



RAMĀ ŚAKTI MISSION

BULLETIN NO: 72

19th September 1974

Creation, 'srushti', is a projection from God. This creation resolves back to God. Having come from God, it exists in God. God indwells all existences. This immanent and all pervasive nature of God can be apprehended only by Jnana, spiritual Enlightenment.

Some ask: 'Is it not enough if one bears in mind this truth that God is the all-pervading power, and then engages oneself in service? Where is the need for inner disciplines?' Well, unless and until the truth of God is directly experienced in the soul of man, no one can escape the wheel of samsara. Either by mere external activity, or by mere ritualistic worship or by conventional piety, or by mere vedantic knowledge, one cannot realize the goal of life.

Karma should become yoga. Worship should become mystic adoration. Conventional piety should become ecstatic God-love. Intellectual knowledge should be replaced by spiritual wisdom. To imagine God is not God-knowledge. If external knowledge (bahia jnana) or sense knowledge (vishaya jnana) were sufficient to end ignorance and misery, ancient sages would not have taken recourse to hard tapasya.

Knowledge is subjective, and not objective. It is centered in the Self. It is transcendental. It is supersensuous. It pertains to the identity of Self and the Supreme. Moment to moment awareness, constancy of Consciousness of one's true self of the Presence of God, is the characteristic of Jnana. Jnana should become spontaneously manifest even in the midst of intense activity. Then alone one can be said to be a true jnanai.

The aspirant, 'Mumukshu', should have all the moral virtues and inner disciplines that come under the category of 'yama and niyama'. He should never swerve from anushtana. He should not lose sight of the goal even for a minute. When you travel in a train, how alert you are lest you should forget to alight at your destination. You are pilgrims to the eternal abode of God. You should not slacken your endeavours, should not stop on the way, and should not depart from the path prescribed by the Guru.

It is said in the Age of Kali, 'Kaliyuga', by mere singing of Hari's name crores of families can be redeemed. This proclaims the greatness of the Divine Name. But mere repetition is not what is meant here. You should have steadfastness in faith and should surrender completely to God. When miseries come, when darkness seems to envelop from all sides, never imagine that God has left you. All others will leave you, but not God. By sheer, force of steadiness, quiet certitude and steadfast faith, you will be able to cross the realm of darkness. What is the sign of progress on the spiritual path? It is this that your faith and devotion increase, your mind becomes calm and your moral earnestness reflects itself in every action of yours.

Without self-effacement coming from surrender to God, and dispassion coming from awareness of the ephemerality of all earthly glories and pleasures, no one can achieve progress, whatever be the path he chooses. Ego and desire are fetters. They bind one to mortality. The mind of the devotee, who being a votary of the Name begins sadhana with the practice of the Name, is attached to the form of the Deity. Then with increase in



RAMĀ ŚAKTI MISSION

devotion and rise of enlightenment, the mind itself melts away and he reaches the state of modeless quiescence, 'Nirvikaratha'.

It is the Formless One who assumes Form and becomes the avataric personality. Hence by concentrating on the Form, the mind soon rises to the experience of the formless Godhead. By the power of bhava directed even to a stone image of God, devotees secure the Vision of God and realize the nirguna Brahman also. If such is the power of bhava, imagine, what a great opportunity it is to attain Realization when God appears as the Avatar on earth!

If personal salvation alone were the goal, the order of sanyasa is there to provide the discipline. But in Garhasthya you have a higher and nobler ideal. It is collective quest, collective progress, and the uplift of the whole family. Moreover, by converting home into an abode of peace and tapascharya, you contribute to the greater well being of the society, to the solidarity of the social set-up. Is that not a great thing?

Peaceful homes guarantee an ideal society. They herald the dawn of the illustrious generation. The pure at heart alone realize God. This inner state of purity is manifest in the total personality of a man, in his manners, gaze, outlook, behaviour pattern and actions. He possesses virtues of truthfulness, rectitude, reverence for justice, impartiality, equal love to all etc. These are permanent values, which signify a creative culture, without which no one has the right and power to advise, to instruct, to teach and to correct.

If you are perfectly selfless, if you are inspired by the noblest motivation, if you hold in your heart a reservoir of pure love, every word that emanates from you will be listened to with utmost regard by the society. Your words will echo the sincerity of a soul that has found anchorage in God.

Garhasthya is the best field where you can cultivate all the qualities that constitute an ideal humanity. But prayer and perseverance accompanied by an intense thirst for God and love for a pure life should be with you. Mind is to be conquered by the mind only. The Atman is not involved in any action. Atman is the unattached Witness. When you are caught up in the currents and commotions of the mind, you cannot make any objective study of the mind. Without understanding the mental movements, you cannot conquer the lower forces.

Develop the witness attitude; cultivate noble virtues; practise meditation; purify conduct. These fourfold disciplines lead to control and conquest of mind. Spirituality is not magic. It cannot come all on a sudden by mere willing or wishing. You should build it little by little. It is a gradual growth towards knowledge, virtue, purity and perfection. When you begin to concentrate, the mind slips into the world of imaginations. Dispassion is necessary for arresting the outgoing tendency.

When shraddha and dispassion exist together in a sadhaka, the mind gets involved in concentration. When thoughts subside, mind is devoid of any support. Then it sinks into sleep. This overpowering tamas is the greatest obstacle in meditation. Mind should rest on a strong support. That support is remembrance of God. Remembrance should be constant, continuous and intense. By such constancy, continuity, and intensity of God-



RAMĀ ŚAKTI MISSION

thought, one secures a firm inner grasp on the object of meditation. Then only meditation starts.

Another obstacle is a state of inner standstill. It is a state of stagnation. It is intense dullness. Thoughts subside, and even though sleep has not come, there is no further movement. Mind gets blocked. There is no cheer, no penetrating power. This is a state between alertness and sleep.

All these obstacles disappear when there is single-minded devotion to God. Devotion brings strength, calmness, clarity, concentration, watchfulness and power to penetrate the layers of prakrithi. Other than God, nothing should shine forth in your vision. Apart from God, there should not be a personal 'I'. Thus, within and without, God alone should shine. This is the vision of a devotee. This state will be only a mental bhava to begin with. In due course, when the mind becomes pure, mental bhava is transformed into mystic insight.

There are three types of composition of Bhajans. One is composition by study, hard practice and literary skill; the other is composing a song by picking up relevant portions from several other songs already in vogue; and the third is, inspired composition, composition through sheer grace of God. Such songs are always outstanding with celestial charm and spontaneous attraction.