



RAMĀ ŚAKTI MISSION

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The Advent of Divine Mother on earth in the Garhasthya Order, Her illustrious life and Her teachings have made the highest spirituality accessible even to the busiest of householders. The tremendous force of Tapas and Dharma, awakened by Divine Mother, is still there, available for all sincere seekers. But your hearts should be linked to Her through devotion and faith. Mother's divinity should be constantly kept in view with all fervour. It is this inner connection that will give you all, courage to face and solve the problems of life. Mother is the protecting power and the guiding force. Those who follow Her principles and ideals, will surely be able to feel Her presence and receive Her guidance wherever they are.

The impure mind, the mind of gunas, is the Sadhaka's enemy. When the mind becomes pure, when it rises above the gunas, it becomes his Guru, guiding him on the right path. The divine urge, the impulse for noble deeds, the true inner prompting of Heart, the unfading cheer and undiminishing spiritual zeal, all come when the mind becomes pure. The Holy Scriptures, the Vedas and the Upanishads, are revelations granted to the great sages in their moments of deep meditative communions with the Almighty.

Even the great Puranas which extol the greatness of Saguna Brahman and describe in detail the inscrutable leelas of God on earth are compositions of the Sages who realized God. Think not that the Avatara leelas described in the Puranas, are poetic fancies and allegories. They are truths bearing deep spiritual significance. They teach man the eternal moral laws for guidance in day to day life. They contain the commandments of God that have relevance and validity for all times. Brahman is the Truth of truths. He is indescribable, beyond attributes, formless, taintless, and relationless. He is the abode of infinite silence. From that eternal profound silence emerges the word of Truth, the voice of Iswara, the mystic pranava. Again it is His voice that the mortals are privileged to hear when He manifests Himself as the Incarnations.

The voice of God cannot be heard so easily. One has to sink into one's own swarupa by going beyond the three limiting adjuncts – the gross body, the subtle body and the causal body – to hear the supernal voice. One has to discipline oneself and curb the ego, if he is to receive the divine prompting. But when the Avatar is on earth, God gives a golden opportunity for all to hear His voice, to receive His guidance. But how few people make use of this opportunity! The spell of Maya is so powerful that man soon forgets what he has seen with his eyes, what he has heard through his ears. The bhakta alone revels in the Mahima of God, for it is through the love-filled heart that he has seen, heard and known. In the mental plane, nothing is stable. What is imbibed in the heart alone endures. The vision of God's glory and the apprehension of Saguna leelas, the knowledge of truth, the longing for emancipation, the impulse for magnanimous deeds, the urge for great sacrifice, all these happen in the heart only.

When the mental plane is transcended, one finds oneself in the Heart. That is to say, beyond the gunas is the Heart, the realm of immutable Consciousness. The seat of God is the Heart. Heart is Chidakasha. To reach the Heart, there should be persistent endeavour on the part of the householder to purify thought, speech, action, outlook and behavior. The pillar of home should rest on God-consciousness. Forgetting the goal of life and the duties in life, the jiva has become attached to the Vishayas. Consequently, his mind has become weak, unsteady, impure, and world-turned. Who can lift the jiva from such a pitiable condition and restore him to the original Atmic state? Who can infuse in him the life energy and make him active as the illumined and dedicated being? The Sadguru and Sadguru alone. It is the Sadguru who dispels



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the darkness of ignorance and awakens the disciple to the consciousness of his soul-affinity with the Supreme.

When mankind as a whole, blinded by delusion and unable to discriminate between truth and falsehood, between dharma and adharma, takes to the path of sin, when evil and unrighteousness, godlessness and sensuality are on the ascendant, when the very source of illumination, inspiration, spiritual insight and moral ardour, is blocked, then, God, the Lord of the Universe, appears in a human form. Without expecting anything from the world, He sacrifices His whole life for the upliftment of humanity. His is a heart that embraces the whole universe with tender motherly love. Himself the embodiment of dharma, He inspires mankind with high moral idealism.

God-experience is not a worldly attainment. You cannot contact Him in this illusory universe. God is not a category among categories. He is unique. Greater than the greatest, subtler than the subtlest, He is known only through His grace. When Parabrahma-swaroopini has condescended to manifest Herself amidst mankind, She has given a chance, a great luck, an exceptional privilege, for mankind to attain the consummation of life. God's attraction, the wonders that He performs, the favours that He confers, these are not mere miracles, not a display of siddhis. This reveals the greatness of His personal sannidhya on earth, the truth of His divinity and the uniqueness of His mission. Irrespective of whether man believes or doubts, the Divine goes ahead with His ministry. But the fact remains that only those who have faith, enjoy the bliss of His presence and get redeemed from the miseries of samsara through His grace.

In this world, you can raise a family, amass wealth, enjoy pleasures and go on increasing your possession. But to enter the abode of God, to see Him face to face, to realize the identity of Self and the Supreme, none of these worldly things or possessions can be of help to you. Only the Guru and His teaching and your own steadfastness in devotion and dharma, can lead you to God.

All worldly achievements of man have the taint of personal ego behind them. Man, by his own thoughts and actions, tightens the grip of 'I and mine', the grip of doership and enjoyership, over his consciousness. But the actions that cleanse the mind, are actions performed without ego, actions done for the promotion of dharma, actions done as an offering to the Divine. It is such actions that the Grihasthas have to do in their sphere of svadharma. Then alone they can make all life a sadhana.