



RAMĀ ŚAKTI MISSION

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Contact with the Guru is of supreme importance. You have all come to Shaktinagar from distant centers like Bombay. People inimical to spiritual life, would ask you: Why do you take the trouble of going to such a far off place? Is it not a mere waste of time and money? Here, you have all enjoyments. What do you get, after all, in Shaktinagar? Well, what is the use of reading out a sacred Purana to a deaf man? How can a mirror be useful to the blind? What is the use of trying to convince a person who has no love for spirituality at all? Preserve your faith at all cost. You, devotees, know what happiness and peace you get here in this abode of the Great Guru, Divine Mother. How can others understand this!

Purification of the Trikaranas, i.e., thought, speech and action, should be the sole concern of the Sadhaka. He should not blame others, society or environment. To attain the consummation of life is the supreme duty. He who is conscious of this supreme duty, who is striving to discharge this duty, will come to feel the presence, the grace and the guiding Hand of God.

At the bottom of the sea of ajnana or prakrithi, is the pearl of prem. First, the mind must subside. It must become steady, serene and cheerful. Self is the deepest being. The Atmic force comes to the forefront, only if the mind has been purified, strengthened and silenced by Sadhana.

In the daily life of activity, one must practice yoga. Giving up the notion of agency, one must go on doing actions. If one continues to work in this attitude of yogic detachment, a divine power will awake in him, and that power itself will lead him to the portals of Enlightenment. Of course, initiation from the Guru and devotion to the Guru are essential. As you go on following the path of discipline and obeying his behests, the divine power immanent in you manifests itself in the intellect.

The intellect, freed from ego, now becomes prajna. The Word of the Guru, reaching prajna, becomes jnana itself. Jnana becomes perfect and steady, when the vasanas are extinct. This Supreme Enlightenment gives you the power to swallow the whole prapancha. What is meant by swallowing the prapancha? It means, the prapancha, superimposed by Avidya, would totally disappear, and you will see only Brahmachaitanya everywhere and in everyone.

To ascend the summit of Yoga, which is beyond Bhroomadhya, the Aspirant should be a Tyagi. Only by Tyaga, renunciation, can immortality be gained. He who offers himself to God is the prince among Tyagis. You, parents, should be Tyagis. Your lives of sacrifice should become an example worthy of emulation by your children. Your children are your own reflection. Inculcate in them the spirit of self-abnegation, tyagabuddhi.

God is all sacrifice. He has sacrificed Himself and become the world. Hence it is by Tyaga only you can have the divine vision. God is the all pervading power. To see Him present in every particle of the world is to have the vision of His cosmic form, Viratroopa. To see Him present in the world, you should realize Him within yourselves.

That realization will endow you with a marvelous insight capable of perceiving the nondual Truth of Brahman. All differentiations will vanish in the splendor of that divine vision; in the sinner and the saint, in the demon and the God, in the moving and in the unmoving, you will behold Him only.



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It is Guru's grace that brings on you such a splendid Vision. It is He who transforms you unto His own absolutistic nature. Guru is embodiment on selflessness. He has nothing to gain for Himself. The tree bears fruit, not for itself, but for others; the sun shines, not for himself, but for the world; the compassionate Guru keeps Himself in embodiment, not for Himself, but for the world. The fruit of Guru's sacrifice goes to the whole of Creation.