



RAMĀ ŚAKTI MISSION

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The truth of prakrithi and the glory of God are both revealed in the inner spiritual illumination, called Jnana. This power of Jnana, which is the radiance of the God-principle, is innate in every jiva. But, for its awakening, one should take resort to the practices of Yoga Sadhana.

This practice of Yoga, which is called the Abhyasa, has three main aspects: a self-withdrawal from the sense objects; an inward churning of chittha with the rode of vichara; and a focusing of consciousness on the Deity through the power of devotion.

All these threefold activity of chittha in the direction of Yoga, take place only in one who has been awakened from the deep slumber of avidya by the power of spiritual initiation by the Sadguru.

By the deep slumber of avidya is meant utter forgetfulness of one's relation to God and the resultant identity with the upadhis born of prakrithi. The idea of a personal self is illusory. This illusion persists until the jivatman realizes his relation to the Supreme Being. The disappearance of illusion and the experience of identity with the Divine are aspects of the same jnana Shakti, expressed in the negative and positive terms respectively.

Jnana means unitive consciousness. Until one experiences the nondual Brahman, dualistic consciousness is bound to be there, even if one theoretically understands the truth of oneness. This dualistic consciousness should be sublimated into a bhava of reverence and devotion to the Supreme. Since the Supreme is unknown, the Sadguru who has realized the Supreme, who is the expression and embodiment of divinity, should be looked upon as the Divine and the deity. Devotion to the Guru ripens into ecstatic God-love.

Sadguru's words may be an authentic affirmation of the Truth or exposition of philosophy, or a teaching of the technique of yoga, or an injunction on morality. The words are charged with the power to inspire, to awaken and to illumine. These words are pramana and guiding scripture for the God-seeking disciples. Truth needs no proof or argument. The utterances of a Sage do not go a waste. They remain in the universal atmosphere as the subtle vibratory force. Those who do tapas with one-pointed devotion to God, imbibe these vibrations.

Intense yearning for liberation and a bhava of total self offering, make the initiate eligible for grace and spiritual enlightenment. Total self-offering means, sacrifice of the ego at the altar of Gurubhakthi. The bhava of self-offering is induced either by a natural devotion to the Guru, or by logical investigation into the source of one's personality. To the extent devotion increases to that extent the ego recedes. The devotee's concentration is not on the elusive ego, but on the adorable deity. To the investigating sadhaka, ego itself is the object of enquiry, analysis and scrutiny. In this process he arrives at the enlightenment that the ego is illusory. One automatically comes to a position of identity with the Reality.

As a fruit of meritorious worship of the Deity through innumerable births, one is born with an abundance of spiritual samskaras. By the power of this sadhana and samskaras, one comes to possess a marvelous shraddha, a supreme reverence towards Guru and an intense yearning for liberation. A wonderful power becomes manifest in the worshipper, the power of focusing the mind on the object of meditation. Loving meditation is the very nature of devotion, which takes



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the mind towards the ultimate goal, namely God-absorption. When devotion becomes ripe, the mind melts away; consciousness expands and is fused with the Supreme.

Receiving the Word, the guidance and the blessing, the disciple treads the inner path through shraddha and devotion; overcoming all hurdles, he at last reaches the portals of enlightenment. With moral purity, yearning for liberation, obedience and anushtana on the part of the worthy disciple, an instrument becomes ready in the world for receiving divine grace, for preserving the torch of wisdom and for spreading the message of spirituality.

When the metal is red hot, it can be given any shape; so too when the young mind is in its formative stage of development, can be properly guided and moulded. Hence children were admitted to ancient Gurukulas at a very young age, where they were taught the Holy Scriptures and the yoga technique.

Self-knowledge, Atma Vidya, is the crown of all education. It is through this vidya that one conquers one's own mind. He who conquers his own mind, in fact, conquers the whole world. He rises above the world, though living in the world. The individual mind and the universal mind are not two. The former is an aspect of the latter. The principle of the cosmos (samashiti) is in the individual (vyashti) as well. But one cannot, all on a sudden, visualize the underlying oneness in samashiti.

One's concern should be one's own purification, conquest of mind and realization of the God-principle within one's heart. The absorption of mind in the Atman and total destruction of the vasana in the fire of jnana, should be accomplished. Then alone one can bloom into universal love and unitive consciousness.

The conquest of mind is not easy. The help of God is essential for it. The limiting adjunct (upadhi), the buddhi, should become an instrument of the Divine, a vehicle of divine power. Then alone the mind of gunas can be brought under control. The celebrated hymnal praises of Devi sung in Devi Mahatmya; imply a prayer for Her manifestation in the microcosm of the jivatman. She must become manifest as buddhi, the illumined intellect. Illumined intellect is endowed with discrimination and spiritual insight. One may have a high academic education; but in the absence of a discerning intelligence, that education is of no use in a life of God-search. Even in worldly pursuit, success comes only to the discerning. Buddhi alone is the transparent medium in which Brahma-chaitanya gets reflected in all radiance, in the form of spiritual insight.

One should know in crystal clear illumination that the body is not the Self. Till this illumination comes, what one has to do is to constantly remember the Guruvakya, to have shraddha in the Guru's teaching and to shape one's conduct accordingly. The body is not to be despised. It is required as a boat to cross the river of samsara. But you should not get attached to it. Do not become a slave of the sense of taste. The web of prakrithi is everywhere. He, who cannot be caught in it, is indeed a master, and not one who merely recites the holy texts like a parrot.

A slave of vishayas cannot become a servant of God. You should love God and develop fondness for things spiritual. Humility is the ornament of a seeker. Humility and self-mastery exist together. The wise are humble. The humble alone can feel the ever-blowing breeze of divine grace. Welcome God into your pure heart. Decorate the inner temple of your heart with virtue and devotion. Wait on God with patience and yearning as Shabari of the Ramayana fame did. When you are tuned to God, you will have happiness, peace, courage, mental steadiness,



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and illumination. If these are not there be sure, you are ego-centric. Pride is the offshoot of egoism. If any one of the eight forms of pride comes, one is alienated from peace and inner stability. One is estranged from divine grace.

Persistence in sadhana is not possible if one has no fondness for spirituality. A spiritually inclined mind is fond of spiritual matters and spiritual way of life. Guru, devotees, Holy Scriptures, temples, teerthas and even spiritual sadhanas, all remind him of God and His glory. Deep fondness for spirituality gives him the energy and enthusiasm needed for arduous tapas. In the lack of this fondness for spirituality, buddhi will not have the fitness to grasp the subtle truths of philosophy and to learn the techniques of yoga.

The spiritual zeal and fondness increases in proportion to the increase in the intensity of yearning for the vision of God. It is intense yearning that extricates the mind from worldly desires and passions. The little child, forgetting its mother, remains engrossed in the play, delightfully occupied with a variety of toys and dolls around him. But a time comes when he begins to feel hungry and remembers the mother's milk. He then begins to cry. Occasionally his attention is diverted to the toys as well. Finally, when the hunger becomes intense and unbearable, the child becomes totally restless and he kicks away all the toys which he was fond of till then and cries bitterly. He wants mother and mother alone. Everything else is forgotten. Then the mother, however busy she might be, leaving even her urgent occupation, rushes towards the child and takes him in her arms and feeds him with her milk.

Jiva is the child separated from God through ignorance. God is the parent of all jivas. Sense objects are the toys to which the jiva is attached. Engrossed in enjoyment, the jiva forgets God altogether and feels no need for Him. But a time comes when he feels a void within himself, a void which nothing but God can fill. He pines for God-vision. All his attachment falls off. His heart now laments in deep, silent unbearable anguish. This lamentation of the heart God can no longer resist. He at once lifts the veil and stands revealed to the inner consciousness of the jivatman.

Man should know that he has no one in the world that he calls his own, other than God. This itself is an awakening. In this state of awakening only, one gets the power to remember God constantly, to remember Him with devotional fervour. Until this awakening comes, the mind of the seeker alternates between pleasure-seeking and spiritual pursuit. You, householders, both men and women, have enormous responsibilities to shoulder in life. You cannot abandon your duties. You should be able to reconcile worldly duties and spiritual seeking. Both should go on harmoniously.

The persisting notion of doership is the main hindrance and not the activity as such. Doership breeds karma, forges chains and make the life a continuing misery for the jiva. This doership will not go so easily. Hard practice is required. By practice, the mind should be habituated to rest on God. When mind is filled with the thought of God, everything will go on harmoniously. The train must run along the rails; if it happens to slip out of the rails, a disaster happens. So also, the course of life should be along the rail of God-thought and law of Righteousness. Slipping from God-thought and righteousness, life becomes inharmonious, full of conflicts, beset with misery and attended with failure.

Fixing the prajna (consciousness) on the Feet of God, and focusing love on Him, the devotee dances his way to the abode of bliss eternal, in and through this world of activity. Nothing can obstruct his movement; nothing can tempt him, and no event can upset his mental equilibrium,



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for his mind is anchored in God. He is an adept in yoga. To work at a mortar unhurt by the pestle's blow, requires super-efficiency and wonderful concentration. So too, to live in the world unattached and untouched by karma and undisturbed even by the greatest of adversity, requires a high degree of spiritual advancement. Even a slight inadvertence invites a fall. Nature's blow comes heavily on him who forgets God and His law.

The safe course is to rely on God unreservedly. The load of worldly impressions and the anxiety of the future do not leave the jivatman unless the latter takes refuge in God. God bears your entire burden. Trust Him. Be an instrument. The ego and the vasanās are the enemies. They should be swept away by the current of bhakti.

Devotion is nurtured by knowledge and knowledge is reinforced by devotion. If the lamp of knowledge is to shine steadily, there should be practice, unceasing endeavour for self-purification. Mere study of scriptures do not take you to God, cannot give you mental strength. Scriptures are the signposts on the highway to God. If you sit near the signpost simply looking at it and never stir from there, you cannot make any progress on the spiritual path. To reach God, you must take the direction from the signpost and move on.

When the mythological milk ocean was churned, many rare things emerged from it. The devas spurned them all and waited eagerly for the nectar, amrut. Then came the all-destructive poison, Halahala.

In order to protect the world of jivas, Shiva drank that poison and became Neelakanta, the blue-necked one. Last to emerge from the ocean was the nectar, which the Lord Vishnu served to the devas, by assuming the form of Mohini, the divine enchantress. This story everybody may know. But the sadhaka should know the truth of this allegory. The chittha is the milk ocean. One has to churn it with the rod of investigation, vichara. The enchanting things that emerged from the ocean in the process of churning, symbolize the visions in meditation, the tempting fortunes of life and the psychic powers attached to these, the Sadhaka should set his heart only on God. The deadly poison Halahala is symbolic of doubt, the greatest enemy of a God-seeker. Doubting soul perishes, warns the Gita. Shiva who drank the poison symbolizes an aspect of divine power that manifests within the sadhaka as a result of Guru's grace. As the gods spurned all the boons of the ocean that came to tempt them and longed only for the nectar, so too, the Sadhaka should negate everything as Neti-Neti, and aspire only for divine illumination. In the vichara path, this Neti process of negation is held forth as the way to realization. But in the path of bhakti, the gaze, the concentration and the love of the bhakta are all fixed on God.

The power of delusion is indeed great. The moment you lose sight of the goal and accept any worldly thing with tormenting craving of the mind, that very thing immediately sticks to your mind and never leaves you. Attachment grows into a concentrated power of ignorance, making you a slave of that object. Thereafter that object continues to fascinate you, continues to appear in your thoughts during meditation also. The spiritual zest evaporates in the heat of worldly attachment.

Attain self-mastery through devotion and spiritual disciplines. Ancient Rishis were householders, but they lived unattached, with their heart given to God. Realising your affinity to God and making Him the pivot of your life raise your Garhasthya into a form of spiritual fellowship. Spiritual lustre, power of penance and effulgence of dharma should shine in you. Ideal spouses, endowed with purity, chastity, knowledge and yogic force, should arise from this



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sacred soil of Bharatavarsha once again to wipe away the tears of sorrow from the eyes of Mother Earth and to make her shed tears of ecstasy.