



RAMĀ ŚAKTI MISSION

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Faith in God, a noble character, steadfast devotion to dharma, spiritual illumination and pure love constitute the real spiritual wealth. Material wealth belongs to the perishable order. Though it is necessary in empirical life, it is spiritual wealth that gives man unbroken happiness.

Though everyone is born with samskaras of previous lives, it is the parental duty to help their children develop their spiritual side of personality. Character, intelligence and spirituality have to be patiently nurtured as one tends a tender sapling. Then alone one can blossom into perfection.

Besides saints and sages; family tradition in piety and righteousness and successive generations of devotees, also have played a prominent part in keeping alive Bharath's adhyatmic culture. Jnana, God-knowledge, is the legacy of the ancient sages. Through sacred institutions, through unbroken line of spiritual masters and through the order of ideal homes, spirituality has been preserved in this land.

Deliverance must come while one is living in the body. That should be the goal a sadhaka should set for himself in life, if, however, this could not be achieved, one should at least at the last moment of exit from the body, attain salvation. Then alone one is said to have lived a successful life.

God, the ocean of infinite mercy, has given the jivatman, a precious human birth, the light of discrimination and the facility for adhyatmic pursuit. He, the divine parent, is always with His children as their Antharyami, as their sheltering fort, as their loving companion and as the constant benign presiding presence. But preoccupied with external pursuits and evanescent enjoyments, the jivas do not listen to the divine melody of the soul-whisper, the loving voice of God beckoning them to their primal state of union with Him. Even at the final moment of jiva's departure from the body, God gives a chance for redemption. He gives hope to humanity in the following solemn assurance:

Whoever at the time of death, leaving the body, goes forth remembering Me alone, he attains My being; of this, there is no doubt.

Constantly dwelling in the remembrance of God, one should make the whole life a preparation for final union with Him. Then only the spiritual samskaras, cultivated through several births, come to one's aid at the last moment, giving one the power to remember God.

Life may take you through varied experiences and duties may take you through stresses and strains of life. But you should take God wherever you go. This means that everywhere, in all situations, you should tenaciously cling to the Name of God and put yourselves in tune with Him.

Chittha should become a crematorium, smashana. Crematorium is a place where corpses are burnt. Similarly, cravings, worldly tendencies and deep-rooted vasanas in the chittha, should be burnt in the fire of jnana. Then, the chittha is no longer the chittha. It becomes Chidakasha, the ether of pure consciousness.



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In the crematorium one sets fire to the funeral pyre. Soon the entire pyre becomes a bonfire and in that fire the corpse is reduced to ashes. To apply this analogy in the spiritual field, the Upadesha Vakya imparted by the Sadguru is the fire. The funeral pyre is the chittha. The blazing fire is symbolic of jnana. The corpse signifies the sum total of worldly vasanas.

The Guru's Word (Upadesha vakya) should touch the prajna, the individualized consciousness. Then only the individualized consciousness emerges as spiritual illumination, jnana. Individualized consciousness means consciousness conditioned by avidya. When the individualized consciousness becomes receptive of the Upadesha, the avidya layer is peeled off, the 'I' sense born of ignorance disappears and jnana shines forth. This is the spiritual awakening of the Jivatman.

Guru's Upadesha touches the individualized consciousness only if the disciple has perfect shraddha and utter self-surrender on his part. Receptivity on the path of the seeker is determined by these twin virtues. Shraddha and surrender. That which joins the individualized consciousness to the truth of the word (upadesha) is shraddha. That which removes the obstructing ego-sense, personal will and mental vritties is surrender. When shraddha and surrender are united, knowledge is awakened. Awakened knowledge puts an end to avidya and the consequent adhyasa (mistaken identity with the upadhis). When the veil of avidya is removed, there is no obstruction to the manifestation of Brahman-Consciousness.

What is to be understood from this is that by merely getting initiated by the Guru one does not become eligible for enlightenment. He in whom shraddha and surrender have grown into fullness, alone is a disciple, sadshishya. He alone awakes to enlightenment.

The disciple should guard the lamp of knowledge lighted by the Guru, with utmost care, vigilance and anushtana, so that it may not be extinguished by the hurricane of passions, doubt, and ruinous atheistic doctrines. He should treasure the knowledge in his heart with as much attention as a miser attached to money, keeps his savings in a steel safe.

By constant reflection on the Guru's teaching, on the glory of God and on the truths of the Holy Scriptures, the mind should be filled with spiritual thoughts. When the mind is thus filled with spiritual thoughts, it gradually becomes pure, the gunas are eliminated and the mind becomes jnana swaroopa itself. Jnana is the nectar which makes one immortal. The mind spiritualized by sadhana and divine grace, thus becomes a pitcher of ambrosia, amrutha kalasha.

Anushtana and acharana (practice of spiritual disciplines and right conduct) are together called the abhyasa yoga. By anushtana one builds the reserve of spiritual power within oneself. But the practical test of spiritual force so developed by anushtana, is in the field of conduct. What is not reflected in acharana, has no intrinsic worth. It is conduct that reveals the power of your faith, knowledge, devotion and the nature of your mental state.

Acharana is, not only the touchstone of knowledge, but also an aid in the acquisition of knowledge and virtue. Acharana provides splendid opportunity for spiritual replenishment, for development of virtues and for cultivation of knowledge. What is understood as a theory becomes a convincing article of faith in one's conduct.

The sadhaka should not rest contented with the routine of spiritual disciplines. He should have a fiery aspiration for God-attainment. Inwardisation of mind can be achieved through dispassion



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and philosophical reflection. But that is not enough. The mind should turn Godward, flow uninterruptedly to God and merge in God as the sacred Ganga joins the ocean.

Ganga is, the symbol of purity, holiness, sinlessness and dynamic love-energy. To attain merger in God, the mind should become as pure as God. If there is even the slightest touch of impurity, slightest activity of the gunas in the mind, the mind will remain separate as a principle of prakrithi, prakrithi tattwa. It will not merge in God.

Identity with God (tadatmya), absorption in God (laya or talleenatha) and essential oneness of nature (samarasa) are spiritual states possible of experience only when the mind is absolutely pure. Identity signifies non-separation from God in consciousness. If the ego is active even in the slightest degree, attainment of identity is not possible. In the continuous engagement in the loving contemplation of God, the mind sheds the thought of self. Such a mind alone is fit for identity with the Divine.

Laya or Talleenatha signifies total absorption of mind in God, a state of Samadhi in which the I-consciousness subsides in the infinite consciousness. This is the highest state of merger. Before such merger takes place, there are states of Bhava Samadhi, and ecstasy. Bhava Samadhi is a state in which the mind becomes suddenly modeless by the impact of a sudden vision of the chosen deity, or by the mystic sound of Pranava. Mind merges in that vision.

Samarasa is absolute non-difference in the attributes of God and in the noble qualities fully manifested in the jivatman. Actually the qualities of the Supreme Being are in the individual soul also, for the individual soul is not different from the Supreme as a wave is not different from the ocean. But the individual soul has forgotten his kinship with the supreme-self and has come to identify himself with the upadhis. In this process of mistaken identity, he considers the dharmas of the upadhis as his own dharma. This mistaken notion should go and the individual soul should realize his affinity and relationship with the supreme Self. For this, one should diligently cultivate divine qualities and regularly practice spiritual sadhana and rise above the gunas of prakrithi through Guru's grace. Then only one can realize one's divine nature and experience the aforesaid states of identity, absorption and essential oneness in quality.

Realization, anubhooti alone gives you the intimate knowledge of God. Vichara or metaphysical thinking is like seeing an object from a very great distance. It is the intimate knowledge of your affinity with God that thoroughly transforms your nature and makes you godlike in quality.