



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 58**

7th June, 1974

The ancient culture of Bharat is associated with three factors: the brahavidya; the science of yoga (yoga-shastra); and the tradition of Guru-shishya line (Guru shishya parampara). From study of scriptures, association with the noble (satsang) and one's own reasoning, one gets convinced about the unreality of prapancha and the hollowness of all mundane pleasures. Such a person of dispassion, whose yearning for God is intense, who cannot be satisfied with anything short of Realization, is competent for brahavidya. The gurus of yore tested the seekers before accepting them as disciples only to see if they had the competency for the pursuit of Brahman. It is only after years of study and practical training that one flourishes as an expert physician. He correctly diagnoses the diseases and brings relief to the suffering patients. There is a disease which cannot be cured by any medication. This is bhavaroga, the disease of metempsychosis. This disease can be eradicated only by Jnana. The physician, who can cure this disease, is called Sadguru. Mind is a whirlpool of mentations (sankalpas), fancies (vikalpas) and passions (vikaras). To discern and isolate these vrittis as and when they appear, to enter the path of Nivritti, to secure mystic insight (viveka) and to experience unbroken peace, one should take refuge at the Feet of the Sadguru and tread the inner path which he shows. Just as you go to a college for higher education, you have come to Shaktinagar for the highest of all vidyas, the knowledge of Brahman. Mother has initiated into the Sacred Word and the secret of Upasana. Firmly established in faith, you should concentrate all your mind and energy on sadhana.

The physician is an expert; the diagnosis is correct; medicine is also unfailing in its curative powers. But with all these, if the diet regulation is not observed, the treatment cannot bring relief to the patient. Similarly, if the disciplines are not observed, if the purity of conduct is not there with the seeker, the Upadesha and the Upasana, by themselves, cannot lead him to experience, 'Anubhooti'. You should rejoice in your sadhana. Adhere to Nishta, especially in the practice of meditation. If you have no fervency in quest, no regularity in sadhana, no persistence in aspiration, the indication is you have not yet tapped the source of joy within yourselves. There is joy in adhyatmic pursuit; but the mind which has turned away from transience, which looks to God alone for fulfillment, alone can discover this joy. The pleasures of the senses are imaginary and fleeting sensations. Everlasting bliss is only in God. When your mind is withdrawn from enjoyment (bhoga) and begins to taste the higher joy which is independent of objects, you will never be able to sewer from Nishta or to relax the intensity of your seeking.

The lure of Maya is terrible. Even the great sage Jada Bharata had to take birth in the body of a deer because of his attachment to a deer. The initial emotion of compassion which arose in his mind, soon developed into fondness, love, inordinate attachment and anxiety for that foster animal's welfare. Such is the deluding power of Maya. Beware of attachment. Being householders, you should be cautious, vigilant and inwardly detached. First, discipline your minds. Affinities here, do not count in the world beyond. Each soul is independent and is related only to God. Preserve the knowledge imparted by Mother. Hold the lamp of discrimination ever before you. Look upon Garhasthya only as an occasion for observance of dharmas. Through dharmanishta and practice of sadhanas, you should, in this single life itself, attain release from the samsaric cycle.



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Now, you have Mother Herself to guide you and to lead you to deliverance. Fear not. Cling to Divine Feet with staunch faith. Be ideal disciples. The metaphysical doctrine of illusion should not make you indifferent to your duties. Impress upon you the unreality of worldly pleasures but be dutiful to your respective spheres of dharma. In your mind, outlook and action, let there not be a dichotomy as prapancha and paramartha. Do your duties with shraddha, devotion and cheer of spirit. Absent-mindedness, half-heartedness, indifference to duty, these are negation of yogic spirit. These are symptoms of weakness. Mind that cannot be concentrated on duty, cannot be concentrated in meditation as well.

God is the eternal witness as well as the inner controller. To be conscious of His presence, is to be truthful to one's own conscience. No one can deceive the Atma Sakshi. You should be sincere, honest, truthful, straightforward and open-hearted. If there is any crookedness, any pretension, any evil motive, any thought of concealing the facts from your own Guru, the inner clarity of vision and peace of mind cannot be yours. For communion with the Divine, one should be guileless as a child. His mind should be pure and placid. Ah! That bliss of anusandhana of God, that of surrender to His will, that strength which flows when one is linked with God through faith and devotion, how can words ever communicate! Emotional communion with God is smarana and not mere repetition of the Name. Establish a personal relationship with God and dwell in that inward intimacy wherever you are and whatever work you do. Other than God, no one is yours. God is your own. Put your trust in Him. He can bear any burden. Approach Him with love. No power on earth or heavens can be equal to spiritual force of Realization. Even if a saint sits in a remote cave or lives in home amidst family, his spiritual magnetism will attract sincere seekers.

God-realized soul whispers the manthra and puts the disciple on the inner path. But God alone can liberate. When Saguna Brahman appears as the Guru, all those who take shelter at His Feet are saved. The fountain of devotion which springs up in the hearts of the devotees snaps all bonds and destroys all worldly cravings. Saguna advent is a boon conferred on mankind. Nirguna eternally abides as the Antharyami and the unseen force. But rare is the appearance of Saguna in the visible splendour. In the mystic silence of Yoga alone can one gain a contact with Nirguna. But, Saguna is easily accessible, lovable. Where else can the jivas see such a marvelous expression of the attributes of God, His love, His compassion, His power to forgive, His wisdom, His dharmic splendour, His magnetism, His saving grace other than in the Avatar! Those who are blind to the revealed truth of the Avatar, who remains deaf to His loving exhortation alas! miss a great God-given opportunity.

Children, Mother is eternal. You too are eternal. Birth and death touch not even a fringe of your being. But you have no experience of your immortal nature. Hence, Mother imparted unto you the Veda Vakya and has been instructing you on the disciplines and sadhanas. Such an all-loving and compassionate Mother, who is all patience, who forgives all your mistakes, who overlooks all your foibles, who instructs you times without number, whose heart is burning for your uplift, you will not get again as your Guru. Therefore, in this life itself you should attain the supreme purushartha. Wake up. A tremendous power has been awakened in you. Now it is your duty to exert. Like the resonant music of the temple bell, let Mother's words ring in your ears and echo in your heart. Contemplate on the glory of the Guru and the Vakya. Lift your mind above distractions and anchor it in tranquility. The Guruvakya will protect you from the snares



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of Maya. It will cut down the tree of attachment. It will illumine your inner path and will finally dawn upon the horizon of your prajna as the sun of Jnana.