



RAMĀ ŚAKTI MISSION

BULLETIN NO: 273B

8th August 1979

Spiritual pursuit is not a joke, not a play for entertainment. It is a serious whole minded commitment to higher life, to righteousness, to the quest and service of God. Its aim is to reach the summit of divine consciousness, to enter into Samadhi and to experience the Supreme. Samadhi endows one with a spiritual vision with which one beholds the world as a playground of God and life itself as a leela of the Beloved. He knows the untruth as untruth and Truth as Truth.

Change of outlook happens automatically through contact with the Guru and through systematic observance of disciplines. Devotion to Guru should be of the highest order. One thereby opens oneself to the benign influence of Guru's Grace. The disciple should lose himself in the love of the Guru, in adoration and contemplation of Guru's indescribable glory. The image of Guru's greatness should shine in his heart receiving his worship. First, the Guru's greatness should enter the mind; then rising above the mental plane it should become a certitude in the intellect. Further, his consciousness, transcending the intellect, should reach the Mahadatma and become pure illumination. Beyond the Mahadatma is Avvyakta and beyond avvyakta is the Parabrahman. The Sadhaka, through grace of the Guru, crosses the ocean of the unmanifested and realize the Paramatman. Re-emerging from that great absorption, he now has the experience of the all pervasiveness of the Atman. When this sarvatma bhava dawns, the jivahood disappears beyond the scope of any resurrection. This is the summum bonum of human life.

Guru's contact, Guru's upadesha and Guru's grace, are the forces that transform human nature into divine nature. But one should have absolute faith. If doubts arise, it is the great prarabdha. It is the state where Saturn and Kethu are in conjunction. Under the influence of Kethu, his mentality, speech, thoughts, conduct, behavior all becomes perverted. This perverted movement (vakra gathi) leads him only to ruin.

When Duriodhana was born, evil omens were observed everywhere. The wise men knew that he would become a creator of misery for all. But in course of time, under the spell of prarabdha, people forgot all about it and courted company of that evil-minded Kourava. The misery he brought about upon earth was incalculable. He became the cause for a devastating war and the destruction of a whole race.

Duriodhana personifies evil and his vision partakes of the same evil nature. Such was the evil nature of his mind that he could not see a single good man in the world, other than himself. But look at Yudhishtira, dharma personified. He was all sattwa, and could not see a single bad man in the world. Both Duriodhana and Yudhishtira saw the world through their own visions coloured by the nature of their minds.

Guru's grace is supremely great. He who wins it, is saved. Even if the planetary position is adverse and one is to face a grave crisis in one's life, the grace of the Guru will come to him as a protective talisman. Even destiny is set aside by the intervention of Guru's grace. Have no doubt about it. Let your faith in the guru's word take you across this formidable ocean of samsara. Whether Guru's upadesha is the Mahavakya or pranava, or a holy Name, or a collection of Names, it makes no difference. It has the power to save you. Guru's Anugraha brings shreyas (spiritual welfare) to the disciple. And when this shreyas comes, preyas which implies worldly tendencies is destroyed once for all. Preyas includes the misery of dwelling in



RAMĀ ŚAKTI MISSION

the mother's womb, sorrows of life, fear and servitude. Shreyas means life in tune with God, which brings happiness, fearlessness, bliss and liberation.

Paroksha jnana which comes through the Upadesha Deeksha (spiritual initiation) by the Guru should be well preserved in the safe-locker of your heart. Let it become your guiding light. Let it come to your aid in all life-situations. Let it give rise to good thoughts (sadvichara) and good conduct (sadachara). The profound impress of the Guru's word should be with you, not only during the hours of the waking state, but in dream and deep sleep as well. Printed matter cannot be wiped out. So Also, the imprint of Truth in your heart should be incapable of being erased by any secular event. Such should be your shraddha.

Where a saint, or a Gurubhakta, or a dharmatma, dwells, there the atmosphere itself is holy, imbued with the power of God. Fear cannot intrude into that presence. But where evil minded dwell, there the atmosphere is unholy. The place is enveloped by fear. It is the very jaws of Yama. It is the door to Hell. It is passage to the miserable rebirth. It is productive of sorrow. It is the dancing ground of poverty. It is where Shani and Kethu meet.

Sadguru and Sadshishya are one indivisible Truth in two forms of manifestation. The dualism is only in respect of bodies. In consciousness, they are one and identical. When a disciple or a devotee contemplates on this high ideal of unity and on the greatness of the Universal Guru, the divine powers lying dormant in him will awake and these awakened powers will help him to resist the lure of the world, to overcome the limitations of prakrithi and to realize oneness with the supreme. His senses, mind and intellect, all become permeated by divinity (devamaya), God-faced (Isvaronmukha) and disposed to divine mission (karyonmukha). Vritties subside and the chittha now shines as the modeless Brahmachaitanya. God, the antharyami, becomes his constant guide. All his actions become now righteous and spontaneous and divinely inspired. His presence itself becomes a blessing and a benediction to the world.

Blessings to you all.