

The Work of Ratu Bagus Shaktipat for the Sisya

I Wayan Sujana

UHN I Gusti Bagus Sugriwa Denpasar

Lecturer at STIKES Buleleng

Email: ratuashram@yahoo.com

Abstract: *The spiritual tradition is embodied in the secret guru-sisya relationship. It is said to be secret because in it there is an energy process that can only be defeated in that relationship. This process of transferring energy from the guru (teacher) to the student (sisya) is called shaktipat. This process is important to occur, because the progress of students is very much determined by the guidance of the guru. The safety and success of the student is largely determined by the guidance of experienced guru. This activation is the key. However, not everyone is able to receive shaktipat. There are several criteria for how a student of Ratu Bagus is able to receive shaktipat. First, the sisya must have a strong will to gain spiritual awareness which is called mumukshutva. Strong belief in the teacher's teachings (sraddha) is also very decisive. Sisya who is able to surrender completely will easily receive shaktipat. Likewise, what is more important is that the student has the tools to receive that shaktipat. The student must be receptive. These three categories are descriptively described in this work.*

Keywords: shaktipat, Ratu Bagus, sisya, guru

I. Introduction

The relationship between guru (teacher) and sisya (student) in a spiritual sphere is very confidential. The process of what happens in it can only be known and understood by them personally. Other people will never fully know what happened in it. Even though they are in one school, each sisya has a unique and secret experience with their own guru. The place and time of study for all students can be the same but the spiritual experience for each student remains different. The teacher works according to the capacity of the students themselves. This process is called shaktipat. Some of this activity works on students and some does not work depending on the students' abilities. The more prepared a student is, the greater the shaktipat received so that the progress will also be greater.

The success of a student in this context is determined by two things, first because of his own readiness and secondly because of the energy (shaktipat) of the guru working on the student himself. Therefore, shaktipat becomes significant in the process of spiritual *sadhana*. Even though one has a strong desire and high readiness in the spiritual realm, however, if the guru's grace is not there, then the journey will also be subject to many disturbances. There are several aspects that can be specifically explained even though in fact it is a complete unity of a gift (shaktipat).

The fundamental thing that matters is that the mind is constantly moving towards the source of its own accord, because it has lost its grip on external objects. It has no permanent place in this objective universe. Purification of the mind and mental discipline form the basic foundations of yoga capable of bringing the mind back to its origin. When this happens, the longing for liberation comes to a realization. *Mumukshutva* combined with *vairagya*, of course self-realization will appear. Generally speaking, most of the people use *vairagya* and *mumukshutva* so tediously that they are not successful in their endeavors. If one finds that he does not have *mumukshutva*, he should practice various types of *sadhana* with enthusiasm until he has a strong desire for salvation or immortality.

Constant efforts should be made to hold onto what is called 'Brahmic Consciousness' - that everything is Brahman, everything is Absolute Existence-Knowledge-Bliss. Everyone must always be aware of 'Consciousness'. One must realize that his divine nature is inherent. He must strive to live continually in accordance with that true, eternal Self. If not, then there is a possibility that his mind will be attacked by all kinds of temptations and disturbances from the outside world. Not abiding in Atman means that he is living in a lower self.

II. Discussion

Shaktipat is very effective in motivating the students' awareness to stay in tune. A sleeping consciousness will not allow one to develop spiritually. Spirituality requires awareness. Spiritual progress is very much determined by the awakening of this awareness, the greater the awareness of the guard, the stronger the potential for students to engage in spiritual cultivation. For this reason, the teacher's role is central in motivating students so that their awareness is maintained. The teacher will knock on all the doors, both physically and mentally. Physically, guru will advise directly while mentally the teacher will work on students' thoughts and feelings. Therefore, the key to shaktipat in this context is motivation. Motivation is a process that describes the intensity, direction, and persistence of an individual to achieve his goals (Mitchell 1997, pp. 60-62). As Arthur Mari (interviewed 25 August 2018) stated, Ratu Bagus's student from Belgium stated:

As of September 2017 I started working as a music teacher. At first I was a bit frightened by standing in front of a classroom full of children. Bit by bit however, I found my way by listening and feeling inside and by staying centered. A classroom is a fantastic place to be confronted with yourself. Not only do you learn about your own field of study in a deeper way, but you also learn to deal with conflict within and without yourself. Teaching in itself is a great teaching and lesson for the teacher as well, if he or she is willing to surrender and learn about our relationships with others. A good teacher wakes up the teacher in its students and that is exactly what Ratu does: thank you.

Arthur Mari felt very motivated by Ratu Bagus. By regularly training himself through shaking meditation, he felt his awareness expand and made the energy in his body increase stronger. He can be mentally strong. Initially unable to stand in front of people or daring to speak in public, it has now become comfortable. His doubts gradually disappeared. He is able to control himself well, able to control his feelings well so that the fear disappears. This is a type of motivation that is grown from a teacher to his student. Shaktipat, the power possessed by the teacher is able to touch so that the strength inside becomes multiplied. He himself becomes open and easy to receive positive energy from the teacher.

The existence of a belief or hope for success can motivate a person to realize or drive his business (Gary Dessler, 1993). Furthermore, Vroom, who specifically formulated the expectancy theory, proposed 3 (three) basic concepts, namely: (1) Valence or the level of one's desire; (2) Instrumentality or intermediary tools; (3) Expectancy or belief to realize the desire itself (Gary Dessler, 1993). Hope ended with an achievement and this was felt directly by Arthur Mari (interview 25 August 2018) when he met Ratu Bagus by stating the following:

I met Ratu for the first time in 2008. At the time I was quite desperate and looking for help to heal myself. I had tried alternatives before, but none of them were successful because their methods were created and based on rational constructs. They proved to be without success because unwillingly I outsmarted them.

Arthur Mari felt that Ratu Bagus was able to live up to his expectations. What he wanted was achieved. This is a kind of encouragement for him to be able to face life well. This is a kind of incentive given by the Ratu, just like the incentive given by the Boss to his employees. The employee feels happy and excited to return to work because his boss provides incentives and appreciates his work. In the same way, when Arthur Mari met the Ratu, he felt that his hope of understanding life better, felt how solidly felt that happiness also happened. This is really a very big incentive for his life.

Sisya, the Mumukshutva

Adi Sankaracharya states that spiritual *sadhana* has at least four limbs, namely *viveka* (discrimination), *vairagya* (non-attachment), *shatsampatti* (collection of six virtues namely, *sama*, *dama*, *titiksha*, *uparati*, *sraddha* and *samadhana*), and *mumukshutvam* (desire for liberation). The fourth is *mumukshutvam*. So it is said, only when one has a true desire for liberation does one's *sadhana* become effective or fruitful. Swami Vivekananda in one of his lectures said, 'Keep up the effort, finally he takes care of himself.' What's the end? The end is spiritual perfection, that is, attaining the highest goal. What does it mean? These are *viveka*, *vairagya*, *shatsampatti*, and *mumukshutva*. This is the truth of experimentation and for those who practice it will achieve the goal.

The mind must submit to conscious and voluntary discipline. The only way is self-discipline. Those who take this higher spiritual path, the inner path, have to face struggles. Millions of people in the world do not face such struggles. Only those who take the spiritual life seriously, are involved in the struggle. From biological inheritance, he must advance to the realm of divine inheritance. Naturally, there will be struggles before this is accomplished. As stated by Arthur Mari (interview 25 August 2018) about how he was able to fight and win the latent spiritual inheritance in him as follows:

The shaking 'method' however doesn't work alongside the mind, but appeals directly to the soul and our own energy. Rational understanding of the healing process is not required, but happens nonetheless by itself on a deeper level, beyond any thinking or understanding. Growth happens through integration of what I, as a student, learn through Ratu and the energy. This is referred to as: the process. In order for that to happen, I needed to surrender to myself, be humble and open my heart which, in my care, took a while.

Through Ratu Bagus's energy, he was able to experience firsthand integration with the cosmos. The Shaking method for him is a Divine inheritance which must be practiced immediately in order to gain spiritual awareness. The deeper the self-awareness, the more clearly the experience is felt. He had to fight and then surrender himself so completely that his mind would no longer hold him back. The problems that the mind generates mostly lose its grip. Divine consciousness is able to break through it all. Arthur Mari (interview, 25 August 2018) also felt that with the totality of surrender, eliminating all movements of the mind, he was able to feel the whole. Names and forms exist because of the mind. The mind that attempts to break it down massively. He himself said the following:

As a result I have grown into a more “whole” version of myself, where my life force is allowed to flow more freely through my being. With every block I cleared, thanks to Ratu and myself, more of me was revealed and integrated. That which wasn't truly me was liberated and cast off.

Arthur saw himself as a whole. This is a cross-thought realization. A mind full of tricks and division cannot see this truth. However, when he goes through shaking meditation, he is able to transcend his thoughts and give life force to flow freely into his being. He felt the magic that flowed from Ratu Bagus and knocked out all the blocks that had been blocking him. He again felt oneness with the universe. For him this was the real self-realization he felt thanks to Master's help.

Mumukshutva is a strong desire for liberation from the wheel of birth and death with various accompanying things such as old age, sickness, delusion, and sorrow. If one is equipped with the previous three qualifications, *viveka* (discrimination), *vairagya* (detachment) and *sat-sampat* (six virtues), *mumukshutva* will come naturally. The most important attribute for realizing God is *mumukshutva* (strong desire for self-realization). A seeker possessing this attribute can pass all obstacles on the path to spiritual practice and become one with the Supreme Powers.

When a seeker understands where his ultimate well-being is, the seeker develops a strong desire for self-realization and begins to transcend in that direction. Once a disciple asked Swami Ramakrishna Paramahansa, "What is the most important attribute for realizing God?" Swami replied with simplicity - "*mumukshutva* (Strong desire for self-realization)." The disciple asks, "Can you explain what *mumukshutva* (strong desire for self-realization) is?"

Swami said, "I will tell you when the time comes." Several days passed, but Swami did not speak a word on the topic to his disciples. One day the two of them set out to swim in the river Ganges. Not long after the disciple swam and Swami put his head in the water, Swami pushed him in and left the head in the water. The disciple tried to pull out his neck to breathe, but Swami did not. In a few moments, the disciple felt that he was going to drown and die in the water. At that time, Swami relaxed his grip on the disciple's head. As soon as the disciple popped his head out of the water, he said, "If I stayed in the water for one more second, I would die!" Swami replied with a smile, "I am explaining to you the meaning of *mumukshutva*." Surprised, the student asked, "how?" Swami replied, "The longing that you experience in the water to breathe, when you develop the desire to manifest God, it is known as *mumukshutva*." Thus, a seeker should make every effort to develop the special nature of intense longing for the Most High. To increase the *mumukshutva* attribute:

1. Make friends with true seekers.
2. Carefully study and practice what the saints do to attain sainthood and try to apply the same in life.
3. Learn and practice how the saints serve their Master.
4. Make a sincere effort to study spirituality and dharma.
5. Regularly study the scriptures or books written by holy people.
6. Students should prioritize *sadhana* along with their worldly responsibilities.
7. Pray non-stop to the Guru (master) or to God, to increase the desire for self-realization (Tanuja Thakur, www.vedicupasanapeeth.org).

A Receptive Student

A serious student is a receptive student, meaning that his heart is completely open to spiritual learning and development. A rigid, closed, whose self is no room for secret lessons, who is full of self-concept, of course he will never know the magic of a teacher, no matter how powerful the magic is. What is very necessary for a student in learning is to always be open, ready to receive gifts from the teacher's energy. Only then can he develop spiritually. If there is doubt in him, then it is enough to cover him up so that every effort is made in vain. An open heart is a heart that is ready to be entered with various positive energies that encourage itself to continue in spiritual cultivation. Teacher guidance will be fruitful if it is received by an open heart. Shaktipat will also easily enter into a student to his student as stated by Anahita (interview, 30 November 2018) regarding his own experience of getting Ratu Bagus' shaktipat as follows:

Shaktipat is the Devine energy that in transmitted through a real teacher. The teacher transmit to the disciple the light of god. Comes through reaction in the body, shaktipat energy goes to inside the body, the energy finds the blocks and sometime is pain in the body, sometime detox with the diarrhea, vomits, tears crying, laughter, from each person is different became the shaktipat has it own wisdom. In the emotional way I feel sad, angry, etc.

Shaktipat is divine energy that is transmitted by teachers to students. This switch will easily enter only when the block inside melts. Shaktipat is what directs a student to reach the light of God. It is even possible that this energy can directly touch the body's cells and can purify the body so that an unhealthy body can be recovered. This energy is able to restore a body that is sick or tired. Apart from that, the spiritual dimension is also directed and causes one's consciousness to increase sharply.

According to Ramana Maharshi, the great Advaita guru, "The sacred atom of the Self can be found in the chambers of the heart, a distance from the center line of the body. "Herein lies the dynamic Heart, Spiritual Heart. This is called *hridaya*, is located on the right side of the chest, and is clearly visible to the inner eye of an expert on the Spiritual Path. Through meditation one can learn to find oneself in this cave of the Heart. "The word *hridaya* is a combination of *hrid* and *ayam*, which means "center, heart, and this."

When people recognize the need for self-awareness - of maintaining awareness - as a fundamental spiritual attitude, it is best to focus on the central region of the chest (heart). This is an important act and it will help people to understand clearly that the essential awareness of existence itself is not a function of reason. These are not thoughts or products of thought, nor are they ordinary thoughts, but they are emanations from the chest area. With this, the magic of a guru will freely enter and work on one's system spiritually. The heart is very important in receiving shaktipat. *Sisya* who is full of feeling will very easily receive pure energy from a teacher as stated by Emma Latham (interview 26 August 2019) as follows:

To receive to the shaktipat I must be focus on Ratu otherwise my mind is always full of the stones. When I shake with feelings of gratitude, of enthusiasm to be motivated to trust and surrender to do this. It helps to say the mantra over and over.

The heart is the center of the body capable of receiving Devine radiance. All legacies of cosmic consciousness can exist through the heart. Likewise, the energy that comes from the teacher in the form of shaktipat will easily enter through the door of the heart. So that Emma Latham's own experience says that to receive Ratu Bagus's energy, placing him in her heart is very important. Thoughts full of distractions, images, imaginations, worries, hopes, problems and so on are obstacles like stones blocking the flow of water in a river. In order for the activation to enter easily, the block must first be removed. Shaking meditation is a technique for that. With constant practice, the block begins to form and the window of the heart slowly opens. When the heart opens, it is like the sun's rays just enter into it. In the same way, Ratu Bagus's energy also entered into him without any hindrance.

The heart is infinite and, being formless, it contains totality. It is important to note that the relationship of an infinite, atman, Divine Self, to something finite, such as a physical body or a point on or within a physical body, can only be relative effort. Sages like Ramana Maharshi asserted that the Supreme Consciousness could not be localized in a particular place in the body and that in a state of divine expansion, to dive into the ocean of divine consciousness, one could no longer speak of the head, arms, body and other areas.

This will help people to experience first-hand other approaches to meditation and spirituality. The heart will at the same time be a source of attention (knowing), an instrument of knowledge, and an object of knowledge. This kind of meditation is a process that starts with the Heart, and returns to the Heart. In general, mental activity is governed by intentionality and implicitly is a movement regulated by the ego. It is an activity that wants to take in information and "conquer," in order to remain in control of the activity object and the knowing process. When people attract the senses (*pratyahara*) and focus on the heart area, looking for the innermost aspects of being, one begins to look for "interior" in place of "exterior."

In this way, the person goes from the usual "conquering" attitude of the mind to a receptive and contemplative attitude. This is a kind of surrender, which implies clarity, wisdom, awareness. This is where a teacher's shaktipat can easily come in. Only when a receptive heart can spiritual awareness grow to its fullest. There one can still speak of an action, but of a very different nature. It is more like a radiance of pure presence, not an act of ego. Through a receptive attitude, total surrender, one's spiritual development becomes rapid. Arthur Mari felt this directly (interview 25 August 2018). He felt more grounded because this resignation made Ratu Bagus' energy successfully restructure his consciousness. He said the following:

Now, I feel more grounded and emotionally stable. I feel I have grown more and more into the man I have always wanted to be but couldn't before, because of my blocks. I feel more connected with myself and my surrounding, the people and our world. Through this connection arose also a deeper understanding of life and my purpose within it. I used to be very anxious, but now I am more peaceful and in a constant flow. Even though I have a long way to go yet, I feel I have found my own path and I'm enjoying that ride every step of the way.

When the ego disappears and the soul begins to bloom, then the self will find its way, what to do, how to do it right and what it will aim for. Arthur Mari feels as himself when universal energy links to his body. This is of course because the blocks that block the relationship are dissolved. The thick walls had been torn apart so that the inside and the outside were fused into one. The true self can only be felt when it has become the cosmos. The soul that is still enveloped, bounded by the wall is still a seed, in the form of potential, and it will bloom as the block disappears.

The best way to maintain heart awareness is to love. That is why *jnana*, direct knowledge, is so closely related to devotional service, which means love, devotion, passion, joy, adoration, ecstasy. "God is born in the heart and the heart is born in God," as Christian mystic Meister Eckhart put it. This vision makes people understand that there is nothing to look for in the interior or

exterior. God is already there. In Christian spirituality, the heart is not just a physical organ, but also the spiritual center of man, his innermost and truest self, or inner temple, which will be entered only through the sacrifice of individuality, in which the mystery of the union between the divine and the human perfected. Emma Latham (interview 26 August 2019) in her experience with Ratu Bagus also said the following:

When shaking with focus on 'love' then the energy comes, I can feel part with sensation in the body part with imagination to feel my heart. I feel the space of the heart and difference sensations come. I can feel the energy coming into my body sometimes very strong and sometimes soft and sweet sometimes I feel a block. It's important to stay with feelings not follow with my mind.

Emma in her meditation practice focused on love. When love grows in the heart, Ratu Bagus's energy flows into him. The greater the love appears, the greater the energy comes. Various sensations were felt by Emma as the energy flowed to her. The more you practice shaking, the easier it will be to enter into love. If that love continues to hold onto it, that energy will forever flow into him. Hence, from one's own experience, one should attach great importance to always being in the heart and not constantly following one's thoughts. For Emma, heart is more important than thought, because heart is life.

According to Ramana Maharshi (based on the Advaita Vedanta tradition), this primordial subtle energy rises from the Heart to the mind, through the energy channels (known as *atma nadi*). Here it feeds the thought process and implicitly of the individual's consciousness with all his attachments and hopes, illusions and suffering. That is why the mind is seen as the Moon that only reflects the sun's light. Returning to the heart, all the vain voices from the world became silent. The heart is a sanctuary of silence. There, in the most sacred intimacy and solitude of the "cave of the Heart", the atmosphere of individuality fades away and a consciousness of unity is revealed. There, the world and humans are one. So, in a paradoxical way, the solitude and intimacy of the Heart expresses the essential unity of all existence (<https://hridaya-yoga.com>).

Sisya with Sraddha

Sisya in her heart must have a strong belief. Without *sraddha* (faith) he will sway from side to side. After some time he was diligent, but at other times he was ignorant. People whose beliefs are not strong will be easily affected by various conditions that exist outside themselves. Attitude to the material world will greatly affect him, so that his spiritual *sadhana* does not work optimally and can even be closed. *Sisya* with strong *sraddha* will easily accept this shaktipat, because with the confidence he has in his teacher, the teacher's energy will easily enter and work on his spiritual system. In line with that, Anahita *sisya* Ratu Bagus from Spain (interview, 30 November 2018) stated:

The Connection between the sad guru and disciple come from the heart and to open up more to trust. Ratu given everything and Ratu clearing many blocks with the energy of the transmission. If I don't do the shaking and being open to him the connection with Ratu Bagus I feel unhappy, keeping the blocks inside, and I become more negative in the mind and much more living in a struggle.

Anahita saw that shaktipat would be easily accepted by a disciple only when it emerged from the heart and was open. What Ratu gives can be felt maximally only when the blocks that exist in oneself are opened and faith (*sraddha*) in oneself flourishes. He felt immediately that when this belief was lost, unhappiness automatically grew, because negative thoughts flourished. However, when that belief is cultivated, all obstacles can be overcome easily because Ratu's energy automatically flows into the person.

Sraddha means trust, belief, or self-confidence. A person's interest and tendency in doing something and achieving goals depends on his beliefs. People have heard in the preceding verse that three different forms of faith exist according to their very nature. However, which of the three uses is responsible for this? What determines people's spiritual faith and behavior? It is certain that it is *sattva*, *rajas* or *tamas*. In shaping people's character and behavior, *rajas* and *tamas* play a negative role, while *sattva* plays a positive role. *Sattva* promotes goodness and divinity in people, while *rajas* and *tamas* suppress them. Thus a person is divine insofar as he has *sattva* within himself. If *sattva* is really suppressed, one becomes demonic in thoughts and actions. Regarding how *sraddha* works in people, especially in himself, Anahita (interview, 30 November 2018) stated as follows:

The practice is for transformation and to become real. The tool is to trust, to feel gratitude in the blocks that are a clearing process the condition of the disciple to maximum has to do be open heart, trust and not blocking the teacher, first open to him even in a hard process, and surrender more and more, become the mind doesn't work. What happens during the process shaktipat, apart of the reaction of the body that I explain before, are for I like a fight become mind blocks. Before Ratu I was thinking that I was happy and my life was ok, and with Ratu I really that I was losing in a better life, also I get many spiritual and since I met him is like a love fall down, and even in the process I had .. help of the teacher. It was a breakthrough, discovery moment of real happiness, connection with god, with sad guru.

So that what Ratu Bagus transmitted as a teacher can be maximized, the most powerful tool for that is belief, trust or *sraddha*. It is with this belief that the cleansing process of the heart block takes place and when the *sraddha* becomes pure, the block disappears completely. When this happens, the teacher's blessings are completely filling and this makes the feeling of happiness appear scattered. The happiness that arises in the heart is very abundant for no reason. Every moment that happiness flows. An open heart allows positive things to flow fully without hindrance. So far, why do people suffer only because their thoughts cover themselves with universal energy. With the shaktipat of a true teacher, this can be opened and then able to feel the universe. What is in the nature of the universe will be like that. If nature provides peace, then the heart will become peaceful at once as peaceful as nature. If the heart is not open, then the peace of the universe even though it is big will not be felt.

Life is shaped by that belief. On the yoga path, they become obstacles because in the course of life, it forms a deep attachment to faith itself and cannot just let it go. If he is to attain perfection on the yoga path, at some point in time, he will have to give up all belief, including beliefs about himself, God and religion. Only then can he break free from the world and its interesting places. So that Anahita (interview, 30 November 2018) concludes about himself to Ratu Bagus as follows:

The influence through Ratu Bagus, the real teaching of energy, not as before learning from the mind. It is more as a living experience like learning real hatha yoga, karma yoga, jnana yoga, etc. If I don't respect to Ratu Bagus what's happen that complication come, and again I live more with my mind and a bad life. If I block and stop shaking the energy and if we don't respect I will go again with all the blocks.

With full confidence, Anahita can feel the maximum influence of Ratu in him. That is the energy that he immediately felt himself coming from Ratu Bagus. What happened to him when he gave up that belief was just the opposite. That's why he routinely shakes and allows the Ratu's energy to flow into his body. All the burdens he felt were completely gone.

One's faith is the seed from which to manifest that karma and its latent impressions (*samskaras*). They in turn act as seeds for a person's future life. Therefore, if he wants to change himself, he must first increase *sattva* and suppress both *rajas* and *tamas*. Second, he must review his beliefs and know to what extent the truth is true and whether that belief is based on truth and experience itself or is rooted in his prejudices and the social conditions in which he is exposed. If he cannot validate his self-belief with his own experience, because he cannot experience everything within a limited life span, then he must validate it in other ways, such as the knowledge and wisdom received from the teacher or the knowledge and wisdom found in scripture, especially in the Vedas, which Hindus consider inviolable. If he distinguishes right belief from wrong belief by cultivating a discriminating intelligence (*buddhi*), it will lead in the right direction towards light and freedom (Jayaram V, 1999).

III. Conclusion

From the description above, it can be concluded that a student who deserves to get Ratu Bagus's magic is those who have certain qualifications. The first and foremost thing is *mumukshutva*, meaning *sisya* who has a strong desire for liberation. Many people realize that life is full of suffering, but they do not have a strong desire to break free. Even if they want to, their intention is very little which does not fall into the category of *mumukshutva*. Besides that, students who have a strong belief in what Ratu Bagus teaches will determine his spiritual progress. *Sisya* who is full of *sraddha* will easily accept Ratu Bagus's shaktipat because he has faith in Ratu Bagus. The surrendered self is like a patient who believes in a doctor's diagnosis, a student will easily equalize the frequency with the teacher so that the activation flows automatically.

Even if his side has *sraddha* it is not enough. *Sisya* must have the ability to receive. *Sisya* can be sure, but if in his body he does not have the means to receive shaktipat, he is also difficult to progress in the spiritual. Therefore, once the *sraddha* is owned, the next step is to build a transistor that is capable of attracting the energy emission emerging from Ratu Bagus. This tool is what will later be used as a tool so that the shaktipat actually works on students. When that energy works, every movement will be supported by the teacher and will be guided to keep going so that the final terminal is reached.

References

- Dessler, Gary. 1993. *Manajemen personalia*. Erlangga: Jakarta.
- Hridaya Yoga. 2018. *What is Hridaya The Spiritual Heart*. Dalam: <https://hridaya-yoga.com>. Diunduh: 29-12-2018.
- Jayaram V, 1999. *The Bhagavad-gita on Faith or Sraddha*. Dalam: www.hinduwebsite.com. Diunduh: 29-12-2018
- Mitchell, T. R. 1997. *Research in Organizational Behavior*. Greenwich, CT: JAI Press.
- Tanuja Thakur (Vedic Upasana Peeth), 2017. *Mumukshutva (the presence of an intense desire for self-realisation)*, dalam: www.vedicupasanapeeth.org. Diunduh: 29-29-2018.