



# RAMĀ ŚAKTI MISSION

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In the month of Shravan, Suhasinis perform the worship of Tulasi. Though externally, Tulsi is the immediate object of worship, in fact, the worship is offered to the deity, Sun. There is thus an intimate connection between the worship of Tulsi and the worship of the Sun. Tulsi worship is done at the time of dawn as an invocation to the rising Sun. The link between Tulsi and the Sun in this worship signifies the inter-relation between spiritual reality and ethical idealism. Worship, in its true spirit, is communion with the Divine. This communion is possible only in the spiritual plane of consciousness. In the spiritual plane of consciousness one has intimate knowledge of the Divine who is the object of worship.

Therefore, worship at this stage requires neither images nor ideals/idols. But sadhakas, the ordinary worshippers, are in the mental plane. They need, for the worship of the Deity, an image of adoration and the symbol of an ethical ideal/idol. Sun, to whom worship is offered, is the symbol of desireless action and desireless love (nishkama karma and nishkama bhakthi). He is also the symbol of 'Naishkarmya', the spiritual state of egoless equipoise in actions. Both denote the same state of perfection.

Nishkamata is ethical excellence. Naishkarmya is spiritual perfection. The former denotes absence of desire, the latter, absence of ego and agency. Desire is always associated with the ego. One presupposes the other. When ego is extinct, one is desireless. So also, when desires perish, one becomes perfect or rather, realizes the state of perfection.

Absence of selfish desires is true humanism. When self goes, service emerges as the expression of true and impersonal love, which goes to all alike. The sun, without seeking any reward in return, without any selfish motive and differentiating notion, imparts light and heat and rejuvenating power of his rays to all objects of creation equally.

Man should have such a broad and universal heart and such an equal vision, samyadrishti. If the sun does not shine, this world would have been in utter darkness. Crops cannot grow without sunlight. Water evaporates, becomes clouds and comes back again to earth in the form of rain because of the sun only. Without sun, beings will perish. The life of animals, birds and human beings all derive sustenance from the sun.

If sun were not there, life on this planet would have been impossible. See, how indispensable is the sun! Yet, the sun has no egoism, no self-conceit. He is non-attached and is the greatest Karma Yoga ideal.

But man, the puny being, thinks even when he has done a small thing: I have done this; this has been achieved because of me; superior to all others; I am important and indispensable. This conceit in man is in glaring contrast to the utter egolessness of the sun. The ego and selfishness constitute the lasting blot on man's humanism. It is ignorance, the inner darkness of the jiva. In ignorance of his true nature, man commits sins and blunders.



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When others happen to know his sinful deeds or his blunders, when someone points out evil in him in the presence of others, man feels ashamed. But he is not ashamed of his own evil tendency and loathsome actions. One should feel ashamed of one's own evil mind and deeds. Then alone he can improve. There is no disgrace in being exposed, or in admitting one's own mistakes. What does not allow one to admit his mistakes and misdeeds is egoism only. It is again egoism that makes one feel hurt when others point out his mistakes. You should be sincere to your own Self if you desire spiritual progress and mental peace.

The sun of wisdom should dawn on the horizon of your consciousness. Then alone the inner world gets illumined. Objects are cognized only when there is light. In darkness you cannot see anything.

So too, in the interior illumination called jnana, you know the real nature of the mind, the ego, the vasanas and all other manifested forms of avidya. The rising sun is symbolic of the dawn of Enlightenment. As the sun dispels material darkness, so too, this sun of jnana destroys the beginningless ignorance from the heart of the Jivatman. Many are there who recite the manthras, chant the Name, engage themselves in singing praises of God and also do meditation. But the inner darkness is not dispelled thereby. Avidya persists.

When the eyes are closed, they see only darkness, the very symbol of ajnana. Without realizing God, without attaining wisdom, ignorance and its concomitants never disappear. But to attain wisdom, one should be devoted to God. Even in Jnana Yoga, the anusandhana of the Atman is designated as devotion.

But to enter the stage of anusandhana, the jiva should know who he is, who God is, and what his relationship with God is. It is this knowledge that leads to anusandhana. Anusandhana ends in union with God. Knowledge arising from direct God-experience is Vijnana, supreme wisdom. Sun is the symbol of this Wisdom.

Absence of faith in God and devotion to God is very acute in modern times, though many are there who engage themselves in spiritual practices. What little faith one had before, what little reverent bhava one had for God, disappears with the perverted understanding of the doctrines of advaita Vedanta. The Upanishads should be studied under the guidance of the Sadguru who alone can teach from the authority of intimate experience. Tattwas of the Upanishads are very deep, profound in the inner meaning and difficult to understand. They cannot be grasped by the immature minds.

Therefore, first, one should understand the glory of God and the need for divine grace and should approach the realized Master for guidance in all humility. Then alone mind attains competency for comprehension of vedantha truths. The forms of avidya and vasana appearing in the mental plane should be detected, their nature should be clearly understood and they should be isolated and negated. This is the function of the discriminating power. There is an understanding of the vrittis, mental states and lurking tendencies by the help of one's own intellect. But this is not knowledge.

Even those who are able to observe and analyze their mental modes are not able to desist from bad conduct. Spiritual power should manifest itself as knowledge. Knowledge ends ignorance. Otherwise, it is not knowledge. In the presence of light,



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darkness cannot remain. If your discriminating power comes from Guru's grace, you will be able to isolate the modes.

Mistakes once committed should never be repeated. Knowing that one's fall comes from pramada, one should be extremely alert and wakeful. The adhyatmic force and Guru's grace are not two. It is this force that shields you in life. With this armour to protect you, even if the enemy's arrow strikes you, you will not fall; or, even if you happen to fall, you will be able to at once arise and fight. Life is the battle. The blows coming from prarabdha, the adversities, the challenges, the tribulations, as also the violent and reactionary passions in the mind, are all the missiles of the enemy. You should meet these missiles with the counter missile of adhyatmic force and make the enemy powerless. If you have developed the adhyatmic force and won the grace of the Guru, your courage will not fail you, your tranquility will not depart, your prajna will not deviate from Truth, from the Lotus Feet of God. Nothing will be able to shake the citadel of your faith.

Every action done by the jivas has a selfish motive behind it. The ignorant are attached to the fruit of action, to the reward expected of actions. Some deny that they have no desire.

To say so, is ignorance, for no one, except the perfected Sage, is free of desire. When you get God's grace, you will not only be able to detect this unmanifested desire and tendency that lurks in the chittha, but also to destroy them. Open yourselves to Grace through surrender. Then you will become an instrument in the Divine Hand. God now becomes the prompter and the doer. Till this state is attained, all are slaves of prakrithi. The highest ethical ideal that takes one to the vision and experience of the Divine is desirelessness.

Worship of Tulsi is worship of this highest ethical ideal of desirelessness. When you love God alone, when your object of quest is God alone, then you are free from all worldly desires. Tulsi signifies this state of desirelessness. Why should Tulsi be chosen as a symbol of this ethical purity of desirelessness? Well, there is a reason. While cultivating a plant, man has selfish purposes of return from it in different forms. Some plants give flowers which are beautiful; some give fruits; some others give good leaves; some give shade; some have roots which are edible; some are planted just for the sake of a beautiful appearance.

But look at Tulsi. Tulsi has none of these. It is simple, a bare plant without flowers and fruits. Yet, it receives a place of worship in the heart of man. It has been raised to the status of a deity, for it is the beloved of God Himself. Lord Vishnu wears the garland of Tulsi around His neck. Tulsi is exclusively used in the worship of God. Tulsi has a fragrance distinct from the rest of plants. It inspires a sense of holiness. The breeze coming from Tulsi is healthy and rejuvenating, but these qualities and powers of Tulsi remain generally hidden from common man's knowledge.

Therefore, Tulsi is cultivated not for any selfish and worldly purposes, but solely for the worship of the Divine. Tulsi does not allow any kind of selfishness to grow in the mind of those who plant it. Tulsi is the living image of a goddess who embodies simplicity, desirelessness, renunciation, purity and moral beauty.



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She silently preaches the doctrines of love, self-abnegation and dedication to the Divine. Home in the worldly sense abounds in personal affinities and worldly attachments and enjoyments. Being entangled in various forms of attachment, people remain blind to the truth of God and the goal of realization. Therefore, Tulsi emerges as a spiritual teacher and commands in her mute language of divine eloquence: Love God; be detached; selfless; rise above desires; go to God in utter simplicity of thy soul.

Worship of Tulsi is a simple religious rite of profound mystical significance. Ego, ignorance, passion and karma, all denote one and the same state of darkness. This darkness persists until you awake to God-consciousness. The purpose of religious vows and observances, of ethical purity, duty, devotion and spiritual sadhanas, is the dispelling of this darkness.

Longing, liking and love for Satyavastu should come. Then only, you can be a real seeker. Then only, the inner path gets illumined. Then, wherever you are, whatever be your occupation, you will be in an elevating spiritual atmosphere. Do not do anything that brings a blot on the fame of God, on the image of Bhakti, or on the venerated spiritual tradition. Dwell always in remembrance of God. Hold the sword of knowledge ever in your hands, so that the enemies, the passions of prakrithi, may not attack you.

Let your inward integrity begotten of sadhana, find expression in your actions and character. Do your duties perfectly but never forget your true nature. Give no room for anyone to point at you an accusing finger. Serve God through dutifulness and enjoy peace, bliss and unfading cheer. The rose blooms in the midst of thorns; yet it is tender, lovely to look at, fresh and pure, radiating always-sweet fragrance. So too, even in the midst of turbulent society, you should shine as an apostle of peace and fellow feeling and love and dharmic purity.

God has given you the powers of right willing, right thinking and right action. Use this power. Where thinking is required, think well; where intellect cannot enter, surrender to God. Where speech is essential, speak out bravely, but gently, without any reluctance; where it is not required, hold your tongue and preserve your peace. By practice, mind can be brought under control and its waves can be stopped for a time; but know that it is fickleness itself. Do not trust it.

Even a man of self-control inadvertently slips into the world of objects through sheer habit. Remain wide-awake. Knowing well the nature and the movements of one's own mind, one should diligently apply himself to the task of bringing it under control. This power and practice, is what is called Sadhana. Whatever be the path adopted, the summit of Yoga is reached only by crossing the mind. Yoga is not pranayama or mastery of poses. That divine state in which a person, possessed of wisdom fully contented in the Self itself, depending upon nothing, is able to forget even the bitterest of samsaric miseries, is Yoga.