



RAMĀ ŚAKTI MISSION

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What is meant by divine grace? How can one be a recipient of it? What is the purpose of life? What are the disciplines to be followed to lead a noble, ideal and purposeful life? These questions are of fundamental importance and should engage the mind of every spiritual aspirant. To experience peace and happiness of a lasting order, man should know the source and sanctuary of life, his own central being. That is to say, he must realize the ultimate truth, God. The sole purpose of life is this Realisation.

Truth, the divine core of our being, is the Paramatma. Unless we feel Him, apprehend Him and realize Him within ourselves, we cannot know the truth of His true nature and behold the splendour of His manifestation. Of course, God gives man a chance to behold Him with physical eyes, when He becomes the Avatar on earth. But even to have this truth of the saguna Brahman imprinted in one's consciousness, there is need for sadhana.

Without getting stranded anywhere, without becoming a slave of the mind, without allowing the intellect to be assailed by doubt and delusion, the Sadhaka should remain firmly anchored in the truth that God alone is real and that the world is unreal. This is the principle of real sadhana. Whatever one does should become a sadhana, whether one is engaged in duty, or in social vyvahara, or inter-personal dealings or even in casual conversations. Duty, sadkarma or service, should not carry the least stigma of selfishness. Such a life, pure and righteous, lived in the awareness of God and a spirit of adoration to Him, becomes an easy and exhilarating pathway to God-realisation.

One should have a purpose and a principle in life. Without this no one can go forward on the path of adhyatmic sadhana. If life is devoid of principle and purpose, it is just an activity, a mere means to the filling of belly, a physical existence, and an udyoga. Man wanders in samsara because of delusion, bhrama. This delusion of reality in that which is unreal, will end only when one wakes up to the consciousness of Truth. It is this consciousness which is the real and inexhaustible wealth of man.

The glow of this consciousness becomes visible in every action of a jnani. By deep meditation the sadhaka should delve deep into himself, touch the inner core and then emerge into the world of duty with a transformed vision. An actor in a drama never forgets his real identity; yet he does full justice to the part he plays and wins the applause of the audience. So too, the sadhaka never forgetting his real identity as the Atman, should play the roles of life skillfully. Skill here implies detachment, disinterestedness and loving concentration on the work allotted by svadharma.

Association, sanga, plays an important role in the shaping of sadhaka's life. He should not indiscriminately move with one and all. Evil association has to be shunned, is a scriptural injunction. Association with noble souls, with the Guru, with exalted thoughts preserved in the Holy Scriptures and with one's own Self through meditation, this is what helps the sadhaka in his spiritual pursuit.

Householder is a social being. He has to live in the family set-up and function in the social circles. This means, association is inevitable. What then is the way out? The way lies in strengthening the impress of the Divine on one's own chittha through devotional practices. The image of the Saguna is a palpable influence upon the devotee. God's Name and Form, serve



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as aids to one-pointedness of mind, purification and deepening of devotion. Through such deepened devotion the devotee achieves tanmayatwa, tadatmyata and ekatwa with the Divine.

If the Divine is lost sight of, and contact with all and sundry is made, without discrimination, man will definitely come to grief and greater bondage. Call to vigilance and prayer echoed in the holy hymns, is a warning to the sadhaka, who may inadvertently court evil in the course of his day-do-day life. One should pray sincerely to God that only noble thoughts may come to him from all sides, that only auspicious sights may greet his eyes everywhere. The protection of God is essential for the sadhaka to be sheltered against influences of evil. Overconfidence, tantamount to carelessness, often spells disaster. Such persons, who are careless in their associations, are bound to fall as Duriodhana fell.

By guarding oneself against the allurements of the world, by practicing to dwell in the central part of one's being, and by cultivating disinterestedness, the mind becomes strong. Even those who are strong and who know swimming sometimes get caught in the strong currents. So too, even adepts in discrimination sometimes fall a prey to the mental allurements. Such is the power of prakrithi. The sadhaka should take refuge in the Almighty. By His protection only one can hope to cross the river of illusion. There is a way (upaya) by which one can come out of danger (apaya). It is this way that opens itself a sadhaka who lives in prayer, who is watchful always, who keeps moral commandments of the Sadguru and the Holy Scriptures.