



RAMĀ ŚAKTI MISSION

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Difficult it is to renounce the senses, difficult is the vision of Paramatman, difficult is the experience of the natural state (sahajavastha), without the grace of the sadguru. Cravings of senses is the most virulent poison. It is the deadly enemy of the seeker of the Bliss of Brahman. The senses are grouped into five: sound, touch, form, taste and smell. The entire prapancha, which the ignorant jivas experience as the home of pleasure, is constituted of these five senses (pancha vishayas). Caught in the deceptive snare of the senses, the jivas, estranged from their own ever-blissful nature, experience the misery of births and deaths. The deer, the elephant, the moth, the fish and the black bee, these creatures perish through their blind attachment to each of the senses respectively. Imagine then, the terrific state of man's bondage, who is attached to all these five senses.

Through devotion to Paramatman, through practice of self-withdrawal, through anushtana of meditation and through strong dispassion to all that is ephemeral, you should rise above the realm of sense attraction. This craving for sense objects, which has been nourished through indulgence of innumerable births, rests purely on the illusion that the world is real, that it is a paradise of pleasure. Paramatman alone is. He is Existence, Knowledge, Bliss and Beauty. The World shines because Parmatman pervades it. Withdrawing the mind from the senses, seek the abode of bliss within yourselves. The undivided Atman in all beings, is God only. He who gains a glimpse of Him, he who has tasted once the nectarian bliss of bhakti, can no longer be entrapped by the senses. The enchantment of the senses is powerless before the attracting power of Paramatman.

To discover Godhood within, you should overcome the obstacle. The obstacle is the mind. What is known variously as the gunas, the vritties, the prakrithi, the maya, etc. is nothing but the mind. Mind is the ocean of samsara. There is no avidya beyond the mind. Mind engrossed in the senses causes bondage; the mind detached from the senses, makes for liberation. Hence withdrawal from sense indulgence constitutes the important step in God-quest. There is no mind apart from vritties, as there is no river apart from water. When all vritties subside, the mind emerges as the pure contentless Consciousness. Then, there is no jiva to stand apart as an individual. So long as there is a single vritti, there is jivatwa too. To resist the vasanas, to restrain the vritties and to rise above the domain of desire, grace of the Guru is the only refuge.

The grace comes in the form of the Upadesha. Through the initiated Word, the Guru imparts instruction on Truth, with the force of his own experience and creates the impulse for higher life. But an ideal disciple (sadshishya) endowed with shraddha, alone awakes to Reality. All beings enjoy the coolness and the light of the moon. But the chakora bird alone knows how to extract the subtle nectar inherent in the moon. Similarly, all listen to a man of God; but a true disciple, established in shraddha and equipped with a silent and submissive intellect, alone understands the true import of instruction and rises into the plane of anubhoothi. The perfect Guru embodies the wisdom and the liberating grace of God. That is to say, he is the channel through which divine grace flows and divine wisdom is communicated as the Upadesha Vakya. Having realized God, he lives in a state of identity with God. In him there is no vasana, for he



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has destroyed the very seed of vasana in the blazing fire of knowledge. He is free of ego. Through repeated processes of samadhis and emergence (uthana) he has reached the state of sahaja. He is above the plane of doubt and delusion. Apart from a fiery longing for the disciple's uplift, he has no desire. Pure love and perfect non-attachment exist in him as remarkable excellences.

Open your heart to Sadguru. Seek his grace through surrender and supplication. Stick to truth. Abide in dharma. Obey his behests with an unquestioning intellect. Hold the lamp of his words on your path. He who seeks wisdom from the books and guidance from his own intellect, gropes in darkness. Jivas wallow in the mire of samsara as slaves of their own minds and vishayas; but they are not prepared to become servants of God. This is surprising.

Soham and dasoham are both mental attitudes, assumed for getting rid of the illusion 'I am the body'. Surrender of ego is common to both these attitudes. To remember always the truth that Paramatman alone is, that He alone is the doer and the prompter, that His will alone prevails, that there is no 'aham' separate from Him: this is dasoham. One who experiences the perfect dasoham state, experiences 'soham' too. Until the mind rises above gunas, it is an instrument of ignorance. The sadhaka, intent on emancipation, should never come under its sway. As a mother bestows constant care on her child, so too, should the discriminating budhi watch and isolate every subtle mode and movement of the mind. The mind should surrender itself to the budhi. The reins of the senses should be in the hands of the vigilant charioteer, the awakened intellect.

To perceive the subtle mental modes, to detect the motives and the sankalpas, to restrain the outgoing tendency and to maintain the mental equilibrium under all situations, the budhi should have purity, subtlety, penetrative insight and the light coming from Guru's grace. Let the state of steadfast wisdom (sthithaprajnavastha) be your ideal. Wherever you are, in whatever field of duty you function, whatever be the play of prarabdha bhoga, your mind should remain unshaken. You should courageously face the challenges and problems of life. This is the power of spirituality. Even when the whole world stands against you, the man of steadfast wisdom never moves, never loses courage, never departs from his calmness. It is such heroic children whom Mother longs to see. Bharat requires such a generation of heroes not only for her well being, but also for the well being of the whole world.

Possess an intellect untainted by ego-touch, a powerful dispassion which can lift the mind above the lure of the senses (vishayas), a shradha which holds on to Guruvakya as the highest pramana, and virtues of surrender and obedience to the Guru. With such equipment and qualities, apply your purusha prayatna. Understand, the lazy ones do not achieve success either in the mundane life or in adhyatmic quest. The real adhyatmic life of quest begins with initiation by the Guru to the path of discipline. Imbibing the impulse, fully aware of the greatness of the Guru and the Guruvakya, the disciple should tread the path. Guru's presence is imbued with spiritual vibrations. But the disciple should tune himself to that presence. The lower mind should not be allowed to obstruct that communion. Relating to this, there is a story. Listen.

A saint lived with a group of his disciples in a hermitage. Learning the Upanishads at the Feet of the Master, engaging themselves in meditation and attending to their various allotted duties of the Ashram, the disciples were leading a peaceful and blissful life.



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Once one of the disciples came across a few pilgrims bound for Kashi. By contacting them the desire for the darshan of Lord Vishwanatha arose in him. The holy kshethra of Kashi, the purifying ganga and the throng of pilgrims at that 'Mokshadham', all these arose in his mental vision. He aroused the same interest for pilgrimage in all the fellow seekers of the Ashram. Filled with the sole desire for a trip to Kashi, they gradually lost interest in their daily duties, sadhana, and in the disciplined life in the seclusion of the Ashram. The omniscient Guru divined what was transpiring in the minds of his disciples. The disciples duly approached the Gurudev one day, expressed their desire and sought permission for pilgrimage to Kashi. The Guru then advised them as follows: 'Sons, nowhere else you will get such happiness and peace as in this place. Moreover, you are accustomed only to this care-free life in the Ashram. You do not know the ways of the world. God dwells in your own hearts. Turn your mind inward and plunge into sadhana. There is no use of wandering here and there'.

The Guru's advice did not enter their minds. They were keen on pilgrimage. Finally, seeing their mental state, the Guru did not want to restrain them any longer. He consented and even gave them a packet of food for a day's meal on the way. The sannyasis set out on pilgrimage. As soon as they reached beyond the bounds of the Ashram, a group of royal cavalry caught hold of them, taking them for thieves in the guise of sannyasis. They scolded them, lashed them with lathies, tied them to their horses and took them to the palace. The King ordered to expel them from his territory. Misery did not end with this. With bruises all over the body, they proceeded towards Kashi. They had not gone a long distance, when a band of robbers surrounded them. The robbers first snatched the food packet and had a hearty meal before the hungry sadhus. Then they searched their bodies. But what could they get from the mendicants who carried no money? Disappointed, the robbers grew wild, cursed the sadhus, smote them on their cheeks and departed.

Despite repeated insults and humiliations on the way, the sannyasis continued their journey. Little did they know what another bitter experience was in store for them. As they were passing through a lonely forest track, they came across a diamond dealer and his workers. The merchant and his men suspected that these geruva robed mendicants were thieves who might loot all their valuable possessions. Fear provoked violence. They lost no time in attacking the sadhus. The sannyasis were tied to the trees and mercilessly beaten. Leaving them to their fate in that jungle, the merchant and his men went sway. With hunger, bruises over the body and the new bondage, the sannyasis, lamenting over their fate, now started blaming one another for all these miseries. They now remembered their all-loving Gurudeva. Repentance overwhelmed them. Tears of devotional love to Guru now welled up in their eyes. No sooner had they remembered their Sadguru, than they perceived the Hand of the Master's grace at work. A passer-by accosted them, knew them to be innocent sadhus, took pity on them, released them and sent them back to their Guru's place. Wonderstruck at the way of the Master, they realized the glory of Master's divinity and protecting grace. Upon reaching the hermitage, they fell at the feet of their Master, washed them with tears and craved pardon. They now saw in the Guru, the lord of Kashi Himself, and at His Feet the confluence of all theerthas and kshetras.

The merciful Guru then consoled them with the advice: 'Sons, be comforted. Life is but a series of experiences. Each experience, teaches a useful lesson. Be profited by your experience. Remember that Atman alone is the Reality. He is the Lord Vishwanath.



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Your heart is Kashi. Withdraw your mind from the sense world and enter the heart through meditation. This is the real pilgrimage. Despair and disgust are lower mental states. Overcome them with Atmanishta. Do all your duties with love, shraddha, detachment and non-agency. Beware of the snare of the senses and the vilasa of Maya'.

To think that there is a God apart from Sadguru, is itself an illusion. Such an illusion hinders spiritual pursuit, whole-minded surrender and growth of devotion. To be devoted to the Guru, to abide by his instruction, to dive deep within oneself, this is the higher aspect of spiritual quest. Temples, theerthas pilgrimages and worship have all a place in religious life. But the initiates of higher spirituality, who have taken refuge at the feet of a realized Sadguru, should have implicit faith that the Guru, the Atman and God are one and the same.

See, it is at 12 O'clock only that the small hand and the big hand become united. You can see only one hand now. This signifies Yoga, the union of Jivatman and the Paramatman. Bhakthi, profound love for God, is self-giving in its very nature. 'Everything is yours, including myself, O my Lord'. With this deep humility and utter surrender, the bhaktha at last transcends the ego and get united with the beloved. Even after the union is achieved, he continues to adore the Supreme. Other than God, the bhaktha seeks nothing, not even salvation. Bhakthi shines resplendent on the summit of disinterestedness, 'Nishkamatha'. Therein is its supremacy. The initiate alone can assume 'soham' bhava. It requires absolute mental purity and intellectual ripeness, to assume with fervour the bhava of identity with the Divine.

Some consider bhakthi as a lower sadhana. Then there are some, who say that jnana is dry, 'shushka'. Both are wrong. They have no experience, either of jnana or of bhakthi. In perfect experience, bhakthi and jnana mean one and the same. Remember God, not as a distant deity, but as the inmost Self. He is the abiding Witness. Nothing can be hidden from the Atman. The whole world can be deceived, but one cannot deceive his own Atman. To be truthful to one's own Self, is the secret of dharmanishta, of courage, and of unbroken mental peace.