



# RAMĀ ŚAKTI MISSION

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Buddhi is to the individual soul as a minister is to a king. The minister should be trustworthy, intelligent, resourceful, discriminating, awake, devoted to the king and a lover of the people. He should be watchful against the treacherous designs of the enemy. He should be able to give right counsel to the king at the right time and to protect the country against the advances of the enemy.

Similarly, the buddhi fixed in Truth, illumined by grace, and endowed with discernment, alone can guide the jivatman along the path of righteousness and to protect him against the attacks of the vasanas hidden in the chittha. When the king is immersed in enjoyment, the enemy surely takes advantage of that time, invades the country, defeats the king and usurps the throne. So too, when the jivatman is engrossed in sense enjoyments forgetting his goal and the duties of life, the hidden vasanas attack him and rob him of the priceless treasure of knowledge.

One should win the favour of the Antharyami. The paramatma prasada means the prasada of one's own chittha. When your thoughts, words and deeds become pure, when your whole devotion and bhava is for God and spiritual life, you have the chittha prasada and in this state you receive the guidance and protection of God who is the Antharyami. When God comes to your rescue, when He becomes your guide, there is no room for any misery or fear. Success is ensured in all matters, at all stages, in all situations and everywhere.

Just as a son should be worthy of his noble parents and the noble family tradition, so too, a disciple should be worthy of the Guru and the venerated spiritual tradition. He should become ideal in conduct and a fit instrument for receiving divine grace and enlightenment, and for the continuity of the preceptorial line, Guru Parampara.

To be fit for enlightenment one should possess divine qualities. The ceremony of initiation and the study of scriptures alone do not make one a disciple and a learned person respectively. Exertion for self-purification, practice of spiritual sadhanas with nishta and purity of conduct in daily life, all these are required. A student who studies his lessons daily is well prepared in advance for examination. Similarly, a Sadhaka who is regular in his spiritual practices holds himself ready for the tests of prakrithi.

Satsang, association with the wise, plays a very important role in the spiritual life of a sadhaka. The company of a Sadguru, of God-realized saints, and of devotees absorbed in the contemplation of God, is hard to get. He, who fortunately gets it, awakes from the dream of Maya. The nectarine words by hearing which peace, happiness, relief from misery and redemption from fear, become one's experience can come only from the heart of a God-man.

By the power of the Guru's teaching, a kind of awareness is there in the heart of the sadhakas that the world passes off and God alone is eternal. But it has not become the saving enlightenment. Dispassion is yet to dawn. Desire for objects still persists. Driven by cravings, sadhakas stray away from the path of restraint. The mind goes out of control and indulges in enjoyment of the objects. When a desire is fulfilled, the mind rises to a state of elation; when it is frustrated, the mind sinks into despair. Thus it is the nature of the mind to rise and fall. The jivatman, identified with the mind, experiences these states. The Atman is above happiness and sorrow, beyond all dualities of mind. The sadhakas know this truth through the teaching.



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But this is not true knowledge. True knowledge is a power, a very subtle and refined state of consciousness. Even mental modes are subtle and you cannot perceive them with your gross intellect. The intellect should become extremely subtle and pure. Even distant stars are seen through a powerful telescope; so also, very minute objects become visible through a magnifying glass. Similarly, there is a vision by which one apprehends the real nature of one's own mind and also the presence of the One Divine pervading the multiplicity of objects in the universe. This is divine vision, divya drishti, or the vision of Wisdom, Jnana Drshti.

Aided by the Manthra imparted by the Guru, one should go deep into one's own chittha, penetrating the upper mental strata. The power to control, subdue and conquer the mind must be generated. That is the adhyatmic force. It is the ego mode that prevents manifestation of the soul force in man. Jnana destroys avidya; but the ego, born of avidya, does not allow jnana to dawn. This ego has to be surrendered. So long as ego is there, the jiva is unable to reap the benefits of Jnana even though Jnana is innate in him.

The 'I' shine in everyone, in the enlightened as well as in the ignorant. But the jnanis know the 'I' to be the Paramatman, the unconditional Pure Consciousness, whereas the ignorant mistakes it for the body. By divine grace only can one isolate the petty 'I' and realize the unbroken, infinite consciousness which shines resplendent in the heart as the 'I'.

The 'I' mistaken for the body has developed into strong and persisting 'dehabhimana' body identity. Such is the influence of this personalistic 'I' that even after the fall of the body, the jivatman dwells in the subtle body bound by the ropes of cravings and he longs intensely for a fresh body for the sake of continued enjoyment. According to the unerring law of karma, awarded by his own merits, he gets a new body. If he does not get a new body, he wanders as a ghost, 'pretha.'

Karma leads to rebirth. The base of karma is the ego. Surrendering the ego to God, one should act as an instrument, without getting attached to the fruit of actions. All evil actions, all motivated actions, are based on ego only. When one acts as an instrument of God, one cannot commit any evil. The actions become purer through purity of bhava. Pure bhava and pure actions lead to chittha shuddhi. When chittha becomes absolutely pure, bhakti, jnana and vairagya, all dawn.

Egoless action is the spontaneous manifestation of divine Shakti. That is the purest action. Only jnanis and bhaktas are capable of such purest action. But to reach this state, one must discriminate, do only good actions and scrupulously avoid evil in thought, word and deed.

Any time the latent vasanas may become a wave of passion in the surface mind. Anything may happen any time to the jiva. There is no security in the world of samsara. Therefore samsara is enveloped by fear. Prayer alone is the refuge. Prayer to the Almighty should become a permanent bhava of mind. Also, for the development of adhyatmic force, one should be regular in one's anushtana. Thus, with a combination of prayer, anushtana and watchfulness, one should live always in closeness to God.

Distractions do come during spiritual practices so long as mind is not anchored in God. But one should watch, remain detached, and hold on to the Name with a fervent attitude of surrender. You may have to associate with many in the field of your activity; but be always in God-thought and put yourselves in the blissful company of God. To be in the company of God through devotion, is solitude for the sadhaka. To abide in one's own true nature, Brahman is the



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solitude of the Sage. By strength of devotion, multiplicity can be resolved into a blissful dualism: you and your God. Love, work, and be related in and through God only. This is the safest course open to a householder who has to build his spiritual life amidst family and society.

Perform your allotted duties perfectly, concentrating the whole mind on them. Let the pleasure of God be your sole motivation. Work only for God. That is the easiest way to develop love for your work and to overcome the dreadful ego and to keep the mind in a constant state of cheer. Constant remembrance of God is the security against the snares of Maya and the weaknesses of the mind. With your heart given to God, be active. The capacity to do the appropriate thing at the appropriate time in the appropriate manner is an aspect of yogic dynamism. This capacity one gets through the grace of God.

A life of yoga can be built only on the foundation of perfect morality. When wealth is lost you can earn it again; but when character is lost, it is difficult to rise again. To neglect character is a crime against one's own Self and the society. Even trivial lapses lead to great moral catastrophe. Big events sometimes proceed from trivial happenings. Diligently cultivate virtue. Loss of virtue is like leaking of water through pores of a vessel.

Women have additional responsibilities in their roles as wives and mothers. They have duties towards themselves, towards their families and also to the society at large. They should be capable of love, fortitude, equanimity, compassion and self-abnegating service. They should have intelligence yoked to a sterling character. Chastity should be their ornament. To build a happy and integrated home, they should be well grounded in moral and spiritual strength.

Garhasthya can be built only on the basis of co-operation between spouses. Equality of status based on the oneness of the soul, makes mutual regard obligatory. Marital union under the sanction of law, righteousness and divinity symbolized by fire, is a sacrament. It is the means to several purposes: personal salvation; preservation of dharma; promotion of social well being; and shaping of the future generation.

True Garhasthya is an order that functions through the grace of God for a divine purpose. Knowledge (jnana), righteousness (dharma) and conduct (sheela) constitute the base of this noblest of ashrams. Home is hallowed by traditions of great lives. Paragons of pathivrathya like Sita, Savithri, Arundhathi and Lopamudra, and Jnanis like Maitreyi and Chudala, and a host of great saints, royal sages and seers of the Vedic days, have adorned this noblest institution.

Tremendous is the adhyatmic power, the mighty soul force, developed through various ways: Brahmacharya, pathivrathya, tyaga and tapas, on this great soil of Bharathavarsha. Its application has given rise to mighty accomplishments in the field of Yoga. To retain consciousness even during ecstatic raptures of devotion, to attain merger in the ocean of Brahman at will, to re-emerge from that absorption, and to go ahead with divinely ordained mission in life: all these are facets of superhuman spiritual power.