



RAMĀ ŚAKTI MISSION

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By devotion to God and constant remembrance of His presence, one can tread quickly the path of yoga as well as jnana. Of course, the fruition comes through Guru's grace only. Think not that by simply living with the Guru, or by gazing at his form, one can get his grace. To get grace, you must work hard, do self-correcting introspection, observe dharma and practice mind disciplining sadhana and thus achieve the quiescence of chittha.

When chittha becomes perfectly quiescent and pure, the Supreme Self, of the nature of pure consciousness, gets clearly reflected in it. The chittha which had hitherto assumed the form of objects (drushyakara) now assumes the form of one's own Self (swaswaroopakara).

Nobody should violate the Guru's injunction. To say or feel that Guru has left or ceased to be, betrays colossal ignorance of Guru Tattwa. Guru is no doubt omniscient. But you please do not report this to him. If anyone says like this, this shows that he is trying to deceive his Guru, and also deceiving himself. The status of the Guru is supremely great. If one doubts Guru's perfection and betrays one's Guru, one cannot hope to get peace here and hereafter.

Take the case of Karna. How great he was! He was the son of Sun-god Himself. Yet, because he told a lie to the Guru, the secret knowledge could not come to his aid, did not prove fruitful in a crisis. The disciple must put himself in perfect rapport and tune with the Master. He should not hide anything from the Master. The word Upadesha itself is significant. Upa signifies closeness to God. Desha signifies position, state. The position of closeness to God or Guru, is the honour of a spiritual aspirant. It is this honour that enables him to face the world with dignity.

Once upon a time, in Ayodhya, a royal assembly was in session, which was presided over by the most popular King, Sree Ramachandra. Sita Devi and other members of the royal family were also present. The assembly was also adorned by the great sages like Vasishtha, Vishwamithra and Narada, and also the peerless bhakta, Maruthi.

The posture of Hanuman, showing readiness to serve Sree Rama, with his gaze fixed on Sree Ramachandra's Lotus feet and that of the Lord with His compassionate glance focused on His bhakta, attracted the attention of Narada and Vishwamithra. A discussion ensued between them, whether God was greater or His Name; and whether God's fame was greater or the bhakta's fame. It was agreed that the Name of God was greater than God. Now, this truth had to be proved to the world.

Narada, who was well known as an instigator of quarrels, now approached Maruthi and whispered into his ears that he should pay obeisance to all members of the assembly except to Vishwamithra. Maruthi obeyed. Vishwamithra got terribly angry, but collected himself soon. Why should I lose my balance by what this insignificant monkey has done? I will teach him a lesson when the time comes, so thought the sage.

The assembly dispersed and Sree Ramachandra retired to His chamber. Narada now went to Vishwamithra and said: O great Sage! Have you not noticed the arrogance and audacity of that monkey, Maruthi. He bowed to everyone but has deliberately ignored you. Evidently he wanted to insult you. You should teach him a lesson.



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Vishwamitra's pent up anger suddenly shot up. But for the timely intervention of Narada, he would have straightway cursed Maruthi. Narada said: It does not behoove you to curse this monkey. Approach Rama, your disciple, and get the monkey killed by His arrow itself. Vishwamitra appreciated Narada's plan. When Rama was taking rest, the sage walked in.

Rama got up and received the Sage with all honour. During His boyhood days, Rama had His Guru in the sage Vishwamithra. Guru-shishya bond is immortal. Vishwamitra said: O Rama, you have annihilated the mighty Rakshasas like Ravana and Kumbhakarna and saved mankind. Your prowess is incomparable. Now I want you to do me a small favour. A monkey is troubling me much. Do get rid of him by your arrow.

Rama promised, but was stunned to know that the monkey to be killed was none other than His own image, who has dedicated his life to His service, who is dearer to Him than His own life! But the word was given. The Lord resolved within Himself: There is no going back. The Guru's orders have to be carried out. The world should learn the injunction of the shastras that the Guruvakya should never be disobeyed. At the same time, the fame of My devotee should endure till sun and stars last.

Meanwhile, Narada went to Maruthi and advised him to repair to the banks of holy river Sarayu and chant Rama's Name without any break. Maruthi did likewise. Soon he forgot his body and surroundings and was absorbed in the ecstatic ceaseless chanting of Rama Nam. Rama, the personification of Dharma, started aiming arrows, one after another, at His devotee. Rama's arrows are invincible; but none of the arrows released by Him hit Maruthi! They all dropped near him as flowers.

A hundred obstacles may come, tests and trials may come, great problems may suddenly crop up, but the Guru's word should be looked upon as Vedic commandment and should be obeyed. In the Guru's word is inherent the supreme knowledge shining with lustre of dharma. To have unshakable faith in the Guru's word, to carry out His behests, to fulfill His desire, to popularize His message through one's own life tuned to the highest ideal of perfection: this is disciple's dharma.