



RAMĀ ŚAKTI MISSION

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To keep God-thought always in mind, to have God as the goal of all pursuits and to reject all psychological impediments that stand in the way of God-communion: this is Sadhaka Vritti. Your approach, aspiration and personal endeavour, should come under the discipline of a higher life prescribed by the Guru. Then you are in Sadhaka Vritti. The ignorant act on the impulse of their own minds.

This impulse arises from personal ego and the worldly tendency. But the initiates of higher life, the Sadhakas, should act according to the commands of the Sadguru, the counsels of the wise, the injunctions of the scripture and the prompting of one's own clean conscience. What God approves, what pleases the Guru, what takes one's own mind to a condition of peace and cheer, such action alone a Sadhaka should do.

Anything that is contrary to these should be eschewed. This is the most important ethical aspect in Sadhaka Vritti. But how can one know what action will be approved by God, what action can propitiate the Guru? Well, if you are inwardly linked with God through prayer, devout remembrance and intense moral earnestness, God will make you do what pleases Him, what is conducive to your own mental peace and spiritual elevation.

Sadguru puts you into an inward affinity with the Divine. But you should know that the Guru-shishya relation is nothing but the spiritual bond between soul and God. If you are established firmly in your spiritual bond with the Guru, the Grace itself will put you in sadhaka vritti. Grace will solve all your problems and moral dilemmas. Grace will make you do what you have to do and will prevent you from doing what you should not do. Recipient of grace moves steadily on the path.

When you are anchored in God either through Gurubhakthi, or through the wisdom of the Guruvakya, or through the virtue of implicit obedience to the Guru, you will have all calmness, courage and intuitive insight with which to face and solve the problems of life. Sadguru's Teaching comprises the great affirmations of Truth; the explanatory details; the injunctions; and the prohibitions. Of these, the affirmation of Truth means the Mahavakya into which the sadhaka is initiated; the explanatory details mean exposition of Truth, experience and sadhana, from different angles; injunctions mean commandments on duty, morality and svadharma, which cover instructions as to what a sadhaka should do in his particular station of life; and, by prohibitions is meant, instructions as to what one should not do.

The word, which affirms Truth, should become the theme of your constant remembrance in firmness of faith. The explanatory details should become the topics for your devout reflection. The injunctions should be obeyed with reverence, understanding and mental cheer. As for prohibitions, you should never do what the Guru has forbidden. Guide your conduct along the lines of these fourfold aspects and you are then in sadhaka Vritti. Your uplift is the Guru's only concern.

All His instructions are meant for that purpose. To obey that portion of instructions which is agreeable to you, and to reject the rest, is not a sign of discipleship at all; it is gross



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violation of shishya dharma. It is the force of the vasana that makes you reject the Guru's instruction and follow your own mental propensities. If you desire spiritual progress, you should discipline yourselves strictly in accordance with the Guru's Teaching.

There is no other short cut to perfection. Until Enlightenment dawns, shraddha, obedience, surrender and anushtana, which constitute the four principal features of Sadhaka Vritti, are the forces that guide you on the inner path as well as the outer life. In a state of sadhaka vritti only you can maintain your inward relation with God. Duty and swadharma assume spiritual status only when you put yourselves in loving relation with God.

When you remember God and always and do not lose sight of the ultimate goal, you will get the strength to live unattached, to work without ego, to resist temptations, restrain violent passions and to reconstruct your moral personality. Life is hollow and meaningless if God has no place in it.

Until one's abidance in God becomes spontaneous, there is the mind as the limiting adjunct, 'Upadhi'. So long as the 'world-notion' lingers in consciousness, one cannot rise above the body-consciousness. Thus conjunction with the upadhis continues till Realization. The upadhis are now under the sway of the ego. When the Light of Truth shines over your consciousness, these upadhis are no more upadhis; they become the instruments of God, the pure vehicles of divine will, divine inspiration and divine energy.

To transform the upadhis into instruments of the Divine is the purpose of sadhana. To live, move and have your being in God-thought, regarding the body and mind as instruments of God, is therefore the principle of sadhaka vritti.

Steady, consistent and continuous flow of mind towards God is the sign of sadhaka vritti in its higher stage. This flow depends upon four moral factors, which constitute the very base of sadhana itself. They are: Sadgunas (noble qualities); Sadvritti (ethical conduct); satsang (good association); and sadbhava (sublime attitude). The qualities, which create a climate of purity and serenity in the mind and make it fit for higher phases of quest, are called 'sadgunas'.

The good qualities, which you already have, should be carefully preserved; the qualities, which you lack, should be cultivated with diligence; and the bad qualities and vices that have been vitiating the inner moral atmosphere, should be eradicated. This, in short, is the guiding principle of sadhaka vritti in its moral aspect.

When the noble qualities 'sadgunas', express themselves in conduct, you are in a state of 'sadvritti', ethically pure conduct. Ethical conduct is the manure that nourishes the sapling of spirituality. 'Sheela', conduct, is the touchstone of inward spiritual abundance. As you can see your own face in a mirror, so clearly you can see, in the mirror of your conduct, how strong you are in faith, devotion and inward moral stamina.

If conduct is unethical, the veil thickens, the inner darkness becomes denser and you are removed farther away from the sheltering orbit of Guru's Grace. The relation between the disciple and the Sadguru is of a spiritual order. If the disciple deviates from the path of dharma, he loses contact with the Guru. To discriminate between truth and



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falsehood, is not easy. Before that, the sadhaka should have the elementary knowledge of what he should do and what he should not do.

Self-analysis and metaphysical vichara are both aspects of sadhana. But the aspirant (mumukshu) should first interest himself with self-analysis. Without knowing one's own mistakes and misdeeds, one cannot enter the path of vichara. Analysis, understanding, repentance and self-correction, this is the highway to purification. When you know a certain thing is evil, that it is the source of misery for you, you should not again look at it, should not think about it, should not desire it, should not strive for it, should not approach it and should not have any contact with it.

Court noble association, satsang, whenever it is available and scrupulously avoid evil association at all times everywhere. The contact, which gives you a fillip in your quest, which increases your faith and devotion to Guru, is noble. Cultivate it.

Contact with Sadguru and contemplation on the Divine, are no doubt superior forms of satsang. But to know the glory of Guru and God, you should have contact with the Gurubhaktas. No association whatsoever can shake the citadel of a strong faith. Evil intrudes only into a weak mind. It is only when your faith wavers that dryness sets in, evil secures admission, bhava evaporates and misery overpowers the mind. Sadbhava is the sublime mental fervour with which you establish yourselves in a relation with the Reality.

It is separation from Reality through ignorance that has induced in you the deha bhava and the vyakti bhava. You are neither the body, nor a person. You are the spark of the Divine, you are the pure Self. The pure sankalpa generated in you by spiritual initiation, should become the 'sadbhava', the bhava that you are one with the Reality.

When emotional intensity is imparted into the intellectual concept of Reality, bhava arises. Emotional intensity does not come without inward purification, Sadbhava dawns only in a pure mind. In the wake of sadbhava, senses come under control, virtues bloom into radiance, mind gets into meditative state and actions conform the law of Dharma. United with powers of devotion and aspiration, sadbhava eventually takes the mind to super conscious state, to the plane of direct and intimate perception of Truth.

Bharath is the sacred land because, on her soil were born exalted souls, sons and daughters who possessed sacred wisdom and exemplified the noblest culture. Is not their blood flowing through your veins? A dutiful son should uphold the prestige of his family tradition. So too, you, children of the Sages, should uphold the immortal adhyatmic culture.

It is shame for a Kshatriya to be a coward. He should fight the enemy valiantly and give up his life if need be. Thereby he does not die. The paradise of the heroes awaits him. To stay back under the impulse of fear, without going to the battlefield, this indeed is death.

Children, be embodiments of manliness and heroic womanhood. To realize the Supreme hidden within oneself and to be a beacon light for the world of mortals, this is manliness. This again, is true womanhood. Courage, wisdom, chastity, purity and divine love, should be combined in an ideal, valiant woman, 'Veera Sthree'.