



RAMĀ ŚAKTI MISSION

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The path that leads to God is called the inner path, 'antharya marga'. This path is within the Sadhaka himself and every one has to discover it for himself through experiments and experience.

The awakened spiritual urge, the guiding words of the Guru, the persistent endeavours of the aspirant and the Grace of God: these are the forces that take the sadhaka along the inner path.

By contact of objects (vishaya sanga), worldly tendencies (samskaras), the mental agitations (vikshepas) and the obstinacy of the personal ego, the consciousness has become gross. Therefore the inner path remains blocked and hidden from view.

The entire mental energy of concentration, aspiration and devotion should be focused on God. That is the only way to get God-experience. When the rays of the sun, allowed to pass through a lens, are focused on a heap of cotton, the fire breaks out and burns up cotton in a second. So too, when the mental energies of concentration, aspiration and devotion are focused on God, the fire of Jnana blazes forth and burns up vasanas into ashes.

Whether the mode of approach to God is enquiry, devotional reliance on God, or restraint of chittha or total consecration to service, one has to come to grip with his own mental states and discover the Reality, which is hidden within oneself.

Through one's own discrimination, analysis and investigation one has to redeem himself. This is the vichara path. To concentrate the entire consciousness on what is essential to spiritual quest and to reject from mind all that is unwanted and undesirable, is the fundamental discipline of Vichara.

Those who are habitually talkative, those who are temperamentally inquisitive to know other's affairs, those who get depressed even over trifles, cannot tread the path of Vichara.

The Personal God bears your entire burden. Have faith. To shift your burden to Him means to surrender your will to His Will and to make Him the only object of your thought and emotion. By being engrossed constantly in thoughts of God, in His Name and in His glories and by rejoicing and reveling in your companionship with God, you finally become God-possessed.

First, you should cling to God with faith, longing and devotion. Then, eventually God possesses you. That is to say, God-consciousness becomes the natural state. There are aids, milestones and signposts on the path. These become visible as your consciousness becomes refined. When devotional aptitude comes to the mind, the inner path becomes sweet, radiant, soft, easy of practice and open to all. You should keep your mind fixed on the lofty symbols of God, such as the Name, or Form, or Light, or Tattwas. These are very effective aids, which serve as 'lakshya' mental target for meditation. The mind should be totally absorbed in the lakshya. This is the means to purification, concentration and release.

The Sadvastu, the Bhagawan, is homogeneous Bliss, Anandaikarasa. It is this joy that you experience when you merge your mind in concentration on the Name, the Form, the Light, or the Tattwas.



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In this experience of sacred joy which is inherent in one's own nature and accruing from profundity of concentration, the Name and the Form melt away, the concepts fall off, the personal consciousness dissolves and one merges into one's own Source.

The first merger is absorption of mind in the lakshya, either in the Name, or Form, or Light, or the Tattwas. The second merger is dissolution of Self-consciousness in the supreme beyond the lakshya. The Abode of God is beyond any mental target, alakshyapuri.

The obstacle to merger, in both these phases, is within yourselves. They are your own creation. What you have created in your folly should be dissolved within yourselves.

Forgetfulness of God is the source of all obstacles. It is inner darkness. When it is there, how can you walk on the inner path? Until the body falls, you should be vigilant, awake and attentive. Whether you are busy with mundane occupations, or engaged in spiritual sadhanas, let there be remembrance of God. Walk with God. A superficial sattwic bhava may occasionally come to the mind. But do not be deluded by it.

You do not know what type of vasanas is lying embedded in your chittha. It does not take time for the latent rajasic vasana to take the form of a powerful demonical passion. Hence remain wide-awake. Relax not the fervour of quest.

The screen is the basis for the pictures projected on it by a film projector. So too, mind is the basis for reflection of gunas and projection of prapancha. The mental screen should be burnt in the fire of anubhoothi, God-experience. Till then, all are in prakrithi.

The subtlety, the omnipresence and the all-seeing nature of God can be realized only by a superior insight and not by mere study of Holy Scriptures. Scriptures are no doubt, means but never the end. They contain words, injunctions, versions of personal experience; but knowledge is in you only. Until you realize God, you are a mental being, a victim of error and delusion. Jnana alone gives clear-sightedness.

Once upon a time, there lived a Muslim Ruler, Sultan. In his royal court, there was one kazi, a religious priest, who was also the efficient and trustworthy Minister to the Sultan.

The Minister should be intelligent, resourceful, tactful, efficient, impartial, lover of the subjects and devoted to the King.

The ministerial position is a very delicate position. If the minister wins the King's favour, he will be the happiest man in the country; but if he happens to incur the King's wrath, he will lose even his life.

The kazi in our story won the heart of the King by his efficiency, virtues and loyalty. He was popular among the people also. But he had also some enemies in the royal court itself, who grew jealous of him for his closeness to the King. They started telling the King many things against the Kazi. In the beginning stages, the Sultan ignored all these allegations. But slowly his mind got poisoned. Such is human nature. All beings behave according to the nature of their own mind. God-realized Souls alone are exceptions in this regard.



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They have conquered their own minds and have become channels of Divine Intelligence. Nothing can affect them. No one can influence them. They are absorbed in God and are pure and detached. They are God's instruments. Their utterances are God's words, His message to the world.

With his mind prejudiced against the Kazi, the Sultan now waited for an opportunity to punish the Kazi. Once when the court was in session, the Sultan demanded from the Kazi satisfactory answers for his three great metaphysical questions. The questions were as follows:

1. Where does God dwell?
2. In which direction is His gaze?
3. What is God doing now?

The Kazi pondered over these questions. They were too deep for him. Unable to answer on the spot, he begged of Sultan seven days' time for framing the answers. The Sultan granted time but with a stern warning that if he failed to give convincing answers within the stipulated time, he (kazi) would be beheaded.

The royal command was a bolt from the blue for the Kazi. With a heavy heart he returned home and plunged himself into deep reflection. Days passed one by one and the kazi racked his brain day in and day out, but he could not find the answers. Worry and fear ate into the vitals of his being.

Now, the kazi had a faithful servant boy, known for his integrity and intelligence. Because of his prodigious wisdom he was known as Pundit among the close associates. The pundit was humble and dutiful. To please his master was his sole delight. Seeing worry and anxiety writ large on his master's face, the boy made bold to ask him: Sir, what ails thee? Thou seem to be greatly worried over something. Can I know what it is? There is a way out for all worries. The kazi drew a deep sigh and said: This worry of mine cannot be remedied. But the boy consoled him by saying Sir please do not think so. Sometimes, from lesser persons also, one may get wise counsels, which remedy all situations.

The boy's reassuring words encouraged the Kazi. He explained everything. Is that all, my master, said the boy, be pleased to send this servant to the royal court to represent you. On your behalf, I will answer the Sultan convincingly. Be at rest.

The kazi's feelings were similar to those of a man saved providentially from the gallows. The boy presented himself before the Sultan, and offered to answer the query on behalf of his master. At first, Sultan could not take the boy seriously but there was an air of disarming self-confidence about him and the Sultan admitted the boy to the court. It was the eighth day and only a few hours remained for the expiry of the stipulated time for the kazi. The court was full. There was a commotion in every heart. Every one was eager to know how the boy would fare before His majesty the King. With a nonchalant demeanor the boy said to the Sultan:

Your majesty! The holy book prescribes the norm for religious deliberation. The one who puts the question desirous of knowledge, is a student, a disciple; the one who answers and imparts knowledge, is the master; the Guru. Where should the Guru be seated and where should the disciple? Please decide.



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The Sultan knew what the boy was driving at. He was a lover of justice and found that the boy was right. In olden times, Kings were always eager to uphold righteousness, justice and fairplay. Power did not blind their vision. The Sultan however struck a note of warning: Do you know, O boy, what punishment is in store for you, if you do not answer my query satisfactorily? To this the boy's answer was a brief one: I do.

The Sultan stepped down from his throne and seated himself on the ground. The boy without any hesitation or trace of fear went and sat on the throne. Upon the throne, he was verily dignity personified. The Pundits of the court held their breath. It was a moment of suspense for all, but not for the boy. The boy surveyed the assembly in calmness, looked at Sultan and invited questions. The Sultan asked the first question, where does God dwell?

Before answering this question, the boy threw the challenge to the pundits of the court: Will you, O learned men, answer this question? Many answers came forth such as Vaikuntha, Kailas, and the highest heaven, Suryaloka etc. None was to the point. Now it was the boy's turn to answer. He said to himself: If I explain philosophically, the Sultan and these Courtiers will not understand. Demonstration is necessary. Let a cow be brought, commanded the boy. The order was obeyed.

Now looking at the King, the boy asked: Can you tell me, O king, where milk is located in this cow? Of course, in the udder, replied the king. You are wrong, said the boy, the milk pervades the whole body of the cow; you are only drawing it out through the udder. Let the cow be milked, ordered the boy. It was done. Now tell me, proceeded the boy, where is butter in this milk. It is there, in every particle of the milk, replied the Sultan.

Where is it? I do not see it, questioned the boy. Though it is not visible, it is there, I have faith in it. There is a process of churning the milk and then only the butter can be extracted, said the King.

With a triumphant smile playing on his lips the little master explained: O King, listen attentively. You have faith that there is butter in this. Well, if in worldly matters and things, faith is required; think, how much more, faith is necessary to have a vision of God, to know where God is. God is the all-pervading Power. He is in every atom of the universe. He dwells in every heart. But one should have first faith in this truth, which the Sadguru alone is capable of imparting.

The great Soul, who has churned his own chittha with the rod of meditation or vichara and extracted the nectarean butter of wisdom, such an illumined one, is the Sadguru. Sitting at his feet one should learn the science of the soul and God. If you are not prepared to have faith in the Guru's words, then you should not surrender yourself to the Guru. You should not put questions either. You should enquire within yourself. Because you do not have that capacity, you have asked of me. Having asked, you should have faith too.

The Sultan was very much pleased. Reverence rose up in his heart for the wise one seated on the throne. As for the second question as to in which direction God's gaze is, the boy adopted the same illustrative method. He asked for a candle. Light it, said the boy and it was done. Now, O Sultan, tell me, in which direction is the light of the candle falling? In all directions, replied the King. So too, O King, God's gaze is everywhere. He is Absolute Consciousness. To look at a particular direction is the nature of the human gaze. When the man looks in one



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direction, he cannot see other directions. God is not like that. God sees everything simultaneously.

Because man cannot see in all directions at once and at the same time, he thinks that God is also like him. He superimposes human limitation on God and try to hoodwink God!

The Sultan was wonderstruck at the boy's sagacious wisdom. Applause arose from the assembly. Now the third question remained. Before coming to the third question, the youthful master on the throne said: I want the kazi to be present here. The kazi was summoned. He came with trepidation. As he stepped into the august Court, the sight stunned him for sometime.

There, on the throne, is seated majestically his loving servant and on the floor is seated the King in humble disposition! He could not believe his own eyes. Could he be dreaming! As soon as the boy saw his master, he descended from the throne and prostrated before him. With irresistible aura of divine authority around him, the boy made the Kasi sit on the throne and himself sat near him on the floor. The King was asked to take the Kazi's usual seat in the court. The assembly watched on with animated suspense. Now, O King, what is your third question? Asked the boy. The king repeated: What is God doing now?

Well, the boy replied in an air of solemn dignity befitting a person of mystic wisdom and fearless equipoise, this is what God is doing now – God has made the kazi a King and the King a kazi. What could be a greater performance than this! Continued the boy, the lord is great. His ways are inscrutable. Let us all sing His praises.

The royal court converted itself into a place of adoration. Every one felt the thrill of the mysterious Presence. The boy's face shone with unusual lustre. There was on him the remarkable serenity and humility characteristic of a devotee who acknowledges the supremacy of God and His Will.

The Sultan was immensely happy and felt himself elevated. The convincing sermons of the boy, his uncanny intelligence, pragmatic wisdom and fearlessness aroused in him feelings of profound veneration. He publicly honoured the boy. If such a small boy could display remarkable sagacity and intelligence for saving his master, definitely he will be worthy of the high position of the Minister. He will protect my honour and the interests of the Kingdom. So thinking, the King, forthwith, appointed the boy as his minister.