



# RAMĀ ŚAKTI MISSION

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Though the Sage may not lecture like an erudite scholar, his silence itself is eloquent, inspiring, purifying and elevating. His actions reveal the splendor of knowledge, love and righteousness. It reflects divine spontaneity and harmony. Speech is born of intelligence, whereas action is inspired by consciousness, chaitanya. The Sage who has realized the Supreme has no ego. Hence, his speech and action as well as the action-less poise, are all the efflorescence of anubhooti.

There are injunctions and prohibitions in the scriptures. Duties enjoined by the scriptures, by the Sadguru, and by svadharma, should be performed. Prohibited actions should never be indulged in. Once one becomes an initiated disciple, one should be very careful that one's action and social behaviour bring no blot on the fair name of the Guru, on the institution, on the spiritual tradition and on the image of bhakti.

Deceitful conduct, partiality, imputing of faults and misdeeds on the innocent, backbiting, scandal mongering, all these are heinous in nature and contrary to dharma and humanity. The Sadhaka should conduct himself with fair-mindedness, straight-forwardness and honesty and should hold discrimination as his guiding lamp.

Petty-mindedness, selfishness, animosity and jealousy are a violation of the religion of humanism. The mentality developed in spiritual outlook and spiritual way of life, is one of righteousness, nobility and justice. Dharma is not individualistic. It is the universal law. It is the moral principle. To follow the law and commandment of God in one's life, is dharma. All have to conform themselves to the law. No one is exempted from it. When one takes refuge in God Almighty, one's actions become flawless. The actions get tuned to the law. He, who resists the law and disobeys the divine commandments, invites suffering.

By deflecting from righteousness, one misuses the animating energy, chaitanya shakthi, operating in oneself. The right use of chaitanya shakti leads to mental purity, spiritual enlightenment and ultimate union with God. Its misuse hurls one to the region of darkness here and hereafter.

God is the source of peace, bliss, freedom, power, courage, love and divine harmony. Zeal and unfading mental cheer possess the mind when one turns to God. Worry, dryness and monotony have no place in a genuine spiritual aspirant who has withdrawn his mind from the sense world and directed it to God.

Worry (chinthe) and funeral fire (chithe) are both fires that consume. Whereas the funeral fire burns a corpse, worry burns the mind of a living person without actual fire. Through surrender to God and righteous conduct, learn to live free of worry and anxiety. Without brooding over the past, without worrying about the future, root yourselves in the living present. Tomorrow is uncertain. Today is in your hands. Make the best use of it by living in God and for God.

Repent for your past misdeeds. Be profited by the lesson taught by your mistakes and never repeat them. But cease to worry about anything. Repentance is penance. It purifies. Worry saps the energy. It eats into the vitals of your being. You cannot undo the result of an action;



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but certainly it is in your hands to wipe out the impression of a bad action, by repentance, prayer and perseverance and by infusion of pure thoughts.

Let Mother's teaching be your guiding beacon. Let the teaching glow in your conduct and anushtana. Let it blaze forth through a fiery spirit of dynamic devotion. Devotion is not servitude. To be a servant of God is not servitude. Your real selfhood is only in God. Your individuality is a lie, a misnomer, a cover on your face which does not allow you to perceive the true dimension of your divine nature. By surrendering yourselves to God, you become shorn of all limitations and discover your everlasting freedom.

When devotion grows, qualities and powers too bloom and one experiences the inward spring of an uncaused joy. Difficulties and trials may come; but that cannot obstruct the devotee's joy. It is only in the absence of bhakti and faith that one experiences dryness within.

Build a strong faith, until that faith becomes the very enlightenment itself. How long can one bedeck one's own body with borrowed jewelry? Very soon the ornaments will have to be returned to the owner. One should have one's own ornaments. Then alone one can wear them on one's body. So too, the so called faith instilled by another, may be disturbed by yet another. Faith should be one's own. That is to say, it should come from one's own deepest being. Even if the entire world tries to shake the faith of a devotee, it never shakes, for this faith of the devotee is a certitude coming from the Atman.

Abiding in faith, go on glorifying God and meditating on His attributes and leelas. That way, the identification with body will eventually go. Self-forgetfulness coming from God and God-contemplation is not actually forgetfulness; it is a state of transcendence. In this state of self-transcendence one is in possession of the full consciousness; one is consciousness itself.

Man loves flattery. When praised by others, he gets all enthusiasm for work. He gets overjoyed. God's glories are eternal attributes. But the jiva has to extol God, for thereby, he gains purification. He purifies the surrounding atmosphere too.

To contact God within oneself, one should take recourse to adhyatma yoga. The mind is always of the form of vishayas. It is externalized. To embark upon the adhyatma yoga, your vision should become inwardised. The cows that are released from the cowshed go straight to the grazing field. That has become the habit of the cows. So too, the external flow, the wandering in the pastureland of sense objects, has become the nature of the mind through habit. This should go and God-faced movement should become the nature of the mind. Such a metamorphosis, such a change in the direction of the mental movement, comes through repeated practice, abhyasa and cultivation of dispassion, vairagya.

There are many who follow the path of abhyasa, daily practice of spiritual disciplines and religious observances. But what is of primary importance is an inner awakening. Turning away from all transiencies, from all worldly pleasures, is a sign of awakening. This is also called dispassion. In some, dispassion comes through experiences of miseries of life. In rare cases, even those who are in affluent situations suddenly realize the ephemerality of the world and get convinced that God alone is eternal and one's own. Such cases of the dawn of dispassion are a result of the accumulated merits of previous lives. Cultivate dispassion by turning your face Godward and by engaging in devotional sadhana. Pray for divine grace. When grace comes, everything else follows: knowledge, devotion, virtue, God-vision and Yoga.



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There was a merchant an embodiment of miserliness. He was passionately attached to money. Amassing wealth was the only source of his pleasure. In his greed for money, he spent very little on his own food requirements and never would give a pie in charity. Bare footed, without even using an umbrella, he would move in rain and in hot sun. Thus, in course of time, he became a multi-millionaire.

Once it so happened that a saint visited that village. All villagers, including the merchant community, went for the darshan of the saint and received his blessings. But there was one who did not go even for gaining this holy company, for fear that he will have to spend some money in the service of the holy man. That was the hero of our story, merchant the miser.

The saint heard about this miser of misers. This man, the saint divined, had no other desire, no other thought, no other worry, no other attachment, no other distracting concern, in his mind than hoarding the money. Such singleness of purpose rarely comes to a mind whether in the mundane sphere or in spiritual field. Such a mind, thought the saint, which is not divided or dissipated, can be easily turned to the highest. A mind of many cravings cannot achieve anything. This miser should somehow be redeemed, desired the compassionate saint, and one day, with this idea in his mind, he went to his shop in the bazaar. Seeing the saint of irresistible spiritual lustre, the miserly merchant, got up involuntarily. He was a bit embarrassed. His fear was that the holy man might demand some monetary help. The saint soon set his mind at rest by telling him: 'I have not come seeking charity from you. But can you please do me a favour? I leave with you, this small needle. Please preserve it carefully and do return it to me in your next birth.' The merchant was puzzled and after a short pause, replied, 'Holy Sir! I can keep this needle with me so long as I am alive. But when I die, when my body is cremated, how can I carry this needle to my next birth!?'

'Well', said the saint, with a smile, 'if you cannot take even this small and insignificant needle with you to your next birth, where is the sense in your hoarding all this wealth, with such a passionate attachment and exertion! Nothing can accompany you beyond the grave.'

The words of the saint sank deep into his heart. Knowledge dawned on him. His mind awoke to the truth that everything is perishable and that God alone eternal.

Without a second thought, he immediately distributed all his wealth in charity, renounced his kith and kin and went forth in homeless wandering, singing praises of God.

Inordinate attachment to money was the only force that bound his mind to earth. When that was snapped by the divine words of the saint, where else could the mind remain? It went back to its source, God.

So also, deep infatuation for his wife was the only bondage for Tulsidas. A single word from the wife roused that doting husband from the slumber of Maya and turned his face towards God. Renouncing everything, he went in quest of Sree Rama. He became the renowned saint and devotee of Sree Rama, Santa Tulsidas.

These are instances of sudden awakening, of miraculous conversions from a life of indulgence to a life of devotion and love for God.

Always bear in mind that you have come to the Feet of Sadguru for securing release from the cycle of births and deaths. This aspiration should never cool down. Even when pleasures



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surround you, you should be inwardly detached and steadily maintain the flame of your aspiration and keep your mind away from indulgence.

Perform your duties well, but never lose sight of the goal. Reflect deeply upon philosophical truths and devotional themes. Let higher thoughts alone fill the mind so that no other worldly thought finds place in it. A porous vessel cannot retain water. So too, a mind of desires and passions cannot imbibe Guru's teaching.

Salt doll jumped into the sea to fathom the depth of the sea. But it melts away. The doll form vanishes forever. Similarly, the mind should merge in the sea of Satchidananda. Then its form, the jivahood, vanishes once for all.

The radiance of Truth cannot shine on those who are slaves of desires and victims of passion. Those who have conquered their own minds, those who are free of anger, those who are established in peace and tranquility, they alone radiate spiritual lustre and divine love.