



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 337-339B**

25th June 1981

It is this exalted spiritual ideal, the ideal of Self-knowledge reinforced by devotion to Personal God finding expression in a life of spotless dharma, that Divine Mother exemplified in Her own life and has placed before you, householders to work for and attain. How can one transform oneself into a perfect image of God, how Himalayan peace can be brought into one's home, how eventually home itself will shine as a heaven of freedom and divine felicity: these have been illustrated in Her great life. Yet, in addition to this, Divine Mother has created this divine abode of Shaktinagar, which is a boon to you, householders.

Shaktinagar is not an Ashram. The ashram life of Brahmacharis in the days of yore was a life of most rigorous austerities and strenuous disciplines. The inmates had to live on fruits and roots that grew aplenty in the forest. Banishing all worldly cravings from their minds, giving up all comforts of life, leaving homes, renouncing all thoughts of the family and the world, severing identification with the body itself, they lived, concentrating only on Brahman, devoted to Realization, and engaged in the service of the Guru. This indeed is the soul of a spiritually dedicated ashram life of ancient vedic conception.

But, children, if ShaktiNagar were to be an ashram of this pattern and conception, such a big institution would not have come into being. The facilities like common kitchen, residential cottages and other comforts and amenities of life, would not have been made available. Of course, there may be ashrams in modern times providing all amenities and even luxuries in order to please the visiting people. But the ashrams of the ancient were abodes of self-abnegating tapas. Shaktinagar is the kingdom of Devi, and because She is the presiding deity here, it is like Manidweepa, Her divine abode, in this world of humans. To live in such a paradise of peace, enjoying the bliss of salokyatha, is a privilege and divine favour which Devi has given to human beings during this incarnation of Hers. Realising the greatness of this boon, endeavour to achieve the consummation of your life. Bow down to the law and commandment of God, resign your will to the divine will and let the body wear out in tapas and service of the Guru, i.e., let the body-consciousness become extinct, and then, what remains, will be the Eternal, Satchidananda Atman. To attain to this spiritual height, is the goal you should seek and strive for.

The I is the root of samsara. Who am I this thought should seize your being, if you have an analyzing mind and investigating spirit. Otherwise, surrender that puny I to the Divine and learn to be a servant of God, having no will of your own. When this I spring up, the agency shoots up. Slowly the pride of learning comes and one assumes a feeling of self-importance, a feeling that one is indispensable to the Divine Cause.

This self-conceit and pride expresses itself in thought, speech, attitude and actions. Also, the egoistic man's mind is a hot bed of doubts, desires, passions and imaginations. If this is the state one finds oneself in, how can one claim to be a citizen of Devi's empire? In this state of ignorance, it is not the divine qualities that one will be manifesting and it is not the message of Devi that one will be proclaiming. He will be manifesting only the qualities of lower prakrithi and will be distributing only what he has accumulated through numberless births, namely, the worldly samskaras.

But the state of a genuine bhakta and a real disciple is totally different. Nothing can eclipse his vision, no evil talk can pass through his ears, and no worldly desire can occupy his mind. Free



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of ego and the feeling of self-importance, he lives only in God and for God. There may be many initiated disciples; but the Sdshishya is only one. To aspire to such a unique state of real discipleship, is the duty of all disciples. Bodies are innumerable, but Brahman is one, nondual.

To immerse one's consciousness in the contemplation of the Mahavakya and to realize this nondual Brahma Tattwa, is the supreme duty of disciples. Think not that by merely looking after the body of the Guru, by merely engaging oneself in work, one can get into the portals of this exalted Brahman-Consciousness. One may be a personal attendant of a monarch; but he is not eligible thereby for kingship. He may get a good monetary reward, but he cannot hope to win the royal throne. To win the throne of Brahmic state, one must have shraddha in the Upadesha Vakya imparted by the Sadguru.

'Know Thyself' is the commandment of the Shastras. Know your own self before you seek to know God. God is the profound Reality beyond the reach of senses and mind. You cannot know Him unless your relationship with Him is recognized and apprehended first. There should be a clear understanding of Who am I, what is my duty, in the consciousness of the seeker. He should be free of doubt and delusion.

Take yourselves to earnest sadhana without looking hither and thither, without wasting or dissipating your energy on unwanted pursuits. Life is a precious occasion. The value of the life span in the perishable physical frame is inestimable. Therefore every moment is precious. He who knows the value of time, does not waste even a single minute. A moment lost, is lost forever. Let every moment be a sadhana for you. Wherever you happen to be, whether in your homes, in the circles of your social activities, in the company of friends, or at the gathering of wedding ceremony, remain detached.