



RAMĀ ŚAKTI MISSION

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Whether one functions in the world of secular duties (prapancha) or is exclusively engrossed in the pursuit of Reality (paramartha), one has to follow the ethical norms and the disciplines of higher life. Prapancha begins for the jiva the moment he comes to the embodied state. Embodiment implies activity. Activity brings in the dichotomy of dharma and adharma, right and wrong. This again, calls for discrimination and right choice on the part of the doer.

The good samskaras inherited from the past lives, the mystic faculty of discernment and the Grace of God: these three together constitute the treasure (Nidhi) for the individual soul. One, who is in possession of such a treasure, is the spiritually affluent. By charity and virtue, this wealth goes on increasing, until it becomes a perennial pravaha (flow) like river Ganga.

If a soldier is not trained properly, he may fall in the battlefield. This daily life of man is the battle. The spiritual aspirant should be trained to fight this battle. While living in the society and engaged in activity, one should have Self-awareness to guide him. Then alone he can remain un-attached.

Non-attachment amidst associations, affinities and activity, forms the cardinal feature of spirituality. Wherever duty takes you, you should preserve the Self-knowledge. The mind should be habituated to inwardness. By inwardness alone, and not by external activity, can one find one's way to liberation. He who keeps his chittha pure and his mind serene, who is immersed in the blissful meditation on God in his heart, who abides always in the awareness of his true nature, is a Light unto himself. Wherever he goes he radiates light all around him.

The extrovert lacks intelligence sharpened by discrimination. His mind is swayed by honour and ignominy, success and defeat, pleasure and pain etc. It is the introvert who is able to cultivate spirituality, purify his inner life and abide in his true self. His spiritual pursuit becomes fruitful. Having become full himself, he becomes a munificent giver, a daani. Continuing to dwell in a state of identity with Truth, he becomes a Siddha Purusha. Display of magical and miraculous feats, is not siddhi referred to here. Siddhi means perfection. It is Self-Realization. It is God-experience.

Transformation of heart is what is to be achieved. Love for self must be replaced by love for God. When man takes a plunge into the stream of love that flows within his own heart, he awakes into a higher level of consciousness. Thereafter, he will not rest contented until he becomes united with the Supreme. As milk merges in milk, as water is united with water, as fire is fused into fire, as light is fused into greater light, so too, the individual soul merges in the Supreme Spirit and becomes thereafter inseparable from It.

Every man or woman can certainly attain this state. But the condition is, one should have with him a mind withdrawn from all external wanderings and purified of all contaminations, through Tapas. Split milk cannot be collected again. If at all it could be collected, it would be impure, with dirt and dust mixed in the process. Similarly, mind completely soiled by enjoyment of sense pleasures and scattered amongst innumerable objects, is unfit to embark upon the enterprise of God-communion. Pure heart, passionless mind and conduct free of flaws, are the essentials of higher life.



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Regulate your life by ethical norms. Bring the senses under control. Discipline the mind. Purify your conduct. Develop noble qualities. Renounce worldly desires. Raise your consciousness to the highest level. Where you have the unobstructed vision of God, where your heart is transformed into an ever-flowing current of love, there, you are on the very summit of parabhakti.

Even the devotion of a simpleton has steadiness. His mind does not waver. But look at the immature jnanais, whose knowledge is only on the plane of intellect. They have no steady mind, no resolute will, and no spiritual certitude. Such is also the case of those whose devotion is restricted only to external ceremonial procedures and conventional forms; also of those who claim to be the protagonists of action, but have no real insight into the working of karma and who are guided by selfish motivations.

The aspirant should be responsible for the mistakes and misdeeds he commits and for the efforts he has to make in correcting himself. To shift this responsibility to the guru is to cover one's own laziness and lack of zeal with a pretence to Gurubhakti. The transforming touch of the Guru, the mystic touch of Grace, comes but once. The disciple has to prepare himself for it.

That God is the all-seeing witness, should be well-borne in mind. You all know the episode in Santa Kanakadasa's life. When the venerable Master, the Guru, gave each of his disciples a fruit to eat where nobody should see him eat, Kanakadasa, the young aspirant, alone came back to the Guru, fruit in his hand. He could not eat, for wherever he went; he felt the witnessing presence of Lord Krishna. This shows Kanakadasa's spiritual maturity. All later spiritual attainments of the saint flowed from this maturity or spiritual ripeness.