



RAMĀ ŚAKTI MISSION

BULLETIN NO: 317–318C

18th June, 1980

To develop spiritual force and reach the spiritual summit, you have to create within yourselves, conditions favourable to this purpose. Understand the likes and dislikes and the mental temperaments of your husband. Surrender your will to your husband's will. Direct your gaze, the sublime attitude of your mind and the devotion of your heart, to the divinity inherent in your husband. Detach yourselves from the body, senses, mind and ego, and give yourself over to the Supreme Self. This attainment of total merger in the Supreme is the ultimate state.

The Divine you adore in your husband is not a bundle of flesh, not a pack of bones, not a collection of nerves, not a phantom of the ego-personality. He is the imperishable Brahman shining in the heart of your husband. You too are He. Take your position in this state of oneness. Be not deluded by the external appearances and works of the guans, which are but the jugglery of Maya.

As you advance on the path of sadhana and dharma, by Guru's grace, the knowledge will dawn on you that God alone is, and whatever else you see, is an illusory network of names and forms. She who understands the true import of pathivrathya dharma, who walks the path of truth in the light of Guru's Teaching, who converts all actions of hers into a worship of the Divine, who lives a life worthy of her womanhood, will ascend the peak of yoga and shine as a crest jewel of dharma. Such a woman, the Yogini par excellence, the personification of dharma, is not a woman, she is the mother. She is the radiant mistress of the largest household, the world. Before and behind her, there will be divine light.

The woman of dharmic excellence, whose image Mother is placing before you, is the large-hearted woman, whose vision and life are worthy of the heritage of ancient Indian womanhood extolled in the sacred puranas. Such a woman has no trace of selfishness in her. She, who is self-centered, is not a woman, for the primary quality expected of a woman, is selflessness. She, who tries to enslave her husband, is not a pathivratha.

A pathivratha's life is a sacrificial yajna. It is all illumination. It is a blazing column of fire. She is always in communion with the Divine. She shares the joys and sorrows of her husband. She has a universal heart of tenderness, and no selfish motivation can ever arise in that motherly bosom. She personifies moral excellences. She has that motherly bosom. She is unattached. Her gaze is on the formless divinity of her husband. Neither his physical form nor his character can affect in any way her vision and soul-to-soul communion.

Being magnanimous, her contact is the highest moral influence for her husband. Her every action shines with the effulgence of yoga. Her life is a source of perennial inspiration. God-fixed and God-attuned, Her pure thoughts are divine ideations meant for the good of the world. Her chittha, free of the gunas, is the formless chaitanya itself. For her, worship of the husband and adoration the Supreme mean one and the same.

Bear in mind, O children, the Lord whom you serve, the Guru to whom you have surrendered, the Deity whom you worship with all your devotion, is the imperishable Self, the Divine, the Eternal, the One without a second. Him you have to behold in the heart of your husband, in your own heart and in the hearts of your guests. There is no death for your husband, for he, the Self divine, is untouched by the waves of prakrithi like birth and death. Death is only for the body, not for Atman.



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She whose gaze is on the divinity that is imperishable, who is wedded to the Divine only, in whose vision her husband is none but the imperishable Brahman, such an illumined pathivratha, knows no widowhood, even if her husband has dropped the physical body. She, who lives, moves and has her being in God, can never be a widow. On the contrary, she is the very image of auspiciousness. The splendor of her real nature manifests itself gloriously. In her is the tremendous moral force that can regenerate the whole of Bharath.

Children, look upon your husband as the Divine. Build your relationship on this foundation of knowledge and pure bhava. Offer yourselves in his service with a spirit of dedication. Never make your husband a servant of yours. That is not the culture of Bharath. That is not the sign of womanhood. Yours is to worship him setting your heart on the divinity underlying his personality. God is omnipotent. It is He who dwells in his heart. Unto Him, offer your love and service. Worship Him alone. Change your outlook. Let the sublime bhava of your heart encompass him.

It is not on the outer form, or his physical personality, or his wealth, or qualities that you should set your vision, but on God within, who alone is the changeless reality. If the women of Bharat had followed in the footsteps of ancient women of dharmic lustre, if they had preserved their womanly dharma, if they had worshipped the Divine in their husbands, if they had built their home on the base of knowledge, if they had made prayer the law of their life, India would not have come to this state of moral degradation.

Let your love, service, worship of the deity, your utterances, interpersonal contacts, the food that you serve in home, why, even the atmosphere in which you live wherever you are, be guarded against all pollutions, against any touch of evil, against any taint of self and sensuality, against the onslaught of unholy cravings. Be guided by the high idealism of dedication.