



RAMĀ ŚAKTI MISSION

BULLETIN NO: 02

6th February, 1973.

As the fire latent in the wood manifests only when the wooden pieces are rubbed together, so too, the lamp of wisdom shines forth only through the practice of yoga. Yoga is the union of the jivatman with the Paramatman, a state in which the vritti of the anthakarana gets merged in the Paramatman. The hindrance to this union, the obstacle to this absorption in the Supreme, is the mind which is but a stream of continued thoughts, emotions, imaginations and doubts. The thoughts must subside. The mind must sink into Consciousness. This is the end of yogic sadhana. This is emancipation for the jiva.

The ego and the mental ramifications, are but the manifestations of avidya. When the mind itself is transformed or transcended in yoga, the illusory individuality disappears and the infinite alone shines forth. This is the highest yogic accomplishment. So long as doubt persists, so long as ego thrives, so long as the mind is subject to vrittis, there is no dawn of knowledge. It is only in Yoga that the doubt comes to an end and the Knowledge shines forth as identical with the pure being.

The base of yoga-mansion is Virtue, a radiant moral character. The seeker should have the wealth of sattvic qualities and steadfastness in the practice of disciplines, 'Anushtana'. Then alone he can climb the ladder of yoga. Untiring zeal (utsaha), the spirit of adventure (sahasa), courage (dhairyam), firm resolution, exalted mental bhava and intense yearning for God-experience: these are the primary qualities that qualify one for yoga. Awareness of Mother's divinity and constant abidance in a bond of devotional kinship with Mother, will prepare your mind for enlightenment and lead you to the victory in the battlefield of life.

The otherwise rugged path of yoga turns to be one of velvety smoothness, during the advent of the Divine on earth as the Guru of mankind. Divinity is incomprehensible to the intellect. Only gifted with faith, understand the secret of the incarnated God-head. Once they are aware of this truth, once they take refuge at the Feet of the Sadguna, they turn their back on the vanities and fleeting pleasures of the world. They aspire only for the highest bliss of God-vision.

Your cultivated faith and devotion should increase from moment to moment. Until faith emerges as spiritual enlightenment, until devotion reaches the summit of parabhakti, until knowledge becomes an intimate experience of the Supreme, you should persist in the practice of yoga in order to become recipients of Mother's grace. Life is your field of yoga. Duties and moral obligations give you an opportunity to discipline your own minds. By applying the technique of yoga, you must convert vyvahara into sadhana. You should be vigilant against breaks and lapses in the continuity of your remembrance of Divine Mother.

To transcend Maya, take refuge in the redemptive grace. Win the grace by sticking to dharma. You should do only such actions as are propitious to God. When you are established in faith, when your mind is filled with bhakti, when you perform swadharma in constant remembrance of Mother, when you become instruments in Mother's Hands, then you are in dharma. Whatever you do then, becomes righteous. Let the Guruvakya



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be your guide. Allow not external influences to shake your faith. Guruvakya is the essence of the Vedas, the Upanishads and the Puranas. It is the nectar squeezed from all the shastras. Just as by churning the milk-ocean nectar was extracted, so too, by churning the chittha with the rod of meditation of the Guruvakya, you will secure the jug of nectar the 'amrutha kumbha'.

Let cheer be your abiding mood. Go through your duties with cheer, devotion and dedication, unmindful of the threatening challenges and life-situations. Rest assured that Mother's unseen force is protecting you. Everywhere, at all times, be alone with Mother-thought. In the abode of holiness, you have various forces to help you on your path: the presence of Mother, Her darshan, Her instructions and injunctions, meditation, the joy of sankirtan and satsang etc. But, if all these forces should lead you to the goal, you should live in sadhaka vritti, aspiring for the high hest. Swadhyaya is an aid. But you should give up reading such books as are detrimental to your sadhana, as are contrary to Mother's Teaching. The books which cause confusion, which destroys what little you have developed through yoga sadhana, should be summarily rejected. Hence choose your books by using discrimination.

Life is beset with difficulties. Prarabdha is inevitable. You must face it with courage and equanimity. Do not think that others are responsible for the miseries. You, who have received the Word of Wisdom from Mother, should rise above the life-situations by the powers of detachment and fortitude. There is nothing higher than peace. Preserve your peace at all cost. The ultimate experience is the experience of eternal peace. Stationed in peace, established in faith, viewing pleasures and pains with the same eye, discharging your allotted duties in devotion, march forward developing the powers dormant in yourselves. In the utter silence and purity of mind, in the infinite expanse of consciousness, is the vision of the true Self and the experience of the Supreme.

Blessings to you all.