



RAMĀ ŚAKTI MISSION

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Dirty water, a mixture of dirt and water, is unfit for consumption. All like to drink only pure water. The Ganga of love is flowing in the heart of all; and everyone longs to quench his thirst by drinking to his heart's content this pure and sacred theertha of love. But alas! Man's own mind of gunas, the mind which is sensually polluted, does not allow him to experience this pure love, which is his own nature.

The gunas in their manifestations as vasanas, samskaras, desires and passions, constitute the dirt. When this dirt is removed, only love remains, only pure consciousness remains. The world, prapancha, is constituted of three gunas. The mind too, is a mixture of three gunas. The mind, engrossed in the pursuit of the world, has developed worldly samskaras. The individual soul, the jivatman, in his self-identification with the mind of gunas, thus comes to be under the sway of such samskaras.

The samskaras have not come from outside. They are your own creation. Your own mentality, outlook and actions, have contributed to the creation of your samskaras. So long as the sense of agency persists in the consciousness of the jivatman, his actions are bound to be a better for him, for they produce impressions in his chittha, and also bring the reward to him for enjoyment. The doer himself is the enjoyer. As night follows the day and pain follows pleasure, so too, enjoyment of both pleasure and pain, follows the doer, the agent of actions.

To be detached from the world, the mind should achieve a state of inwardisation, antharmukhatwa. Of course, this achievement of inwardisation, is extremely hard for the jiva, whose mind, by habits of innumerable births, has been involved and immersed in the objects and pleasures of the external world. One may perform intense tapas, mutter the divine Name for years, worship the deity in a formal manner, or observe the hardest of vows; yet the mind, ruminating upon past enjoyments, becomes worldly vasanas upon the mind of the jiva.

Unless the mind is purified, pacified and quietened, even worship and meditation do not yield the desired fruit. The Guru's grace and the aspirant's self-effort, both are required. Then alone one can rise to the awareness of one's true detached nature. Worship and other forms of sadhana should be done bearing in mind the idea of the nondual Paramatman. It is duality if you consider yourselves as separate from Paramatman.

God, the Supreme Self, alone is. The idea of a separate person, 'vyakti', is an illusion. To realize this truth, the truth of the falsity of the individual ego, the mind should be cleared of passions, illusions and delusions. As a spider spins out its web out of its own body, and gets caught up in it, so too, the jiva, creating his own mental world constituted of passions, desires and attachments, is helplessly caught up in it.

The passionless mind is free of emotive modes, free of doubts and delusions, free of desires, free of sankalpas and vikalpas. Such a mind is no mind at all. It is the immutable Reality itself, nirvikara Vastu. The mind of a Brahman-knower is therefore Brahman Himself.

Low, baser, worldly cravings make the mind always restless, outgoing and dissipated. But the desire for God or Liberation, is a sublime mode, a sattwic force, which passing through the buddhi, reaches the level of chittha and assumes the form of loving anusandhana of the Divine. When attached to the sense objects, man is a mental being, a victim of his own desires and



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passions, when attached to God, to the Self divine, he rises to the consciousness of his own ever free pure nature.

When love of God becomes manifest in the heart through the grace of the Guru, the mind turns away once for all from the world of vanities and shadows. But this love does not come so easily. Unless one passes through a regime of self-discipline, one cannot get this most precious gem, the love of God. One should be a steadfast adherent of discipline, obedient to moral law and loyal to the spiritual ideal. He should be a strong-bodied one, a dhrudhakaya. To be strong-bodied means, to be a man of firm faith, resolute will, steady mind and unflinching devotion to the Reality.

Discipline, as enjoined in the teaching of Divine Mother, is the vital aspect of adhyatimic sadhana itself. Entire life should be a disciplined one. Hence it is that life in Shaktinagar, has been patterned on discipline. For an earnest spiritual aspirant, discipline is a process of voluntary self-restraint.

Discipline is essential for growth and development, for order and harmony, for strength and self-unfoldment, in individuals and in society. In educational institutions, in civil administration, in Military departments, in factories and in the fields of scientific research, discipline has already been accepted as a vital need. If discipline is thus necessary for external activities of life, imagine how much more it is necessary for the pursuit of God, who is beyond the reach of senses, mind and intellect.

It is the sense of discipline inculcated in childhood at home and schools, that helps an individual in his later years, to make his whole life a disciplined one. Products of ancient gurukulas were models in self-discipline. They excelled in secular life as well as in Brahma Vidya. Without discipline, no one can make progress, either worldly pursuits or in spiritual sadhana.