



RAMĀ ŚAKTI MISSION

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The devotional householders, observing traditional norms, worship the Divine in their home-shrines; some worship their Kula gurus: some look upon their parents as their Gurus. But the real Guru should be a Brahman-Knower. The Guru-shishya bond is profoundly sacred. It is spiritual in its essential form, and is hallowed by the radiance of subtle moral truths. In the Yogavasishta has expounded many a deep truth concerning this, during his discourse to his disciple, Sree Ramachandra.

God, the Absolute, is also the Lord of Creation. He becomes a historical personality on this earth on a mission of destroying the wicked, protecting the virtuous and of reinstating Righteousness. He is called the Avatara. Through such descent as the Avatara, irrespective of which form He assumes, God illustrates great moral ideals and spiritual verities, and performs numerous superhuman deeds. He has laid down the law that man should receive the knowledge of Reality by means of Upadesha (spiritual initiation) by the Sadguru.

The ancient Rishis, by attuning, by means of Tapas, their consciousness to higher Thoughts, have recorded their insights in the form of spiritual literature, the scriptures, for the benefit of mankind. By merely reading those holy books or by listening to learned expositions, one will not gain spiritual illumination.

Shravana, a duly accepted form of devotion, implies a rapport between the listener and the exponent, between the disciple and the Sadguru, a state in which, both become one in the indivisible Atma Tattwa. Just as water merges in water, and sound is fused into sound, so too, the disciple becomes one with the Guru through surrender. It is in the state of this essential identity, samarasa, that the Word of the Guru becomes Enlightenment in the disciple.

Tradition has established through a succession of centuries and even Yugas this truth that the spiritual wisdom is preserved through an unbroken line of Gurus, the Guruparampara. The role of the Guru in the transmission of spiritual knowledge is of pivotal significance. The Guru repeats instructions and injunctions. He explains the Brahma Tattwa as and when the disciple needs it. He is aware of the problems which the disciple has to face, the difficulties he has to encounter, and the hurdles he has to cross.

He is conscious of what a seeker lacks in the fourfold sadhanas (Sadhana Chathushtaya). His watchful gaze clearly sees as to where the disciple gets stranded on the path, why his mind does not merge in Brahman, how he succumbs to selfishness and attachments. A genuine sadhaka, intent on reaching spiritual heights, known as spiritual knowledge, Realization, Samadhi etc. has always Guru with him as the constant guide, companion and protecting force. Manifesting himself as Kriyashakti, within the disciple, the Guru enables him to overcome his shortcomings and to discard the attachments. Leading him along the path of restraint, righteousness and discipline, the Guru blesses him with the experience of eternal peace.

Guru-shishya relationship subsists on mutually operating pure love. It is the duty of the disciple to lay bare before the Master, his defects and difficulties, and to seek, in an attitude of deep humility, guidance and grace for his improvement. On the other hand, if he ignores his Guru, and goes about seeking advice from others, he is not to be considered a true disciple.



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Think not that Guru, by demanding surrender, will make his disciple his servant. The seeker is obviously in bondage. He is a slave of his mind and senses. The Guru liberates him from this slavery and leads him to the realization of Brahman, which is one's own true nature. Freedom comes through Guru's Grace. Such is the nature and fruition of the age old Guru Shishya kinship.

What the True Teacher, the Sadguru, is interested in, is not the organizing of a big band of followers. No doubt organization does come into being, if that is the will of God. But a Guru's essential function is to mould the lives of his disciples and free them from all kinds of bondage. He is the spiritual guide and light.

The Sadguru transforms his disciple unto his own absolutistic state. The Guru and the disciple are one undivided Atman. This is the spiritual base of love and kinship existing between them. Abiding in the same spiritual state, and in the same level of consciousness, both are faces of the same nondual Reality.

Of course, in the pre-illumination stage, the disciple does not know this truth and does not abide in this state of oneness. When the Guru's grace raises the sadshishya into the plane of spiritual Enlightenment, duality vanishes and oneness is realized. The Sadshishya continues to adore the Sadguru from this state of identity.

Through the Grace of the Guru, the disciple seeks, in the mirror of his own pure buddhi, in crystal clear illumination, his own true Self, which is one with the Supreme. Hence it is that ideal discipleship is enjoined upon all God-seekers. He is a disciple, who, seeking Enlightenment, willingly submits himself to the commandments of the Sadguru and the injunctions of the sacred scriptures. Under the benign influence of the merciful Sadguru, even an extrovert becomes an introvert, fit to traverse the inner world.