



RAMĀ ŚAKTI MISSION

BULLETIN NO: 238-239

22nd October, 1978

Man is only a puppet in the Hands of the unseen wire-puller, seated in his own heart. It is by the power of electricity that the light burns, the fan rotates, and several other instruments go on working. The children may fancy that the instruments function by themselves; they have no knowledge of electricity that works behind the instruments. Similarly the ignorant jivas think that they are the independent agents in this world, but the Sages know that God alone is the reality, the power working in every one. When agency is given up through self-surrender to God, one becomes an instrument in the Hand of God and only good and noble actions flow through him.

It requires a keener insight to comprehend the nature and activity of the ego. You may think that you are free of ego on account of your sattvic temperament. But the ego is there in the subtle form. Man becomes happy when praised. This vritti of happiness itself is the evidence of egoism; nay this itself is abhimana. There is no vritti apart from this, to be called as abhimana.

To comprehend the ego-nature, tapas is required. The ego-mode ceases to function only after one wakes to the glory of God. It perishes in the blaze of illumination. As the mist melts away in the heat of the rising sun, as things are reduced to ashes when put into fire, so too, in the splendour of awakened consciousness of God's glory, ego gets destroyed without any scope of re-emergence. God is the subtlest of the subtle. Without first comprehending the ego-nature, one cannot rise to the consciousness of God.

God is the ground and support of entire creation. In this country, where the culture of the sages has penetrated into the fabric of man's everyday life, there cannot be a genuine atheist; but at the same time, firmness of faith too is not there. A faith that wavers is not faith. When faith is firm, mind becomes steady. It is when mind becomes steady that one is able to serve the divine cause and achieve even the wonderful things by the grace of God.

The pillar of a medical complex is the Doctor. It is he who diagnoses the disease, prescribes the treatment, supervises the nursing, and restores the patient to normal health. He should become selfless in the fervour and spirit of service. A doctor should have love and compassion for the suffering patients. It is these primary qualities, and not mere academic degrees and diplomas that confer upon one the doctor's status.

A conscientious doctor is awake to the prompting of his own inner conscience, and serves his patient with utmost sincerity. Nothing other than the patient's relief from suffering should be the motivation of a doctor. He should lose no opportunity to serve. In times of emergency, he should be prepared to leave everything and rush to the presence of the suffering man. His must be a life committed to service. Such missionary zeal to alleviate the suffering of the ailing Narayanas, is what is required of a doctor.

The more you serve, the greater is the manifestation of shakti in you; the more you give, the greater will be your gain. Such is the law. Ethical idealism, the motto of service, is indeed praiseworthy; it is the sign of humanism. But to spiritualize your vision and actions, you need a spiritual perspective. Herein comes the need for devotional bhava and worship of God.

One should establish oneself in one's kinship with God. God alone is. Know your relation to Him, and you will be safe everywhere, in every situation. When you meet a long-separated



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friend how happy you become! Then imagine, what could be the magnitude of bliss when you realize your eternal parent, God, when you have forgotten through numberless births! Suppose a prince forgets his royal lineage and is brought up elsewhere, having lost his kingdom and his relatives. From a trustworthy man he comes to know that he is a prince. As soon as he realizes the truth of his royal status and his legitimate claim for the throne, a new spirit awakes in him, he employs all his intelligence and powers, organizes an army, and finally recovers his kingdom. Similarly, when you awake to faith that you are of divine origin, when you know that God is your eternal parent, friend, companion, wealth, and your deeper Self, you will never be able to sit quiet. All your powers will now be roused into action and you will, day and day night, fired with Aspiration, strive to attain your union with Him.

The trustworthy guide is the Guru. He loves you for love's sake. He alone knows the path as well as the goal. You should have absolute trust in the Manthra He gives, in the teaching He imparts. It is this Manthra and the teaching that takes you to the presence of God and unites you with Him. Manthra is not a mere sound, not a mere collection of words. It contains a truth, a light, and a power. The Manthra and the Deity are not two. Faith in one presupposes faith in the other. Reposing faith in the Manthra, steadfast in devotion and regular in the practice of spiritual disciplines, you should always remain linked to God, knowing Him to be your own. This devotion will in due course ripen into parabhakti, where duality is transcended and samarasa with God is attained. To lose one's separative 'I' in God, to be in inseparable identity with Him, this is the sum of bonum of life. The unreal disappears. The real abides as constant, unbroken experience of Truth-Consciousness-Bliss.