



RAMĀ ŚAKTI MISSION

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To shape life to perfection, one should turn to God. Finding one's selfhood in God after long search and constant striving, one becomes an instrument of God, a vehicle of His Will and perfection. This is the consummation of life.

The effort to discover one's selfhood in God is Sadhana. Whether one lives in Garhasthia Dharma (householdership) or in Sanyasa Vritti (the order of the Monk) is immaterial; one should observe the dharma of one's order and honestly strive to find one's source in God. Then alone he is a Sadhaka.

All are fixed in God by virtue of intrinsic relation to God. The feeling of separateness from God is only through the touch of ignorance, which can be ended. The purpose of Sadhana is to get fixed in God through enlightenment.

To be so God-fixed, one should cross prakrithi. The individual is within the domain of prakrithi, whereas the Supreme is above prakrithi. The individual is associated and identified with the gunas, whereas the Supreme is beyond the gunas. The screen of Maya should be lifted. Then alone jivatman can realize his relation to God, contact God, commune with God and be united with God.

This screen of Maya is a creation of the Lord. Hence He must lift it out of His own pure will. The Lord must be pleased and propitiated and the jiva should win the favour of His grace. Then the obstacle of Maya is removed from the path of God-Vision.

To win the grace of God, the revealed scriptures and the realized Souls prescribe the methods of upasana and norms of ideal conduct.

But to engage oneself in upasana, the jiva's mental creation should dissolve within himself. What is this mental creation? It is constituted of the personal ego, the mental passions and the worldly impressions.

The root cause of all these three: the personal ego, the mental passions and the worldly impressions, is the delusion, 'bhrama'. Delusion means the illusory notion of Reality upon that which is unreal. It is only due to delusion that one perceives the world of multiplicity in the place of Brahma chaitanya, the body in the place of Atman, doership in the place of witnesshood, diversity in the place of unity, separateness in the place of intrinsic relation to God. When the delusion vanishes, the jivatman perceives within and without, only God. He is now awakened. He lives in the wider Being of God. This is the goal of Sadhana.

The Upadesha of Sadguru is meant for the destruction of the beginningless delusion. But to be convinced in the truth of the Upadesha, to be a real initiate, one's mind should be pure, serene and withdrawn from pursuit of pleasure in the world of objects.

Mental distractions and impurities should be removed. That is a very important aspect of sadhana. With an agitated and impure mind, one cannot be a real sadhaka even though he may be living with the Guru or wandering in the forest.



RAMĀ ŚAKTI MISSION

The impurity of the mind can be removed through pure bhavam (sadbhava) and right actions (satkarma). The seat of bhava is the mind. Actions are done through the instrumentality of the indriyas. Indriyas include both organs of knowledge and action.

This shows that purity of bhava and purity of action alone can take one to God. If these two aspects are ignored, one is not a Sadhaka at all even though he may be doing many things in the name of Sadhana. One can deceive the world by his pretensions of Sadhana, but he cannot deceive the inner Witness. God knows your motives and mental movements.

Purity of bhava, purity of mind and purity of thought mean one and the same. Purification of indriyas means purity in perception, speech and action.

With the eyes only, all perceive the world; but how diverse are the states of outlook! This is because; bhava is different from person to person. Pure bhava is the bhava of adoration of God, the bhava of non-difference from God. In this bhava, ego and mental passions have no place. Without purification of bhava, speech and action, upasana cannot be performed. A life of upasana is distinguished by discrimination, sublime bhava and virtuous conduct. To build a life of peace, happiness and bliss, to transform activity itself into a form of worship, real awareness is required.

To make your life of activity in home and society an appropriate field of upasana, is the central feature of your sadhana. Without forgetting God, without losing sight of the goal of life, you should live, conducting yourselves as Sadhakas.

You should equip yourselves with good qualities. A good natured man alone can be a Sadhaka. Your conduct, your behaviour with other persons, should be without blemish. To rise to Yoga, to realize Divinity, you should first acquire virtues worthy of ideal humanity.

Noble thoughts and noble utterances and noble actions alone should come from you. Thoughts, utterances and actions are all expressions of force. They come back to you with greater force. That is the law. Good begets good and evil begets evil. A man becomes good or bad by his own thoughts and actions. No man can purify another.

Desires for worldly things should be eliminated by increasing devotion to God and steadfastness in spiritual discipline. When desires diminish, to that extent the mind too will become pure. When the mind becomes pure, the external actions too will tend to be pure and righteous.

Deities preside over various sense organs. They should be propitiated through pure perception, sublime bhava and pure action. Harsh, vulgar and unholy words should never fall from you. The eyes are meant for perceiving the image of Divinity, the glories of God, the beauty and leela of the Supreme Being. But if you perceive only defects in others, you cannot please the deity presiding over the eyes. So is the case with other deities also. This does not mean that parents should shut the eyes against the defects in their children, or the teachers should ignore the defects in their students. Parents and teachers have duties to correct the children when they go wrong. They should do this duty without disturbing their own mental peace.



RAMĀ ŚAKTI MISSION

The adhyatmic preceptor, Sadguru, has risen beyond prakrithi. He has knowledge of the Reality. In his case, consciousness (prajna) and objects (vishayas) are not mixed up together. They remain distinct and separate. Hence he can perceive the shortcomings of the disciples and instruct them without being affected thereby. He is incapable of erroneous perception, for in his vision there is the power of spiritual discernment. He does not identify the Purusha with prakrithi. Hence his love for the disciple is not affected by the disciple's shortcomings. The Guru is incapable of evil and error. The uplift of the disciple is his only motivation. He has nothing to achieve for himself.

The Sadhakas are in the domain of prakrithi. Their prajna is mixed up with the objects. They cannot spiritually discern the purusha and the gunas. Hence they should not seek to know the faults of others. By seeing the faults of others, your own minds become impure by imbibing evil impressions. As a blotting paper absorbs the ink, so does the externalized mind imbibe impressions. Sadhakas should be concerned with their own purification first.

(To be continued in the next bulletin)