



# RAMĀ ŚAKTI MISSION

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In The Words Of Sree Tara Devi:-

The full moon is symbolic of Guru's grace. The earth remains bathed in the cool balmy radiance of the full moon light. Similarly, when Guru's grace descends, the threefold fires of samsara, trividha tapas are removed and the bliss of God becomes the constant experience.

The Guru is grace personified. His grace is on all, just as sunlight falls on all objects equally. But to receive the grace of the Guru, one should surrender oneself unreservedly to Him. It is one's own mind, a product of avidya, that does not allow one to receive the grace. Give yourselves totally to the Guru and let the Guru transform you. When Guru's grace illumines consciousness, the inner darkness disappears. But when one is estranged from grace, one finds oneself in total darkness. This inner darkness is signified by the dark night of amavasya.

The ever-perfect Paramatman shines resplendent in every one. Hence every one is inherently perfect. But the jiva has no consciousness of this inherent God-nature and remains separated from God. Separation from God is misery, bondage. Separated from God, the jiva has developed egoistic consciousness, asuric tendencies and worldly desires. It is these that prevent the mind from contacting the Divine within. When one closes the eyes, one perceives only darkness.

This darkness is symbolic of the inner darkness of avidya. Darkened by avidya, and blocked by the six passions, the jiva is unable to tread the inner path that leads to the shining Paramatman enshrined in his own Heart. How to overcome the obstacles created by the nature-born gunas and reach the abode of God within, is the adhyatma vidya, the science of Self-knowledge, which the Sadguru imparts.

Having known from the Sadguru that God is the only reality, and that He is the essence of one's personality, one should consecrate one's body, mind and possessions to God. This integral offering invokes the grace of the Guru. Pure mind alone is fit to be offered to God. In a pure mind, only pure motivations and pure thoughts arise. Purity of thought, utterance and action, is the criterion of perfect inward purity. Before this state is reached, thoughts, good and bad, will continue to appear.

Well established in faith in the Guruvakya, the sadhaka should use discrimination, shun evil, and remain detached from mental vritties. A student should not only listen to his teacher in the class attentively, but should also study the lessons at home. Similarly, shradha in the Guru's Teaching should find expression in his day to day life. Knowledge grows brighter only through noble conduct.

Penetrating the mental strata, the Teaching of the Guru should reach the consciousness (prajna). Then alone awakening takes place. It is this awakening that provides the impetus in sadhana, intensifies the spiritual thirst, weakens the hold of prakrithi on the aspirant, and turns his vision Godward.

Janaka, the king of Mithila had a dream. In that dream he saw his subjects approach him lamenting about their plight and describing the havoc caused by the wild animals of the



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surrounding jungle on the cattle wealth and citizens. They appeal to the king in one voice to set out on a hunting expedition. The king, who loved his subjects as his own children, immediately mounts his horse and rides on. Soon he finds himself in a fix, the bridle of the horse having been broken, the unbridled horse, gallops in mad fury and lightning speed.

The king, sensing danger to his life, uses his intelligence and presence of mind and jumps from the horseback to catch hold of the branch of a banyan tree. But he finds to his horror, below his feet a deep well which looked like the yawning mouth of death. Thus, helplessly holding on to the branch of that tree, the king looks up. He finds a beehive from which drops of honey drip down. Even in that critical juncture, the king swings to and fro and tries to collect those drops in his mouth.

Meanwhile, a wasp stings him on his back and causes excruciating pain. Thus, the king alternates between pleasure and pain. Looking up, the king now sees another terrific sight, two rats, one black and the other white in colour, vigorously engaged in gnawing into the main branch of the Tree. The king's life itself now depends upon those rats, who like envoys of yama, are bent upon hastening the process of death of the king. If the branch of the tree falls, the king falls straight into that bottomless well below!

Every moment the king janaka passes in agony. He looks around piteously appealing for protection. Then mysteriously an old woman appears on the spot. Though far advanced in age, she is strong of frame. She extends her stick to the king and promises protection on condition that the king should fulfill her wish whatever it be. The king agrees. Through the help of the old lady, janaka now escapes from the jaws of death and finds himself on the ground. He heaves a sigh of relief.

The old woman now expresses her wish that the king should marry her! A strange demand for an old woman to make! The king recoils at this and refuses to yield to her wish. This break of promise on the part of the king enrages the old woman. With the same stick which she used to save the king, she now deals a heavy blow on the king. Under the impact of this blow, the king falls on the ground. At this stage, the dream breaks and the king finds that he has fallen down from his cot in his bed-room in the palace.

The king sits up and falls into thought. He muses over the strange dream episode. Gone is the dream world, with its fanciful events, gone the old woman, the tree, the rats, the well below, everything that he saw palpably in the dream a little while ago. But his heart continues to beat fast. He still senses the pain on his head. Which could be real, the dream world or the waking world? This became a burning metaphysical problem for the king.

Seized with the problem, the king loses interest in everything and mechanically lives his life. He consults his trusted Ministers and court pundits. But none answers him satisfactorily. A proclamation goes from the Palace inviting learned Brahmanas to a Yajna which the King proposes to conduct in the palace. The Brahmanas arrive in groups from every nook and corner of the country. To each and every one, the king has only one question to ask : which is real, that or this?

None answers. The king orders that none should leave the palace until and unless his question is answered. Years pass by. Palace and the precincts become filled with the Brahmanas.



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Eight years thus passed. Finally comes the boy sage Ashtavakra, the son of Kahor, who under a course from his father, was born ugly, with eight deformities on his body. The boy is admitted to the royal assembly. Convinced of the boy's wisdom and intelligence, king gives him all honour and puts to him the same question that has been haunting him for the past eight years. In that great assembly of the learned men, sage ashtavakra answers:

O king! That dream world is unreal' this waking world too is unreal. That, in which there are no distinctions of duality as this and that, that which is at the back of the phenomenal universe as its illuminating principle, that pure Consciousness alone is real.

The king was immensely pleased and his mind was all adoration for the newly arrived sage of wisdom. He now seeks a metaphysical explanation for his mysterious dream experience and the sage now proceeds to explain it:

O king, you in the dream represent the embodied jiva estranged from the divine principle, the Atman, through beginningless avidya. The horse which you mounted signifies the desire-ridden mind. When unbridled, the mind leads the jiva to ruin. The mind travels at the highest speed and is thus rightly signified by the fast-moving horse.

The branch of the tree which you caught hold of for safety; signifies the lifespan. The twin rats signify day and night, the white one representing day and the black one night. Each day reduces the life time of a man, and is therefore aptly illustrated by the gnawing of the branch by the rats. The drops of honey which you enjoyed signify the fleeting sense pleasures. The terrific pain caused by the sting of the wasp, signifies the miseries of life. The bottomless well below signifies the state of embodiment. The old woman signifies eternal Religion, sanathana dharma, spirituality, brahma vidya. The tradition of brahmavidya is of ancient origin. Hence it is represented by the aged woman.

One should be wedded to spirituality. Then alone deliverance from the rounds of births and deaths is possible. Divorced from spirituality, one enters again and again the mother's womb and undergoes the misery of embodied existence. O king, your dream is thus a providential device to wake you up from this dreadful dream of samsara.

The king now, with his mind filled with adoration for the youthful sage, prostrates humbly before him, addresses him as Lord and seeks initiation into the knowledge of Brahman. This compassionate sage expounds the supreme Brahma Tattwa in details to Janaka the earnest aspirant and disciple and that is the celebrated Ashtavakra Gita.