



RAMĀ ŚAKTI MISSION

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The householder and the hermit, who follow the spiritual urge, have God experience as the goal of life, though their modes of life vary in nature. The former has to seek God in and through activities and associations; the latter has renounced the external bonds, the family ties and worldly duties and taken to a life of solitude.

The mental phenomenon (manasic prapancha) is the hindrance common to both the householder and the hermit. Hence, to overcome this hindrance is the main task in a life of spiritual seeking. It is indeed very hard to conquer the internal nature, to conquer one's own mind and senses. The great ascetic Vishwamithra repaired to the forest and performed rigorous austerities for a long number of years; yet, even he fell to the allurements of Maya.

This should not deter the seekers from striving for self-mastery. Though Maya is powerful, there is one who is above Maya, who is the Lord of Maya. He is Ishvara. He who takes refuge in God Almighty and wins His grace, knows the nature of Maya and keeps himself away from the deluding power of Maya.

Either by power of intelligence or by much of learning, one cannot save oneself from the clutches of Maya. The help of God is the essential factor. The penance must not be ego-based; it must be a perpetual invocation of divine grace and a self-purifying process in which humility and surrender become the dominant state of mind.

The God-magnet, by its very nature, is continuously attracting the entire race of jivas, jivarashi; but the jivas do not feel this attraction because of the encrustations of worldly samskaras and worldly desires over the mind, just as a rusted needle is not attracted towards a magnet. When the rust is removed, the needle gets attracted towards the magnet. So too, when the rust of vishaya-vasana is removed through tapas, the jivas too feel drawn to God, their Source.

To be free of vishaya-vasanas, to be disentangled from one's own mental modes, one should get the benefit of association with a God-realized soul. That is satsang. The contact of the God-man, his initiation (upadesha deeksha), instructions and grace have to be secured. Then only one's spiritual urge can be intensified and the internal obstacles be removed.

In the presence of a God-man, one feels happiness, peace, bliss and inner spiritual elevation. From him, the seekers endowed with spiritual yearning, learn the art of withdrawing the mind from the external transience's, the art of looking at oneself, the art of entering one's heart and the supreme art of holding communion with the Divine. The mastery of this art of life divine is what is called spirituality.

The externalized gaze and the worldly outlook should be replaced by the inwardised gaze and the spiritual perspective. The basis of this gaze and outlook is the mind only. Unless the mind itself is transformed, one cannot have the bliss of spiritual vision; one cannot experience the presence of God in oneself and creation.

Unless the mind changes its nature, unless the state of 'no-mind' is reached, one cannot experience enlightenment. By devotional practices or by constant investigation or by meditation on the attributes of the Divine, one should reform one's own mental nature.



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Everything one understands through one's mind, is in accordance with the nature of one's mind. A sculptor projects his own imagination and carves out the figure of a goddess accordingly. It is his own mental image that takes the shape on the stone or the metallic piece. Similarly, one's mental construct of God is not God as He really is; it is God of one's own imagination. This nature of God conceived in the mind, naturally depends upon the nature of mind itself. One should approach God through pure bhava. Pure bhava comes only to a pure mind. Bhava is essential for prayer, for worship and for meditation.

What differentiates between mind and jnana is that jnana reveals a thing as it really is, where as mind projects it according to its own imagination. Until jnana dawns, one has to approach God in and through his own mind, according to his own mental idea of spirituality, i.e., according to one's own mental concept of the Reality and one's own relation to Reality. The worship and meditation on God, which together come under the category of upasana is based on bhava, the particular frame of mind and attitude of reverences. That is to say, it is bhava- pradhana. Jnana is associated with the Reality itself. It is vastu-tantra.

With humility, prayer, devotion and simplicity, one should accord welcome to God into one's own heart. Then alone one begins to feel the rapture of divine presence.

Suppose a guest arrives at your doors and instead of welcoming him to your house, you behave discourteously towards him, what will happen? He will immediately leave the place. So also, if one is egoistic and has no humility, one can never feel the presence of God in one's heart, even if one knows from the scriptures that God is the Self in every one. This humility is a sattwic nature. The humble knows his own littleness, the nothingness of the ego and the incomparable greatness of God. Humility is the characteristic of a true seeker and disciple.

Prayerful frame of mind should be a constant state with the sadhaka. Tormented by the threefold miseries of life, the jiva atlast turns his face towards God and supplicates for His grace. Unless humility is there, unless one has firm faith in God and is aware of His greatness, the real prayer cannot even arise from the heart.

Unless consciousness is liberated from the ego, one cannot advance towards the realm of God-consciousness and God-communion. Mastering the yogic skill in activity through the teaching of the Guru and incessant practice of spiritual sadhanas, you should achieve within yourselves a state of integrity, harmony and mental steadiness. In setbacks, self-confidence; in victory, humility; and always, in all life-situations, evenness of mind: this should be the ideal sadhaka-vritti for a spiritual aspirant.

One should harness the powers of intellectual skill and spiritual education, towards the fulfillment of one's objectives. Whole-hearted employment of energy and talent is essential for success in the worldly pursuit as well as in the spiritual quest. But, all the same, one should know that God is the only giver of fruit. God is the Lord of the universe. Everything takes place only by His will and sankalpa. Man's duty is to exert himself in a spirit of total resignation to the divine will. Human exertion does not yield fruit because, factors of lower nature like egoism, conceit, vanity, ostentation, falsehood, desire for personal name and fame etc. are there to estrange man from divine grace and make him blind to divine presence.

God is Truth. A votary of Truth and Righteousness alone can win God's grace and receive divine guidance in conflicting claims of duty and protection during perilous situations in life. The



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heavenly luminaries and elemental forces are rever truth and follow the command of truth. He who has conquered all his senses finds truthfulness easy of practice.

For those who are slaves of desires, it is impossible to tread the path of truth and dharma. Man's duty is to bring his own mind and senses under control.

Every man has some good qualities in him for all are potentially divine in nature. But by indulging in self-adulation and by taking delight in censoring others, man deprives himself of his good nature and brings upon himself the utter ruin of character. Patience, fortitude and unceasing effort are required to climb the ladder of spirituality. Man works little and expects immense results and rewards. This leads to despair, depression and discontent. Devoid of discrimination, he then shuts himself up in a world of internal darkness. Even if the surrounding atmosphere is one of peace, happiness and bliss, he continues to be unhappy and morose.

One should dig deep and dig patiently and persistently too, until one discovers the spring of water. If out of despair or impatience one leaves the digging half way, he cannot get water at all. So too, the sadhaka should dive deep into himself until he discovers the divine in his own heart. Sincere truth-seekers are very rare. In the Bhagavat gita the Lord says; out of thousands of men scarcely one strives for God realization and of those who strive and succeed, scarcely one knows Me in reality. This, of course, shows how supreme an attainment God experience is. Equally difficult is the recognition of the Saguna Brahman. Even though the latter appears before man with auspicious attributes and divine powers.

The life and personality of those who have recognized Saguna, and of those who have abiding faith in the Nirguna, as well, are bound to get transformed, for they are moulded by divine influence which is unfailing in its operations. The stone or the metal has to undergo the cutting and the chiseling at the hands of master sculptor until it assumes the shape of an image. But divine influence coming through faith and devotion, is such that the jivatman is blissfully transformed into divine nature by constant contact with the Gad-man, by his glances, grace, love, holy presence, and elevating teaching.

Unless one awakes from the slumber of Maya, one cannot behold the presence of God in creation, His will in the events and his beauty and His manifestations. In some exceptional souls, this awakening comes, all on a sudden through divine grace. Life of Saint Purandaradas is one of the remarkable instances of such instantaneous awakening. Srinivas Naik, as Purandaradas was known in his poorvashram life, was a miserly merchant, whose only ambition in life was to amass wealth.

His wife Saraswathi Bai was a pious, devoted, simple-minded and unsophisticated woman. Engaged in the domestic chores, she lived a very simple life.

Once an aged Brahmin called on Saraswati bai when her husband was away in his shop. The Brahmin sunk in poverty, explained to her the condition of his miserable lot and appealed to her to help him with money for performing brahmopadesha ceremony to his grand son. Saraswati bai's heart melted with compassion, but she had not a single pie with her. Her husband never left any money with his wife. As a last resort, Saraswati bai removes her diamond nose-screw and gifted it to the Brahmin. The Brahmin, immensely pleased, and uttering words of blessings for the good-hearted house-wife, went straight to Srinivasa Naik's shop in order to sell away the ornament. The shrewd merchant, at the very sight of the nose-screw knew that it belonged to his wife. Carefully he kept it in his steel safe. Locked the treasury. Asked the old brahmin to



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wait for a while, and hastened towards his house. Driven to anger, the merchant thundered to his wife: 'where is your nose-screw?'

Saraswati bai was at her wits end. She knew the consequence, if she were to tell the truth. So, without giving any reply she went straight to the pooja room, fell at the feet of the lord and poured forth her heart's feelings in moving supplications for mercy. She found no other way to escape from the wrath of her husband and in utter desperation wanted to end her life by drinking poison She found, to her surprise, the nose's screw in the vessel containing the poison. Overwhelmed with grateful devotion, she took the nose-screw and showed it to her husband who was angrily waiting for her.

Shocked to find the very same nose-screw which he had kept in safe in his shop, Srinivasa Naik ran like one mad, to his shop and opened the safe. The nose-screw was not there! The Brahmin too had disappeared! Co-relating the events in sequence, he at once knew that it was the Lord Vitala who came to him in the form of an old Brahmin in order to rouse him from slumber. Awakening came to him. With his soul's eye, he perceived the Hand of God at work. Enlightenment dawned on him. Vairagya possessed in him. He knew that God alone was real and that the only object in life was to realize him. Coming to his wife, he heard the thrilling story of how All-merciful came to her rescue. Without a second thought he gave away all his wealth and possession in charity then and there.

Taking a thanpura in his hand and followed by his devoted wife, Srinivasa Naik left his house for good, for homeless wandering, singing the praises of his Saviour. In the course of their wanderings, the couple reached the Vijayanagara Empire ruled then by a virtuous King, Krishna Devaraya. They lived on alms absorbed in devotion. They would have a dip in the holy river Tungabhadra, washed what they got by begging, and cook the food for the Deity and after offering it to the lord, they would eat. This was their routine.

The fame of the holy man reached the ears of the King, who also was surprised to find by his personal observations that the saint was an embodiment of vairagya. But the king felt very much for their poverty. With the good intention of removing the poverty of the holy couple, the noble king hit upon a plan. He arranged with his trusted minister to give 'bhiksha' to the saint every day. The minister was asked to mix the rice with priceless pearls and gems of the royal treasury and to give the same to the holy man. The king's idea was that the holy man would become rich by selling those gems. But he was mistaken. A few days passed and the king secretly observed that no improvement had come to the saint's way of living. Surprised at this, the king in disguise, in the company of his minister, visited the humble hut on the bank of Tunga, where the saintly couple lived.

The saint was away. Saraswathibai alone was there. The king asked her; 'Oh mother, it appears that you and your husband are from outside Vijayanagara. Are you faring well here?' The women replied: 'By the grace of God, we spend our days in happiness. Nowadays, the bhiksha we get is full of pebbles. Because of this the cooking is delayed! So saying, she showed the visitors the pebbles she separated from the rice, which had by then become a heap. The king was spell bound to see that it was a heap of priceless pearls and gems. For the saint, who was vairagya personified, it was all worthless. Gold and mud had become same for him. 'Here is a real Saint', thought the king in his mind, 'for whom nothing is of any value, except God. The presence of such a holy man is indeed a benediction. My country will be blessed by the great saint'. The king then got a small cottage built for the saintly couple so that they pass



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their days in contemplation of God. The holy man later came to be known as Santa Purandaradasa.

When God appointed time came that miserly man's perspective suddenly changed with the descent of divine grace. He became a new man.

Possessed of the divine wealth of jnana and bhakti. Vittala's name alone became his ambrosia. Glamour of gold, women and social position to which jivas are slaves, had no place in him. He became God-possessed. Aparigraha, non-acceptance of gifts, is a rare virtue even in dire poverty, one should not have even a lurking desire for others' possessions. This is the real state of aparigraha. When devotion comes, desirelessness also will follow. It is to this summit Mother is leading you all.