



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 12**

25th April, 1975

What is Vidya? It is transcendental knowledge, the God-Consciousness, the very direct and intimate experience of the Absolute. That by possessing which there remains nothing else to know or gain, that by realizing which the Knower himself disappears, is Paravidya. To perceive oneness (ekatwa) in the multiplicity (nanatwa) to attain direct face-to-face vision of the Reality: this is knowledge that ends ignorance and bondage. Humility (saralatha) serenity and spontaneity, constitute the signs of true wisdom. The vision (drushti) is of two fold nature: the vision of wisdom (jnana drushti) and the vision of the extrovert (bahia drushti). Jnana drushti or antar drushti, is the vision which beholds the transcendental Consciousness (para chaitanya) in oneself and everyone.

That vision of ignorance which mistakes gunas for the reality, which perceives only the faults and defects of others, is 'bahia drushti', the vision of the extrovert. The sadhaka should restrain the outgoing tendency and the fault-finding vision of his mind. He should practise to behold the pure Atman in everyone. This practice leads to purity, devotion, jnananishta and ultimate redemption from samsara. When the water is all dried up, the river though it continues to be called so, is in fact no river. So also, when ego dies, the buddhi is in fact no budhi, it is Bodha, Consciousness itself.

Therefore, transcending the ego is what you should attain. To learn the technique of the yoga which annihilates the ego and brings about union with Paramatman, to realize one's true nature and to abide in it in eternal repose, to prepare oneself for the success in fighting the battle of life, to keep the mind in equipoise in diverse situations and challenges of prarabdha, in short to master the most exalted science of Brahmavidya, you have here, by God's blessing, an adhyatmic retreat, called Shaktinagar.

By abiding in constant sadhaka vritti, by practising concentration and single-mindedness (ekagratha) by maintaining unfading cheer of mind and by developing inwardness (antharmukhatwa) you must tune yourselves to Mother's presence and spiritual radiations of this abode. This is no place for discussions, philosophical disputations, arguments, worldly talks and unwanted involvements in the affairs of others. This is the place meant for silent, serious, sincere, all-absorbing sadhana. Minding your own self-purification, reflecting deeply over Mother's words and diving deep within yourselves you must develop the spiritual consciousness. Otherwise you lose a great God-given opportunity and cause incalculable loss to yourselves and to the world.

Discipline is essential for growth. Observe disciplines enjoined by Mother. Observe rules and regulations chalked out by the institution. Realize your own mistakes, rectify them, resolve firmly not to repeat them, repent for your misdeeds, pray for forgiveness and endeavour to live a life of spotless purity. Introspection, self-correction and self-discovery : this is the main feature of a life of inwardness. Really speaking, there is nothing to attain anew. The Atman is ever-free, ever-pure. But ignorance builds bondage. This should end. At the altar of Gurubhakthi, sacrifice the delusive ego. Follow the Guru's behests implicitly. Be devoted to the Guru. There is nothing greater than Gurubhakthi. It is Guru's gracious glance that awakens the Jiva from slumber.



## RAMĀ ŚAKTI MISSION

Being householders, the field of duty is itself the venue of your sadhana. Life itself is yoga. Saint Tukaram was a householder. But what type of a householder? In the intoxicating ecstasy of God-love, he could not discharge his duties towards the family. He remained always immersed in sankirtan totally oblivious of the world of duties. But you must be devoted to your duties as well. Bringing the power of real understanding, clarity of vision, awareness and detachment, to every aspect of your life, you should perform all your duties meticulously. Amidst actions and affinities, live unattached, with mind anchored in God-remembrance and heart given to God and God alone. Worldly pleasures are fleeting. Eternal happiness is at the Feet of God. There is no object more attractive, more beautiful, than God. Once you see a glimpse of His true nature, once you taste the joy of life divine, then, your mind can no longer be attracted towards anything in the world.

A child in the primary class cannot understand the lessons of the matriculation class. So too, a novice whose mind is unripe, cannot comprehend the subtle spiritual reality. But Mother is giving you the highest truth. Her words, with their force to redeem, will touch your deepest parts and awaken you. Receive the words in reverence and mould your lives accordingly. Shed the notion of agency. Assume the 'seva bhava' and look upon all your actions as a service unto the Supreme. Keep no mind on the rewards. Surrender the fruit to God. This, in short, is the essence of Karma Yoga. Beware of sense-attractions. Keep God alone as the goal of pursuit. Before Sunday is Saturday, the day of Saturn. Sunday signifies the dawn of the sun of Jnana. Saturn signifies the lure of Name and Fame. Unless you overcome the lure of Name and Fame which is the major hurdle on the path to God, you cannot receive spiritual enlightenment.

There is neither friend nor enemy outside yourselves. By your own actions you create happiness and sorrow. Blame none. Think not that God is inflicting misery on you. God is the all-loving parent, your true Home. Contemplating His glories, rise above the plane of dualities. Face prarabdha courageously. The crane sits motionless with eyes almost closed, but its secret gaze is on the fish. When you are in meditation, let it not be like the crane's meditation. Let not your mind be on sense objects. The highest meditation is thought-free abidance in the Atman. To achieve this state, keep the mind employed in constant God-thought. Let your devotion be undivided. Unless the mind transcends duality, it cannot experience that sublime inward fire, called love. Love needs no demonstration. It is self-certifying experience. It is majestic in silence.

One must understand the import of Guru's words. Ego itself is ignorance. Ego is bondage. Ego alone is the barrier between you and God. With ego alone are associated the pains and privations of samsara. When ego dies, one becomes identified with totality, the samashti.