I was imbued with strength. To such an extent that I used to feel: We can work like giants in the arena of the world.

Carelessness, absent-mindedness, laziness were not in My nature at all. But all the same, it must be told also that a notion that I am great, or extraordinary, never found place in My mind. My mind was always with God. Humility was natural to Me. God is omnipotent, supremely perfect, all-wise. When one thinks of this truth, how can ego raise its hood!

To remember God with love, you should know His nature; but the fact is, the more deeper you go, the ocean of God is felt like an unfathomable mystery. Reverence and love are ingredients of Bhakti. Without such bhakti, there cannot be an uninterrupted anusandhana of God.

Link with God is all-important. Wherever you are, whatever duty you perform, whenever you contact people, see that you do not lose the thought of God and the inner devotional link with Him. God is the Supreme Power. When you are inwardly linked with Him, you will become the vehicle of strength, of spiritual force, of tremendous yogic dynamism. Be active and energetic. Calm and quiet within, you should be, in the outer field, very active, performing your duties perfectly. Never allow laziness to possess you. I do not like lethargy, that tamasic stone-like inertia. My children should be centres of bubbling energy; they should be dutiful; they should be adepts in meditation as well. Rajoguna reflected on tamas, is passion. All selfish, sinful, egoistic activity flows from this combination of Rajoguna and Tamoguna. The activating force of Rajas should be in conjunction with the purity of sattwa. Then, pure, benevolent, and righteous activity will flow from it.

Beyond gunas, is the Power, Shakti. It was that Power, the omnipotent, transcendental Shakti, that worked through this (meaning Her body).