



RAMĀ ŚAKTI MISSION

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Shraddha (spiritual faith), Veerya (vitality), Smrithi (memory of the Atman), Samadhi (merger in the infinite) and Prajna (spiritual consciousness): these are the five limbs of the body of Yoga. Of these, shraddha is the base. This base should be strong and firm; then only the mansion of yoga can be raised on it. Without shraddha one cannot move towards the Yoga summit for, the goal of seeking is the Supreme that is beyond the range of intellect. Veda or the Word of the Sadguru, is the authentic pramana with regard to the ultimate reality. But to grasp the essence of the veda, to understand the true import of the Guruvakya and to rise to the vision of the Divine, there should be shraddha. Shraddha is a perfect Sanskrit term which has a meaning deeper and profounder than what is indicated by its English equivalent, faith. Shraddha is a spiritual virtue. By its help alone, one proceeds from a mental idea of the reality to intimate spiritual experience. A single instruction from Sadguru is enough for a man of shraddha to have his illusion dispelled and his consciousness awakened to Reality. Whether in the mundane vyavahara or in adhyatmic quest, shraddha is essential for application of talent and perfection of performance. It is only when shraddha comes in, that one attains skill and spiritual competency in action.

Sharaddha, in its first phase, is acceptance by the total personality, of the Guruvakya as true; in the second phase, it is the operative force by which one guides one's conduct, 'acharana' in the light of the Guruvakya. In this sense, shraddha is more a faculty than a quality; it is faith reflected in a dynamic form in one's outlook, character and performance. In the purely spiritual sense, shraddha is the response from the total man to the potent word and the creative silence, employed by the God-absorbed Guru as modes of instruction. The intellect grasps and assimilates; the mind agrees with cheer and joy; the action reflects obedience, concentration, dedication and perfection. The power that pervades all these three levels: the intellect, the mind and the action, is shraddha. An intellect which is ripe, silent and submissive, spontaneously accepts the Guru's words as real. He who is endowed with such an intellect, carries out Guru's behests in perfect inward harmony, without doubting, without questioning, without wavering, without grumbling, without the least conflict of views and clash of wills. His obedience is from right understanding. His performance of duty is in the spirit of joyous dedication. His reverence to Guru's words proceeds from the knowledge that the Guru is the divine and His words are meant for his own spiritual well being.

Inadvertence, carelessness, forgetfulness and absent-mindedness in carrying out the commands of the Sadguru indicates lack of reverence to Guru's words. All these are opposite to the quality of shraddha. Shraddha brings harmony, order, beauty and excellence into every work you undertake. Whether you are involved in social service, or domestic chores, or business affairs, or office work, bring your entire mind, cheer of spirit, zeal, concentration and devotion into the work. There is no distinction as high or low with regard to duty. Every duty is sacred. Make your duty an exercise in Yoga. Do it in shraddha. Let it be a yajna offered to your Ishtadevatha. It is not to please another person that you should be dutiful. It is for your own mental purity, for your own peace of mind, for the breadth of heart, for enlargement of the vision, for propitiating the Atma Sakshi, that you should discharge the duties of your svadharma properly. Do the duty



RAMĀ ŚAKTI MISSION

for duty's sake, for fulfilling your responsibility, without expecting any reward. This is real humanity (manushyatwa).

Ethics, moral virtue, dutifulness and dedication, all these are based on an abiding faith in the Supreme Being. Every embodied being, the jiva, has his own share of happiness and misery to undergo in accordance with his prarabdha. But what distinguishes a spiritual aspirant, a man of shraddha, is that his mind remains tranquil under all conditions. If doubt arises, if despair creeps in, if weakness of any kind afflicts the mind, the indication is that shraddha has not yet become perfect. Whatever be the life situation, the God-minded devotee who treads the path of truth and dharma, keeps to himself his precious wealth, the great moral qualities; purity, steadiness of mind, equanimity, courage and humanism. No power on earth can shake the citadel of his faith. Many display courage externally; but inwardly they do not have spiritual stamina. Their courage does not last long. They cannot withstand the lure of the sense world. When the hour of test arises; they do not rise to the occasion. The superb courage of a man of God is revealed even at his last moment. With smile, serenity and undisturbed poise, he is ready to shed the body as a serpent leaves behind, its outer sheathe. This is adhyatmic force. Some yearn for spirituality, but they do not show attention to their duties. They are not mindful of their responsibilities. This is not proper. If you want spiritual enlightenment, you must have a mind which is disciplined, purified and strengthened, by svadharma-nishta and spiritual sadhanas. You must develop mental strength by facing the odds of life, by overcoming opposite forces. When circumstances are all favourable, where is the occasion to test your strength, where is the opportunity for developing qualities like patience, fortitude, etc? By fighting the battle of life, you can develop mental powers too. You should bring the adhyatmic force into the field of your svadharma. Then such a life will be a source of inspiration to all. By the impact of such spiritual and moral force, your family and the society around you, will come to the path of spirituality.

Pseudo vedantins repeat the Mahavakyas like a parrot. They think there is no need for reliance on God, that bhakti is an emotional state of mind. They say they have faith in the atman. But when calamity arises, when the end approaches, they want God to come to their rescue. Their Vedanta is not ripe. It is only in the plane of words. Atman is God. If one realizes this truth, there will be no conflict between bhakti and jnana. There is no 'I' separate from God. This ego is illusory. It should be given up. So long as ego remains, one does not possess either jnana or bhakti. In Bhakti also, there is no place for duality. Duality is a delusion. Advaita is the paramartha.

Suppose you want to reach a certain place. You look to a Railway guide book. But is that enough? No. Having known which train starts and when, you should go the station, buy the ticket and board the train. Then the train takes you to the place where you have to reach. Similarly, if you simply roam about in the wilderness of the shastras, you will not reach God. You should approach a Sadguru, surrender yourselves to him and practice disciplines. You should have shraddha in his words. The Guru guides you on the path to God. His grace takes you to the goal. If shastras were enough, why should the liberated beings, 'Mukta purushas' come to guide the seekers? Why should God Himself become the Avataric personality? The safest, the easiest path, is to obey implicitly the injunctions of the Guru. If you disobey, and go your own way, the Guru will not mind it; but, the nature's blows will come to teach you. Then you will come back to the path of shraddha. This is indeed a long route, hard way. First comes faith in the



RAMĀ ŚAKTI MISSION

Guru's words. Obedience follows. That power which makes one implicitly obey the Guru's commands, is shraddha. Some obey, but inwardly the intellect questions, the mind grumbles. What is of importance is the serenity and silence of mind. Serenity is the sign of surrender.

Next to shraddha, what is essential for Yogic pursuit, is 'Veerya'. Veerya is the power of inner vitality by which the body, the sense and the mind are all unified and harmonized in God-pursuit. The spiritual luster which shines in the sparkle of one's eyes, in the serenity of his face, in the deep calm of the mind, in the utter luminosity of the intellect, even in the radiance of the physical body, is called 'Ojas', which is the manifestation of Veerya. The mind becomes weak by sense indulgence, by dissipation of energy in desires. When through will power, dispassion, self-restraint and meditation, the mind is detached from cravings and withdrawn from objects, it sheds its weakness and consequently comes to possess a tremendous spiritual power for uninterrupted pursuit of Yoga. This is the inner vitality, veerya. The kshatra veerya of a soldier is seen in the battlefield as courage and skill in warfare. So too, in the battle against the inner foes, the aspirant develops spiritual stamina with which to vanquish the lower impulses. This is Veerya. Smrithi means memory. Here, memory means, not merely the power to recollect things, persons and events, but unbroken memory of the Atman, or unbroken continuity of God-remembrance. This is a mystic faculty, an inward perception of the Reality.

Lapses and breaks in God-remembrance or Atmanusandhana occur because of the mental cravings for sense pleasures. If avarana is the cause of the loss of memory of the Atman, sense indulgence is the cause of break in God-remembrance. The mind must always remain in the sheltering fort of vairagya; the intellect should be established in shraddha; the awakened vitality should be preserved by spiritual contemplation. Otherwise there is the possibility of memory being obscured again by delusion. When memory awakes, Anthakarana becomes God-faced and anusandhana becomes continuous. You are caught up in an inner movement of intense spiritual yearning for God. The mind comes within the orbit of the tremendous attracting power of the Paramatman. The bonds of karma begin to loosen. The grip of the ego becomes light. One begins to see the Divine Power alone as the agent of actions. The mind enters the higher stage of meditative communion. Meditation culminates in samadhi, total absorption of the mind in the Paramatman. In the mind are the triple notions of the meditator, the meditation and the object of meditation. In mature meditation, in the protracted practice of the profound concentration, the mind sheds its notion of meditator and the function as meditation and assumes the form of dhyeya (object of meditation) itself. By the cessation of mental function, the mind becomes one with Consciousness itself. This is samadhi. Then arises prajna, the transcendental consciousness of the Paramatman. By continued practice of samadhi and emergence, one gets established in the supreme wisdom, free of doubt. The man who is established in prajna is called 'sthithaprajna'. He is above the gunas, 'gunatheetha'. He is the liberated one, 'jivanmukta'. He has realized the illusory character of the ego and is always inwardly united with the Supreme.

Until seeds of vasana are totally fried up in the blazing illumination, one is not immovably established in prajna. Jnana becomes steady when vasanas are annihilated. Think not that this state is impossible of attainment. It is hard no doubt, but not impossible. The Reality is not to be attained anew. You are That. All powers are latent in you. Those



RAMĀ ŚAKTI MISSION

hidden faculties should be awakened. The already awakened powers should not be allowed to go into slumber again. Mother's words are your light and guide. They are charged with tremendous awakening power. They are the source of comfort and happiness to you. Lamp is necessary until sun rises. Words are necessary until Swayam Bodham, 'self knowledge' dawns. The child is in deep sleep. The mother calls him once, twice, thrice, yet there is no sign of his getting up. Finally, determined to awaken the child, the mother lashes cold water on his face and suddenly with a jerk, the child awakes and gets up. The words of Mother are like cold water that wakes up the little child. These words will destroy your illusion. They will break your dream. They will awaken you to God-Consciousness.

This Self-knowledge into which Mother initiates you, is deep and profound (atigambheeram). It is through the power of Mother's Word that you will get the 'soham bhava' the bhava of Identity. But you must have shraddha. Your chittha must revel in the Word. You must yearn for awakening. You must devote yourselves to quest. Discrimination, mystic insight, samadhi, God-Consciousness, all these come stage by stage only, provided you have shraddha, provided you put forth your best efforts, provided you abide in shishya dharma.