



RAMĀ ŚAKTI MISSION

BULLETIN NO: 154

July 24, 1976

The minds of the jivas are externalized by habit. Hence they do not know the inner path that leads to Yoga. How easily one finds the mistakes of others, while his own defects and imperfections lie hidden from his view! When the mind becomes inwardised, one's own nature gets exposed to one's clear vision. This is the beginning of the Self-purificatory process.

Innumerable births have gone by and the chittha has been accumulating impressions after impressions in each life. Unless these impressions are wiped out, chittha will not attain the transparent purity. When the water is muddy and dirty, you cannot see your image in it clearly.

Direct your vision inward to your own deepest being, God within, who is the One Self in all. Amidst diverse duties, challenges and changing situations, you should be able to remain anchored in God within. This is the power of enlightenment. But until this Self-Illumination, 'swayam bodha' dawns, one's support is devotional reliance on the chosen deity.

Your daily life should revolve around your chosen deity. That is to say, remember the deity always and feel that you are always in the watchful gaze of the Deity. All deities connote one Reality, the Supreme. To experience this Truth, is called Realization. Until this Realization comes, one should have exclusive devotion to one's own chosen deity. Be loyal to your deity, remain steadfast in faith and be regular in your anushtana, observance of daily spiritual practices.

The deepest anguish if the Chosen Deity was to be forgotten even for a second is one of the signs of God-love. This pain of forlornness, 'viraha', is indeed a bliss-permeated pain and there is a world of difference between the sacred anguish of viraha and the worldly sorrows of the ignorant. Worldly sorrows produce miseries. God's nature is Bliss. It is only when you turn to God that you begin to experience the real happiness that does not depend upon anything in the world. The aspiration for God-vision should keep on burning in you, for it is this aspiration that gives you strength to do intense sadhana, to meet the challenges of life and to bear all afflictions with equanimity.

In olden times the pilgrims had to trek the most perilous path when they go to distant pilgrim centres like Badri. Massive ice bergs, precipices, narrow path where only one person can walk, such were the situations they had to encounter. One wrong step would lead to grave danger to life. Even then, the pilgrims, undeterred by dangerous situations, used to go to Badri on foot. What was that power that worked behind their adventurous spirit? It was their irresistible yearning for the darshan of the Lord of Badri.

Just as the pilgrims walk their gaze fixed on the path and their mind focused on God, in ardent devotional remembrance, so too, you men and women of the world, should tread the path of life, with your mind fixed on God. Let the body be engaged in activity. Activity is no hindrance provided you adopt the right spiritual perspective. You should hold on to the Name in unflinching devotion.



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When your mind dwells on God, a bubbling spirit and untiring energy will possess you. You will become broad-minded. Your bhava will become pure and your actions will become automatically righteous. But when you forget God, the vasana force will appear as passion and petty-mindedness. Just as the qualities of God manifest themselves in a devotee, so does the vasana force manifest itself as passions in the mind of the non-vigilant Sadhaka. A genuine sadhaka keeps as constant watch on his own mind, utterances and actions. If in an unguarded moment a harsh word happens to escape his lips, he will become deeply remorseful. Hence he remains mostly silent.

It is the worldly tendency that expresses itself as talkativeness. Sadhakas should not talk much. Indulgence in too much of talk is highly harmful. Thereby you forget yourselves, lose grip on yourselves, deflect from the centre, tilt towards error, become a victim of violent passion and plunge headlong to sin. Hence cultivate restraint. Mere outward abstinence from talking is not the sign of healthy restraint or inwardness. Some may not talk; but all the same, their minds boil in suppressed rage and rancour.

Your silence should be indicative of your self-withdrawal, of occupation with higher thought, of inner calmness coming from remembrance of God or meditational practice. Such silence throws a halo of holiness around the Sadhaka. It inspires. It heals.

Inwardness should become habitual by continual practice. What leads to such inwardness of spiritual life, is either increasing devotion to the Deity and love for silent communion, or deep metaphysical enquiry. What you have heard from the Guru, or read in the Holy Scriptures, what you have intellectually grasped, should be brought to the mind for a process of reflection and analysis and deep thinking. Through such reflection, the mind must come to a state of quiescence and steadiness. The mind should be united with the buddhi. When such interior repose is achieved, the truth of instruction grasped, becomes a force of illumination. The vibrations of this force reach the brain centre, which is the visible instrument of mind. From brain the force reaches all limbs, pervades the entire system. It is this force that expresses itself as the powerful personality, elevating presence and magnanimous actions.

The vital airs perform their respective duties like digesting the food, strengthening the limbs and nerves and throwing out the unwanted stuff, etc. without break, lapse, irregularity or disorder. They are active all the twenty four hours, without any rest. The pranas function even when a man is asleep. But man, the sentient being, endowed with discrimination, does not discharge his duties even for his own welfare.

Among sadhakas, some may be intellectually dull; some others, who are intelligent, may be lazy and non-discriminating. Thus defects in some form or other are found in all. Defects should be removed. This is a part of the sadhana.

All defects are automatically overcome, if by the grace of God, one develops devotion to God. You should be fond of God, fond of the Name of God, fond of the tattvas relating to God, fond of contemplating the sportive deeds of God. Such fondness, 'abhiruchi', when intensified, liberates the mind from worldly snares and entanglements. Such fondness grows through satsang, association with the noble.



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You should court only such contacts as will strengthen your faith, deepen your devotion and intensify your spiritual fervour and zeal for sadhana. Bad associations should be shunned.

Until the state of steadiness comes, every sadhaka should take particular care in choosing the company. Steadiness is the mental firmness which can never be shaken by any external force or adversity or by inner foes. Enter not into vain arguments, disputations and discussions. Grow in silence. When the mind is calm and pure, God Himself will reveal to you all truths.

A singleness in purpose and a persistence in sadhana are required for achieving success. If you want to buy a certain thing, you go only to those shops which deal with that particular thing. You will not go to each and every shop indiscriminately. So too, a sadhaka's goal is God. He should seek God with his entire mind, with all his will and with all his heart. He should canalise all his energies towards the goal. He should not dissipate his energy and waste his time on unwanted things and affairs.

Svadharmā brings you your duties. Perform them with devotion, detachment and shraddha. Do not get attached to any return or reward therefrom. In the midst of such performance of duty, think of God and live in His presence. When you are free of duty, give yourselves to anushtana. Develop spiritual force through the practice of meditation and other devotional exercises.

A state of awakening should come to your prajna. That alone is the real wakeful state in which prajna is awake to Truth. The jivas are in slumber of avidya. The initiate is not ignorant, for he is the recipient of the Word of Wisdom. Since he is not a Jnani, he should walk in the light of the Word. Between enlightenment and ignorance, there is a state. That state is the state of the Sadhaka. Discipline is possible only in this state. Guru's instruction too is meant for the people of this state only.

It is the ego that keeps you away from God. Get attracted towards God through humility, meekness, obedience and gurubhakti. The trials are until the will is resigned to the Guru.

Darkness, dreariness and monotony are until one gets into the orbit of God-attraction. To get attracted towards God means to feel God's love, grace, protecting power and constant presence.

Why then Gurubhakti? Well. The Sadhaka has not seen God, not experienced God. God is at best an idea for him. What is familiar to him as a fact of experience is the world perceived through the senses. God is the unseen Reality. Therefore Gurubhakti is essential.

The Guru-shishya relation is spiritual in nature and is free of personal attachment characteristic of Maya. It is a heart-to-heart relation. Since Heart is one, this relation is based on oneness and not dualistic in form and function. How to win the grace of God is a technique that should be learned from the Guru. It is the Guru who introduces the disciple to the truth of spiritual kinship with God.



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The light that illumines the hidden inner path is the Guru's Teaching; and what removes the various obstacles from the inner path, is implicit obedience of Guru's instructions and systematic practice of spiritual disciplines.

There is a path trodden by the Truth-knower and by those who have taken absolute refuge in God. That path is the path of Righteousness, 'dharma marga'. Dharma is a force, a path, as well as the law. It is a force because it is the effulgence of the omnipotent Truth in conduct; it is a path because, dharmic conduct leads to God; it is the law because it governs human relationships and make them supermundane and divine.

The Sadhaka has not realized the Truth; nor has he developed such mental ripeness for taking total refuge in the Unseen and the Impersonal. But he has Sadguru before him, who is the embodiment of Truth. By implicitly following the commands of the Sadguru, he finds himself on the path of dharma and the path of dharma leads to God.

By observance of dharma, the upadhis become pure and ultimately become instruments of the Divine. The buddhi, the mind, the senses and the body, all partake of the inner effulgence of dharma.

As a trustworthy and efficient Minister is to a King, so is pure buddhi to the Jivatman. The Minister should be devoted to the King and should always have the welfare of the King, the subjects and the Kingdom in view. On the other hand, if he secretly covets the royal throne, he will not hesitate to get rid of the King by any means. The buddhi should glow with discrimination. Then alone it can guide the jivatman along the path of dharma and lead him to union with God.

God is the homogeneous mass of pure Consciousness. He is the Supreme Power. When you whole-heartedly worship God, His chaitanya shakti manifests itself in you in various forms: as discernment, as peace, as steadiness, as courage and as effulgent action, 'dharmaacharana'.

Remembrance of God, hearing of the Word of Truth from the Guru, religious reading of the scriptures, congregational singing of the praises of God, floral offerings, ritualistic worship, all these are aspects of external upasana of God. Unless the mind is withdrawn from sense enjoyment and is inwardised, there is no real upasana. As one advances in the upasana of the Deity, he gets the vision of Light, the vision of divine realms and the vision of Divinity also ultimately.