



RAMĀ ŚAKTI MISSION

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The goal of ethics, morality, righteousness, duty, devotion and meditation, is God-experience. Without observance of disciplines and practice of dharma, one cannot attain the Supreme. Dharma, the moral principle, occupies a place of importance in life. All are believers in God. Many visit temples, holy places and saintly souls. Many have some kind of anushtana, practice of disciplines as part of their daily devotion. But those who have moral earnestness; whose conduct is pure; whose attention are on the perfection of the means; alone realize God. Herein is the greatness of dharma.

Dharma regenerates, restores, protects, preserves, purifies and redeems, because it is the effulgence of Truth in conduct. Truth is omnipotent. The power of dharma is therefore the power from God, Who is Truth. The sense of dharma and the knowledge of Truth, are both within you. They lie dormant in you. They are veiled by vasanas, worldly tendencies. They should be awakened. Then life glows with spiritual radiance. Such a life is itself a message, a light for mankind.

Without moral ardour, there cannot be intellectual clarity, rise of devotion or progress in meditation. Resolve to be pure. This is the greatest vow. It is immaterial where you live, what duty you perform, what order of life, 'ashram' you embrace, which path you follow in your quest of God. If you adhere to dharma, you will progress towards God. Whoever he is, whether a sannyasi or a householder, wherever he is, in home or in the Himalayas, mind poses the problem.

By hiding in a cave one cannot escape this problem. By being active in the world, one will not lose the battle either. This problem has to be solved today or tomorrow, in this life or in the future lives. Then why not do it now? Mind itself is the problem. God-realization is the only solution.

How is it that the mind runs after the pleasures of the senses, almost effortlessly, even after knowing that they are transient and temporal? This is because; the knowledge is only theoretical. It has not come from the heart. It has no grasp on the reality. It has not become a guiding force, in one's conviction, character and conduct. Knowledge that arises from devotion to God, dispassion to the perishable and an abiding moral sense can restrain the mind and direct it to God.

There are certain signs when Knowledge begins to make its appearance. The first sign is humility. Then fear of God follows. Then comes moral earnestness, the desire for making one's conduct pure. If these signs are absent, it is evident that one is far away from knowledge. What parades as knowledge are only borrowed thoughts, verses committed to memory, learning acquired through study. This is not true knowledge.

God is all love, all benevolence, all compassion. Why then there should be a fear of God? It is true there is no fear in a relationship of love. But do you love God deeply, intensely and intimately? The lover has no fear. He need not fear either God or His law because, in him there is no ego. God has possessed him. God guides him. He is an instrument in the Divine Head. He is full of God. Hence he is incapable of error and evil. But, children, this love for God is But children, this love for God is a peak point in



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spiritual attainments reached through tears and vigils and penances and privations. It is not discipline. It is the fruit of all disciplines. It is not a path. It is the end itself. It is not a stage towards Knowledge. It has sprung up from knowledge.

Until one reaches this peak of blessedness called divine love, he is in the sphere of Maya. Therefore he has to fear God. Fear of God means fear of moral law. It is reverence for Righteousness. God has ordained the law. God is in the law. God is above law. Yet, when He incarnates, He observes and obeys the law. He does not violate the law. That is the ideal Humanity in him. He has come to set a standard for human conduct. Therefore His life is all dharma. It is in tune with law.

Human beings err. But you should know where you have erred. From knowledge of error comes repentance. Repentance purifies. Tears of repentance are holy. God is moved into mercy by the sight of these holy tears. Crave forgiveness from God. Repentance is mute prayer. God answers this prayer. No one is out of pale of redemption.

To depend upon fellow jivas, is futile. It is like clinging to a straw while one is sinking in water. No jiva can love another truly. No one can save another from samsara. Love signifies self-effacement. Ego is self-centeredness. How can these two co-exist! Jivas are tied to the ego. Hence one cannot redeem another. God alone is the saviour. Without God's help and guru's guidance, you, householders, cannot discharge your duties, fulfill your dharma, practise sadhana and attain release from attachments. Prarabdha ordains all life-situations. Prarabdha has begun to fructify. Now, face prarabdha courageously.

By applying the spiritual technique, which Mother has taught you, act in such a way that there is no more return to embodiment. All sins and vasanas will get burnt in the fire of divine grace. Most of Mother's instructions are specially meant for guidance in Grihasthashram, because you are all householders. The sannyasi is concerned with his own mental phenomena only. He has no activity in the outer prapancha. But you have domestic chores to attend to and special duties to discharge. Much of your time is spent in activity. Make duty a means to remembrance of God, to service of God.

Thus it can be spiritualized, do only right action. The action, which purifies, which makes you fit vessel to receive the grace of God, is sat karma. Allow not mind to be caught up in the glitters and glammers of the world. Activity is no hindrance. Institution does not bind. Your own vasanas and action bind you. Institution helps you to discipline yourselves, to enlarge your vision, to broaden your minds, to increase your capacity for self-adaptation and self-sacrifice. By submitting to disciplines, you grow in spiritual stature. Sitting rapt in meditation for all the twenty-four hours is not possible.

You should grow step-by-step, stage-by-stage. Unless moral qualities grow, mind cannot meditate. One should abide in one's own self and act in detachment. What is the meaning of this? There is a feeling 'I'. This is a mode of the mind. This is individuating principle. This is the ego. This makes you feel that you are separate from God. This petty 'I' should subside. The real significance of 'I' is the Paramatman. The 'I' mode should merge in the Paramatman. Then you become an instrument in the hand of God. That is the ego less state. In this state, one is above the realm of Karma. This state should be realized in actual experience. Till then, you should negate this petty 'I'



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through discrimination and keep your prajna always on God-idea. The real significance of 'I' should always be borne in mind. If you depart from self-abidance, you get entangled in the mental phenomena. That is bondage.

Reflective thinking was natural to Mother even though She was busy with Her duties. Such was the absorption in this kind of creative thinking that even when the eyes were open the world will not be seen. Imagine such a state of mind! But it was the very same mind that Mother had to bring down from the height of spiritual intoxication to the stark reality of the world of duties.

There are various ideals, various altars of worship. Pathibhakthi, Mathrubhakthi, Pitrubhakthi, Gurubhakthi, deshahhakthi, Ishtadevatha bhakthi are various altars and ideals. Mother's ideal was pathibhakthi, dedication at the altar of wifely devotion. For Mother, husband and God were not two. There was no conflict of duties, no conflict of sentiments, no inner clash of loyalties, no division of devotion. Mind remained tranquil even in the bitterest of trials. Saguna means appearance of God in a form. Form is visible to all when God manifests Himself on earth, but how few recognize him! Sometimes veil of Maya clouds bhakta's vision too. But afterwards, when he realizes it, deep repentance comes to him. Vitobha lived with His bhakta Ekanath for twelve years as a servant! Yet, Eknath could not recognize Him. Finally, when Eknath came to know of it, he bitterly wept in repentance. One can recognize the Divine only when He grants the inner vision.

God is within. But one should know His presence. All powers are in the soul, but they should be awakened. The way is self-control. One wastes the mental energy in enjoyment. So long as mind has outgoing tendency and craving for enjoyment, you cannot manifest either the moral force or spiritual power. The cow that stealthily enters another's yard receives severe beating. In her own interest she should be tied to a post and be given only a limited freedom to move about. So too, your mind, if not restrained, slips into the pastureland of the senses. Then you receive blows from nature.

The mind should be tied to the Name and Form of God. All scattered rays of the mind should be collected and fixed on a single spot, 'Bhroomadhia'. Then you can develop concentration. It is the concentrated mind, which gains power; and a powerful mind alone can be successfully, employed in any pursuit, be it worldly work or metaphysical thinking of meditation.

Once the mind tastes the superior joy of meditation, the joy of devotion to God, it will no longer get engrossed in the senses, it will not be entrapped in sense attraction. Once you know, the inner passage to the spiritual heart within, you will no longer get lost in the wilderness of illusion. Hence Mother asks you children repeatedly: Meditate regularly and cultivate devotion. Seek God within. Restrain the mind. Be disciplined in thought and conduct.

Love has given Mother a form and brought Her into your midst. This body is for your sake. God is in your heart. God's language is silence. You do not hear that voice from within since your mind is occupied with worldly thoughts. Hence Mother has to speak to you through a form, guide you from within and without and constantly watch over your movements as a mother watches over the steps of her little ones. Remember Mother, Her words, Her watchful presence always. It is this remembrance coupled with devotion



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that gives you strength and courage and peace and divine comfort and finally, liberation from samsara. Hence Mother has to speak to you once Mother ask you children repeatedly.