



RAMĀ ŚAKTI MISSION

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Spiritual illumination, Jnana, is the Light that dispels the inner darkness of ignorance. Once this primordial avidya is destroyed, man finds himself in the ever-wakeful state of Soul-Consciousness. In this state of Awakening, the currents of the lower prakrithi like love and hate (raga and dwesha), no longer operate.

When you chance to meet a remarkable personage, or see a lovely scenery, or bear witness to a memorable episode in life, you will be easily able to recall to your mind these images. Is it not then your duty to constantly remember the image of the Sadguru and the wisdom of his teaching? Understand, your meeting the Sadguru is the greatest event in your life. Bear always in mind that the formless attributeless Brahman, who has heard your prayer and seen your aspiration, has given you darshan in the form of the Sadguru and initiated you into the wisdom of the eternal. No one else but the Sadguru can take you across the sea of the world, samsara.

Home, family life, wife and children and social duties: these are not what constitute samsara. Samsara is a mental phenomenon. So long as your mind is in a state of outward flow, samsara thrives for you. With the Vision of the Reality, the waters of samsara get dried up. Dried up is samsara, when the merciful Guru has turned my eyes inward, so declares santa Meerabai. When you close your eyes, you do not see the external world of form; but it does not mean that you have withdrawn yourself from the world. You might have left your home and abandoned your social duties and responsibilities, but prapancha continues in your mind. The inner mental world must dissolve and disappear in the splendor of Self-experience, swanubhooti.

The Guru's watchful, nectar-raining, gracious glance is always on the disciple. But the disciple cannot feel this so long his attention is on the unreal, on the external and the ephemeral. To be a receptacle of divine grace, the disciple should be in rapport with the Guru. He should cleanse his guna-tainted mind, by remembrance (smarana), by chanting of the Name (japa), by meditation (dhyana) and by pure conduct (acharana shuddhi) as a washerman washes the dirty clothes.

Self-purification being the primary concern of a sadhaka, he should not waste a single minute of his life. He should not involve himself in unwanted affairs. Mental queries, other than Self-inquiry, are a sheer waste of energy for a Sadhaka. What is the use of knowing everything in the world, without knowing the Self. It is Guru's dharma to impart Self-knowledge; but the disciple should have faith, trust in Guru's words, obedience, and earnestness and also intense yearning, as his virtues.

The teaching that Brahman alone is real and that the world is unreal, should not make you callous, careless and indifferent in the field of your duty. Nor should it produce disgust in life itself. With your gaze fixed on the reality underlying all manifestations, you should live unattached, doing all your duties meticulously and without ego-sense. Be intensely watchful, and this watchfulness itself will lead to the detached state. The boat can remain on the expanse of water, but the water should not enter the boat. Let your mind and body function in the world; but let not worldliness enter your mind and sink it in samsara.

Your activities give you an opportunity to study your own mental states. To be constantly at the discipline of inwardising the mind, is the most fruitful occupation for a disciple. In fact, it is one of the important duties of a spiritual aspirant. What can he gain with a mind which is restlessly



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active in the pursuit of sense objects, which is agitated by likes and dislikes, which is dissipated among a thousand things? Think not that your duties are a hindrance to your spiritual advancement. Absorbed in duty, you can still look into yourselves, watch your impulses and keep guard over the instincts of lower nature.

Be loyal to your chosen ideal. Work is not the end in itself, but it has utility as a chastening influence in taking your mind towards the actionless poise. Work should not become pravritti, it should tend to nivritti. Pravritti is distraction of attention from the central ideal, dissipation of energy, division of mind and distortion of that wonderful power in man, love. Nivritti signifies freedom from modes of nature, concentration on the Real, conservation of love-energy in a steady and continuous Godward movement.

The world of sense objects becomes attractive because of the worldly vasanas within man's own chittha. When vasanas perish in toto, the attraction of the external ceases and prapancha itself disappears. In its place the Divine stands revealed as the source of immense attraction. By association with the Guru and by sincere practices of spiritual sadhana, conquer your vasanas. It is not your mere stay in the Guru's hermitage or abode for years that counts. Your mental attitude of non-attachment, your spiritual yearning, your earnestness in the pursuit, these are of great importance.

The poison in the heart must be removed, the poison of ego, self-love and sensuality. Discrimination should dawn and there should be dispassion too. You should be able to rise above the tumult of mind and sever your attachment to everything that is unreal. Actions should be performed without expectation of any reward. This is what you should achieve by your association with the Guru. The proximity to the Guru signifies inner rapport and soul-affinity, rather than physical closeness to the Guru's outer personality.