



RAMĀ ŚAKTI MISSION

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He who has brought his mind and senses under control, is an earnest disciple. Service of the Lotus Feet of the Guru, Guru-padaseva, is the all-absorbing occupation of such a disciple. What is meant by the service of the Guru's Lotus Feet? To massage the feet of the Guru and to render all other forms of personal service to the Guru's body: this is not what is implied by the term, Gurupada Seva.

To install one's consciousness, prajna, in the truth indicated by the Upadesha Vakya (Holy Word) of the Guru, to maintain steadily the Self-knowledge without slipping into inadvertence, to tread the path shown by the Guru leading to Realization, to bring into daily life the moral behests of the Guru, to keep the Teaching of the Guru securely imprinted in one's own heart so that it becomes his guiding lamp: this is the service of the Guru's Lotus Feet.

The Sadhaka should give up his outgoing tendencies of mind and keep his mind inwardised, for then only he can come to grip with the subtle mental movements and engage the mind in reflection and contemplation. Whether practice of introversion is compatible with the performance of the duties of Grihasthashram, is a question that is likely to arise in the minds of the householders. Divine Mother's Teaching, as well as Her own illustrious life in Garhasthya Dharma, have established beyond doubt that an introvert intent on God-vision, can also be a successful householder.

Mother's life throws a flood of light on the intricate aspects of dharma and yoga. Having employed Her great Mind only on the worship of God and the duties of home, She found enough time for plunging into the depth of meditation. Her gaze remained habitually fixed on the divinity of Her husband, and never on his human shortcoming like anger. Her bhava of reverence and devotion to Her husband, was of the highest order. Her life was a total dedication to pathibhakti (ideal of Devotion to Husband).

Love overflowed when She extended hospitality to the visiting guests. Irritation, grief, worry, laziness and habit of complaining to man and God, were unknown to Her. The inner fountain of Her love which was indeed a manifestation of pure advaitic experience, became a dynamic force, taking the form of disinterested service. Her every action, carried with it an aura of moral splendor and spiritual glow and held before the world the great ideals She stood for, lived and preached.

Life of a Grihastha should be rooted in the constant awareness that God alone is the doer, and that he is only an instrument. Just as a tree, with deep roots to sustain it and nourishments to make it grow healthy, finally yields good fruits in time, so too, life of a virtuous householder, rooted in devotion and faith, finally bears fruit in the form of peace and salvation.

The one who is service-minded, but is always inward fixed, who has subjugated all the ten sense organs, and has his consciousness fixed in Brahma Tattwa, is the hallmark of an earnest disciple. He endeavours to realize infinite peace before the storm of death falls the tree of his life. Knowledge of Self comes to him alone who is persevering, who is obedient to the Guru, who has dedicated himself to the Guru's mission, who has no trace of selfishness in him, who never succumbs to laziness and attachment, who lives conscious of the life's purpose without forgetting it even for a minute.



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The phenomenal world is unreal, Brahman alone is real. He who is convinced of this truth, and is seized with intense yearning for Realization, is a real Mumukshu (spiritual aspirant), a real Sadhaka (one who strives for Realization) as well as a real disciple.

For such an ideal disciple, the Guru himself is the chosen deity of worship. His intellect is unwaveringly established in the Guru's Word. He is engrossed in the contemplation of this truth day and night. Afire with intense aspiration, engaged in unremitting sadhana, with his heart filled with devotion to the Guru, he makes a total self-offering at the altar of Gurubhakti.

Such a power whereby you can raise yourselves to the status of an ideal disciple is in every one of you. Have no fear, hesitation and doubt. Nothing can affect your true Self. A self-delusion is there. That should go, and you should be able to see the thing as it really is. This is jnana.

For attainment of God-realization, one need not leave one's home, family or society. One need not become a monk for that. Remain where you are, and look within, delve into yourselves and discover your true nature. It is aspiration that counts. Think not that those of you who have left your homes and made Shaktinagar your home, in a spirit of dedication to Divine Mother, have to live the hard life of a sannyasi.

This is a divine abode which protects you, which gives you real happiness. You are on the lap of your all-loving, infinite Mother, the giver of salvation. Will a child, growing under the protecting care of the loving mother ever be made to undergo the rigours of penance and the ordeals of life? Will he ever have to go without food?

Upon the child who sits on the lap of its mother, who basks day and night under the sunshine of Mother's love and grace, falls the light of the Mother, Her prabhava, Her spiritual radiance. Those who are in the proximity of Mother, who are close to Her in the inner state of devotion, enjoy real happiness. They are immortal. What other salvation is there for them to attain!