



RAMĀ ŚAKTI MISSION

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Home, the order of garhasthya has an aura of holiness. This order is not meant for mere enjoyment of the pleasures. It is a pathway to the Infinite. It is a liberating discipline. Renunciation, 'tyaga', and not indulgence, 'bhoga', is the ideal of the householder. Through inward renunciation, commitment to duty, steadfastness in dharma and practice of spiritual disciplines, you, householders, should expand into Universal Consciousness, function as social selves and elevate home into a paradise of peace on earth.

Home is a field of duty, of personal relationship, and of moral preparations for the soul. It promotes principles of social existence. It is the training ground for an intensely religious life in God. It is the school of education where you imbibe lessons in humanism, charity, fellow feeling, kindness, love, fortitude and sacrifice. The flowering of virtue, the blossoming of consciousness, the glow of character, the enlargement of love, expansion of the vision and experience of the Supreme, all these are rewards of Garhasthya to its sincere votaries and worshippers. Home is rooted in immortal traditions.

The ancient Sages were mostly householders. Tapasya was their spiritual nourishment. Through yoga, moral disciplines, mastery over mind and dedication to God, they lived an austere life of self-discipline, in tune with the moral law and in obedience to divine will. They were products of the venerated Guru Kula system of education. From close association with the Master, over several years, the students used to imbibe faith, devotion, ethical virtues, spiritual yearning and a strong moral ardour. They were well prepared for a purposeful family life.

Women were pathivrathas, exemplars in purity, chastity, wifely devotion and motherly virtues. They were queens of home and commanded respect from society. Husband was the guru and deity for the wife and through dedication to dharma; the women had risen to the heights of yogic power and adhyatmic wisdom. Thus, Yoga and Dharma, i.e., the spiritual force of tapasya and the moral force of pathivrathya, together, constituted the backbone of ancient home. From such an order arose a generation of illumined souls, both men and women, who were physically fit, and mentally strong, imbued with divine insight and inspired by the highest ideal. The home was a hermitage of peace. In this age, at this crisis, the social order is crumbling and signs of moral decline are evident everywhere.

Men and women have both strayed away from the path of dharma. Hence a complete overhauling of the social set up is required. Dharma should once again find the dominating influence in home. You, children, who have come to Mother, should assimilate Mother's teaching and lead a pure, ideal and exemplary life. You should be utterly sincere in your profession, practice and pursuit. You should endeavor to spin into your conduct the lofty principles of Mother. Your life should be governed by the highest motivation, namely God-realisation. It should be distinguished by benevolence, devotion and dutifulness. It should be a life in spirit, a life in the constancy of awareness that God is the witness of your physical and emotional life.



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Without a pure and powerful mind developed through disciplines, you cannot discharge the duties of your svadharma and advance on the inner path of meditation. Mind is very subtle. Its tendencies and temperaments and samskaras and vasanas, are formations of numberless births. You should have absolute control over your mental movements. The power to watch, to discriminate to restrain, to direct, to isolate and to annihilate the mental modes, belongs to discerning intelligence. Development of creative intelligence is the outcome of a combination of disciplines, devotion and divine grace. To grasp the truth, to retain that grasp and to direct the whole mental energy towards it, reflective thinking should become deep and unbroken, like a stream.

Where from does the intellect get the power to discriminate between truth and falsehood. Between fact and fiction, between the real and the apparent, between good and evil, between virtue and vice, between what is justice and what is contrary to justice? Wherefrom does it get the capacity to understand aright, to think aright, to decided aright, to judge aright and to act aright? From the Divine only. All these powers are a ray from the Divine, a reflection of the Divine Power in the intellect. But because the intellect is tainted with the veiling and projecting powers of ignorance, these powers do not become manifest fully.

The secret of spiritual resources and of the manifestation of the wonderful powers of the mind is in your affinity, kinship and fellowship with God. God is the Supreme Power above your intellect; yet, He can be approached through a heart of devotion. He can be apprehended through a consciousness illumined by divine grace. "When you are emotionally in tune with God, you get the power to withdraw the mind from the external, to turn the mind within, to prompt, to guide, direct, control, inspire and manipulate the mind. Hold fast to a principle and never waver even if the whole world comes against you.

Remain anchored in God. Devotion to God finally leads to unitive wisdom, the wisdom that reveals the identity of Self and the Supreme. The mind should become Atman-faced. It should touch the ocean of God. It should remain fixed in God, become fused with God and dissolve itself in God. That is the culmination.

To make the mind God-fixed, is the primary business of a seeker, be he a householder or a hermit. The ascetic renounces their home, kith and kin and repair to the caves; but even then, hard it is for them to get a glimpse of God. Their tumultuous mind does not come to rest. First, the greatness of God should be understood. Then only one gets the entire mind to participate in the quest. Higher than all worldly attainments is God. Rare indeed is a glimpse of his Vision; rarer still, to hear His voice; yet rarer is to dwell in His presence; rarer than this, is to merge in love for Him, to revel in His glory, to realize inseparable identity with Him.

Union with God is the state in which there is not a trace of separative 'I' or the seed of vasana. It is the highest spiritual experience. To reconcile duty and devotion, worldly life and spiritual pursuit, requires the knowledge of a superior technique. It is this knowledge, which Mother has given you through initiation and instructions. Renunciation of home and duties for the pursuit of God in isolation is the sannyasi's way. Indulgence in activity and enjoyment, is the samsari's way. Distinct from these two, there is a higher life, the way of the dynamic Yoga, the Yoga of the householder.



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It is this Yoga, which Mother has taught you. In this Yoga, the world of duties and the world of meditation are not two. Duty receives the sanctified status of a spiritual sadhana. Hence, the world is not negated, but worldliness is shunned. Personal affinities are not ignored, but they are rebuilt on strong spiritual kinship. Pure love is developed, but attachment is uprooted. All duties are meticulously observed, but inward relation with God is preserved in tact all the time. Purity, dharma, devotion and dedication, form the outstanding feature of the dynamic yoga of the householder.

Mother's actions are prompted, inspired, directed and dictated by duty. They are spontaneous and divine, the outflow of the universal creative energy. They are devoid of any crookedness, they are straightforward, harmonious, never contrary to any law, without any inner conflict or contradiction, without any veil or obscurity, utterly guileless, simple, lucid, devoid of doubt and distraction, and remarkably clear and definite.

Duty had a fascinating appeal for Mother right from Her early days. Indeed duty became virtually the Mother's link with the outside world of humans. Mother was dutiful to the core and even devotional ecstasies and mystic absorptions could not interfere with Her duty.

Though duty has no relevance whatsoever in samadhi, yet on emerging from it, duty demanded Mother's entire attention. With a sense of wonder, Bhagawan used to say that even in the states of God intoxication, Mother never swerved from duty even once in life. Duty has great social consequence. If each of you discharges your duties, a healthy, prosperous and cultured society will come into being. Thus duty contributes to social welfare.

Apart from it, the duty well done brings to its performer, an inward integrity, clarity of vision, a strengthening discipline to the mind, serenity, a delight of co-operative fellowship with the souls and an abiding communion with the Divine. It is in the sphere of actions that you come to grip with diverse psychological states and the moods with which you react to men, matters and situations in life.

What an earnest aspirant employs in duty is an active, alert, ever-vigilant powerful and concentrated mind. A state of inward alertness and awakened discrimination is the first sign of progress in sadhana. When this inner alertness is there, you become aware of your own mistakes and foibles and defects in character. Repentance comes to you. But you should never feel nervous or downcast.

Nervousness and depression belong to the weaker side of the mind, but repentance is a purifying fire. Mother's children know no depression. Rectify your mistake, purify your mind, build virtue, deepen the inner bond with the Divine and go forward in courage. The chariot of Yoga should go on unimpeded. When steadfastness in svadharma, sadhana and surrender becomes habitual, the mind emerges powerful and luminous, giving you glimpses of the inexhaustible soul-force.

Mind is everything. What lowers man into a beastly nature is his own mind. Lower thoughts, sinful tendencies and evil actions drag man downward. Higher thoughts, nobler character and righteous actions raise to him God-ward.



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If you have actually built the reserve of spiritual force by dint of personal tapasya, you should be able to take a dip in the eternal spring of Wisdom; also, you should be able to plunge into intense activity without being entangled in samsara. Bonds of karma never touch you, when you are inwardly illumined. Those who regard even their small duties as a burden, who perceive their problems and difficulties of life enormously magnified, who have a habit of grumbling and complaining, are puny weaklings. Yoga is not for them.

Spiritual force, the power of the Atman, is a stupendous force. That which crushes even mountains into dust, that which dissolves the world created by oneself into oneself: such is the invincible soul force. Has the race of such master yogis come to an end in Hindustan! Have their words lost their value and influence! No, never. Spiritual force endures. India is the land of Yoga. Come forward. Rise up. Awake. Be proud of your sagely lineage. Proclaim faith through heroic actions. Far-sightedness, a vision that stretches far into the future, a vision that sees behind and before, above and below, around and about, a sweeping perception in which not even the subtlest of passions can ever escape notice, such a glistening vision should come to you.