



# RAMĀ ŚAKTI MISSION

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During the Advent of God on earth as the Avatar, He grants divine vision to His sadhakas and reveals to them His numerous bewitching leelas and divine glories. In the battle field of Kurukshetra, on the eve of the commencement of the Mahabharatha War, Bhagawan Sree Krishna granted such divine vision, 'divvya drshti', to His dearest bhakta, Arjuna and showed him the matchless splendor of His cosmic form. Delivered from delusion by the profound discourse of the Lord, Arjuna asks Sree Krishna: As you have declared yourself to be, so it is, O Lord Supreme. Yet, I desire to see your Isvara Form, O Purushothama. If you think it possible for me to see it, then do, Oh Lord of Yoga, reveal to me your eternal Self. This attitude of Arjuna is well in keeping with his profound reverence for the Lord, pleased with His devotee, bestows competence on him, blesses him with the divine eye and reveals to him the glories of His vibhoothis.

The gifting of the divine vision and the imparting of the truths of Yoga, on the part of the Lord, represent the highest tradition of Brahma Vidya in this holy land, Bharat. The greatness of the Guru is beyond description. When the Guru imparts the sacred upadesha to the disciple, he opens the eye of Enlightenment; the disciple's vision now glows with the power of the self-effulgent Atman

The mundane vision is limited, tainted by ignorance, and clouded by delusion. In this vision, one sees multiplicity. This is a vision on the mental plane distorted by the pairs of opposites. The divine vision is supramundane vision (aloukika Drshti); it is the vision of Wisdom, Jnana Drshti. In this vision, one sees the truth underlying all phenomena, all manifestation. This vision encompasses the whole universe. It sees past, present and future. Such a divine, omniscient vision opens only by the grace of the Sadguru.

Rapport with the Guru, the inward link with the Guru, is the primary factor in the disciple's rise to enlightenment. This rapport is established through humility, devotion, sublime bhava of adoration, nondualistic attitude and total self-surrender. In this state, there is no place for ego, separateness and sense of duality. The whole heart rises in love and self-offering. It is indeed a dedication of the heart, a state in which the mental self subsides, and thoughts, doubts, waverings and impurities are no more. It is in such a heart that the glory of the Paramatman and His divine leelas, is realized.

The mind, the vision, the inner gaze of the Aspirant should remain upward fixed, in the fervor of aspiration, in the glow of bhakti, in the heart's longing to see the Beloved dwelling in his own heart. Then, just as the lotus blooms with the contact of sun's rays, so too, the Heart-lotus blooms with the touch of the rays of divine grace. The Aspirant now shines as the sadshishya, an illumined vehicle of Guru's power. There may be thousands of disciples, but sadshishyas are extremely rare. Sadshishya is established in Satyavasthu. For him, Guru and truth are one. His mind does not ruminate over anything other than God and the Divine Cause of the Guru. He is not attached to anything in the world. The greatness of the guru, the wisdom of the Guruvakya, the import of the nectarine discourses of the guru: these are only the themes of his contemplation. Established in his inward link with the Divine, his concentrated mind, withdrawn from the sense world, dives deep in meditation.

In this Age of Kali, Divine Mother, with Her insight into the structure and nature of human minds, has chalked out a path of synthesis. It is not meditation alone that She has prescribed. How to



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bring the mind slowly under control, how to reform and transform it by means of devotion and Namasmaraṇa, has been clearly enunciated by Her. There is sweetness in the Name of God. But this sweetness is experienced only if the Sadhaka has developed devotion. The love-filled heart overflows in self-forgetting bliss, when the Name of the Beloved is changed. Holding on to the Name, the chitta tends towards concentration and filled with the fervent remembrance of the greatness of God, it finally merges. The body-notion is forgotten and the devotee enters the plane of communion with the Beloved. Such is the power of the Divine Name, and such is the marvel of bhakti.

The devotee established in the Divine Name, the lover of God, the ardent worshipper of the Deity, the Sadhaka of spiritual life seized with intense longing for Realization: all these are unostentatious in their search after God. They do not do anything with the motive that the society should praise them. Their heart is set only on God. They are concerned only with such acts as will please God. Their gaze is not on the world, not on the defects and foibles of others, but on the Lotus Feet of the non-dual Paramatman. Their relationship is only with God. All their dealings are in and through God. In the interior of their heart they embrace their Ishtadevatha in silent love. God-love is a boundless ocean. Though all sadhakas are striving for the experience of that love divine, rare are those who touch that ocean of Love, rarer still are those who take a plunge into that ocean and lose themselves in Love. But this should not dishearten anyone, should not deter any one from striving for God-experience, for all will, one day or other, reach God. But effort is required. Can anything be achieved even in the mundane world without effort? To contact God in one's own heart, one should put forth one's best efforts by cultivating devotion to Him.

By developing bhakti towards the chosen deity, by practicing Nama Smarana and meditation, and by keeping the mind pure through noble associations, the glow of chaitanya, a luster of the Spirit, manifests itself in the devotees and he gets a new energy, not only to do sadhana, but also to discharge his worldly duties. The sapling of bhakti should be nurtured by daily anushtana. The mind should not be assailed by doubts and distracted by earthly cravings. It is by shraddha, bhakti and anushtana that one advances on the direction of God. Courage (dhairyam), stability (sathairyam) and pure bhava, should always be with the Sadhaka. To keep the mind in such a state, as a fit instrument in adhyatmic pursuit: this is the primary duty of every Sadhaka.