



RAMĀ ŚAKTI MISSION

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The guiding principle, the inspiring ideal, of a life of God-seeking in Home, is inner renunciation, 'antharik sannyasa'. This principle of inner renunciation forms the basis of selfless activity, devotion to duty and moral purity. To be detached from desire, to rise above the bondage of Karma, and to be free of personal attachments in home and society, one needs an attitude based on knowledge and real understanding.

This attitude is inner renunciation. The sannyasi gives up his connections with home, and family and pursue his spiritual welfare in solitude. But, you householders have duties towards family and society. You have the dharma of Garhasthya to observe and fulfill. Duty and devotional pursuit have got to be reconciled in your personal sadhana, moral life and spiritual outlook.

Through inner renunciation, you should achieve liberation from samsara. God, the Ultimate Reality, is every one's goal, be he a sannyasi or a householder. God is the Absolute. Nothing can stand away and apart from the unitive God-Consciousness. To realize God, therefore, one has to rise above the personal ego, private affinities, limited love and restricted loyalties. All these rest on egocentric consciousness.

The pathway to God is renunciation, 'Tyaga'. So to rise to God-Consciousness, one has to renounce the ego. Renunciation of the ego constitutes the 'antharik sannyasa'. Sannyasa signifies 'sarva sanga parityaga', renunciation of attachment to all worldly things and pleasures. 'Sarva' implies all objects of love. The concept of 'sarva' is based on the concept of 'aham'. In the absence of 'aham' there is no 'sarva' as separate from oneself. When one rises above the personalitic aham, there is no world of objects to be given up. Sarva Sanga Parityaga therefore signifies 'aham tyaga', the giving up of 'I'. When the root is pulled out, a plant collapses. Similarly, when the basic concept of 'aham' is given up, one is above attachment to objects of phenomena. It is this principle that guides a householder's God-oriented life.

The personal 'I' stands always in relation to other objects with a sense of possessiveness. That is to say, both 'I' and 'Mine' are related to each other. Both belong to the sphere of avidya. But there is an 'I' which has no dualistic relation, which has no sense of possessiveness. This 'I' encompasses the totality and is yet detached from the totality. This 'I' signifies Brahman. To give up 'I' and 'Mine' is the way to realization of the universal 'I'.

Negatively, antarik sannyasa is 'tyaga', i.e., giving up of the personal ego; positively, it is wisdom, experience of the universal 'I'. Non-attachment is the key word in the philosophy of Home. In the sphere of love, in the circle of personal relations, in the field of duty and dharma, yours should be an attitude of non-attachment. Attachment in any form is a negation of love. Love is infinite in dimension, and is identical with God. When it is finitized, it becomes personal attachment.

He who wants to realize God, the Love Illimitable, should not allow his love to remain confined and restricted. This does not mean that you should not love your parents, or husband, or children, or relatives. Love the Divine in them. That is the way to get over



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attachment. It is in the sweetness and sublimity of love that one forgets the mundane worries.

How can you serve without feeling that inner fire called love? There is no performance of duty without love, no observance of dharma without love. To love and yet be detached, this requires knowledge of a spiritual truth. First, 'bhaava drishti' should open, for the perception of God in all. In the beginning this is only a mental bhava. You should have spiritual perspective to guide your understanding, to purify your perception, to ennoble your relation, to elevate your love and to spiritualize your entire life.

What is this spiritual perspective? It is to bear in mind the idea that all forms are mutable and perishable and that the One Divine who shines in every being as Chaitanya, alone is immutable, imperishable and pure.

With this idea firmly implanted in your consciousness, shift your vision from body to chaitanya, from persons to the Impersonal power. Through constant practice let the Divine alone shine in your sight. Let Divine alone be the object of your love. Let Him be the sole object of your worship, of service, of inner affinity. Let all your dealings be in and through God.

So also, withdraw your Consciousness from the ego and establish it in the Divine within, because the only Reality is God. When God assumes an upadhi, it is filled with the purity and effulgence of sattwa. Love of His form leads to liberation. Constant thinking of His form and attributes gives rise to devotion. But human bodies are the outcome of karma, fashioned by avidya.

By thinking of human forms and personalities, one gets bound by attachment only. Never associate yourselves with any mental mode, for every mode is an offshoot of the ego, which is but concentrated ignorance. Watch the modes. Discriminate. Discipline yourselves. Alliance with mental passions is unholy. Be detached from the currents and commotions of the mind. This is an important aspect of antharik sanyasa.

To withdraw one's gaze from the gunas of prakrithi and to fix it always on the Divine is called the inwardness of perception. To detach oneself from the ego and to remain always in tune with God is jnana nishta. To do one's duty without attachment to the fruit thereof, to do it only for the pleasure of God, as an offering unto Him, this is the yoga of action. When all these three, namely, the practice of inwardness, the practice of jnana nishta and the practice of the yoga of action are combined together, that state is called 'antharik sanyasa'.

Samsara and sanyasa are two states of the mind. In the state of samsara, the perception is outward; the gaze is on gunas of prakrithi; the consciousness is centered in ego; and the love is scattered on numerous objects. In the state of sanyasa, the perception is inward; the gaze is on the glory of God; the consciousness is centered in God; and the love is wholly fixed and focused on God. Prakrithi is the wife; the passions born of contact with her, are the children. Mind is the home.

By withdrawing into Himalayan seclusion, you do not become a sannyasi in the real sense. You should give up your alliance with your unruly wife, the prakrithi and the most violent children, the passions. Leaving the mental home, you should court the solitude



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of the larger consciousness. Then you become inwardly a sannyasi, though outwardly you live as a householder. To be alone with God is solitude. To be in the crowd of distracting thoughts, is living in society. God and duty alone should occupy your mind. Of these two, God is your destination; and the duty is the moral discipline by which you attain purity, serenity, strength of virtue and the power of mental concentration.

All duties are a moral preparation. They finally enable you to discharge your supreme duty: the duty of getting united with God. When one's consciousness (prajna) is vitiated by the ego, the objective world appears as an entity apart from him.

Then all differentiations and dualities crop up and the mind comes under the two strong currents of Raga and Dwesha. The reward of inner renunciation is liberation from the ego. When ego is isolated, the mind rises above the dualities of pleasure and grief, attachment and antipathy. Equanimity comes. Mind becomes steady. Keeping the mind always in this state of equanimity and steadiness, you should enter the higher stage of meditation.

Problems and privations are bound to come. But by making your outlook, attitude and actions based on the principle of inner renunciation, you should remain unshaken; you should preserve your peace. In the state of calm, you will get the insight with which to solve the problems; by devotion to God and resignation to His will, you will get all strength with which to face the privations and tribulations. The initiation, which Mother has given you, pertains to the unitive knowledge, the truth of your identity with the Supreme.

By this initiation, Mother has put you on the path of inner renunciation. Through this inward renunciation, you will be able to rise above the mental world; you will be able to live unattached; you will be able to do your duty in a selfless spirit. The inner renunciation is aimed at a twofold objective: the preservation of dharma and liberation from samsara. Without spiritual force you cannot be on the righteous path. You cannot fulfill your svadharma. Energy, devotional fervour, buoyancy of spirit, mental cheer, concentration, efficiency in duty, non-attachment, discernment, power of self-correction, foresight, all these come in the wake of spiritual force.

The Guru will not assign a responsible position and role to the disciple unless the latter proves his spiritual competency. He should be of exemplary character and conduct. Peaceful disposition, patience and discrimination should shine in him as virtues. It is of course hard to resist the lure of the sense world. But that is hard for whom? Hard for those who have not tasted the ambrosia of devotion.

Maya is powerful. The ignorant is already a prey to her. But you are sadhakas initiated into knowledge. You should maintain purity in your thoughts, in your gaze, in your utterances, in your behaviour and in every action of yours. Beware of the moral fall. You should cling to the Name of God. Drink in the nectar of the Name. Name is sweetness itself. Name is omnipotent. The glory of the Name is the glory of God. If you once know this, you can never again be enticed by transient pleasures of the world. Persist in practice. Fruit comes of practice only.

The Name and Form of God are of tremendous purifying influence. By practice of the Name and meditation on the form, devotion springs up. In the fire of love, mind melts



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away. Name sinks into silent. Form vanishes into the Formless Consciousness. Then Personal and Impersonal become one in the ineffable mystic experience.

Devarshi Narada described to Dhruva the beauty of the Divine Name and Form. The Form got imprinted in the boy's mind through the power of his devout imagination. This mental image itself was of fascinating appeal to him. His mind did not move towards any object of the world. Finally he was blessed with the actual vision of God.

Your love is on the ephemeral objects. Forms of objects therefore rise in quick succession in your mind. The external pot breaks into pieces; but the mental pot (manomaya ghata) does not perish. Even when the body of the beloved one is reduced to ashes, the form remains imprinted in the chittha. Such is the nature of deep attachment. Through self-restraint, remembrance of God, repetition of the Divine Name and practice of meditation, the mind becomes pure and strong. When it is pure and strong, it is detached from cravings. Inner renunciation then comes upon it. In the state of this inward renunciation, you learn the truth that prapancha and paramartha are not two.