



# RAMĀ ŚAKTI MISSION

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God abides in every one as the Self. Hence quest of God is essentially a pursuit on the inner path or the hidden path. A look at a geographical map does not give you the knowledge of a country. You have to visit it yourselves. Similarly, God-knowledge does not come through the study of the sacred books. It comes only from direct and intimate experience. Those who have experienced God-consciousness cannot retain a separated existence. They have no ego, no sense of personality. They are fully possessed of God. What they utter is the message of God. God works through them for world solidarity, 'Lokasangraha'. The bhaktha is one who has supreme, undivided love for God. His consciousness is untainted by ego-touch. He has no sense of agency. He is above the states of happiness and misery. God dominates his consciousness. His uppermost thought is God and His glory. His mind remains unperturbed and unshaken even in the midst of life's trials and tragedies as ordained by prarabdha. He cannot be attracted by anything in the world. Prakrithi cannot delude him. Even in the external charm of prakrithi, he perceives only the eternal Beauty of God.

One should have a penetrating perception to distinguish the Paramatman from prakrithi. This discriminative wisdom is viveka. Through viveka and vairagya, one finally gets united with the Supreme. This is the pursuit along jnana path. The only obstacle to Yoga is the mind of gunas. The mind should be purified and silenced through sadhana. The fragrant flower of pure mind alone is fit to be offered at the Altar of God. Karma is produced in the mind only. The seat of passions is also the mind. Mind alone drags the jiva through the cycle of births and deaths. When mind is pure, the bonds of karma are broken, the passions become extinct and God stands revealed within and without. Pure mind is no mind. It is Heart only. It is all jnana. The fetters of karma are not in the actions as such, but in the agency, in doership. Do your actions without agency. That is to say, surrender the doership to God. Have no eye on the fruit of actions, but all the same, act with a firm will, perfect concentration, cheer and zeal. When actions are looked upon as an offering to God, you will begin to love your duties, all energy and enthusiasm will possess you and your mind will become a perennial spring of joy.

For a genuine devotee, as well as for a deep thinker, world is the school of education, prakrithi herself turns to be the highest teacher, the miseries of prarabdha become the force for self-development, 'atmavikasa'. Mother did not wander anywhere in quest of God. For Her, the home itself was the abode of tapasya. The book of Heart was the only source She turned to, for knowledge. Duties demanded Her attention, but in the midst of intense activity She was also with God. Vyavahara did not come in the way of Her anushtana. Mind remained God-fixed always. While doing Her duties, tremendous energy, and untiring zeal manifested themselves in Her. She rejoiced in duty. Duty did not hang heavily on Her. Dutifulness is an aspect of devotion. If you neglect your duty, you will not have peace of mind. This is a law.

Convert your duty into a phase of adhyatmic Yoga. This is the skill in action. In the absence of activity, the mind will sink into a state of stupor; buddhi will become dull; unwanted worldly thoughts, fancies and imaginations will crowd in the mind. Hence, it is necessary to have a balancing of activity and meditation. Bliss is only in paramartha. But what does it mean? There is no spirituality divorced from life. You should bring the



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force of a disciplined mind and a devoted heart to the field of your duty. Your life must be built on eternal values of spirituality. Then life will give you a rich harvest of pure joy. One word from his wife brought an awakening to Tulsidas. But that does not happen in all cases. Others have to cultivate dispassion and discrimination through sadhana and satsanga. Though in the midst of earthly affinities and worldly duties, your mind should be with God. The dharma of Garhasthya becomes a social force when it is observed meticulously. Home introduces you into a vaster field of service. The collective uplift of the entire family should be of interest and concern to you. Along with you, your husband, children, relatives, all should rise in spirituality.

Bestow your special attention on your children who are the coming generation. The cooked rice can be shaped into balls when it is hot; but when it cools down, no shape can be given to it. Similarly, the tender minds of the children can be given proper shape. It is in your hands to help them develop a spotless character. Inculcate in them faith in God and dharma. That is the sacred parental duty. Maintain constancy of God-remembrance. Japa is an aid to it. While repeating the Divine Name, fountain of bliss must spring up in you. God's nature is bliss. His name is not different from Him. So when you repeat His name, joy must well up in your bosom. But the name tastes sweet only when you have love for God. How happy a man is when he eats a delicious dainty of his choice! There is no sweetness greater than that of the Divine Name. This is the verdict of all God-lovers.

With supplicatory prayers, you should invoke the aid of God, for success in the battle of life. Kinship with God should be realized. The inner link must be preserved. Take refuge in God, but be mindful of your duties and steadfast in your anushtana. Cling to God under all conditions and circumstances in happiness as well as in misery. Allow no place for weak notions in your mind. So too, give no place for egoism. Do not look down on yourselves simply because you have no education or intelligence. The devotee lacks nothing. He is in tune with the All-Full, God. Atmanishta and ahankara will not go together. When tainted by ego, anusandhana of Atman is not possible. The inner freedom is the fascinating goal of every one's pursuit. While remaining in the body itself, you should experience your ever-free nature. This is Mother's sole desire. But you must have yearning. Since how many births you have been engrossed in the world! Enough of it.

Direct your mind to God. In God alone, freedom, bliss, peace exists. Be detached. Vasana modes continue to harass. But do not attach yourselves to them. Be a sakshi to your own mental activity. Also live in the awareness that God is the witness-Consciousness. Lament not over prarabdha. Face life courageously. This life is not all. This is a passage to life eternal. Build your life on the foundation of strong adhyatmic force. Adhyatmic force alone can release you from the chains of samsara. Bring up atleast one child of yours along the luminous path of truth and dharma and dedicate him to Bhoomi Devi. Tears of anguish are trickling down the cheeks of Mother Earth. It is your bounden duty to become shining images of dharma, and make Mother Earth shed tears of ecstasy. Purity, selflessness, desirelessness, egolessness, love for love's sake constitute the various inner state of a person established in Dharma.

There was a sadhu. He used to live on alms and spend most of the time in contemplation of God. It was his habit to approach a few houses in his daily round for biksha. Once a woman accosted him and said : Holy man! It will be my pleasure to



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give you alms every day. You need not go from house to house henceforth. Please come with me. The sadhu, quite unaware of the woman's mental attitude, followed her. On reaching her home, the woman presented the sadhu with lavish gifts of grains, money etc. While giving the alms, she however said, Sir, your charming sparkling eyes have captivated my heart. Taken aback by hearing such words, the mendicant threw away the gifts and abruptly plucked out both his eyes, and said: O Mother! Here are the eyes that have inflicted harm to the pure ideal of love. The sadhu never stayed in that village any longer.

Vairagya is essential for adhyatmic life. It is the sheltering fort for a sadhaka. The rejection of pleasures and yearning for austerity come only through vairagya. In the hour of temptation you should raise the sword of discrimination sharpened by Guru's grace and vanquish the demoniac passions as and when they arise in the mental plane. Inner renunciation (anther sannyasa), giving up of ego and faith in one's own Self, make the mind competent for the highest realization. Until God-love dawns there should be persistent endeavour to withdraw the mind from the pastures of the sense world and direct it inward. Repeated practice of this self-withdrawal is what is called abhyasa. What is to be constantly remembered, has been forgotten. What is to be forgotten, is being remembered. Such is the nature of the mind.

One cannot say when the body will fall and the life force will depart. All beings become dust, crushed in the wheel of time. Therefore the intelligent course is to put one's mind always on God. While looking to God for grace, one should prove his sincerity and intensity of yearning through self-exertion. One should know one's faults. Adhyatmic power is not meant for misuse and abuse, in pronouncing curses on others out of anger. It is not a destructive force, this spirituality. It manifests itself only in a condition of purity, in a climate of peace. Divine dwells in every one. But you should become pure vessel. Then only Divine Power manifests itself in you.

The ideal womanhood of Bharat is worthy of veneration. It is a theme of praise. It is motherhood, which is the sum total of all that is great, noble and sublime. The ideal woman is the Pourusha Janani, the mother who inspires manliness in man, who bestows the purusharthas on man. She personifies the powers of knowledge and virtue and modesty and valour. She is a picture of fortitude. Sacrifice is her only enjoyment. She is the custodian of the moral force. She is the builder of integrated home. She is the social force which works incessantly for the whole of mankind.