



RAMĀ ŚAKTI MISSION

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Of all virtues, Gurubhakti, supreme devotion to the spiritual preceptor, is the highest. The glory of an ideal disciple, sadshishya, adorned with undeviating devotion, is an undying glory that has been eulogized in the sacred literature. Till this day, the glorious lives of guru bhaktas have been a source of constant inspiration for millions of believers and sadhakas. Historically and allegorically, they have been imparting teaching to the world.

Householders, particularly women, who are the mistresses of homes, have to function in a circle of affinities, affections and moral duties and social obligations. A woman has her husband, children, parents, neighbours, and guests, to command her attention and service. This involves a great responsibility. To fulfill this responsibility, to be truthful to her duties and dharma, she should have a great support, and that is her devotion to the Guru.

Once you take shelter at the Feet of the Sadguru and receive upadesha deeksha, spiritual initiation, from Him, the duty and dharma of a disciple devolves on you. Discipleship is a position of enormous responsibility. The Upadesha, the holy Word, which the Sadguru imparts, is an invaluable treasure. By courting solitude within himself, the disciple should, through japa, meditation and contemplation, invoke the power of the Guru, triumph over inner foes and strengthen his relationship with the Guru.

The six passions are a great obstacle to meditation, to the growth of devotion and to the dawn of enlightenment. When your kinship with the Guru becomes strong, passions leave automatically, and devotion increases by leaps and bounds.

The common devotional bond to the Guru gives rise to a fraternity of like-minded religious sadhakas. The disciple is Guru's spiritual son, Guruputra. The kinship that binds the disciples together into a well-knit spiritual order is deeper than blood-relationship among the children of the same parents. The love based on blood-relationship is a kind of attachment; but the love among the disciples, is spiritual in nature and hence pure. It has the strength of Self-knowledge. It has also an emotional ardour and sweetness of a common devotion to one Guru.

Even the Mount Meru may shake; but unshakable should be your faith in the Guru's Upadesha and Teaching. No mundane event should disrupt your devotional link with your Guru.

There should be no flaw in your devotion to the Guru. You should see that no blot comes upon the Gurupeetam, upon the sacred Guru-shishya bond and upon the age-old adhyatmic tradition that has stood the test of time. Most exalted is the Gurupeetam, the preceptorial seat. Guru is taintless. He is like a blazing sun in wisdom. If there is any taint in your conduct and character, the society will say: Look, he is a disciple of such and such Guru. He belongs to such and such an institution. So ultimately, because of such a disciple's unworthy conduct, a blot comes upon the fair name of the Gurupeetam and the institution.

Devotion to the Guru is itself a great sheltering power. Armed with such a force, you are in no need of any other shelter or force, to protect you. Guru is the embodiment of dharma. When linked to Him through devotion, you will automatically find yourselves on the path of dharma. By Guru's grace only righteous conduct in a problem ridden life is possible. Anything you may abandon – wealth, power, social position etc; but never should you give up Gurubhakti, at any stage in your spiritual advancement.



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That philosophy, which preaches against the guru and the Gurubhakti, is a sacrilegious doctrine. Without Guru, no one can realize the Supreme. A spiritual aspirant should establish himself in the dharma of discipleship. Armed with knowledge, he should rise above all fear. But all the same, he should dread even the slightest deviation from dharma. He may have to face moral dilemmas. But devotion to the Guru will show him the right path and protect him from pitfalls and lead him to the goal safely. It is the Guru's unseen Hand that guides you in your daily battle of life, wherever you are.

Neither religious tradition nor social laws permit one to live according to one's own whims and fancies. Freedom is not license. The life of an initiated disciple should be governed by norms of shishya dharma. After wedding, a girl is expected to be a Sathi, i.e., one who is loyal to her husband and totally devoted to her husband. It is fall from Sathidharma that has brought corruption and degeneration into the institution of home. Dharma is the keynote of a harmonious existence in family and society. After spiritual initiation, the mode of life of a disciple should be in the light of guru's Teaching, in accordance with the dharma of a disciple. If you have Gurubhakti, an attitude of surrender to the Supreme will automatically come upon you.

The Guru's seat, His presence, is so exalted that it represents the highest abode of divinity on earth. It is the duty of the disciples to maintain the honour of the Guru's seat and the Guru's presence, through his own exemplary conduct and bhava of supreme reverence. It is the Self-experience of the disciple that glorifies the Gurupeetam, for a true disciple, sdshishya, devoted to the Guru and the Guru's Cause, will become a recipient of Guru's grace.

In advaitic experience, the Guru and the disciple become one; yet the adoration of the Guru and the Gurupeetam continues. The genuine gurubhakti must take the disciple to the unitive experience of Brahman.