



RAMĀ ŚAKTI MISSION

BULLETIN NO: 155

August 6, 1976

The Guru's Teaching must become your inward illumination. For this, you should ponder over the teaching deeply and should shape your daily life along the lines of the teaching. It is only when reflection and good conduct are united that the clarity emerges and conviction grows and you reach the stage of deep and one-pointed contemplation, Nididhyasa.

Spirituality is practical and not merely theoretical. It is all-embracing and not compartmental. Your total personality must come under the benign and transforming influence of spirituality. Then alone you are real sadhakas. By a study of philosophy, one does not become a philosopher. One can give lectures; but he cannot inspire others or illumine the listeners. The talk must bubble forth from experience and ideal conduct. It should be an outpouring of the heart. Such words alone contain sparks of spiritual fire.

Occasions of tests, trials and temptations do arise in life. They are the touch stones of spirituality. You should be able to rise triumphant during such tests. Faith, knowledge and devotion are put to test in the battle of life.

The Guru's teaching comes to the disciples as spoken words and as silent prompting. Both the Guru and the Teaching have an external and an internal aspect. These two aspects both, guide the disciples. In the external aspect, the Guru is personal. He gives instructions, shows the path, inspires by example, attracts by his love and shines as the visible embodiment of the supreme spiritual ideal.

The internal guide is the impersonal. He is silent. He is the Atman, the Divine immanent in every heart. He prompts and guides from within. The urge for purity, the yearning for God-vision, the discernment on the path of truth and righteousness, the inner fountain of inspiration, the insight into truths which are not otherwise open to intellectual comprehension: these come from the silent Guru within.

In the manifested Guru, there is the exemplification of his teachings; there is the authority of experience; and there is also a pure longing to see the spiritual uplift of the disciple. You should know that the silent, impersonal and internal Guru and the externally personalized Guru are both one and the same power. This is the right understanding which forms the base for devotion and right conduct.

Being the witness Consciousness, the Guru is omniscient. When you remember this truth, you will be incapable of doing anything wrong, incapable of hiding anything from the Guru. The Guru is the protecting power. To him you should not only surrender but expose yourselves. Confess to him your mental states, misdeeds and wrongs. If your heart is not open to the Guru, if you lose sight of the divinity of the Guru, you are far away from the Guru even though you may be living in his presence. To grow into devotion, observe the rules of rectitude, holding the Guru or God as the witness of all your actions.



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In olden times, even social ceremonies like marriage were conducted holding the sacred fire as the witness. The deity of fire represents the Supreme Who is the unchanging witness of all phenomena. God is the witness of the three states of waking, dream, and sleep, the witness of creation as well as the dissolution of the universe.

The way to constantly remember God is by holding God as the witness and by living in His presence even when you are intensely active. Thus, remembrance becomes the underlying feature of day-to-day activity. This remembrance makes you dutiful, protects your mind from sinful tendency and draws you closer to God through an increase of knowledge and devotion.

Tremendous mental strength is the reward of reliance on God. When you rely on God, you are for the time being disassociated from the ego. Ego and the passions are a negation of spiritual power. When they are isolated, one's mind becomes strong in the strength of God. Nobody should be able to shake your faith, no blow of prarabdha should frustrate you and nothing in the world should be able to entice and enslave you. Such a mental strength is indeed a marvel of spiritual force.

Such mental strength can be developed through the practice of the Name of God. The Name should be practiced daily, continuously and with nishta. Then it generates a wonderful power within. The Name not only increases your devotion to the Deity but also transforms the intellect into an altar fire (yajna kunda) of spiritual illumination. When the flames rise up, the moths that approach them get destroyed. So too, when the fire of illumination steadily burns in you, the moths of worldly passions perish in case they rise in the mind, at any time.

The Name turns your vision inward. When the vision is inwardised, your own mistakes and misdeeds become glaring to you. It is natural that man errs for he is in ignorance. God is all-merciful. To forgive is His nature. But man should realize his mistakes, repent deeply, open his heart to God, cry for forgiveness and firmly resolve not to repeat the mistake. If the mistakes are continued, the indication is that the repentance has not come at all.

The Name or the Mahavakya is the medicine that cures the disease of samsara. Sadguru is the divine physician who diagnoses this disease and prescribes the treatment. Bhavaroga is the greatest disease. Even for the cure of physical ailments, dietic restrictions are imposed. If the patient does not observe the diet restriction, 'pathiam', the treatment will not be effective, for which neither the physician nor the medicine is responsible. In the case of 'bhavaroga' too, pathiam is to be observed. Regularity in sadhana, cultivation of moral qualities, observance of dharma, avoidance of evil and evil association, all these constitute the 'pathiam', which the sadhaka has to observe if the upadesha is to be effective. Then only he can quickly come out of the folds of prakrithi.

Do not get caught up in the jugglery of words, shabda jaala. Holding the Guru's teaching as the guiding lamp, lead a life of noble conduct. Mother's teaching is not a mere collection of words. Mother's words come from Her heart. They are a communication of power and illumination. They awaken the power of knowledge which is in you. But you should have shraddha in the teaching and also the earnestness in moulding your life according to the teaching. Whether you obey Mother or not, whether you follow Her



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teaching or violate them, Mother's love for you remain unaffected. But the loss will be yours. It will be a great loss to your country also. It is your dharma to obey your Guru and follow the teaching. It is always safe to obey the Guru.

In the state of ignorance, the jivas do not know their defects and the pitfalls on the path. But the Guru knows the mental state as well as the path, for he has risen above the mental plane and experienced the Truth. Having reached the goal, the Truth, he is a knower of path as well. If you implicitly obey the Guru, the path gets illuminated and you will be able to traverse the lower nature. Small baby, seeing the fire, goes to put its fingers into it. The baby does not know that the fire will burn its fingers. But the mother at once restrains the baby and takes baby on her lap. Similarly, the jivas do not know the danger of the sense lure and the deceptive nature of the mind. The omniscient Guru, in the tender love of a mother, warns the seekers against the ways of nature and teaches them the path to freedom.

When you are on the ground, you get only a small range of vision; but when you soar up in the sky in an aeroplane, you see the whole town. Similarly, so long as one is in the mental plane, one knows very little of his own mental states. But when he advances on the path of Yoga considerably, when divine knowledge dawns, he clearly knows the nature of mind and its emotions. Once the nature of mind is known, there is no identification with it. One becomes a looker-on, a Sakshi.

In the pre-illumination state, the sadhaka's understanding of the nature of his own mind is only a thought. Thought is not knowledge. Thought is a part of the mind, a form of mental functioning. But, knowledge is a force, a light, a radiance of the Atman. Knowledge alone can end ignorance, not thought. Until shraddha becomes perfect, doubt is liable to enter and poison the entire mental horizon. But then, the disciple should be obedient. Obedience saves. One may not know the rationale of the Guru's instruction. But let him obey the Guru implicitly and later on, he will know the wisdom of the Guru's instruction.

The fall happens when one shuts out the light of Guru's instruction, by his own doubt and disobedience. Fall means the fall of mind from truth. When the mind deflects from the path of truth, action becomes adharma. A ball that falls on the uppermost rung of the stair-case goes on going down rung by rung, until it reaches the ground. Similarly, the mind that deviates from truth goes on going down to the depth of ignorance, evil and sin.

(To be continued).