



RAMĀ ŚAKTI MISSION

DIVINE MOTHER SAYS

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WHISPERS FROM SOLITUDE.

(Gleanings from Divine Mother's letters).

Providence has shaped circumstances for you and your wife favourable for sadhana. You are spared many of the cares and anxieties of life. It is up to you to utilize the time at your disposal and realize as much as you may, the joy of inward communion. Meditation alone will give the needed poise for inward peace.

Have clear before you the goal of life. Fix your attention also on the perfecting of the means. The eternal Atman is above the illusions of the world. Beyond illusions is the Reality, which mind obscures and not reveals. Develop right insight. Latent in all is the capacity, which developed, will enable to discern the ego-mode from the real Self. This faculty of discernment is as much for knowing the reality as for avoiding the snares of samsaric existence. With the grace and protection of the Guru, the heights of spiritual experiences are striven for, and duly won. The scriptures exalt the Guru as father, mother, friend, companion, the abode of wisdom, and the embodiment of excellences. It is verily the Guru who bestows the inner vision and opens up the inner path.

You should seek association with the Guru. By tuning your thoughts to the teaching, you shall make such association constant. Thus, clarity of thought, purity of mind, strength of will, and steadfastness of purpose, all will be yours; peace around and calm within will also be ensured.

Grace is a thing which cannot be understood unless the mind becomes pure and inwardly poised. Grace is identical with God, the revealing potency of divinity inherent in Himself. Can you have any idea of the sun without the idea of light? But, if you sit inside a room with all doors and windows closed, can you get the light of the sun; can you be aware of even the existence of the sun though in fact the sun is shining resplendent in the sky? So too, God is the boundless ocean of grace. But so long as you remain in the dark of egoism, so long as the vision is obscured, you cannot experience God or His Grace, though He is seated within your heart. Again, suppose somebody locks you up inside a room and goes away. Will you be able to go outside? You may try your best to open the door from inside, but it never opens. You may run hither and thither inside the room, still the door remaining closed, you cannot go out. This samsaric existence is verily a prison and every jiva a helpless prisoner. Unless God lifts you, above Maya and reveals Himself to you, you will not have freedom. Kanakadas, the great devotee of Sree Krishna sings: O my Lord, kindly open the door and give me the bliss of your darshan. Though I have been crying and calling you, O, my merciful God, are you not hearing my voice? Here the door which the devotee wants to be opened is the door to freedom. His appeal and call is from the intensity of his longing for God-vision. God's grace must come. Then only one attains deliverance from samsara. The whole sadhana is to invoke this grace of God.

Keep the aim of freedom ever in your mental vision. Make complete your surrender to the Guru. Seekers tired of mortality and worldly miseries, take refuge at the feet of the Guru in order to be



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initiated into the higher life of the spirit. What does the Guru instruct? Give up egoism. You are the pure Atman. Always remember this and dwell in sadhaka vritti. Resign yourself to God and desire nothing. This is the commandment of the Guru. But the power of Maya is so great that even in spiritual life, egoism crops up and creates a feeling in the aspirant's mind, I am a great devotee, or I am a jnani, or I am a tapaswin, or I am the foremost disciple. This egoism is like a chameleon which changes its colours. As Ravana appeared in the guise of a saffron-robed mendicant before Sitadevi, this egoism appears in the garb of holiness in the hermitage of sadhaka's mind. You should be absolutely sincere in your pursuit of wisdom. If you seek admittance into the holy sanctuary of Brahmajnana, bathe yourself in the sacred river of humility. The proud and the arrogant are far away from the divine presence, through they may be undergoing the routine of devotional exercises.

Mother is not satisfied merely with your words that you have longing for God. You may have longing, but it is not keen and intense. If you have real longing, show it in your life. Outer life reflects the inner. If you have intense yearning for God-realization, then you will not waste a single minute. You will plunge into intense sadhana. When a man is hungry and thirsty, he will go in search of food and water. So too, if yearning for God seizes your mind, you will resort to intense sadhana. The lukewarm strivers are inclined to think: there is the whole eternity before me for sadhana and realization may come of its own.

He who sincerely wants God, has no time or desire to seek anything else. This is the secret of real aspiration. Wealth, power, position, comforts, name and fame or anything else hold no fascination for a real aspirant. When you do not want anything in this world or in the next except God, then God comes in search of you. He reveals Himself as your own Self. This longing for God is the highest prayer, the greatest sacrifice, the most intense penance, which makes the all-transcendent being your intimate companion. Desirelessness is the key to success in spiritual life.

Always feel that you are the child of the Divine Mother. You yourself have written this truth in the form of a beautiful verse. Mother regards you as Her divine child. Now, it is for you to be the child of Her expectations. Your love for dedication is commendable, although you do not yet know fully the implications of a life of dedication. Dedication is daring self-denial and self-effacement. Be glorious in devotion like Meera Bai, who gave herself entirely to God of her love.

Blessed is this hour, My child, for, when the temple is pure, you have the image of the Living Presence to worship therein. Yes, Mother speaks in parables; he, who knows himself, understands the truth underlying the parables. Mother wants the pure mind effaced of previous samskaras to inscribe Her message on. Let your heart remain ever like a sacred flower, fresh with the morning dew to adorn it, with unsmelt fragrance as its changeless quality, fit to be offered in worship to the divine. If there is joy anywhere in this universe, it is in the pure heart of a God-intoxicated devotee.