



# RAMĀ ŚAKTI MISSION

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The institution of Gurukula flourished in ancient India. This, together with the fourfold orders of life, Ashramas, expressed the greatness of Hindu culture.

The Gurukula was a seat of spiritual education for seekers of higher life. The hermitage of the Sage was the Gurukula. From boyhood through adolescence, the life of a Brahmachari was spent in the Gurukula. During this period, the young aspirant would learn the Vedas and the Upanishads at the Feet of the Guru, discipline his mind by sadhana and serve the Guru with devotion. The rigorous life of austerities gave him opportunities to cultivate ethical qualities and to control his own mind. Association with the Guru inspired him with high ideals. A bond of trust, reverence and devotion grew in his mind towards the Guru. With parental care the Guru would watch the student and guide him towards self-mastery. The Guru would also put the seekers into severe tests in order to know their spiritual competency.

Garhasthya and Sannyasa are the two principal orders. The former is family life devoted to observance of dharma and quest of God; the latter is a life of total renunciation. Brahmacharia was a preparation, both for householdership and for sannyasa. The foundation of spiritual life, either as a Grihastha or as a Sannyasi, is to be well laid during the Brahmacharia period. Vanaprastha is life in retirement in seclusion in the company of spouse, engaged in penance and is preparatory to sannyasa.

The Hindu culture has its root in the Vedas and in the exemplary life of the Sages. The upadesha from the Sadguru is the greatest pramana for a seeker of God. After securing shelter at the Feet of such a Sadguru, doubting, disputing and arguing, all should stop. The Guru has intimate experience of the Reality. His words should be looked upon with the same respect accorded to the Vedic injunctions and divine commandments. Implicit obedience of Guru's instructions and reflection and meditation on Guru's teaching, lead to Realization.

To imbibe the meaning and significance of the Upadesha Vakya and the teaching regarding moral life and spiritual sadhanas, there should be perfect shraddha on the part of the disciple. Except in rare cases, shraddha does not come all on a sudden. One has to cultivate it. Hence, in the group of six attributes which together form the requisite qualification, shraddha comes as the fifth in order. Samadhana, which is the sixth, comes only after shraddha. Sama, Dama, Uparathi and Thitheeksha, must precede Shraddha.

Mere adherence to Guru's instruction is not Shraddha. It is only obedience. Shraddha is an intuitive grasp, a state in which mind and heart are united in the acceptance of the Guruvakya as real. What is grasped on the mental level is liable to be lacking in certitude. Shraddha is acceptance strengthened by an illumination from the heart. Heart is the seat of Truth, the origin of illumination and the centre of love.

In the case of a person of Shraddha, the truth affirmed by the intellect becomes the theme of reflection by the mind. Reflection enters the stage of contemplation, when the mind is cleared of distracting and irrelevant thoughts. By reflection and contemplation,



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the mind becomes purer and finally it merges in the Paramatman. That centre where the mind disappears and the Satyavastu is experienced is the Heart.

Fixing one's consciousness in God, one should never allow the mind to drift towards the vishayas. The path illumined by the Guru's Teaching, the path of utter trust in God and unshakable Shraddha in the Guruvakya, is the straight path which the Sadhaka has to tread.

The force that blocks one's progress on the spiritual path is one's own vasanas. When the vasana is powerful, even analysis and discrimination become powerless. Analysis and discrimination are for overcoming the mental modes; but even after knowing what is good and what is bad, man succumbs to what is not good. This is the power of vasana. God's grace alone can save the Sadhaka from ruinous propensities.

Brahman, the Absolute, is not associated either with Agraha (desire) or with Anugraha (Blessing). It is Nirvikara Chaitanya. Being Perfection itself, Brahman cannot have any desire; being the non-relational Reality, the act of bestowing Anugraha cannot be attributed to It.

But the Personal God, Ishwara, is the Gracious Being. He is the Lord of the jivas and the author of creational leela. He is the repository of endless auspicious qualities. He is all love. He responds to devotion. He answers prayer. He is the wish-yielding Tree, 'Kalpataru' for all those who rely upon Him. He bestows boons. He is of the form of grace itself. He protects and He redeems.

Agraha and Anugraha operate in the chittha. Agraha arise from avidya, the state of separateness from God. When one is united with God, he is free of desire. Chittha then ceases to be a limiting adjunct for him, for it has become chaitanya itself. Desires go on multiplying; and every time a new desire crops up, the veil of avidya becomes thicker. Desire shuts the light of God. Hence that which separates one from God, is Agraha.

Chittha should become pure through observance of dharma and practice of spiritual disciplines. Then Anugraha is experienced. Anugraha lifts the veil of ignorance dispels delusion and removes hindrances on the path to God. Anugraha brings illumination gives insight into moral laws and helps the jivatman adhere to righteousness.

The way of escape from samsaric misery lies in the cultivation of noble thoughts, noble virtues and a noble way of living. These three, together, set up the tremendous forces within oneself, the forces of sattwa, which take the form of Anugraha within oneself. That which makes one forget God and the moral law, is Agraha; that which makes one remember God and the Law, is Anugraha.

Anugraha cannot operate in a state of duality, for Guru or God, whose anugraha the Jiva needs, is not separate from the Atman, one's deepest Self. By virtue of Realization, the Guru is established in the Sahaja state. God shines as the Antharyami in every heart. The seeker should give up the separative 'I' through surrender. Whether he lives in the immediate presence of the Guru, or is far away from him, he should remain tuned to the Divine and never allow ego to assert itself.



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The state in which one rejoices in the pursuit of worldly pleasures and is averse to satsang and spiritual way of life, is called worldliness. Worldliness is the hindrance to peace, not the world. Worldliness does not allow one to experience the benefit of Anugraha within one's own chittha.

Devotion to God, love for spiritual life and the benefit of satsang come only through an accumulation of merit through countless births.

The jiva wallows in the mire of worldliness because he is not aware of his kinship with God. It is not enough that one is in possession of a gem. He should know the value of the gem. When he knows the value of the gem, he will preserve it safely against the thieves and will also use it for good purposes.

The treasure of Knowledge is within you. By imparting Jnanopadesh, Sadguru removes the veil of ignorance and makes you realize your own true nature. You should know the value of wisdom and the greatness of the Upadesh. You should use that knowledge in your day to day life. You should remember that God is the only Reality worthy of love and reverence.

Knowledge should not be knowledge of theory only. It must get reflected in your conduct. It must become a lamp that lights up the inner path of quest, as well as the outer path of conduct. Those who have realized the Divine within themselves are called the 'Dheerah'. They embody culture at its best. Such heroic souls, the worthy sons and daughters of Bharath Matha, should come up as shining stars in the firmament of Bharath Bhoomi.

Observance of dharma is of paramount importance. Protect dharma by all means and dharma will protect you. To protect dharma means to stick to dharma even under the pressure of the trials of life and the temptations of nature. When you stick to dharma, that moral force itself becomes your shield and your saviour. Where dharma is observed, there peace reigns, prosperity flourishes and God's grace becomes operative.

Depart not from Righteousness. The graces of life and the peace of mind depart when dharma is not observed. The destructive force of adharma leads the evil-doer to ruin.

There are prescribed and prohibited actions in the scripture (vidhi nishedha). You should be guided accordingly. Being house holders, personal salvation alone is not your goal. You have a sacred parental duty to discharge and that is to properly mould the mind, character and life of your children. They are the future generation. Instill in them a living faith in God and a love for righteousness. When the iron sheet is red hot, it can be given whatever shape one wants. When the rice is cooked and is hot, it can be easily shaped into a ball. Similarly, the mind of the child can be easily turned towards God. His character can be molded. See that your children grow strong of body and mind, become adherents of dharma and possessors of wisdom. If the parents themselves do not have knowledge, what legacy they can leave for their children!

Jnana gives fearlessness. It takes one beyond merit and demerit. Merit and demerit are dharmas of the chittha. They are related to the notions of agency and enjoyership. The jnani is egoless. He is one with God and is above the realm of karma. Since he is perfect, all his actions are pure and righteous and beneficial to mankind. So long as



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ego-consciousness is there, one has to reap the consequences of his actions. No jiva can disregard the moral law without suffering for its neglect.

It is a privilege to serve the Cause of God, devakarya. Lose no opportunity to serve. Bring your discrimination, intelligence, talent, and concentration to your work. It is sheer ignorance to give up work for fear of karmic entanglement. Inactivity brings greater harm than self-centred actions. Tamas is the gateway to ruin. Self-centred man, through proper understanding and experience and spiritual sadhanas, will shed egoism and eventually come to disinterested activity. But nowhere is the hope for one who is immersed in deep tamas. Hence beware of tamas. Work with joy and zeal. As you go on doing good as a service to God, you will experience the closeness to God and the inner connection with God.

Conduct, acharana, promotes the growth of the moral man. Your actions should become flawless. When you retire at night bring all your actions and your motivations for scrutiny and judgment. See whether you have injured any one by thought, word or deed, whether you have been attached to anything, whether you have lost your temper, whether you have uttered any untruth, whether you have harbored jealousy or grudge for any one. Self analysis and self-correction are important aspects of adhyatmic sadhana.

Stick to Truth under all conditions. Truth alone triumphs, not untruth. Even in apparent setbacks experienced by a votary of Truth, there is no fall of Truth. Truth knows no defeat. To remember truth, to speak truth, to be devoted to truth and to stand by truth always: this is truthfulness. Truthfulness is tapas.