



# RAMĀ ŚAKTI MISSION

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Easy it is to discourse on Vedanta; easier still, to listen to it. But to bring the vedantic truths and ethical principles to the level of conduct is hard indeed. The truly religious is intensely concerned with the purity of conduct. Unless personality is rebuilt on sound moral base, one cannot advance on the inner path. Your character and conduct should conform to your spiritual aspiration. Your life must radiate the perfume of dharma. One must hear the truth from the lips of the God-realized soul. By the experience of the ever-pure Brahman, all his sense organs have been transformed into pure vehicles. Through the avenue of the pure organ of speech, he communicates to the disciple the truth of his experience. This is the ceremony of spiritual initiation, 'Upadesha'.

Brahman is experienced in the inner sanctum of silence. The Mahavakya is the manifested form of this power of experience. As the Guru whispers the 'Word', it passes through the ears of the disciple, crosses the mind and reaches the deeps of his intellect, causing therein an awakening. If the disciple has no shraddha and reverence, if his mind is whirlpool of emotions, if he has not tuned himself to the Guru and the Word, the awakening cannot happen. Nevertheless the Word is unfailing in its effect. It is imperishable. When the condition becomes favourable, i.e., when the soil of mind is ready, the seed of the Word will sprout and grow into the Tree of Illumination.

The Guru is incomparable. So is the glory of the Word. The philosopher's stone, on touching a piece of iron, at once turns it into gold, but it cannot transform the iron into its own form (philosopher's stone). But the Guru, through the marvelous power of the Word, transforms the disciple into his own svaroopa. There should be a communion, an inner rapport between the Guru and the disciple. The Guru should have the noble desire for the spiritual uplift of the disciple. The disciple should have intense yearning for release (moksha). He should feel the fire of dharma. 'How to gain the grace of God? How to secure God-vision and God-experience?' This should be his all-consuming desire. All his endeavours should be directed to this supreme goal of life. Either by hearing or by discoursing, jnana cannot become a matter of experience to you. You should have strong and unbroken vairagya. The awareness should be constant that except God, everything else is transitory, illusory and perishable. Then alone mind can be withdrawn from enjoyment. Otherwise even minor cravings will forge chains around you. Habits and cravings do not allow the mind to go inward and taste the joy of solitude and silence.

The mind should be trained tactfully and patiently. It should be engaged in a programme of continuous sadhana such as smarana, Namajapa, recitation of devotional hymns, philosophical reflection, svadhyaya, worship, meditation etc. It should be restrained from slipping away into the world of vishayas. Without purification of mind, neither bhakti nor jnana can dawn.

No doubt, there is a kind of pleasure in sense enjoyment. But that is transitory, because the objects are perishable. Moreover, with enjoyment, desire increases in intensity as ghee poured into the fire. Mind becomes calm only through renunciation, 'tyaga' and not through enjoyment, 'bhoga'. The bliss is in tyaga and not in bhoga. Everlasting bliss comes only through God-experience. Knowing that the Supreme Shakti is dwelling in



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your own heart, dive deep into yourselves; be devoted to Her; think of Her always, do anusandhana; revel in the delight of inner communion with Her. Finally lose yourselves in Her and thereby gain your true, imperishable and glorious spiritual status. Bliss, 'Anandam' has no states. It is ever constant. It is uncaused happiness. It is the ocean of peace.

Pleasure and pain are mental states. They are reactions of the mind to external stimuli. They are the gunas in operation. Pleasure and pain should be transcended. Then alone you experience Bliss, which is your own nature. Attachment to gunas has brought on the jiva a limiting adjunct, the upadhi. When you rise above gunas you will be free of upadhi also. Then you will be in your natural Atmic state. A single mental mode, any one of the passions, is enough to cloud the vision and prevent you from gaining the brahmic experience.

A beggar in dirty rags cannot get an audience with the King. He who seeks the interview with the King should first win the friendship and favour of the Minister. He should be well dressed too. Then the minister will introduce him to the royal presence. In the spiritual sense, beggarliness is that state of bondage in which the jiva remains identified with the body and engrossed in sense enjoyment. In this state, the jiva cannot get the audience of the King of kings, God Almighty. Pure buddhi, divested of avarana and vikshepa, is the Minister. God-experience is the interview with the King. With a mind tainted by ego and worldly tendencies one cannot get God-vision. God can be approached only through faith, faith in the authoritative Word of the Sadguru. On receiving the sacred word from the Guru, an earnest aspirant dives deep into himself with the whole-minded devotion.

Kabir, being a Muslim, could not gain admission to the inner circle of Guru Ramananda as an initiated disciple. He hit upon a plan. He went and slept at night on the step of the bathing ghat of the river where Swami Ramananda used to go for early morning ablution. Inadvertently, the saint, while descending to the ghat, happened to place his foot on the prostrate body of Kabirdas and at once withdrew exclaiming, 'Ram, Ram'. That was what Kabir exactly wanted. He took it as the Manthra, rose up and ran away in ecstasy. Such was his devotion to the Guru and the faith in the Manthra, that he soon reached the pinnacle of bhakthi and jnana.

When hungry, how greatly a boy relishes the food and how quickly he finishes his lunch! So too, when God-hunger possesses the aspirant, the Name of God becomes the very ambrosia to him and sadhana a blissful adventure. By association with the Guru, by study of the sacred scripture and by systematically practicing the spiritual disciplines, even the mediocre yearning becomes intense. Remember God constantly. Enter into an inward relationship with Him. Chant the Name with cheer and devotional fervour. Set ablaze the flame of faith and devotion through persistent sadhana. Prarabdha is the result of one's own past actions. It brings both misery and happiness. But when you take the Name of God with faith you will get the strength to bear patiently all trials and hardships. Finally knowledge will dawn and you will know that you have never been a doer and an enjoyer. Then you will be above the realm of Karma.

God dwells in every one. But you cannot immediately love all. That requires expansion of consciousness and the experience of the universal vision of God. Focus all your love on your Ishtadevatha. Let God be the prime object of your quest. Everything else



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should be of secondary importance. Feel that you are a servant, a child, or an instrument of God and do all duties for the pleasure of God. When the heart becomes pure, God-vision will dawn and you will be free of raga and dwesha (attachment and repulsion), and will be able to love all equally. Being householders, you have to function in the realm of duties. Keep your senses and the mind always pure. Listen not to inauspicious talks. Court not such associations as will increase the worldly tendency. Even in the midst of external associations, be inwardly aloof. Anchor your prajna in truth. Let the mind be steady under all life-situations. Mind is included in the subtle body. As you give healthy nourishment to your physical body, so should you give healthy food to the subtle body also. Healthy, sublime, ennobling and pious thoughts alone should be entertained in the mind. Japa, meditation, reflection and sadvichara constitute healthy food for the subtle body.

Mind is said to be strong, pure and healthy, when it is transformed into Consciousness, chaitanya. Self-abnegation is the virtue to be practiced by all spiritual aspirants. In Garhasthya, this virtue comes as a matter of course. Spirit of service and self-sacrifice is the virtue almost natural to a housewife. Though bound by Maya, a wife is selfless and large-hearted in her love and service for her husband. She knows the likes and dislikes of her husband and pleases him in all ways possible. She nurses him when he is ill. She extends hospitality to guests and in this act she may have to sometimes go even without food. Only after serving husband, guests and children she partakes of her food. With all these, she is contented with her lot. An ideal woman of Bharath, rooted in religion and culture, is a model in sacrifice. Virtue is ennobling. But Mother wants you to substantiate it with spiritual outlook.

Love is essential for mutual harmony, but it should be based on awareness of spiritual oneness. It is said that without raising progeny, a woman will not get emancipation, well, understand that it is the spiritual son who can give her moksha. Spiritual son is Self-knowledge, 'Swayam Bodha'. Purity is the highest state. It is identical with God-Consciousness. Sattwic qualities should increase. When sattwa predominates, the mind is inclined to devotion and dharmanishta. Sattwa is the great aid in achieving emancipation. Ignorance and impurity are the same. The notions 'body is the self' and 'world is real' are the manifested forms of this ignorance or impurity.

When memory of svaroopā dawns, there is no room for ego or contraries (dwandwas) or delusion or passions or gunas or Maya. To gain memory, take yourselves to deliberate remembrance and repeat the Name of God without interruption. One split second is enough for truth to be forgotten and Maya to supervene. Overpowered and lured by Maya, even great tapaswis have fallen,. According to Advaita vedantha, there is no mind. Brahman alone is. Yes, it is the ultimate truth. But how can you explain this fall of the Yogis? How can you account for the struggles and travails in the realm of mind-control? Well, when one attains to Brahmic Consciousness, there is no mind. Till then there is the mind. If there were no mind, there would have been no need for instruction on the part of the Guru and for sadhana on the part of the disciple. Atman needs no instruction.