



# RAMĀ ŚAKTI MISSION

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Guru is Brahma. Guru is Vishnu. Guru is Maheshwara. Guru is the All-Transcendent Absolute. Prostrations to the Guru. Guru is verily the non-dual Truth. This opening verse in the Guru Gita expounds in a nutshell the Guru tattwa and the operative grace of the Gurushakti in the spiritual aspirant. The Trinity, Brahma, Vishnu and Maheshwara, preside over the cosmic sportive activities of creation, preservation and dissolution respectively. They embody the power of will, the power of action and the power of wisdom.

From spiritual perspective, the Sadguru personifies all these three powers in one single combination. To bring forth creation, there should be at first a Will. Brahma willed: Let Me become Many. To fulfill that divine sankalpa, to reinforce the Will, Brahma put forth His creative energy. This creative energy, the prayatna shakti, is called the divine tapas. Tapas makes the will dynamic in action. There is an inter-connection between will (itcha), effort (prayatna) and accomplishment (prapti). If the will is very strong, effort will become intense and the attainment will be quicker. On the other hand, if the will slackens and desire diminishes, effort cannot follow.

The power of will, the power of effort and the power of wisdom, which the Trinity signifies, are dormant in the microcosm of man also. It is these powers that raise man from jivahood (pashutwa) to Godhood (devatwa). The awakening of these powers is the wonder of Guru's mystic touch. Guru's mystic touch is always there; but the sadhaka should fulfill in himself the necessary conditions in order to receive it and feel it. Adhyatmic sadhana make man conscious of Gurushakti in him. It is this consciousness that eliminates egoism and conceit in him.

Just as God, the Supreme, activates the Will in Brahmadeva, so too, it is the Guru who awakens the spiritual impulse in the disciple. For a discerning sadhaka who has faith in this truth, there will be always alertness against the uprising of the illusory ego-sense. The Gurushakthi, the adhyatma shakthi and the Iswara shakthi mean one and the same. When the jivatman opens himself to grace, the power of the Guru manifests itself in his intellect, gives him right understanding and right prompting, guides him along the path of righteousness and rescues him from the snares of the world. The spiritual yearning, the moral earnestness, dispassion, unflinching devotion and perfect enlightenment, all these are really powers in varying degrees that awake in the disciple through the grace of the Guru.

When the deluded jiva acts with egoism, God abides as mere immutable, non-intervening Witness, 'nirvikara sakshi'. But when the jiva prays for guidance and protection with absolute faith in God, God becomes the prompter and makes him do what is right. In the final stage, when the jiva totally surrenders himself to God, God becomes the doer and the enjoyer as well. The goal of the aspirant is the Absolute. The Absolute is beyond all predicates, above the reach of intellect. He is beyond saguna and nirguna. How can such an inconceivable Reality be sought after? The instruction regarding the nature of the goal and the technique of sadhana should be received from the Sadguru.



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Those who instruct from book-knowledge are themselves utter strangers to the Reality about which they talk. Who is Paramatman? What is the nature of Tapas? How can God be won over? How can He be worshipped? How can He be meditated upon? What is one's relationship with the Supreme? The profound secrets concerning these, only Sadguru can teach. Only competent chemists can conduct experiments in the laboratory and manufacture drugs. After thorough course of testing and experiments only drugs are released. So too, the one who has conducted experiments in the laboratory of his own chittha and discovered the secret of existence in his own soul, he alone can give the Manthras and instruct on Brahmavidya.

The Mantra and the Mahavakya are there in the scriptures. All can know it. But such knowledge is only the word-knowledge, shabda-jnana. The power inherent in the Mantra and the knowledge signified by the Mahavakya can be invoked and realized only if one receives them from a knower of Brahman in the form of upadesha deeksha. It is the Divine in the form of the Guru, who generates the spiritual impulse in the seeker. It is He who creates in his chittha the pure ideation, 'shuddha sankalpa' concerning the seeker's identity with the Sought (Brahman).

This pure sankalpa, awakened by the Sadguru, becomes sufficiently strong and clear, through shraddha and tapas. When it is sufficiently strong and clear, it is no more a fleeting vritti. It is unbroken vritti; which reveals the nature of ignorance. This vritti, which is luminous, is the power that eliminates illusions, delusions and ignorance. What is Tapas? Tapas is a spiritual fire, which is creative in its nature. It is the concentration on the Real, with one's total personality. The power of the will, the power of intelligence, the power of emotion, the power of intense yearning for God, and the power of unyielding perseverance, should all be combined in your effort to realize God. Then, it becomes tapas.

Tapas strengthens and stabilizes the sankalpa. But the sankalpa should be pure. For a spiritual aspirant, pure sankalpa means the creative Thought-power that one is the Atman. This sankalpa should be strengthened through the power of concentration and spiritual yearning. If the sankalpa is not pure, the result too will be disastrous. The asuras had powerful sankalpa, but their sankalpa was impure. They did severe tapas. But the power of their tapas brought ruin upon them. By merely sitting in a cave, or by wandering as a mendicant, one does not become a tapaswi. The scene of tapas and the act of tapas are within.

You should burn within yourselves for the vision of God. You should pour the ghee of your unremitting endeavours into the fire of God-hunger. That is tapas. This sort of tapas you should do even in your home and sphere of duty. The tests and trials of home should be converted into a form of tapas for the highest end. Then you are really a tapaswi. Anushtana, abhyasa, sadhana, and tapas, all mean one and the same, though variously called.

Worship, Nama Japa, observance of religious vows, meditation, anusandhana and samadhi and Self-abidance, all these are included in Tapas. From this you can understand that tapas has several stages of spiritual development. The purpose of worship, practice of the Divine Name, Archana, Sankirtan, etc. is to develop the concentration of mind. Concentration should grow along with purification. For this, the mind should be withdrawn from sense enjoyment.



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Indulgence weakens the mind. When the mind is weaned from it and made to go within, it begins to glow with the power of tapas. Mind becomes pure. Unless the mind is completely detached from samsaric pursuits and pleasures, it is not competent for entering the states of higher spiritual life, namely, meditation, nididhyasa, anusandhana and samadhi.

Whatever work you do, whatever be the spiritual discipline you follow, make it an occasion for developing concentration of mind. Be unostentatious, be sincere. Even for small and trivial matters of duty, you should bring the power of your whole mind. If you neglect small matters, it becomes a habit and forms an obstacle on the inner path. The effort to install buddhi in the truth of the Atman or God is abhyasa or tapascharia. Whenever the mind slips from the God-idea, you should bring the mind again and again to the idea of God. This is abhyasa. Whatever you do to wipe out the two deep-seated notions inherited from innumerable births, namely, the notion of the personal self and the notion of the world, comes under abhyasa.

This is Jnana Sadhana, and not mere study of philosophy. Scriptures are an enormous mass of spiritual literature. They contain truths revealed to pure insights of the meditating minds. You should not wander in the dense forest of scriptures and get lost in it. The span of life is too short to amass knowledge through the entirety of scriptures. Then what is to be done?

Swadhyaya is necessary. What is required on your path to God, that alone you should imbibe. What you have imbibed from the scriptures that you should put into practice. Anushtana is very important. Without anushtana, mere study does not bring clarity of understanding. On the other hand, it brings only conceit. When you obey the behests of the Guru and the injunctions of the scriptures, the light will begin to shine brighter and brighter from within. You will get revelations and guidance from the Divine. When you read, see, or hear anything, your mind should not get ruffled and smitten with doubt. Your faith should not shake.

Determinate intellect is also a discerning intellect. If buddhi becomes a state of unshakable certitude, it will have the power to discriminate also. If you have certitude, if you have faith in Mother's words, you will not be overwhelmed by the gunas; the sense objects will not entrap you, even if jnana has not dawned on you. God shines in the ether of your heart, 'Hridayakasha'. He is so near to you. Nay, He is your very self.

Yet, you do not have acquaintance with Him. This is because of ignorance. Spiritual matters and metaphysical truths are not open to the intellect. Intellect is included in prakrithi. Prakrithi is jada, inert. With jada, you cannot perceive chaitanya; remaining in darkness you cannot have a vision of light; dwelling in avidya, you can possess jnana. So to pursue truths that lie beyond the intellect, shraddha alone is the means.

Why should an aspirant on the path of buddhi yoga, possess an intellect free of ego and also firm dispassion? The reason is, his is on a path of identity with the Atman. If he has to successfully invoke the bhava of identity with the Atman, he should manifest in himself the Atmadharma. Atman is egoless. Atman has no desire. Hence one who identifies himself with the Atman, should not have egoism, should not have any desire



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for sense pleasure. The soham bhava of a person who is egoistic and a slave of desires is only a sham. Intellectually understanding the doctrine of identity is not enough.

Bhava should arise. For this bhava to arise, one should have vairagya and an ego-free intellect. It is not philosophy that leads one to Brahmic experience. Love of Truth and intense dispassion are the factors of primary importance in buddhi yoga. When ragi and mustard seeds are mixed up together, it is very difficult to separate them. So too, to separate the ego and the Atman, it is extremely difficult. But it is not impossible. Mystic perception should dawn through the grace of the Guru. Then you will know the not-Self as the not-Self. The confusion will end.

God, the Absolute, is the Supreme Power, beyond the range of your intellectual vision, inaccessible even to mighty tapaswis. Even exalted yogis, who did tapas for hundreds of years, could not understand the greatness of God. Even Adishesha cannot describe His glories. The depth of the ocean of Brahman is unfathomable. Look at this stupendous creation. Even this creation is so wonderful, so infinitely vast. Then, what to speak of the magnitude of the Creator.