



RAMĀ ŚAKTI MISSION

BULLETIN NO: 150

June 5, 1976

The act of initiation is performed in absolute privacy. The son is made to sit on the lap of the father and both of them are covered by a cloth so that the gaze of others may not fall on them. Brahavidya is supreme science of life. Though the scriptures have been translated into various languages, the knowledge remains a secret. The heart of the scripture cannot be known by intelligence or scholarship. It has to be imbibed at the Feet of the perfect Guru. Gurukula is the greatest spiritual university.

Every one may know the sacred Manthra. But unless it is whispered by the competent Guru, the manthra tattwa will remain hidden from the understanding of the seeker. Privacy characterizes the sanctity of spiritual tradition of Upadesha Deeksha. Expositions can be done from open platforms; but spiritual initiation, 'upadesha deeksha', has to be strictly in private. It is a hidden communication from Guru to the disciple.

It is love that brings the Guru and the disciple together into a bond of spiritual intimacy, trust and oneness. The son is the image of the father and is therefore not different from the father. The son seated on the lap of the father and the father whispering the Manthra into son's ears, presents a picture of holy intimacy inspired by love and a rapport established between them. Rapport counts much in Guru-shishya relation. By nature the Guru is in rapport with the disciple. But the disciple is in dwaita. He has to surrender himself totally to the Guru. It is the ego-sense that separates the jivatman from the Supreme. By self-surrender the ego-sense has to be overcome so that the seeker may become the recipient of Divine Grace. Thus holy love, rapport and surrender are essential factors in upadesha deeksha.

The communication of Brahavidya to the worthy disciple is an act of immeasurable love on the part of the Guru. Such love and intimacy is reflected all through the Bhagavad Gita. The Divine Guru, Bhagwan Sree Krishna, is the milkman; the Upanishads are the cows; the wisdom extracted from all the Upanishads is the milk. Arjuna, the disciple, is the calf. With infinite love and compassion, the Lord feeds him with the ambrosial milk of wisdom, dispels his delusion and makes him discharge his svadharma meritoriously.

The sacred thread is the external symbol of 'deeksha', the symbol of the seeker's vow of commitment to a life of Brahmanishta. The thread is generally constituted of three strands. These three strands of the thread signify the three gunas of prakrithi: Sattva, Rajas and Tamas. The sacred knot which unifies them (the three strands) is symbolic of the unification of three gunas into a state of equilibrium. In this state of quiescence, triplicity vanishes and pure sattwa alone shines. Pure sattwa is not a guna actually. It is the plane of wisdom. It is the body of God, in the purely metaphysical sense. Wisdom is experience of Brahman. Hence the wearer of the sacred thread represents the highest spiritual ideal, namely, the Realization that one is Brahman Himself above gunas..

What is actual and spontaneous for the perfected Sage, should be the ideal to be constantly striven for by the Sadhaka. The sacred thread should remind him of the truth



RAMĀ ŚAKTI MISSION

that he is the Ultimate Reality. For him, the thread is symbolic of a spiritual certitude arising from the Guruvakya. He should have perfect shraddha in the word of the Guru.

The purpose of the knot is that the strands should never remain separated. The sadhaka should see that the gunas are kept in a state of samatwa, from his own standpoint of sadhana. That is to say, he should keep the mind in equilibrium. Gunas are actually two in number, Rajas and Tamas. If any of these two gunas predominates, the sadhaka has deviated from Brahma Nishta. The vigilant sadhaka therefore constantly strive to keep his mind in a state of sattwic serenity and steadiness.

The interaction of the gunas is the play of vrittis in the mind. To explain it further, mind means the gunas. When gunas are in equilibrium, there is no mind. There is only pure consciousness, 'Bodha'. One should not fall into tamas; one should not be distracted by the passions. When one can do this, his mind will be in a state of poise and peace. This is exactly the duty of an earnest aspirant.

The jiva is the slave of the gunas. But when he receives the Guru's Grace, he transcends the gunas and experiences the ever-free, immortal, Existence-Knowledge-Bliss Absolute. Freedom and self-mastery come only from God-realization.

Being supremely subtle, God is not open to gross perception of the externalized mind. The gaze must become inward and the mind should become absolutely pure. To turn the mental gaze inward, to dwell in the proximity of God, to know one's affinity with Him, to realize one's identity with Him and to be absorbed in Him and finally to be that Paramatma Swarupa Itself: this is the most glorious consummation of human life.

As a part of the religious rite connected with the ceremony of Brahmopadesha, the custom prevails that it is the mother who has to make the boy wear the Kaupin. This too is highly significant. It indirectly points to the truth that by the Grace of Divine Mother alone, the Brahmachari can be successful in his vow of Brahmacharia.

Even the greatest adversity and the greatest misery of life fail to unnerve a bhaktha. He is conscious always of the grace of God. Come what may, he clings to the Feet of God, in staunch faith and ardent devotion.

Even Vichara arises only through the blessing of the Deity. The seer's attachment to the seen is bondage. Through analysis and discrimination, the seer renounces his attachment to all perishable things and his mind gets detached from the external. This is vairagya. When vairagya dawns, the oscillations of mind cease. The buddhi no longer assumes the form of objects of phenomena; it assumes the form of Svaroopā, the Self. This state is one-pointedness, ekagratha.

For upasana to be fruitful, knowledge is required. Jnana here means knowledge of the greatness of the Deity of Upasana.. When the Divine is on earth as the Avataric personality, upasana, contemplation, anusandhana etc, all become easy of practice, for the devotees.

Children, may you all attain the consummation of your life. Come to the lovely path which Mother has laid for you. The drama of God, His avatara leela, has not come to a close. Bear it always in mind that Mother has not ceased to be. Mother is eternal.



RAMĀ ŚAKTI MISSION

Mother is with you, wherever you are. Her protection is always with you; Her blessing is always on you. But your mind must be tuned to Her. Mother is not a person. SHE is the omnipresent Parameshwari. Remain linked to Mother through devotion. Despair not. Let not gloom cloud your mind. When depression comes, mental power will ebb away. Cheer and zeal preserve the mental strength as well as the intellectual poise. For your sake, Mother entered the Garhasthya Order, lived an ideal life and illustrated the principles of home-life. The Divine has come to you as your loving Mother and the compassionate Guru, in order to lead you all to the supreme abode without making you undergo any unbearable ordeal.

Enough of samsara. Come forward. Come quick. Mother has given you the Upadesha. In that, is inherent, the liberating power. Have no fear. Mother is taking you to that realm where fear cannot intrude. Fearlessness is Mother's gift to you. To give you freedom from fear is Mother's dharma. But you have a dharma, and that is, never to leave your hold on Mother. May these words of Mother ever remain engraved in your heart.

Children, Bharat is a land that has been sanctified by the Advent of the Avatara Purushas, sages and saints. If man recognizes this truth, imbibes spirituality and ennobles his life, then, this earth will become a veritable 'Goloka', the Paradise of Divinity.

Deeper perception will reveal that every particle of this holy land of Bharat is permeated by divinity and spiritual power. Think not that man is wanting in this divine power. If the Supreme Self, of the nature of Satchidananda, manifests Himself in man, his inner darkness of ignorance gets dispelled. But man should cultivate the divine qualities in him. When man becomes good and godly, the whole world will become good. This is the truth, of which you should have no doubt.

God has given man several gifts. But to make good use of them is man's duty. God has endowed man with a rare gem, the gem of Discrimination. Making use of it, man should observe his dharma. If man performs his duty, if he adheres to the dharmic path, if he installs himself in Truth, world becomes blessed. Children born of him will be an asset to Bharath.

Husband and wife, are not two. They are one indivisible Atman. Their lives should be built on this unitive consciousness. Such was the life which the Rishis of yore lived. This life of divine harmony, based on the oneness of the Atman, reflects the immortal tradition. It echoes the call of the Himalayas. It reflects the pristine purity of Bharatiya culture.

Man should know the principles and the ideals that are necessary for rising to a state of divine existence. Divine qualities should glow in him. The divine qualities, the divine knowledge and the awakening power, all these are in man already, for his deepest being, is God. These qualities and powers are not to come from a source extraneous to him. By daily anushtana, man should cultivate them in himself.

Human life has great significance and sanctity. The Rishis of yore did intense Tapas and made their own hearts, receptacles of divine message. They tuned themselves to the vibrations of the divine voice stored in the sanctum of infinite ether and in purest



RAMĀ ŚAKTI MISSION

moments of intuitions and insights, the meaning of the divine message became clear to them. Afterwards, they wrote them down for the sake of posterity. These written works are before man. Man, without understanding their import, without attaining the necessary qualifications of clarity of vision and purity of selflessness, goes about expounding the scriptures. Preaching without practice has become the order of the day.

But, She, the imperious Mother, will not leave man to such a sorry pass. She will restore the sanatana dharma and the traditional Brahavidya, to its pedestal of original glory. Just as Bhagwan Vishnu lifted the earth from Rasatala in His Avatara as Varaha, so too, in order to regenerate the human minds that have sunk into the despair, weakness and dirt is in your midst. Let the blind, the deaf, the dumb, the lame, the aged and the ailing, even those who have committed mountains of vilest sins, come and surrender. There is a place here for all. Honour of humanity will be restored to them. But repentance and surrender are essential. Then, they will be led on to the path of dharma. Herein is the secret truth of the Kalki Avatara.

Aye, SHE will not leave you, children, to your fate. SHE has lifted the sword. Come forward. Listen to this word of Truth. Open the doors of your heart. Surrender. Lend your helping hand to the cause divine. Cleanse your minds of all taints and impurities. Do it as early as possible. If you do not, you will be made to do it. You do not know the power of the Paramatman. Did not Arjuna also tell: I will not fight? And then, what happened afterwards? Did not the Lord reveal His cosmic form? Did He not make him surrender totally, and did He not make him fight the battle?

SHE, who manifested Herself with a thousand arms, as various divine shaktis, and killed the asuras like Chanda, Munda, Shumbha, Nishumbha, Raktabeeja etc, can She not v

anquish the asuric forces dwelling in your chittha? The divine mission has started. Have no fear. Mother has given you shelter. All gods have to descend on earth. There is no other go. The word of promise given to Bharatamba (Mother Earth) has to be fulfilled. That is My dharma. That is My sacred duty.

Come prepared. Enquire not, where Kalki will come from. Your enquiry cannot lead you anywhere, cannot get at the truth. Kalki abides in subtle form. Chasing away the evil of Kali, making you stick to truth and getting you established in dharma, SHE in the form of Kalki, will accomplish Her Mission.

All your past sins have been forgiven. Hereafter, do not sin. Make your utterances pure. Let your mind be clean and clear. Let the buddhi become chaitanya. Bring out all your weapons. Have they all gone rusty? SHE will not leave you. SHE will have the chariot harnessed in readiness for the battle. This is divine valour. See Her heroism. Having accomplished Her Purpose, SHE will leave for Her Abode.