



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 331-332B**

4th April, 1981

In earnest sadhakas, discipline is almost the very nature of life. Discipline governs their approach, attitude and activity. Wherever they are, they are disciplined in thought and speech and behavior pattern. Voluntary disciplines they impose upon themselves become a source of joy, mental strength and rapid spiritual advancement.

In this spiritual retreat of Shaktinagar, you have the presiding presence of Divine Mother, providing an elevating spiritual atmosphere of peace. There is a Mandir of divinity, where worship, prayers and silent meditations are carried on, which also releases spiritual vibrations in abundance. The entire area is also graced by the silence of nature.

Thus God has created for you an ideal and inspiring spiritual retreat. But to imbibe the spirituality of the atmosphere, the silence and sanctity of the spot and the spiritual influence of Mother's presence, there should be on your part, a life of discipline. Without discipline, you cannot inwardly attune yourselves to the divine, nor can you detachedly observe your own mental states.

When you are habituated to discipline, you will have ample time and adequate mental resources, for your sadhana. A disciplined life is a life in obedience to the moral behests of the Sadguru. The Moral Law, the law of dharma, governs the whole universe. Look at this creation. It is not a chaos. It is a gigantic unit of harmony and rhythm. It is a system of order. The whole nature obeys the law of God. Man violates the law, and Nature herself comes to teach him discipline.

In an adhyatmic institution like Shaktinagar, where devotees gather for spiritual sadhana there is need for a twofold discipline: external discipline as well as internal discipline. Both these disciplines are interlinked, because, an individual inmate is related to the institution as a whole, as a responsible member of the Sadhaka Community. To meticulously follow the rules laid for the general upkeep of the institution, is the external discipline. This is the discipline of conduct. To bring one's own mind and senses under control and make them instruments of inward quest is the internal discipline. This is the discipline of mental life.

The atmosphere too, is of two types; the external material surroundings where you function as a united colony of sadhakas, as members of a well-knit Fraternity; and the internal mental atmosphere, where you are involved in an endless succession of thoughts, emotions and reactionary modes and moods. The external atmosphere is common to you all. The internal atmosphere is private and personal. To maintain the purity of both these atmosphere, is the purpose and nature of discipline.

A lover of discipline will observe the rules of conduct with pleasure and profit. He will renounce his own personal urges for the sake of institutional discipline. In this process he himself will reap the benefit, and will be able to contribute to the general good of the colony of sadhakas. Those who resent and violate the disciplines of outer life cannot become adepts in mental discipline as well.

Mental discipline is of supreme importance for the Sadhakas. You have individually created your own mental worlds. The same mental worlds now give you constant trouble and do not allow you to commune with God who is in your own heart. There is no enemy outside you. Our



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own mental world is the hindrance as well as the enemy. When this hindrance is removed, you will find the whole world as an abode of God, whole creation as your kith and kin. What you have created should be made to dissolve within yourselves. All sadhana is meant for this purpose.

To exhaust the mind of its vasanas, is the great task which every sadhaka should apply himself to. To inwardise the mind, to understand the processes of ignorance and to free oneself from the clutches of worldly tendencies and desires, one should have his spiritual power developed through his devotional bond with God.

In Shaktinagar, as well as in your fields of svadharma, you should maintain the inner link with your Deity of worship. Inter-personal bond and earthly affinities existing among the individual souls, do not lead to annihilation of vasanas; on the contrary, unguarded talks and intimacies and attachments, only add to the vasanas. It is only the bond with God that increases devotion and gradually destroys the vasanas.

Philosophy and book-knowledge, in the absence of devotion to the Guru, is dry and barren. It does not end the vassnas. It does not bring about deliverance. Mere verbal proclamation that birth and death are illusory, does not lead you anywhere. Only a Jnani or a Bhakta, who has transcended the gunas, knows that birth and death are unreal. Nature-bound jivas must first know their own inner darkness. So long as one has not experienced Brahman, everything exists for him: this world and other worlds, heaven and hell, birth and death, pleasure and pain.

Learn to silence your mind. Be alone with God. The worldly man feels loneliness when alone. A real Sadhaka enjoys solitude in the company of his own God-thought and silent devotion. But the Sage abides in the nondual Brahman everywhere. To merge in God, is the fulfillment. Till one attains this merger, one is a wanderer in samsara. He goes up and down according to his karmas. After wandering in various places and getting thoroughly exhausted, one at last returns to one's own home.