



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 79**

20th November, 1974

Purity of Mind 'chittha shuddhi' is the attainment of the ultimate, 'paramartha siddhi'. When the Mind is pure, modeless and universal, God, the ultimate reality, shines revealed and reflected. Hence, pure Mind is one with the Reality. The pathway to God is purification of the Mind. Purity of Mind means purity in the triple levels of body, speech and mind. Body includes the organs of knowledge and organs of action. Purity of body, therefore, means purity of both perception and action. Purity of action is the external effulgence of dharma.

Action should be pure, ethical, righteous and ego-less. Such actions reveal the course of dharma. What is known as external purification, 'bahia shuddhi' in yogic parlance, is nothing but righteous conduct, 'dharmaacharana'. To purify one's actions, one should perform the actions as offering to God, and in an attitude of desirelessness, 'nishkamatha'. To do the duty for duty's sake is the peak of ethical excellence. But to reach that state of highest idealism, one should first practice dedicating one's actions to God. You should not expect any reward or return for your actions. Reward is sure to come, but you should not anticipate it, your mind should not get attached to it. You should put your whole concentration, shraddha, devotion and talent in your action.

For offering your actions to God, you have to first remember God. When you remember God, there is no place either for the ego or for the passions (vikaras). All actions then become righteous. To remember God means to know that He is the abiding witness to all your bodily actions and mental modes, that He is the prompter, doer and accomplisher of all actions. When you remember that God is the indwelling witness, you will be incapable of doing evil and thinking sinful thoughts. Fear of God is the beginning of wisdom. So also when you remember that God is the prompter, doer and accomplisher; you cannot feel egoistic about your actions. You cannot take credit for your merits, talents and achievements. You will become humble and divinely wise and begin to perceive the Will and Hand of God behind all actions and achievements.

Offering of one's actions to God, gives rise to the sublimity of bhava. Offerings made to God or Guru, should be the best and the pure. One does not offer to one's deity the flowers that have withered away or that have been smelt, or the fruits that have been pecked by birds. The best of fruits, fresh, fragrant and unsmelt flowers only are fit to be offered to the Guru or the Deity. The offering should be made in whole-minded devotion. If you have such an exalted bhava, you cannot offer your egoistic, impure and unrighteous actions to God.

You have to bestow all your attention and devotion on your work when you offer it mentally to God. In this respect, to be dutiful is an aspect of devotion. When dedication inspires your actions, the field of your svadharma and duty becomes a temple of worship and every action becomes worship, a service, a yajna, an expression of dharma and a mode of communion with the Deity. Home becomes a paradise. Kitchen becomes a sacrificial hall, 'yajnashala'; the food that you prepare becomes a consecrated offering, 'naivedya' to the deity; husband, children, guests, all becomes forms of the living Deity. Your life becomes rapture. Monotony gives way to ecstasy. Personal attachment is



## RAMĀ ŚAKTI MISSION

replaced by pure love. Sacrifice itself becomes one's enjoyment. Even sufferings, hardships and trials, become a purifying penance.

Desirelessness, 'nishkamatha' is the highest state. It is an attribute of perfection. It is the crown of liberation. Desire binds. The desireless mind is above the lure of the world, above the realm of the gunas. The desireless Sage is one with Brahman. When the knot of desire is rent asunder, one enters the world of immortals. Desire is bondage. Desirelessness is liberation.

So long as one is in ignorance; selfishness, egoism, attachment and other forms of passion are bound to be there. But as initiates, you are not totally ignorant. You have the light of the Guruvakya to guide you. You should know the form of ignorance. You should come to grip with your own defects and shortcomings and endeavour to rectify them. When attachment comes, you should know this is attachment and when selfishness arises, you should know, this is selfishness. You should have the yearning, intense and sincere aspiration for leading a pure life and for experiencing the bliss of Brahman, make your motives pure. World sees actions, but God sees your motives.

Let yearning for God become keen. Let it blaze forth in you like a mighty fire. When a tree is afire, birds can no longer stay on it. They fly away. Similarly, when your mind is afire with aspiration for God, all desires will fall off. Curbing desires one after another is an endless task. Direct your desire to God. That is the positive approach, the sure way to self-mastery. Purity of speech is another form of austerity. What you utter should be truth. Truth is a healing balm. It cannot wound or injure. Hence your utterances should never be harsh. They should be polite, courteous, gentle, comforting, pleasant, sweet and dignified. Loose talks, criticisms, indulgence in gossip, the speech that fans up worldly tendency, violent outbursts, talking falsehood, self-praising, spreading scandals, attributing motives to others, carrying tales, grumbling and murmuring, all these are negation of the austerity of speech. These should be avoided.

Speak where speech is essential. Otherwise, withdraw into silence and keep your peace. Speak of God and His glories and the means to Realization. This is a part of Brahma Abhyasa, but even this should not be in excess, for too much of talk dissipates energy. You should cultivate inwardness, love silence, and abide in solitude and practice communion with God within. This strength of inward silence should find expression in dynamic activity and duties of life. Keep guard over your words. Think well before you speak. Practise restraint. Discriminate. Do not step in where you are not wanted. Do not offer opinions, or remarks, or suggestions or counsels, where these are not called for. Keep off from interference. Do not be inquisitive to know others' affairs. Do not involve yourselves in unwanted matters. Remain where your duty lies.

Unguarded thoughts and unrestrained utterances bring damage and danger. Purity of mind is purity of thoughts, intentions, emotions and tendencies. It is purity of the moral man. Mind is very subtle and hence purifying the mental life involves greater and more difficult effort. Purity and placidity are inter-related. When mind is pure, it is calm also. Impurity gives rise to agitation. Vasanas constitute the impurity. When vasanas become manifest, they are called passions. Isolation of modes, rejection of passions, disentanglement from the gunas, this is the means to mental purity.



# RAMĀ ŚAKTI MISSION

Constant watchfulness, alertness, witness-like study of one's own mental movements, application of discrimination fair and impartial judgment and persistent effort to reject all passion and poison from the house consecrated to God: this is the practice and discipline for mental purification. Any moment the dormant vasana may become a powerful wave in the lake of the conscious mind. Hence there should be no break, no lapse, no relaxation, in the inward watchfulness. All moments are moments of sadhana for a sincere seeker. Without the saving power of God, no one can resist the lure of Maya. Tapas is essential, but by itself, it does not ensure security. One should take refuge in Grace. When the vasana wave is too powerful to resist, neither reflection nor vedantic affirmation can help you. The Grace of the Mahamaya must come. Cling to Her feet, pray and supplicate to Her. If your desire for purity is earnest, if your prayer is from the bottom of your heart, there will be instantaneous response from Her.

She is in your heart. She will come to your rescue. She will manifest Herself as the discerning insight and save you at the hour of trials and temptations. All mental, moral and spiritual powers are a ray from Her. When the vasana modes are detected, isolated, restrained and negated, through discrimination coming from the Divine Grace, the vasana force becomes less and less powerful. Finally they (vasanas) lose their hold on you. They get attenuated. But when you identify yourselves with the modes, when you go on gratifying your desires and worldly urges, the vasana becomes more and more powerful. This is the law.

Primal ignorance is active in two principal ways: as the ego and as the vasana. The ego is associated with the intellect. The vasana are in the subconscious part of the chittha. Through humility, Gurubhakthi and right enquiry, ego is eradicated; through discrimination, spiritual yearning and dispassion, the vasanas are weakened. When these two are eliminated, Chittha becomes pure and modeless. Modeless Chittha is Consciousness itself. The pure life of the perfected being is the ideal for the aspirant. What is natural to the former has to be deliberately cultivated by the latter.

Purity as the spiritual state is the exalted state of God-experience. God is all purity. He is beyond the blemishes and limitations of nature. Purity is the state in which one remains identified with God, in consciousness, will and action. When one is united with God, one has no separative ego, no personal will, no trace of vasana and no sense of agency and enjoyership. This egoless state of abidance in God-consciousness is purity.

Transformation of Chittha into Chaitanya is Yoga. That is also God-attainment. In the state of God-attainment, there is no individuality. It is an ineffable experience of one's own boundless being. Anchored in God, discharge all your duties, domestic and social, with perfect detachment, without setting your heart on fruit. There is joy in work. Enjoy it. Work in a spirit of freedom. Work like masters. Bring up your children with utmost care and love, but let not attachment crop up and make you a slave. Slavery is horrible. Slave is never happy. Be inwardly free, unattached, desire less. There is the secret of peace, of strength and of unshakable poise of mind.