



# RAMĀ ŚAKTI MISSION

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Without first cultivating devotion to God, one cannot love. If at all one loves, it will be only attachment, 'Moha' and not pure love. The concept of Garhasthya is the noble order of life devoted to God, to practice of dharma and to promotion of the social good. A family life given to attachments is only a travesty of the grand ideal of Garhasthya.

Never forgetting God in the midst of pleasures as well as the trials of life, one has to live unattached amidst his family as lotus in the water. One has to build yoga by maintaining his inward link with God and by winning His grace. It is indeed a great art to please God and win His grace. Once this is mastered, all problems of life get solved and the home becomes a paradise.

To make your life a pathway to God, Mother has taught you the disciplines of knowledge as also the approach of bhakti. This synthesis is required for the householder for liberation from ego and personal attachments. Namasmarana, Japa-Yajna, worship, congregational singing of the praises of God, prayers etc. are the aspects of devotional approach. Philosophical reflections, mental analysis and meditation, all belong to the disciplines of knowledge.

Utmost vigilance is needed in the sphere of family life for, the chances of being caught up in the web of Maya are plenty. Ego, of course, is the enemy of all sadhakas, in every path to Realization, and in all stages of life. But fetters of attachment are stronger in the case of the householders who remain tied to the domestic circle of wife, children, home and properties.

What then is the way out? Fixing one's consciousness in God, one should remain detached. One should remain balanced in pleasure and pain. Remaining detached from the mental modes, one should hold on to God under all situations of life. Prayer, seeking God's aid, should arise from the bottom of your heart. Heartfelt prayers help one to be humble before God, to be mindful of the snares of prakrithi and to live in home untainted by attachments.

The mind becomes firm only when it is anchored in God. In this state of firmness only it knows what peace is. When your mind is at peace, you radiate peace, as a rose wafts its fragrance. Peace has inspiring power in it. It is because of this inspiring power of peace that the home of an ideal Grihastha was called in ancient days as a hermitage, 'Ashrama'.

With the mind withdrawn from the play of gunas, the ancient Tapaswis remained tuned to God, the ocean of peace. Whether they lived in home, or meditated in seclusion, their thoughts were centered in God and their life was a continual tapas. Hence their hermitages became famous as centers of spiritual power and divine peace. Tension and turmoil are in the mind agitated by the gunas. With such a mind one cannot find peace even in solitudes. But when the mind is filled with devotion to God, it begins to imbibe the nature of God that is peace. You have to work in a busy world. Hence, you have to find your peace, solitude and salvation in the midst of worldly duties.



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Physical isolation does not give peace. The obstruction to your peace is vishaya vasana, the tendency for enjoyment. One may remain away from the vishayas, yet the mind goes and touches the vishayas. Forgetfulness of Truth is the root cause of such mental wanderings. Without such forgetfulness, there cannot be any contact with the vishayas. Once you touch the Feet of God, once the mind gets immersed in that ocean of Bliss, and then you can no longer find pleasure in anything other than God.

In all sense enjoyments, a satiated state comes at least for some time. But there is no satiety in the enjoyment of the bliss of the Name, for a devotee of God. Supreme bliss is indescribably unique. Absorbed in this bliss, ancient sages like Shuka Muni remained oblivious of the body. So too, as soon as the ravishing notes of the Lord's Murali fell on their ears, the Gopis of Brindavan forgot themselves. By these incidents, what is established is the fact that the attracting power of the bliss that is God is far superior to the enticing power of the sense world.

When the mind is pure, one's thought, love and longing are directed towards God. Then, as the river bound for the sea, as an arrow goes straight towards the target, so too, the mind flows towards God. This is the nature of bhakti or the loving anusandhana of God.

But so long as the mind is in the realm of gunas, there is always the earthly pull, i.e., the attraction of the vishayas. Sometimes the mind rests on God-thought at other times, forgetting God, it is drawn towards the objects. Thus it alternates between remembrance and forgetfulness. One may be fond of philosophic reflections but if attachment and cravings bind the mind, he cannot dive deep into himself. Satyavasthu is hidden in the gunas. Diving deep into the bottom of prakrithi, the mind must merge in the Reality which is beyond prakrithi.

For you, life in home provides the forum for higher spiritual exploration. Home becomes the venue of spiritual quest and an opportunity for various experiments with Truth. As a scientist investigates into the truth of the phenomena, you, sadhakas, should convert your home life into a laboratory of quest.

Life is mind in action. As your mind is, so your mode of life is. The field of analysis and chemical tests in the vast laboratory of life is actually one's own mind. Introspection, analysis, philosophic reflection and meditation, all take place in the mind only. Watch the behavior of your mind during associations, during enjoyments, during activity, during trials and tribulations, and then you can know your own mental condition, your shortcomings, and the measure of your faith and the extent of your self-control.

By watchfulness you rise above the disturbing flow of mental commotions; by watchfulness you can check the evil propensities; by watchfulness, the witness attitude is cultivated. Watchfulness is very important for a Sadhaka.

If you remain watchful and detached during activity, you will not have struggles during your meditation. Trials in meditation are because of the obstructions caused by egoism, attachment and unethical conduct, during activity. Righteous conduct and pious disposition prepare the ground for peaceful meditation.



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Meditation and metaphysical investigation are forms of higher sadhana. Unless the climate of serenity comes to the mind, one cannot reach these stages in quest of Reality. Association with the Sadguru is also essential. The esoteric of meditational communion cannot be grasped either through study of books or through one's own effort only. The Sadguru alone can initiate the Sadhaka into the methodology of meditation.

The first condition for absorbing God-quest is withdrawal into oneself. You should come to a state of the detached looker-on. The extrovert has neither time nor inclination to look within, to be with God. The Sadhaka should be a lover of meditation. He should not become inquisitive about others' affairs. He should not ruminate over sense objects. He should not get involved in unwanted discussions. As a tortoise withdraws its limbs into its shell, so too, he should guard his thoughts and hold his mind in check.

Investigation, vichara, is actually not into the truth of the Atman, but into the nature of prakrithi, into the nature of mind and ego. By such enquiry, the dross is removed from the mind, and the mind becomes pure and refined. Brahman is Purity itself. To apprehend this Reality, the Sadhaka should cultivate good qualities, eliminate vices and overcome bad habits and make the mind absolutely pure. Sadhana is an upward movement, a pursuit of God along the path of light. It loses bondage and leads you towards purification and release.

You should be able to discern the nature of your mental modes and negate them through right understanding. Nothing should shatter your mental poise. No object should enslave you. No situation in life, however adverse it may be, should shake your faith in God. You should develop such steadfastness, such mental steadiness. Then the home becomes a springboard to Realization for you.

In the blazing fire of 'Homa Kunda', everything that is offered gets reduced to ashes. Your buddhi should become a 'Homa Kunda', afire with jnana. Then, no vasana can bind you, no passion can disturb you. Jnana reduces everything into ashes. As the salt doll dissolves in the ocean, as the blocks of ice melts away in the heat of the sun, so too, the mind melts away in the supreme fire of jnana, which is the fire of Anubhooti, God-experience. Then one attains deliverance from the cycle of births and deaths.