



# RAMĀ ŚAKTI MISSION

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Life is an occasion designed for quest of God, for practice of virtues and for experience of perfection. The ignorant equate home with samsara, having no idea of its great moral purpose and ultimate spiritual goal. Home is a spring board to highest spiritual experience. Home, no doubt, abounds in problems, challenges and complicated moral issues. Facing and solving them with courage born of soul-force and faith in God, you must convert home into a venue of quest, into a paradise of peace. Mother too has lived a life centered in Home, and has come to reveal to humanity, a sublime pattern of life full of illumination, a life of steadfastness in dharma and dedication to God. In a situation of intricate problems and divinely ordained stupendous challenges, Mother has lived a home-life of many faceted spiritual radiance and has thereby chalked out a path to God-experience, for you, householders.

Mind is involved in samsara. When it is spiritualized, you transcend samsara. Home, with its family bond, personal affinities and moral duties, provides ample scope for you to discipline your minds and to spiritualize your perspectives. Look upon your life itself as a form of tapasya. Sadhana has two main features: one is, 'shodhana', incessant quest of the ultimate reality; the other is devout remembrance of the presence of God. Aspiration, yearning for experience of Reality, is the common element in both these aspects. Maintain a fellowship with God. Keep God in your thought and be alone with Him! What a blissful sadhana it is! Whatever be the work that engages your attention, do it in God-thought, as a love-offering to Him. Surrender the agency. Remember always that the Supreme is in your heart. Commune with Him. Whether you are bathing or washing clothes or cleaning your home, or dining, or reading or writing, or working in the garden or kitchen or at the office desk, keep company with God.

Ego is the chief impediment to God-communion. Ego springs up from avidya. All vices, all adharma, pertain to the ego only. One must understand the nature of the ego, diverse guises in which it appears. Then only you can remain detached from the ego. Though clinging to the ego and the abhimana within, some show humility outside. Pretension has no place in the life of a humble seeker. Purification should be your main concern. Duty, devotion and dharmanishta, are all aids to purification. When the mind is pure, all actions become expression of dharma. The pure mind has no taint of samsara in it. It is identical with the Atman. Under an irresistible urge, with an impulse of overflowing love, beloved children, Mother is before you today in order to grant you darshan.

A firmly established faith that God alone is the Reality, everything else is unreal, is essential even to commence the spiritual quest. Guruvakya is the pramana. Upon this, you should rest your faith. Doubt, wavering the questioning, find no place in the realm of faith. Faith is unwavering fixity of prajna in the truth of the Guruvakya. Your character and conduct, your approach to problems and challenges of life, your mode of behaviour in home and society, all these should reflect your faith. The states of abiding faith, supreme devotion and utter surrender, have been exemplified in Mother's life of sadhana. God is the supreme value (paramartha). To realize Him is not easy. But it is easy for those votaries of Truth, who abide in dharma, who have staunch faith, whose



# RAMĀ ŚAKTI MISSION

yearning for God is intense, who is of firm resolve. When you adhere to dharma at all cost, God comes to you. He reveals Himself to you.

Without relying on Truth, one cannot stick to the path of dharma. Dharma is profoundly subtle. In the state of deep ignorance, the buddhi cannot distinguish dharma from adharma. Even jnanis get perplexed when two dharmas simultaneously appear. That is called dharma sankata. God's grace alone can unerringly guide. Surrender to God ensures dharmanishta. Prayer, surrender and reliance on Divine grace are common feature of all paths to God. 'O My Master! The Friend of the humble! The ocean of compassion! I prostrate before Thee. Save me, fallen as I am, into this sea of samsara with a gracious glance of thine!' Such was the prayer that arose even from a prince among vedantins. Vedanta recognizes the glory of Saguna, the necessity of Grace and the supremacy of surrender.

To have God-thought at the end of life, your entire life should be a sadhana. Unbroken remembrance of God is the ornament of a bhakta. Through bhakti, one comes to possess the subtle antar drshti. Even the women who had no learning or scriptural knowledge, upon surrender to Mother, gained marvelous insight into their own mental states and modes. They knew their mistakes, their attachments, their subtle cravings and their latent vasanas. They prayed with tears of anguish for liberation from the network of Maya. Attachments one by one fell off, passions were transformed, vasanas were attenuated, all by Guru's grace. When the vision is clouded by egoism, one cannot understand oneself, one cannot detect one's own mental modes, one cannot know one's own mistakes.

God forgives your transgressions when you repent and pray. But you should not go on committing the same mistakes. You should have pure mind. You should aspire to realise the Eternal. One may have wife, children, wealth, power, position and all other pleasures of the world for enjoyment. But one can be of help to him for securing release from the terrible samsaric chains. God alone is the true Friend. Faith is the saviour. Knowledge of the Ultimate Reality liberates from all sorrows. Guruvakya contains the highest wisdom. But if you are to experience it, you should have shraddha. Upanishad repeatedly says that a man of shraddha alone awakes to Enlightenment. God being the Supreme Power inaccessible to mind and intellect, you cannot understand His ways and Will through your ego-tainted intellect. Surrender, and accept God's dispensation in all cheer. Doubt, delusion and questions arise in the lower mind. The ego also belongs to this realm of avidya. Understand, this mind, this ego does not exist. Know this truth. Hence Mother tells you, be vigilant, alert, watchful and detached. Entangle not in the mental modes. Rise above cravings. Use discrimination. Be guided by Guru's instructions. Obey the behests of the Guru. When others come and try to poison your mind, stick to your own ideal. Shun unholy association. Be of firm resolve. Have firm faith in Guru's words. Other than the Guru, there is no friend in samsara. No one can save another.

The association with the worldly minded, the contact with those who indulge in sense pleasures and talk only of worldly matters and are averse to things spiritual causes vikshepa. That should be avoided. Be of firm conviction that God is the inner witness. Rejoice in being alone with God. Contemplate on His glories. Love him with your entire mind. Have a sense of belonging to Him. Will you tolerate if anybody talks ill of your mother? No, you cannot. Then how can you ever tolerate if anyone talks ill of your Guru



## RAMĀ ŚAKTI MISSION

or God or the Bhaktas of God? Silence them, or if you cannot, leave the place immediately. It is sinful even to listen to derogatory remarks about God and spiritual life. There is a militant spirit, a peculiar courage, even in those who indulge in falsehood and sin. But that spirit, that courage, cannot last long. Their hollowness is exposed soon. A thief does not admit his crime. He will argue with vehemence in a spirited manner. Such is his courage that even when the Police give him a blow or two, he will not confess!

But then the Police continue to beat and how long can the thief's rajasic bravery and fortitude last! Unable to bear any longer the beatings by lathi, he will at last come out with the truth! What type of courage is this displayed by the thief? It is the courage of falsehood, the courage of the ego, the courage of adharma! The egoism is the jail. The deluded jivatman is undergoing the rigorous imprisonment in this jail of egoism. Forgetfulness of the Atman is the crime committed. All sorts of punishment are tolerable, but this imprisonment in the samsaric jail of egoism and abhimana, is the greatest punishment. Some ask, how can work be done without the notion of 'I'. Any explanation cannot convince the ignorant. When you wake up to spiritual illumination, you will know that all work is done by prakrithi, the Power of God, and that agency and enjoyership is an illusion.

This mission, mind you, rests on Truth and Dharma. It is only through virtuous and dedicated bhaktas that it will grow and spread. Mother's hard tapasya power is available to you for your spiritual progress and for the progress of the Mission. The splendour (prabhava) of that power will be seen in times to come. Mother had the desire to see that prabhava even when She is the body. Mother has done Her duty. Ours is only to sacrifice. It is for humanity to enjoy its fruit. One has to be detached even from sublime desire. Sometimes the yearning to see the uplift of children becomes intense. This is the state of the Motherly Heart. But transcending this, is the Mother's natural state, the state of spiritual aloofness characteristic of Jnana. Take two pebbles in your both hands. Let them touch each other. Now, they are together, but they can be separated any time. Such is Mother's connection with the world. Love, compassion, work and participation are there, but natural detachment of Jnana overrules all. This is spiritual aloofness and aloneness. This state even My children will get. It is for this purpose that Mother has given you the invaluable Upadesha. This Upadesha one does not get through tapasya or merit; nor can it be secured even by paying a crore of rupees. Out of abounding compassion, the Supreme Shakthi has blessed you with this Upadesh.