



RAMĀ ŚAKTI MISSION

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Righteous conduct prepares the mind for deeper reflections (manana) and spiritual enquiry (vichara). In the absence of the purity of conduct and moral virtues, the mind cannot enter even the first plane of jnana. Unless a transformation comes in your outlook, behaviour and character, you cannot reap the benefits of vedantic study or of initiation from the Guru or of your own spiritual sadhana. When sattwas predominates, one is not conscious of one's own virtues; nor can he see faults and foibles of others. That is a state of great inward purity. In this state one's mind naturally goes in adoration of God and in perception of His presence in all. In the preponderance of rajas and tamas, one either praises himself or is elated when others praise him. So also he is annoyed, angry and depressed, when others criticize his actions and point out his mistakes. But all the same, he is interested in finding fault in others. Humility is unknown to rajasic disposition. When others praise you for your virtues, let your gaze be directed to the highest moral ideal. Then you will not have the occasion to get elated. It is not your quality that they perceive. They are expressing their own mental bhava. The inner path that Mother has shown you is smooth, straight, full of sweetness and full of illumination. Tread that path with faith in Mother's words. It is to strengthen faith that satsang has been prescribed. He who abides in faith, whose heart is set only on God, whose conduct is pure and inspiring, whose life is full of dharmic radiance, is the ideal devotee. The association with him can strengthen your own faith. Even if the whole world tries to shake and shatter your faith, you should remain unmoved, firmly established in faith, like a rock in the sea. Such is the nature of faith wanted in a life of God-quest.

Moral and spiritual forces endure. Rajasic attainments last only for a time. They are all hollow. Who can describe the vaibhava of Ravana's kingdom! What mighty power of Tapas which reflected deep concentration and determination that demon king wielded! With all that even gods were vanquished! But alas! What happened to him ultimately, to his kingdom and to his vaibhavas! With the advent of one or two showers of monsoon, have you not noticed the coming into being, of numberless moths hovering around the light. But in a couple of hours, they all perish. Learn to be without ego. When the intellect is tainted by ego, you cannot even understand the subtler, the deeper and the correct import of Mother's Teaching, leave alone mystic insight, meditation and samadhi. Even after experiencing the highest reality in Nirvikalpa samadhi, the perfect Jnani adores Isvara with folded palms. He is egoless, guileless and innocent like a baby of six months. Wisdom and humility always exist together. To attain perfection means to realize that which is ever perfect, in an experience of identity with it. God alone is perfect. Hence it is only by attaining oneness with God that one becomes perfect. Atman is God Himself shining as the ground of individual beings. Therefore Atman is perfect. Jiva is not what is indicated by the term 'Atman'. Jiva is shadow, a reflection of the reality. If there is a reflection (pratibimba) there should be an object (bimba) too. That bimba is the Atman. The shadow self, the jiva, does not the reality which supports its own existence. He mistakes the appearance for the Reality, the shadow itself for the object. He should first gain the knowledge of the bimba-pratibimba tattwa. Then alone he can proceed towards the final experience, the experience of Brahman.



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Until union with God is achieved, the jiva is wanderer from one womb to another. But when he is united with God, he finds himself in the realm of the highest consciousness, above the delusion of Maya and the dream of samsara. First rouse yourselves from sloth and sluggishness and endeavour to achieve the purusharthas. That is humanism. The vyvahara, the pleasures of home life, and the emotional bonds in family, should not make you blind to your supreme duty of realizing God. Hand in hand, both husband and wife, should help each other and try to advance on the direction of God. On the other hand, if they lose sight of the goal and remain engrossed in the mire of maya, they will be helping each other only to bring about each other's downfall. Perform the parental duty incumbent on you. Instill in your children, right from their infancy, faith in God and regard for truth and righteousness. Train them in virtue. It is not enough if you give them college education, wealth and comforts in life. That only touches their outer life. For enrichment of inner life, for enhancement of character, you should help them to develop a devotional bent on mind. Say not that they do not give ear to your instructions. When your son says he does not want education and refuses to go to the school or college, will you keep quiet, permitting him to go his own way? Never, because, you know, education is essential for winning the bread. But you do not know that winning the grace of God, knowledge of Atman and liberation from samsara are of supreme importance. That is ignorance.

In a jovial mood, narrating an episode from Krishna's boyhood leelas in Gokul, the Blissful Mother continued: One day, knowing that in a rich man's home in Gokul, there was a large stock of butter, Krishna, the all-knowing Paramatman took his companions, the cowherd boys into that place. They somehow found their way to the inner chamber where the butter was stored and soon helped themselves to their heart's content. In the meantime, the man of the house locked the house from outside and left the place. Krishna consoled them however and said: Fear not friends. I shall safely lead you all outside this house. But all of you should close your eyes. All acted likewise. But there was one among the boys who being curious to know how Krishna would take them out when the room is bolted from outside, half opened his eyes. All the rest of the boys who obeyed Krishna found themselves outside miraculously. But the one who was curious to know the secret of Krishna's way, remained locked up in the room. Now, the householder returned, opened the door and entered the room. Finding the cowherd boy there, he got angry, caught hold of him and lashed him saying, Oh, you are the culprit who has been stealing butter every day. Children, open not your eyes when once you sit for meditation. The boy had to suffer because he did not act according to Krishna's instruction. Implicit faith and obedience of Guru's words, opens doors to freedom from this prison house of samsara. Though Mother does not give you darshan always, Her guiding Hand, Her unseen Shakthi, is always with you. Remember Her constantly, reflect on Her words and bring Her instructions into practice.