



RAMĀ ŚAKTI MISSION

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To fix one's attention focused on the goal of quest, and to put forth all endeavors for attainment of the same: this is sadhana. The goal in life-spiritual is not evidently anything mundane. For winning the bread, for pursuit of pleasure, for possession and enjoyment of the objects in the external world, all labour hard. But this is not sadhana. This is mere self-centered activity, 'Karma'. Even the aspirants, who step into spirituality, do not understand the principle of sadhana and its difference from worldly pursuit called Karma.

That is the reason why they lag behind and often get stranded on the way. Karma, worldly activity, is centered on ego, whereas sadhana is a self-abnegating endeavour. Karma binds; but sadhana leads to freedom. Karma flourishes in ignorance, whereas sadhana is effort to maintain the constancy and continuity of God-thought. Karma brings misery and frustration; but sadhana gives you happiness and leads to fulfillment. Karma dissipates mental energy, whereas sadhana gives rise to the development of mental stamina, moral force and spiritual power.

There can never be a satisfaction in karma and through karma; but sadhana ends in the vision of God, which gives peace, bliss and eternal contentment. Karma should become sadhana. It should become a phase of Yoga. It should become a yajna to the Divine. The philosophy of Home is based on the technique of transmuting karma into sadhana. Apply this technique to every aspect of your life. Let your duties become a form of spiritual exercise. Then, home opens door to deliverance.

Mother has shown you a path to God, a mode of sadhana, in the set-up of home. An adherent of this path is a devotee, no doubt, but he cannot ignore the call of duty and the demands of svadharma. You should meet your Beloved in the field of work. You should worship Him through dutifulness and dharma. The joy of devotion, the peace of meditation, the strength of knowledge and the marvelous power of faith, should be brought into the field of duty. All know that God is. But this knowledge is mere hearsay. You should feel God. You should live in His presence.

When faith inspires conduct, you will be incapable of thinking evil and doing evil. Your action will be a poem of righteousness. Religious life is not a life in a cloister. It is a dynamic existence, making God as the witness and the goal. Suppose the divine appears in a form in the next room. Can you see Him then? No, because, the wall is there between you and God. God is the ever-present reality in your heart, but the wall of ignorance obstructs the vision of his glory. This wall should be demolished. That is the work of sadhana. All hindrances in God-pursuit are within your own mind. They are your own creation. You should know them and remove them. That is the way to purification.

The fire of yearning should blaze forth in you. Otherwise you cannot be strong enough to walk on the path of spiritual quest. In the absence of yearning, life is only a series of activity. Creative living is to live every moment with spiritual yearning, moral fervour and righteous action. People think that Upanishads discourse only on jnana and not on



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dharma. This is wrong. If you study the scripture with reverence and open mind, you will find that it holds moral commands as well.

You should become embodiments of moral purity and dharmic radiance. The glory of humanity is reflected in the observance of righteousness and in the preservation of character. Dharma is not a topic for discussion and disputation. You cannot arrive at dharma through logic. Dharma is a truth for direct and intimate experience. When you are in tune with God you will gain perception of the moral law. Your conduct will be all dharma. In the practice of the name of God are involved various forms of sadhana: repetition, remembrance, invocation and concentration. Mental cheer, devotion to the Deity and faith in the words of the Guru are essential. Bhava, a sublime attitude should accompany attempts at concentration. Then only the mind can soar high. Then only you can achieve progress in japa and meditation.

Spiritual knowledge, paravidya, has been imparted to you in the form of the mystic word and explanatory instructions. Have faith in the word. Be guided by the instructions. Surrender completely to the Divine Mother and then you will know how Mother leads you to the portals of realization. As a spiritual soul, you have no relation to anybody. You are related only to God. But if you are really devoted to Mother and Her teachings, you will be able to practice Mother's principles and ideals in the sphere of your duty without any clash or conflict.

If there is no devotion to God, you will be all dry within. Your life will be devoid of joy, meaning and purpose. You will not be able to discharge your duties. Smile will never bloom on your lips. Cold heartedness, indifference to duty, absence of sympathy and affection, discourteous behaviour, lack of fellow feeling and fellowship and a grave like silence which has no spiritual fire in it: These have nothing to do with that great spiritual virtue, non-attachment. Non-attachment is not absence of love or sublime emotions. It is capacity to rise above personal love. If you cannot love you cannot be human in the true sense. Without human qualities how can you aspire to divinity?

It is mind that matters. If the mind is filled with rajoguna and tamoguna, you are actually far away from Mother even though you may be sitting near Her feet. So too, if your mind is all sattwa, you will be in Her proximity always, even though you may be thousands of miles away from Her embodied presence. Link yourselves inwardly with Mother and all powers will flow to you. You will gain moral insight. You will receive guidance from within. All your actions will become automatically righteous. An unseen force protects you.

Devotion is all-important in spiritual life. Without the fervour of devotion and the sublimity of bhava, the divine cannot be propitiated. The mind will not merge. It is bhava that forges the emotional link with the deity. The deeper the bhava, the greater is the progress one attains in spirituality. Light the lamp of bhava within, and let the darkness and dryness disappear. When bhava is there, you feel the rapture of intimacy. Worship becomes an inward communion.

To approach God there is need for strength and inner clarity of vision. Divine is power. He is in you. Hence, all powers are within you. These powers should be awakened. The awakened powers should be canalysed to creative activity. The power of discrimination and right judgment, the power of action and the power of magnetic



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attraction, the power of love, the power of dispassion, the power of knowledge, all these powers are diverse forms of the same divine power.

Uniquely alone shines Godhead, with powers, attributes and qualities incomprehensible to man. God is supreme perfection. God is incomparable power. Encompassing the universe with a mere fraction of His Being He stretches beyond. His glory is indescribable. Before the greatness, grandeur and the goodness of God, man is only a mere worm. There is no comparison between the insignificant jiva and the infinite Lord. Jiva is just a drop in the ocean of God, a spark from the infinite fire of God, a ray from the mighty Sun of God. Jiva has no power except what God grants him. Even the mighty sages and the cosmic trinity adore the supreme. Then, what to speak of the petty ego-self, the jiva.

How can I describe to you the ecstatic bliss, which I experience in my intimacy with God of my heart during my sadhana days? Divine consciousness and profound humility existed together in Mother. Dasya bhava in relation to God is the perfection of humanity. It is not a mental mood, but a spiritual state. It is not servitude but verily freedom itself existing in an indescribable bond of love. It is the most exalted state of identity in will and consciousness with the supreme. The servant has no selfhood of his own separate from the supreme. Then where is the question of a separate will for him?

God enjoys His own transcendental sweetness by assuming instrumental selfhood, 'Dasya bhava'. These words emerge from Mother today for your benefit and knowledge. The memory of experience cannot be wiped out. How can the bliss be forgotten! It is not an empirical enjoyment, this joy of Dasya. It is not a mundane experience on the mental plane. It is supramental delight of mystic communion.