



# RAMĀ ŚAKTI MISSION

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God, the Absolute, is the all-pervading Power. He is in every heart. He is also the Purusha. But since purusha and prakriti exist together and is mixed up as it were, the ignorant Jiva is unable to discern purusha from prakriti. He mistakes one for the other. The gunas rule his mind, and vitiate his perception. Hence his gaze is on the faults and foibles in others. To discern the purusha from prakriti and to apprehend the glory of God, the mystical eye should open. This eye is variously termed as: the third eye, the divine eye, the inner eye, the eye of Illumination, etc.

This eye of Jnana opens only by the mystic touch of the Sadguru. To receive the mystic touch is to receive the grace. He who has realized the Supreme, in whose heart divine perfection is fully manifest, alone is the Guru. From such a Guru alone, one should hear the saving Word and receive competent guidance and get initiated into the inner path. With the knowledge of the yoga technique to help you, with watchful guidance by the Guru ever to protect you, with yearning for God to enthuse you in your sadhana, and with Mother's life to inspire you, you will find the sphere of your svadharma itself eminently suited for the quest.

Dharma, duty and devotion to God, together constitute the ideal for your religious life. Adhering to dharma and discharging your duties, you should convert your life itself into a form of devotional anusandhana of God. While doing your duties you should have shradha, love, a cheerful frame of mind, real understanding and knowledge. When duty becomes form of Yoga, you will find yourselves always in a spiritually charged atmosphere. Moral and adhyatmic forces, now dormant in you, will awake. Vedanta is not assimilated through study. It is practice of disciplines and purity of conduct that strengthens your mind and takes you to the realm of spiritual experiences. A child cannot digest Halva. Hence, its mother does not give that sweetmeat to the child. Mother has given you the spiritual halva, the Mahavakya, along with the power to digest it. That is to say, Mother has given you the power to comprehend its meaning, to meditate on its truth.

Scholarship and intelligence, no doubt, command respect. But, if they are not directed to God, they have no intrinsic spiritual value, if they are not accompanied by humility, they do not take you to the presence of God. God alone can give you happiness here and thereafter. Freedom and fearlessness come to you only when you are united with God. Samsara, the cycle of births and deaths, is the abode of fear. The jiva is caught up in samsara. Yet, he does not know that he is enveloped by fear. This is tamas. Tamasic state is sometimes mistaken for satwic state. In the deepest tamas, one does not know fear, one may not get upset or angry also. But this is not the satwic state of serenity and self-control. The calmness and courage in the state of satwa spring up from knowledge, knowledge of self or knowledge of one's affinity with God. The mind attached to desires and occupied with sense objects, is constantly in a state flux. If it is to become steady, motionless and strong, it should be fixed in God, for God is the sole motionless reality, 'achala vasthu'.

When tuned to god, mind begins to shed cravings; bonds of attachment loosen; samskaras become pure; character is built and the latent vasanas get attenuated. From



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the world of senses one returns to one's own deepest self. Transcending the notions such as the doer, the enjoyer, and even the perceiver, one becomes the perception itself. To abide in one's swarupa is Jnana. The upadesha which mother has given you is the very nectar churned out of all shastras. It is the quintessence of the Vedas, the Upanishad and the Bhagavad Gita. As you go to the upper storey of your house by climbing the stair case step by step, so too, through various forms of sadhana you should reach finally, the realm of intimate experience, 'parokshanubhooti'.

Devotion to God and steadfastness in the practice of His name, eventually lead to self-knowledge. Name of God is not like the name of a person or an object. It is the symbol of the Supreme. It signifies Nada Brahman. The vibrations of the Nada, the Divine sound, should penetrate every limb of your body. It should produce thrill in your mind. The name purifies the intellect, brings tranquility to the mind, and infuses power. Cheer and zeal are so very necessary for persistent sadhana. Saguna Brahman and nirguna Brahman are not two. They are one and the self same reality, like the sun and its rays or like the fire and its heat. Nirguna is inconceivable. It is to be experienced only in nirvikalpa samadhi. Prayer, worship, devotion, meditation and anusandhana, all these presuppose your consciously entering into a relation with the saguna. There can be no relationship with the Nirguna. Virtue of ideal discipleship manifests all other qualities necessary for the highest pursuit of god. It is said that disciples fall into three categories: the best (uthama); the mediocre (madhyama), and the lowest (kanishta or adhama). But actually discipleship, worth the name, belongs only to one class, the best. Others are yet to reach the ideal of true discipleship, though they might have received the upadesha.

The ideal disciple knows the will and wishes of the Guru and does the work before being told. He dedicates himself to Guru's cause, karya. Like a piece of sandalwood, which wears out by being constantly rubbed, his life is a total offering at the altar of Guru's cause. Without accomplishing the mission of the guru, he has no rest. Hanuman had immense faith in the divinity of Sree Ramachandra and in the unique power of his name. He was loyal to the core, discriminating, courageous and humble. Such was the dynamic nature of his devotion that he identified Rama with Rama karya, (Rama's cause) and was prepared to sacrifice his life for the cause. He had inner connection with Rama. He was a crest jewel of dasya bhakthi. Other than Rama and Rama's mission, no other thought found place in his mind.

With tremendous faith in the Rama Nama and whole-hearted devotion to Rama karya (Rama's work), immense power of yoga, which was dormant in Maruthi, suddenly became manifest and assumed to gigantic dimension. With this awakened power, Maruthi could cross the sea and reach Lanka at one leap. Maruthi demonstrates that nothing is impossible when there is stupendous faith in God and His Name. Though a monkey, Hanuman recognized Rama as God incarnate. His mind remained day and night in the ecstatic contemplation of Rama's inscrutable leelas and glories. Rama Nama was constantly on his lips. Through his loyalty and ecstatic devotion to Ishtadevatha, he reached the summit of Yoga. Reaching the peak of perfection and experiencing oneness with God, this peerless exemplar of devotion, Maruthi became a deity in the pantheon of Hindu Gods and Goddesses.

An insignificant squirrel who helped in its own little way, in the construction of bridge to Lanka, won Rama's tender love and special favour. The monkeys were subjects in the



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kingdom of Kishkinda and were duty bound carrying out the commands of their Kings Sugreeva. But this squirrel is not bound by such dharma. It does not know anything. It has no sense of agency. It has no questions, or doubts or complaints or ego feelings, not even the expectation of any appreciation. It silently does the service. Herein is picture on genuine service, the truth that reveals the greatness of little things done with profound feelings, bhava.

The Guru is the cosmic being. To discharge all your duties in a spirit of dedication, as an offering to him, is the service to the guru. You should have such a bhava. Be dutiful, loyal to Guru and the teachings, active, energetic and mentally alert.

Laziness should never come. Laziness leads to intellectual dullness. Even if the body becomes weak by sickness or old age, your mind should be in the prime of youthful vigour. Practice of spiritual disciplines gives nourishment for mental strength and stamina.

The guru will not impose the discipline by force, but the disciple should willingly observe the disciplines and implicitly obey the Guru. Therein lies his welfare. If he does not obey, if he violates the law, if he slips from shishya-dharma, great is his loss. The seed will not sprout when sown on a rock; nor will a sapling grow when planted with the roots up. The land must be ploughed, the soil must be loosened and the seed should be sown or the sapling should be properly planted. Similarly, the seed of the upadesha sprouts only in a mind purified and prepared by righteous actions, service to the Guru and practice of anushtana. Archana (purity in the conduct), anushtana (practice of sadhana) and anubhava (spiritual experience), these are the three sources of power in life spiritual. One can lecture on religion or culture. But that is not the sign of knowledge. You should have experience, anubhoothi. Anubhoothi alone makes one truly religious, makes one a person of true culture. By pursuit of mere words (Namartha) one remains bound. By realization of the essence, paramartha, one attains liberation.