



RAMĀ ŚAKTI MISSION

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God is the non-dual Reality, even though the sages call Him by different names. The Name of the Lord itself signifies His essential nature and attributes. Lord Siva is called Trayambaka meaning the three-eyed One. Every human being too has three eyes. The two eyes are gross, fleshy instruments of empirical perception. The third eye is the subtle inner eye of spiritual vision, the Eye of Enlightenment, Jnana Chakshu. This third eye opens only by the grace of the Sadguru.

The Guru imparts the sacred Word and awakens the spiritual impulse. The disciple, endowed with shraddha, should practice the sadhana and pattern his life according to the behests and Teaching of the Guru. As he thus progresses on the path of sadhana, he opens himself to the ever-present grace of the Guru and awakes to Enlightenment.

Ego-self is the binding factor. Either this should be reduced into a zero, or expanded into infinity. That is the only way of release from the cage of samsara. To reduce the ego into a zero means total self-surrender. That is the path of bhakti, loving devotion to Personal God.

To expand the ego-self into infinity means identity with the Absolute through soham bhava. This is the path of Jnana. An aspirant can choose any path, either the path of Devotion, Bhakti marga, or the path of Vichara, jnana marga, or any other path suitable to his temperament. But the path chosen should culminate in Yoga, union with the Paramatman.

The preceptorial tradition in Bharat has preserved the torch of wisdom, the cult of Bhakti and the virtue of ideal discipleship. The ideal disciple, merging his mind in Gurubhakti, and engaged in the service of the Guru, overcomes the illusion of agency and rises to the plane of blissful communion with God.

Though God is formless and attributeless, He assumes Names and Forms and makes His advent in this world for the sake of the jivas. The Names and Forms of God are the greatest prop for the jivas struggling in samsara; they constitute the mighty force that leads the aspirants to the blessed state of liberation.

The worship of the lighted lamp and the waving of Arati before the Deity, which is a part of the Nama Yajnas and the institution of Temple worship, are highly significant from adhyatmic point of view. In the darkness of ignorance, one cannot see God, even though God is seated in one's own heart. The light waved before the Deity Signifies the spiritual illumination, which reveals both the nature of prakrithi and the Glory of God. For the dispelling of ignorance, there is need for Knowledge; but afterwards, the knowledge also merges, and God manifests Himself in spontaneous experience of the devotee. The lighted lamp which is worshipped signifies the Supreme Consciousness, Brahman.

High thinking and simple living should be the motto of a spiritual aspirant, if he has to go beyond the three gunas of prakrithi. The prakrithi holds sway over the mind of the ignorant. But she stands aside and gives way to the glorious vision of God, when the grace of God descends on the worshipper. Gunas are always active in the mind of man. The jiva, identifying himself with the gunas, behaves accordingly. His true divine nature remains hidden. By practicing the Name and performing the soulful upasana of the Deity, mind becomes pure and rises above the gunas.



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Bhakti Marga is most suitable for this Kali Yuga. By deep, intense and constant remembrance of God, the mind of the devotee easily gets purified. When the transient nature of the pleasures of the world is once realized, and that certitude becomes a firmly established knowledge itself, one will never again fall a prey to the attractions of the world.

Of course, it is not easy to develop proper understanding about the perishable nature of the world. The devotee knows for certain that true happiness is in the realization of God. His dependence is only on God. God is his father, mother, friend, guide, shelter, and wealth, everything for him. For the propitiation of his worshipful Deity, no sacrifice is too great for him. He is not afraid of death even. In the realm of ecstatic God-love, he considers even Mukti, a paltry thing to aspire for. Such is the glory of God-love.

(Continued in the next)