



RAMĀ ŚAKTI MISSION

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Adherence to anushtana is one of the central factors that contribute to success in spiritual pursuit. Mind passes through various conditions according to the play and interaction of the gunas. But, unmindful of this, the Aspirant should stick to his anushtana, the routine of daily sadhana.

Irregularity in sadhana, lack of zeal, unsteadiness in resolves, distractions caused by worldly tendencies, and want of a stable faith in the Divine and faith in the words of the Guru: all these are serious stumbling blocks on the path. The Aspirant should get over them by his tenacious steadfastness in anushtana.

The hidden propensities are more powerful than your will power. To counteract them, you need a built-up reserve of spiritual power. Herein is the paramount importance of anushtana.

Vasanas have grown through habits of sense-indulgence and ways of wrong living. By anushtana, mind is given a new direction in its pursuit, a direction towards life in God. When the mind is thus given a direction towards life in God, it gains the power to resist and reject the lower impulses of prakrithi. It is this power that saves you at the unguarded hour of temptation.

Anushtana is the path of a regulated life of discipline. It is an active inner life of quest. As air, water, light, manure etc. are essential for the growth of a plant, so too, anushtana is essential for growth of mind towards spiritualization. Spiritual nourishment through anushtana makes the mind strong, serene and God-fixed.

Mind is said to be strong, when it is able to reject the cravings, to overcome the impulse of anger, and to remain balanced in pleasures and pains alike. Freedom from six passions is serenity. When the mind sheds notions of duality and rises above the pairs of opposites, it is in a God-fixed state. Without such fixity in God-consciousness, mind can never be above the tumult and temptations of prakrithi.

The guidance of Sadguru is a great boon; invaluable is the Manthra which the Guru imparts; yet, if there is no anushtana on the part of the seeker, the benefits of higher life cannot come to him. By anushtana alone you can remain in tune with the cosmic power of the Guru and the saving power of the Manthra.

As you build your body by physical exercises and nutritious food, so too, you should build your subtle body through anushtana. There is no spiritual stamina without anushtana. An increase in devotion and God-reliance, the feeling of a presence of God, a sattwic disposition, the faculty of introspection and the courage to face problems and privations of life, all these come only to a mind strengthened and spiritualized by anushtana. A warrior shines in the battle field; the courage of a God-seeker is to be found at the hour of temptations and trials. The inner ardour for God is a precious inheritance. This ardour, this longing for the vision of God, must reflect itself as anushtana. In the absence of anushtana, spirituality becomes only a curiosity of the mind, a mere intellectual entertainment. It never brings about any inner transformation.

Scriptures are like milestones and signposts, giving you direction on the path to God. But your movement towards God is only through anushtana. Through anushtana, the mind becomes



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pure and enters the stage of anusandhana. It is anusandhana that leads to the vision and experience of God.

Be regular and earnest in your daily practices of meditation. Closeness to God is experienced only through such regularity and earnestness in the practice of meditation and cultivation of devotion. Make God your own. While set timings are required for meditation, you should remember God always, everywhere, and in all life-situations. Let the chanting of the Name of God be an invocation of God's presence. Maintain the inner link with Him. You should be able to withdraw any moment into your own sanctuary of silence within and commune with your Deity through meditation.

Nishta in anusandhana is of paramount importance. Whatever you do as an exercise in spiritual practices, do it with nishta. By nishta in sadhana, you achieve great things in life. Prayers and perseverance of a man of nishta, find response in the protecting power, God. Departure from nishta, is a sign of lack of earnestness and dispassion.

The systematic observance of disciplines and spiritual sadhanas make the sadhaka receptive to higher call and divine revelations. Anushtana, abhyasa and tapascharya mean one and the same Godward movement of the aspiring mind.

The natural tendency of the mind, in the case of the ignorant is towards pleasure-seeking in the world of objects. To bring the mind towards the orbit of God-attraction is the purpose of anushtana. Once the mind tastes the joy of devotion, and feels palpably the constant attraction of God, it will never depart from anushtana, or stray into the world of objects.

The mind should not get any time for aimless wandering in the pastureland of sense objects. By engaging the mind in anushtana, its movement is restricted, and ultimately it is brought to rest. Merger in the Paramatman is the supreme rest for the mind. Peace is identical with repose in God-consciousness.

Activity and meditation should be blended and harmonised. They are complimentary to each other. By performing your duties with devotional attitude, mind becomes cheerful, indrawn and disposed to meditation. So also, by meditation, one's efficiency for yogic way of action increases.

In the field of duty, make every action a form of sadhana, a link in your anushtana. By so doing, even your occupation with duty becomes an active spiritual sadhana for God-Realization. Dutifulness thus becomes an aspect of devotion. Duty gives you ample scope to shed ego-centric cravings, to accept the public causes as your own cause, and also to silently grow into dedication. Do not crave for praises. Craving binds. A slave cannot serve. Bondage appears in several ways. In whatever way it comes, bondage is bondage only. You can serve effectively only if you have your mind fixed on God, and thus rise above praises, censures and opinions of the world. When others blame you, you should look into yourselves and see where you have gone wrong. The one, who points out your mistakes, is a mirror for you. He shows you what you have not seen yourselves. He gives you a lift towards self-correction.

To make the whole life a ceaseless pursuit of God, you should maintain your loving relation with the almighty. To know one's relation to God is itself a spiritual awakening. Until this happens, you should cultivate the relationship with God by adopting a suitable devotional bhava. By such cultivation of devotional bhava and relation, the mind moves in a circle of devotional practices.



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The entire anushtana should be a form of integral approach to God, employing all faculties, karanas, in the quest and service of the Divine. Karanas are the modes of expression of personality in the forms of thought, speech and action. When all these expressions of personality become the means of approach to the Divine, they fulfil themselves as an effective upasana of the Divine.

Anushtana must become the upasana of the Divine. Then it gives peace, bliss, happiness, inner contentment, concentration and inward detachment. When devotional fervour is added on to anushtana, it becomes upasana. It is the devotional fervour that evokes divine response. Your entire personality should be involved in anushtana. Then it becomes upasana.

Under the false notion regarding jnana and advaitic realization through identity, the immature minds do away with anushtana such as worship, bhajan, Nama japa etc. thinking that these are lower forms of sadhana. Having not glimpsed the Reality and having no other support to cling to, they remain helpless and grope in the dark. Having no other activity to engage themselves in, their minds sink into Tamas. This is the greatest folly in the pursuit of knowledge without proper guidance by Sadguru.

To free oneself from worldly attachments, one should firmly establish oneself in a happy relation with the Personal God. Personal God alone can be the Chosen Deity. It is this relation to Personal God, developing into ecstatic love that lifts the mind into super-conscious states and God-absorption.

To identify the Deity, the Sadguru and the Atman, is the non-differentiating bhava. In this exalted bhava, praised by the wise, there is no scope for the separative ego to thrive.