



# RAMĀ ŚAKTI MISSION

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Gurupoornima signifies the full moon of Guru's grace, the radiant beams of which, infill and illumine the mind and heart of the disciple. The sun shines by day; the moon at night; when clouds hide them from your vision, their luster appears dim to you. Also, if you sit in a room, with doors and windows closed, you find darkness even in the bright daylight. The Sun of the Atman, shines in all glory in every one of you, with the splendour of a million suns; but veiled by ignorance, you have no vision of its splendour. Seated in the closed cell of egoism, you find only darkness within. Open the doors of your heart to Paramatman, the eternal Guru of gurus. Surrender yourselves at His Feet in whole minded devotion. Then only you will experience the flood of grace, the deluge of wisdom, in which all ego, fear, finiteness and feeling of differences vanish once for all.

The combination, of the seer, and the seen or the subject and the object (drshta and vastu) is what is known as prapancha, To perceive prapancha as the paramartha, and to dissolve the mental world (manasic prapancha) in one's own Atman, the higher knowledge, the paravidya is required. Sadguru alone initiates the seeker into paravidya. By study of scriptures one does not get convinced in the truth that one is the Atman. By the mystic touch of the Guru, by the redemptive grace of the Guru, alone one awakes to Enlightenment. God, who abides in every heart as the Atman, is beyond all conceptions. He is Nirguna. He is Saguna. He transcends both Nirguna and Saguna. He is unique. Saguna is accessible only through faith, and perceptible only when God becomes the Avatar on earth. Without ascending the peak of yoga, without achieving the utter restraint of chittha vritties (chittha vritti nirodha), the Nirguna cannot be experienced. God is revealed only in pure, doubt-free Knowledge, 'samshya rahitha jnana'.

Jnana is innate in everyone. But it is veiled by primordial avidya (moola ajnana). This veil should be lifted. The power that lifts the veil is Gurukripa. Therefore, let all your seeking and striving, your vows and anushtana, be an invocation to Grace. Once a seeker, young brahmachari, came to a sage, seeking spiritual initiation. The sage asked him to stay in his hermitage. The brahmachari took himself to whole-hearted service of the Guru. Years passed. His mind was so much absorbed in the service that he forgot even the very idea of Upadesha from the Guru. Once casually he happened to look at his own image in the water as he was having a dip in the nearby river. Horrified at the sight that his hairs had all turned gray, with tears of repentance, he fell at the Feet of the Guru and lamented; 'O revered master! Years have brought on me old age, and yet, I have not become fit for Thy grace. When will Thy compassionate glance fall on me.?' God hears the heart-felt call, the cry and the silent supplication of the devotee. Moved to mercy, and knowing that the mind of the seeker had become mature, the gracious guru blessed him and whispered the sacred Word into his ears. Instantaneously, the mind of the disciple, transcending relative awareness, rose to Turiya state and merged in the Lotus Feet of the Guru.

The pure mind awakes to Reality, the moment Guru imparts the sacred Word. Such is the power of the Guru's Upadesha deeksha. Propitiate the Guru through devotion, truthfulness, surrender and dharmanishta. His propitiation is the propitiation of the Antaratman, for Guru, God and Atman are one and identical. Through the grace of the Atman, the Truth is revealed as the amalaka fruit in one's own palm. Abiding faith in the



## RAMĀ ŚAKTI MISSION

Paramatman, is the corner stone of a life of quest. Life situations vary. Trials and tests appear in life. But your mind should be unshakably established in faith and anchored in peace. When the mind is absolutely still, when it is free of all pulsations, it emerges as jnana itself. Jnana should reach the stage of Vijnana, through anubhoothi. Then alone one is above the taint of maya. Without developing devotion to God or Guru, the mind cannot embark upon anusandhana. The state of anusandhana cannot be explained in words. Through constancy in remembrance of God, through repetition of His Name, through contemplation of His glories, the mind must be lifted above the turmoil of the vrittis. Then alone, anusandhana is possible.

The mind should be pure, placid, cheerful and indrawn. Then you will be able to take a dip in the Ganga of meditation. Being householders, you cannot sit enrapt in meditation always. Duties and responsibilities demand your attention. Therefore, yours is the integral approach, in which dutifulness become an important element in devotion. Understanding who you are, what your relationship with God is, mindful of your duties, you should live a life of God-pursuit. Apply discrimination with regard to the modes that rise up in your mind. The budhi should become mature. It should have the grasping power and the power of penetrative perception. It should become extremely subtle. Finally it should shine with the power of spiritual insight itself. Subtlest of the subtle, the Paramatman is at the bottom of chittha. That is to say, He is in the cave of buddhi. You should know His presence within and also recognize His splendour without. That is jnana drshti.

During the advent of the Avataric power, mankind gets a golden opportunity for attainment of salvation. But one should have faith. If the Saguna splendour itself cannot be recognized, how can one intuit the Nirguna within! Without doubt, without wavering, looking upon Him as the redeemer, one should surrender himself to the Avatar. Then one experiences the bliss of 'salokya' while in the body, and the peace of moksha while leaving the body. Such a one has no room for fear from any quarters. He is fearless. Remain wide awake in the remembrance of the Guruvakya. Weild the sword of discrimination. Be watchful. You have to function in a world which abounds in manifold objects of attraction. Do not be deluded and attracted by the charm of forms. Perceive only the leelas of God. Do not compromise with principles. Deviate not from dharma. Play the roles assigned to you, efficiently, in the drama of life.

The love that subsists in ephemeral affinities of samsara, is tainted with maya and hence, it is not prema. It is sneha only. It is moha. It binds. But the love for Guru or God, who is beyond Maya, is bhakthi. In mature state it is prema. Bhakti purifies, elevates, transforms and redeems. Bhakti unites you with the Supreme. Bhakti is itself beatitude. Seeing himself arrayed against his own relatives, venerable elders, grandfathers and gurus, Arjuna was overpowered by moha and refused to fight and thus wavered in his kshatra dharma. The Lord then took up the role of the Guru and by the sheer force of instruction, awakened his disciple to the consciousness of his own nature (svasvaroopajnana jagruthi) and of his dharma (dharma jagruthi). This establishes the truth that God alone is the awakener. It is His power that comes through the Guruvakya. A chain has several links successively fastened to one another. If you catch hold of one link, the entire chain comes to your hand. So is the case of moral principles. Follow tenaciously any one principle. Then eventually, you will become the possessor of all virtues for all virtues belong to one single force, Dharma.



## RAMĀ ŚAKTI MISSION

*Until you become the slave of the Sadguru, O Man, liberation does not come.  
Wading through the numberless shastras, futile has become devotion.  
What, if you are well-versed in the Vedas;  
What, if you have turned the pages of the eighteen puranas;  
What, if you have listened to the stories of saints;  
What, if you roam about as a hero;  
What, if you besmear your body with the sacred ashes;  
What, if you wander here and there like one mad;*

Until and unless you become the slave of the Guru, O Man, liberation does not come. Worldly people, in vain-glorious pride and egoism, assert: 'Never will I become another's slave'. They fear that submission to Guru is surrender of freedom itself. But all the same, they readily become slaves of vishayas, slaves of name and fame, slaves of lucre, slaves of women. What a pity. But they are not ready to become the servant of the Satchidananda Guru, the embodiment of jnana and prema, whose mere glance liberates the jiva from the samsaric slavery, who out of compassion, bestows the gift of jnana and leads the seeker along the inner path! Slavery to Guru is not servitude. It has deep spiritual meaning. It is surrender of the ego to the Supreme Being. It is return to one's own immortal state of being. It is freedom itself. The Guru is free. He does not bind you. On the contrary, His heart is burning for your uplift. He redeems you from all bondages. He transforms you unto His own absolutistic nature. Bound by the love of the pure-minded bhakta, the all-merciful dwells constantly in his heart.