



# RAMĀ ŚAKTI MISSION

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Life is a battle. The mind is the battlefield. The Divine forces and the asuric forces are arrayed against each other and the combat between them goes on. The lower forces do not allow the mind to soar high, to dive deep in meditation, to be in the orbit of God's attraction, to get merged in one's own higher self, the Atman. They drag the mind outward to the glittering world of objects. This is the predicament of every sadhaka. By nishta in sadhana, by practice of meditation, by constancy in God-remembrance, you must slowly wean the mind from its attachment to sense objects. When sattwa increases, the mind approaches purity. Finally, when the gunas are transcended, the mind shines as pure awareness itself.

Divine Mother then narrated the story of a Muni, who, in his eagerness to transcend the maya's lure of the sense objects, mastered the technique of Hata Yoga and commenced tapasya underneath the water. Several years passed. One day, while in a relaxed mood, the Muni saw a big fish delightfully swimming in the company of its little ones. This sight induced in the mind of the Muni a desire for family life, and at once, he came out of the water. Afterwards, he entered the marital order and got entangled in samsara and then gave up quest altogether.

Vasanas are lying latent in the depths of chittha. They come up to the surface and agitate the mind. A moment of inadvertence of non-vigilance is enough to bring about the downfall. Such is the nature of maya. The remedy lies in eternal vigilance, in persistent aspiration, in unyielding sadhana, in absolute reliance on God's saving grace. Prayer, watchfulness and perseverance constitute the nature of quest. Bharath Matha is shedding tears of anguish at the fall of moral values in her children. Now, by your luminous lives of dharma, you should wipe those tears and make her shed tears of joy and ecstasy. Peace and prosperity come only in the wake of dharmic splendour in life.

Pilgrimages serve to develop faith in God. But finally one has to come to his own self to see God. God dwells in the heart of all. With jnanachakshu alone can one perceive God as the all-pervading and all-transcending reality. This jnana dawns only by the Grace of the Guru. The initiate should become recipient of grace through faith in the Word, nishta in sadhana, devotion to the Guru and dharma in character and conduct.

God-realisation is the goal of all ashrams or orders of life. Of all dharmas, garhasthya dharma is very important, for grihasthashrama is the support and refuge for the remaining orders, namely brahmachariya, vanaprastha and sanyasa. The dharmic radiance of the celibates and sanyasis depend on the purity of home from which they have come out. Mother has made the path of quest easy for you, householders. But you must have yearning for God-experience. Through love bereft of attachment, through dutifulness with a sense of dedication; through actions without agency, you must build your yoga in the home itself.

Women should come up with dharmic luster and spiritual enlightenment. Then alone is possible the regeneration of Bharath. When women are transformed, when their lives are spiritualized, men too are naturally uplifted. Purity and chastity are hall marks in ideal womanhood. Harmony and helpfulness must be the dominant note of home life.



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With the common aim of God-realization, the spouses must unitedly seek and strive, abiding always in their respective dharmas.

There should be tapasya on the triple levels of thought, word and action. Sublime thoughts alone should arise in your minds. When evil tendencies raise their heads, you must subdue them with the power of the Guruvakya. Faith in the Guruvakya is itself a kind of enlightenment. That will invoke the grace of the Guru. When occasions arise you should come out successful, rising above mental modes. That will indicate that you have become a recipient of the Guru's grace.

By sadhana and surrender to the supreme, you must develop the discriminative insight with which to discern the evanescent from the eternal, vice from virtue, evil from good. Giving up association with the ephemeral, the evil and the vices, you should stick to dharma and worship Truth. Moral qualities should be your ornaments. Without virtuous conduct, there is not even an iota of spirituality. Self-introspection and self-correction should be your all-absorbing interest. You should have the urge for a life of spotless purity. When mind is pure and conduct is virtuous, one is always happy and peaceful. Guru shows you the inner path, but you must tread it. Guru prescribes the disciplines, but you must follow them. Guru imparts the holy Word, but you must have faith in it. Then alone the awakening dawns.

The separative ego must dissolve and disappear, never to resurrect. Your hands must become God's Hands. You should shine as instruments of the Divine Shakti. To reach this state of freedom and ecstasy, you should ascend the summit of parabhakti and parajñana. The anuthapa (aspirational anguish) and anusandhana (constant God-contemplation) and in anubhava (God-experience). Anubhava is the culmination.

Let the New Year (4<sup>th</sup> April being Yugadi, celebrated as new year day here) signify your pledge for higher life of pure, exalted and magnanimous resolves, of sublime reflections and of virtuous and righteous conduct. New life begins with Upadesha from the Guru. One becomes a seeker, a sadhaka. He develops a new outlook, a higher mode of life. The Guru's only desire is to uplift the disciple. But if upadesha is to become the saving enlightenment, the disciple's aspiration should become identical with Guru's desire.

Your will must become one with Mother's sankalpa. Then you become a channel of Her grace. What you are enjoying here, is the benefit of the 'Gurukulavasa'. Supreme Shakti Herself is your Guru. SHE is not only a guide to you, but the very goal of your seeking. With this understanding, with firm faith in Mother's words, with unflinching loyalty to the ideal, go forward. To obey implicitly the behests of the Guru is a sign of viveka. Between you and God, the obstacle is only ego. That should go. Then there will be both communion and the union. Let God-experience be the only desire. Vishaya vasana drags the mind outward and binds you to samsaric wheel. Develop intense devotion. When mind is afire with aspirational anguish and ecstatic devotion to God, all cravings automatically fall off.

All of Mother's tapasya is for you, children. Think of Mother's unbounded love, Her sacrifice and the ordeal She has inflicted on Herself, for the sake of your spiritual uplift. Wake up to a firm resolve. Preserve dharma. Women should be heroines like lionesses. Never compromise with ideals of purity and chastity. Endeavour to rise up to



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Mother's expectation. Let your dharmic lives reveal the marvel of Mother's grace and the wonders of Her teaching.