



# RAMĀ ŚAKTI MISSION

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The spiritual aspirant should know the truth of himself, of the nature of his relationship with the Supreme Being and his fundamental duty in life. The serious life of quest begins with this knowledge. The Supreme Self is established in His own absoluteness of being and in indescribable glory. Distinct from nature-born upadhis, the jiva is an image of the Paramatman. As in the water and in the reflecting mirror the images of things appear, so too, in the anthakarana, the image of Brahma-Chaithanya appears. This image is the Jiva. Being the image of God, jiva is inseparable from Him. He is a mode of God's expression of power, a facet of His self-manifestation. This truth of inseparableness from God, a spiritual affinity with Him, should find expression in your thought, speech, behaviour, character and conduct in private, domestic and social spheres of life. You should shine as radiant embodiments of Truth. In your consciousness there should not be a sense of 'I' as separate from the Paramatman. While at worship, feel sure of His subtle presence. Understand that He is the eternal indweller of your heart. It is easy to philosophise, easy to declare that God is the one Self in all, easier still to instruct others to tread the path of shraddha, devotion, awareness and dharma. But the criterion of your faith is your own conduct. Your actions should preach. Your life should reveal and reflect the depth of your devotion and the sincerity of your seeking.

A man of real awareness knows that God alone is the reality, and that mind alone is the hindrance to God-communion, that the gunas constitute the force of avidya which has estranged from him from his own divine state. Isolate the gunas; purify the mind through devotion; quell the mental ripples through meditation. In the stillness of mind and steadiness of prajna, you will intuit the nature of Atman and God. Your spiritual sadhanas, your devotion to duty, your steadfastness to dharma, in short, every endeavour of yours on the path of Yoga, should be with object of discovering divinity within yourselves. A scientist through hard intellectual labour, through years of concentrated investigation, discovers one truth. But a lay man in utter ignorance may say: 'all that is false and that he cannot believe it.' Such denials the scientist only pity the layman's ignorance! Similarly the sage, through years of meditation and through grace of God, has realized directly the Truth Absolute, God. But when ignorant jivas, blind to the reality, deny the existence of God, the sage only smiles out of pity for such jivas. How can the blind have any idea of the brightness of the blazing sun! Though God is the intimate Self, He cannot be cognized through an intellect clouded by egoism. The 'Aham Sphurana' signifies the unlimited Reality, but the 'Aham Vritti' arising from great ignorant force, veils the awareness of the reality. From Ahankara have come the duality, the differentiating notions, the pairs of opposites, the selfishness, the narrow-mindedness, the rajasic passions etc. Through exercises of Yoga the mind should be disciplined, purified and transformed into a state of 'no-mind'. Then alone the glory of God can be realized. Knowledge is required to propitiate the Divine and to ascend the peak of parabhakti. Cultivation of God-love is not so easy. In the beginning the devotional disciplines come under the category of 'gawnabhakti'. Parabhakti, the profound love for the Parapurusha, comes only from Self-knowledge. So long as objects other than God attract your love and enslave your mind, how can you pour forth the devotion of your heart to the Supreme Being! Maruthi, the crest jewel of devotion, knew this truth. He had exclusive, ecstatic, all-absorbing love for his Ishtadevatha, Sree



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Ramachandra. Day and night his mind remained immersed in God-love, God-adoration and the elixir like sweetness of Rama Nama. In the profundity of bhakthi and bhava, the mind purified of contaminations and liberated from the gunas, becomes God-directed, God-centred and God-absorbed, and finally attains the state of absolute essential identity with the Divine (Tadatmyata and Samarasa). The separative 'aham' vanishes in the experience of non dual Reality. This state is samadhi. Sree Ramachandra used to instruct Maruthi on the truth of enquiry into the reality of 'antar jyoti'. But Maruthi, through sheer force of faith, knew that the manifested Lord and the Antharyami were one and the same.

Once Sages Narada and Tumbura had an egoistic notion that they were the greatest of all bhakthas. The Grandsire Brahma divined this lurking ego and directed them to earth, to the presence of a certain devotee. Curious to meet the great devotee, the Sages went to Bhooloka as directed by Brahma. As they were approaching a particular spot, they heard from a distance the heart-entrancing notes of devotional melody, the Rama Nama Sankirtan, the very waves of which transported their minds into a realm of rapture. Astonished at this phenomenon, they went nearer and they saw a monkey seated on a rock in that sylvan solitude, a picture of intense bhakti, immersed in ecstasy of Rama Nama, copious tears trickling down his cheeks and evidently unaware of surroundings. That was Maruthi, Sree Rama's peerless bhaktha. As he emerged from absorption and sensed the presence of the venerable sages and their musical instruments nearby, he enquired of their welfare and requested them to sing the praises of the Lord. Narada and Tumbura could not lift their instruments, however much they tried. In the overpowering devotional current of Maruthi's Nama Sankirtan the rock had melted and the instruments had got struck up in that! Then alone the sages were humbled with the thought of Maruthi's unique devotion to God. In bhakti, there is no place for self. It is ecstatic absorption in self-transcendent Consciousness of God. Profound concentration is a natural corollary of bhakthi. The body, the sense, the mind and the self, all become unified as it were, in one single current: God-love. It is not to please the audience or to display his talents that the bhakta sings in praise of God. His song is an outpouring of his heart towards the supreme object of his adoration, God.

The ocean of love is within you. But beware, when self enters, even this ocean immediately gets dried up. The heart appears as an arid desert. The fountain of bhakti springs up only in a pure mind. Pure mind is a broad expanse of consciousness encompassing the entirety of existence. It is universal. It is all cheer, all bliss. Never allow egoism, shallow notions, selfish tendencies and tamasic mood of depression to pollute the mind, if you desire to possess the elixir of bhakthi. Depression kills the spirit of sadhana. It does not allow the seeker to take steps on the path of yoga. When clouds of depression begin to hover around your mental horizon, you should at once investigate, detect the cause, eliminate it and regain the mood of cheer and zeal. Either by self-enquiry, or through Atmanishta, or through remembrance of God's glories, you should keep the mind in a state of cheer and equilibrium. As the students revise their lessons and prepare for the examinations, so too, you should ponder over Guru's instructions, reflect over the Self, meditate regularly and hold yourselves ready to face any test of life. Intellect devoid of ego-touch is required along with unbroken vairagya, in order to tread the path of Jnana Yoga. What does it mean? It means surrender is essential even in jnana path. Vairagya implies absence of craving for, and clinging to, the ephemeral sense objects. Wealth, fame and love from man, are the main incentives to jiva's exertions. This indeed is a rope of Maya which binds one to mortality.



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Perceiving the Divine in every one, for the propitiation of the Divine, without getting attached to any one, with no eye on the fruit of actions, you should discharge the daily round of duties. In the midst of work, you must raise the mansion of Yoga. Making a passing reference to the Avatara tattwa, Divine Mother said, "It is a kind of enlightenment to recognize the Divine when He appears in the human garb on earth. The merits of endless births, the fruition of worship and the grace of the Ishtadevatha, are all combined to bless the devotee with faith when Avatar comes for dharmasthapana. The Gopis of Vraja, famed in Srimad Bhagavata, were Rishis during the Avatar of Sree Rama. When they sought the happiness of touch, the Lord assured them. I shall be born in Dwapara Yuga again. At that time I will fulfil your desire. The desire of the Rishis is no avidya maya, but attraction towards satchidananda. It is blemishless love. Renouncing all ephemeral affinities and attachment to husband, home, children, and forgetting themselves, the Gopies attracted by the melody of the Divine Murali, ran towards Krishna. Krishna's form was imprinted in their chittha.

There was a Pundit. He was well-versed in the scriptures. He was an authority on Srimad Bhagavatha and used to skillfully expound the same before huge audiences. Name, fame, certificates of honour, encomiums, all came to him which indeed fanned up his vanity and pride. During the course of his triumphant tour, the Pundit reached a certain country. He went to the King who received him with due honours. The Pundit introduced himself as a scholar and sought permission to expound the Bhagavatha before the royal assembly. The King said: 'O Pundit! Read for yourself Bhagavata once again before you attempt to expound it. Pundit was surprised. What is there for him to read again. He had committed to memory all the verses of Bhagavatha. But the royal orders had to be obeyed. He went and returned after one week. The King repeated His orders and this time also the Pundit was startled and started reflecting deeply. There must be some truth behind King's words, concluded he. The Pundit opened the sacred book and plunged deep into it with a concentrated mind. As days went by and he went deeper and deeper into the verses, the profound meaning of that holy scripture and the facet after facet of the glory of Bhagawan Sree Krishna, dawned in his awareness. Immersed in contemplative reading, enjoying the elixir of bhakthi, engrossed in 'Brahmarasa', the pious Pundit forgot himself, his name and fame, scholarship, his visits to the king, his ambition to expound the Bhagavatha etc. etc. Days, weeks and months passed, and the Pundit reached now a realm of continuous rapture. His mind merged in God. His room itself became the Paradise of Vishnu. Having no trace of the Pundit, even after one year, the King now went to the Pundit. Being a jnani himself, the king knew what state the Pundit had reached. He now requested the Pundit to visit the palace and expound the holy scripture. In deep humility, the Pundit replied: I am incapable of expounding the profound wisdom of the Bhagavatha. First let me realize the truth of this scripture and experience the bliss. You are a Guru to me. You have opened my eyes to the futility of superficial scholarship and to the glory of genuine devotion. You are a man of wisdom. That country surely prospers where there is a King like you to rule.