



RAMĀ ŚAKTI MISSION

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Self-surrender must grow until self becomes totally extinct. That state is liberation, where self is not, where desires have all perished, where vasanas have been destroyed beyond any scope of further germination.

Let the spirit of service be the undercurrent of your thoughts and actions. Shine as sacrifice personified. Without sacrifice you cannot achieve anything, domestic harmony, mental peace, yoga or salvation. If you are to ascend that peak of yoga, you should have the mental strength and spiritual vision, begotten of a life of sacrifice and service. Weep not for temporal sorrows. Weep only for God. Go on strengthening your mind. Develop godly nature.

Children, many of you belong to the coming generation. Before you step into that responsible order of marital life and the dharma of garhasthya, equip yourselves with a strong mind, spiritual insight and firm faith in God. The childhood and girlhood are probationary period meant for building a strong spiritual base of life. Develop the strength of a heroine from now itself, that strength with which to face courageously the problems of life. Just as a giant rock remains unmoved in the sea when waves lash from all sides, so too, you should hold your spirit high, the honour of your divine Self high, when the great tests and temptations come to you from all sides.

A time will come when you are called upon to make great sacrifices. So begin it now itself and insulate yourselves from all weaknesses. You will have to play significant roles as wives and mothers and mistresses of home. If you are reinforced with courage, purity and self-abnegating spirit, Mother tells you, even the souls that take birth in your wombs will inherit your qualities and begin to manifest their divine nature from birth itself.

They will grow on your lap as great devotees and votaries of Truth. The glory of that Supreme Shakti whose praises you sing, will unfold itself through you. Bereft of ego and selfishness, you will become moving images of the Great Goddess, you will become Shakti Devathas on earth, your womanhood will shine with the halo of holiness, with the imprint of divinity and with the dignity of Shakti Herself.

When possessed of anger, your womanly grace departs, and you become demoniac in appearance and behavior. Hence, beware of anger. Be at peace. Even when husband ill-treats you, bear with it, without getting disheartened. Manifest your patience, forbearance, modesty, kindness and motherly love. Remain firmly fixed on the pedestal of dharma. No one can harm you when sheltered by the guardian angel of dharma. In days of yore, many women had scaled the height of perfection by the power of their dharma, by their wifely devotion, and by worshipping God in their husband.

Nature will test you in numerous ways. Do not lose your heart. There is nothing to fear so long as you adhere to your dharma. Project the exquisite picture of love, of divinity, of perfection, upon your husband, observe it with reverence and worship that image with all your heart. That is the way to exalted divine communion. These are not mere words.

Children, the picture of your Divine Mother's life is before you. Draw inspiration from it and convince yourselves of the infinite prowess of dharma. To give you courage and strength, to



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shed illumination on your path, Divine Mother embraced the order of Garhasthya and faced many an ordeal, reclaimed dharma and restored it to its pristine purity.

Are you not the beloved children of such a Mother? Is not Her blood flowing through your veins? It is not enough you worship Her in one consecrated image. Become yourselves, Her images, Let hundreds of such images of Shakti emerge from your midst to proclaim Mother's gospel of life, to vindicate the honour of womanly dharma.

Mother's protection is always with you; every moment of your lives. The world cannot give you peace. What you consider as peace and happiness is just fleeting mood of mind, depending upon external objects of the world. Your peace is within you. Your nature is peace. You, My children, should manifest that peacefulness in your practical day-to-day life. Himalayan peace must come to your homes. Adapt yourselves to changing life situations. Endeavour to create harmony in domestic sphere. Extol the glory of God and try to love all, seeing divinity in all. Hold on to Divine Mother. She will manifest Herself in your heart, demolish the walls of your heart and make you feel the universal vastness.

Life is not a bed of roses. Observance of dharma calls for tremendous courage and forbearance to pass through great ordeals. Let homes become retreats for Tapas and dharma. Link yourselves with Divine Mother and all powers will awake in you. Be happy and cheerful. Put on a winning smile and welcome your husband into your home as he comes back from the field of his hard work. Co-operate with him. Help him in his spiritual pursuit and religious duties as a true religious partner and intellectual companion, sahadharmini. Uphold the culture of womanhood. Let this culture be reflected in your pure thoughts, courteous speech, magnanimity of heart, manner of your dress, in virtuous actions and in your social behavior. Never give up dharma. Modesty, chastity, and generosity are ornaments of a woman. These constitute her radiant beauty.

Mother knows that there are women who have to undergo great hardships in life, who undergo much sufferings because of the ill-treatment by their husbands. Children; Mother's sympathy is with you, with all those who suffer like this. Never harbour any anger or hatred towards your husband. Return good for evil. Face angry outbursts with patience and love. Identify yourselves with the imperishable Atman and always remember that worldly pleasures are all hollow and unreal. See your Self, your Deity, the Mother of your adoration, in your husband and enter into a divine relationship with him. In this divine affinity, only bliss, peace and love prevail, and not the passions of prakrithi or the modes of the lower mind.

Children, within you are both Purusha and prakrithi, both divine qualities and demoniac traits, both light and darkness. The microcosm is thus a cage where these strange combinations dwell. In the tree of the body dwell two birds, the individual soul, jivatman and the Supreme Self, Paramatman. The bird jivatman tastes the fruits of its own karma, enjoys both pleasure and pain, is bound by strong chords of sense attachment, undergoes births and deaths, and thus grovel in the darkness of samsara.

The bird, Paramatman, of beautiful plumage, is silent, a Witness, imperishable, of the nature of supreme peace, eternal, beyond the reach of prakrithi. He is the Supreme Purusha established in His own glory. He is perfect. He is full; He needs nothing for His happiness. It is the individual souls who are in bondage. All teachings are meant for individual souls. It is for their sake that God comes down as the Avatar. Seeing the miserable plight of the jivas, who forgetting their true nature, and consuming the poisonous fruits of sense objects, have become



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samsaris undergoing the miseries of births and deaths, the all-compassionate Paramatman, descends into this realm of death, assumes a human upadhi, treads the path of dharma and yoga, chalks out the path leading to eternal peace, dispels dense darkness of untruth and liberates the jivas who surrender to Him from the thralldom of adharma and evil. By releasing the powers of dharma, truth, sacrifice, penance and yoga, awakened in His own life and personality, He re-establishes dharma on earth. This is the secret of His ministry on earth, His function in the world as avatar.