



# RAMĀ ŚAKTI MISSION

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For success in life as well as for progress in spiritual quest, discipline is absolutely essential. Discipline is of two kinds: external discipline and internal discipline. If you are disciplined inwardly, your outer life will be one of discipline. Some observe external disciplines meticulously, but do not pay much attention to the internal discipline. To have an integrated personality, you should have both, the external discipline as well as internal discipline. The internal discipline is the discipline of the mind. It is through this discipline that purity and transformation come to the mind. To achieve this discipline of the mind, one should be devoted to spirituality.

The modes and methods of inward discipline are also called as yogic practices. The work of yoga is within. You should go deeper and deeper into yourselves. You should achieve the inwardisation of consciousness. You should be experts in introspection and meditation. Then only you can advance towards the summit of yoga, which is union with God. Yogic state does not come through mere study. Observance of disciplines, external and internal, alone can purify your mind, chasten your emotions and make the intellectual equipments receptive to Enlightenment. How to get into mystic contact and mystic communion with God is the problem in spiritual life. Once contact is established, you are in a God-guided movement. Then you will be able to enter the realm of communion. If you want to get spiritual education, the Knowledge of the Divine, you should have humility, moral purity and a character studded with many virtues. Without soundness of moral character, no one gets God-vision.

The deluded have a wrong conception of Jnana Yoga. They think that by study of scriptures only they can get Knowledge. This is wrong. Jnana yoga is essentially a process of investigation and deep thinking. One who treads this path should be sharp at discrimination. He must be a lover of inwardness and silence. He must be unattached. He must possess blazing dispassion. He should have an intellect, which is free of ego-touch. Study and scrutiny of one's own mind is the most profitable occupation for a genuine aspirant. You should know your own faults, foibles and shortcomings and remove them. This is the very first step in spiritual sadhana. Your vision is now external. That is why you see other's faults. If you desire God-vision, you should be first a seeker of Grace, for through grace only God can be realized. To get grace, you should stick to dharmic path and gain mental purification.

Faith should become as stable as Mount Meru. Even if the whole world stands against him, a man established in faith remains unmoved and fearless. He has courage to face any odds in life. Even if wealth, health, power, position and everything you hold dear in life go, it is not actually a loss. But loss of faith is the greatest tragedy. Faith is greater than all worldly attachments. Where there is faith, there, God's presence, power and grace become manifest. There may be occasions, crisis, when you do not know which is true and which is false, which is virtue and which is vice, what is to be done and what is to be avoided. If you have faith, if you are a true devotee of the Guru, then, the Guru will guide you along the right path even if you are physically far away from Guru. Yearn for God. Strive incessantly. For filling the belly, for gratification of mundane desires, how hard you struggle! If you strive hard for God with equal intensity of desire, God will reveal Himself to you. Have faith.



## RAMĀ ŚAKTI MISSION

Meditation is the inner highway to God. The meditative state comes only through long practice and healthy moral life. As you progress in meditation, the visions may appear, first on the mental plane, and then eventually on the supramental plane. Visions on the mental plane cannot be trusted. In most cases, they are projections of one's own mind. But the supramental visions are not so. They are indications and intimations from the Beyond. But one should not stop with the visions. The goal is God. Go forward until you discover the greatest spiritual treasure, namely, God. Have determination and dispassion. You are mostly, householders. Mother has to give you a lot of instructions and directions in practical life. To the Sanyasis and recluses the instruction would be different. The stress then would be on dispassion. Dispassion is not a luke-warm distaste for pleasures, but an utter turning away from all transient objects and enjoyments. It is a scorching fire. The whole body burns with the purifying flames of dispassion. There should be no contentment at all without gaining God-vision. Such strong, unbroken dispassion coupled with intense yearning for God, is what a sannyasi requires for Realization. Otherwise he cannot reach the goal.

You have duties and responsibilities and social obligations. Therefore Mother has prescribed the integral way, the way of worship, wisdom and work. The way of worship is devotion to God, repeating His Name, reciting hymnal praises, doing archanas etc. The way of wisdom is reflection, investigation and meditation on the Reality. The way of work is dutifulness in the sphere of svadharma. Through this integral approach you will reach the pinnacle of spiritual strength, self-mastery and God-vision. Do your duty with love and whole-minded attention. Do not get attached to the fruit. If you expect the fruit, you cannot be sincere in your duty. Your mind will react to the result of work. The equanimity will be lost. Hence do your work as an offering to the Divine. Expect no personal favour or reward.

Some say that they do not want power, position, leadership, name and fame, appreciation and applause. But children, you do not know the nature of your own subtle desires. These desires and passions are there in their unmanifested form in the chittha. They are waiting for an opportunity for manifestation. When anybody praises you, you feel happy and you have enthusiasm for work; but when criticism and censure come, you are dejected, you lose enthusiasm, energy and balance of mind. Therefore say not that you have no desires. Real understanding is what is required. Harbour no hatred. Have no prejudices in your relationship and behaviour with others. Cultivate a feeling of affinity with all. Develop love for God. The chittha should become spotlessly pure. Then only God-love dawns. Mind should be free of all reactionary modes. Mind should become pure, steady, calm and concentrated. Impurity means sense of duality and differentiation. Purity means sense of oneness, unity. Duality originates from ignorance.

Unity is realized in Wisdom. By getting united with God, one becomes an image of purity. God alone is supremely pure. Do not go to correct others. First correct yourselves. Mother followed this principle in Her life of sadhana. The knowledge of Atman was with Mother even from infancy. Where is the language that can communicate to you the power, the splendour, the majesty and the indescribable glory of Self-knowledge! The innumerable luminaries in the starry heavens above, the entire cosmos, all shine in the splendour of the Atman. By Its power the fire burns. By Its luster, the sun shines. By its command the wind blows. Even with such knowledge roaring within, in its supernal voice, Mother did not talk, did not preach, did not go to



## RAMĀ ŚAKTI MISSION

advice others, and did not show anything outside. It remained a guarded secret with Her. As a tortoise withdraws its limbs into the shell, Mother concealed this Knowledge behind a veil of humility and modesty.

Mother is holding before you the highest moral ideal, the highest philosophy and the highest goal to seek after. But you should put your heart and soul into these teachings and endeavour to rise higher and yet higher.

You must think deep meditate deep and go to the very source within. Then only you will experience the Truth of Mother's teaching. Be sincere sadhakas. Restrain yourselves. One who sleeps too much, can never realize God. Moderation in food, sleep and speech is required to advance on the path of Yoga. Tamas is the greatest obstacle. From tamas comes forgetfulness. Continuous awareness, constant remembrance of God, is required to ward off the tamasic inertia and rajasic vritties. The ocean of love is within you. But the moment self enters, this ocean gets immediately dried up and all one feels is only dryness. Examine your own minds and remove your defects. Find out where you have gone wrong. Introspect. Do not attribute motives to others. Lay the blame on yourselves. By inwardness, introspection and meditation, purification comes. Pure mind detects even the subtlest of mental modes. In a white cloth one black dot becomes conspicuous; but if the cloth is itself all black, you cannot see the black dots. Foundation of adhyatmic power is the secret of success everywhere, be it for an individual, or society, or the nation.

A King in olden times was a paragon of virtues. He had faith in God. He loved his subjects. He was truthful, a lover of justice, generous-hearted, but strict in punishing the guilty. Even if the King sometimes tends towards rashness and injustice, the minister would be there to correctly and tactfully counsel the King. Minister was very efficient in administration, loyal to the King and lover of the people.

The burning concern of the Sadguru is the spiritual uplift of the disciple. Guru's love for the disciple knows no limit, but He is detached. He revels in His own Self. He does not depend upon anything, any one, any situation. He is free. He instructs out of sheer compassion towards the ignorant jivas. Internal connection with the Guru is all-important in spiritual life. If the disciple has pure devotion to Guru and unshakable faith in Guru's words, he will get the connection and guidance wherever he is. People mistake their own mental promptings for the inner voice. One must transcend the gross, the subtle and the causal bodies and be on the threshold of Turiya. There only one hears the real inner voice. Inner voice is the voice of Truth. It is infallible. Thoughts may subside for a time by sheer power of practice, but the inner voice will not be heard thereby.

It is indeed a task to bring up children to an ideal state. But it is the most sacred parental duty. Grace of God is required for discharging this duty. Pray from the bottom of your heart; 'O my Lord! You have given me children. Hither to I had no responsibility. How a great responsibility has come to me. O Mother Divine! I am helpless. You are my only Refuge. You are the sustaining power. I have none but You to turn to for help. Give me strength to remember you every moment and to do my duty perfectly. O Beloved of my heart! Guide me along the path of dharma. Let not attachment or delusion overpower me. Lead me to Thy Lotus Feet.