



RAMĀ ŚAKTI MISSION

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A disciple, the shishya, is an initiate of higher life. He must obey the commandments of the Sadguru. Such obedience is not servitude. All are slaves of vishayas, slaves of senses and mind. This slavery is horrible, for it binds the jiva to mortal plane and drags him from birth to birth. But the disciple who follows the behests of the Sadguru, who walks on the path of discipline, must learn to control his senses and mind and actions. He must tenaciously adhere to the moral norms prescribed by the Sadguru and resolve never to slip into unethical conduct.

Of course all human beings err, for their innate perfection, the perfection of the Self remains hidden from them, owing to their identification with the gunas of prakrithi. But the spiritual aspirant, who aspires to the excellence in discipleship, who longs for Enlightenment, who is tired of mortality, must keep ablaze the inner spiritual fire, the fire of yearning (mumukshutwa) and endeavour to correct himself and stick to the path of restraint and rectitude.

The Guru is the very personification of the spiritual Fire, the Fire of Wisdom. Ignorance cannot thrive in his presence. There is also a fire of longing in him, the longing for the spiritual upliftment of the disciple committed to his care. The disciple's nature also is fire, but he has a mind which is fashioned out of prakrithi, and which has the impressions of the world. This mind has to be transformed into the nature of pure consciousness. When the disciple develops devotion to the Guru, when shraddha dawns in him, the process of inner purification gets accelerated; the pravritti will turn to be nivritti. The actions which have been producing karma for him now become a purifying sadhana.

It is easy to lecture on Vedanta and the glories of the Sadguru. But the duty of a disciple is to bring into daily life the principles and teachings of the Sadguru and thereby become a lamp unto himself and a living example and inspiration for all fellow seekers. During the advent of God as savior and sadguru, all those who approach Him for guidance and grace, are given asylum at His Feet. Some get the privilege of living with Him. But this, by itself, does not elevate him. The disciple should have a fiery aspiration for redemption from the thralldom of the ego and the vasanas. He should adhere to shishya dharma with steadfast devotion.

In his mind there should be no place for worldly cravings, sorrow, frustration or anger. A true sadhaka should not yield to such a violent mode like anger, but should, on the contrary, maintain his peace and equanimity even under provocative and adverse circumstances. Whatever action he does, should become a worship of the Guru. Wherever he bows down, he should behold the Lotus Feet of the Guru. He is a Warrior of the inner world, and armed with the Guru's Grace, he should always be ready to subjugate his passions and bring the mind and sense organs under control. An ideal disciple is Guru's own image, representative, mouthpiece and instrument.

Guru's immediate presence is imbued with tremendous spiritual vibrations; and tuning himself to that presence, the disciple should be absorbed in sadhana. By sadhana, Mother means, not muttering of the Divine Name and meditation only; every action of the sadhaka should be a form of sadhana, a phase of approach to the Divine. He should regard all his duties, as a service unto the Guru, and even this service he should do without any ego-sense, without any superiority complex.



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Inwardly silent and extremely humble, he should always cultivate the presence of God wherever he happens to be. He should practice Self-awareness, by detaching himself from the ego-mode. He should be guided by the principles, ideals and teachings of the Sadguru. Taking a dip in the purifying Ganga of Gurubhakti, he should achieve the purification of his mind. His pure heart should become a shrine consecrated to the worship of the Guru. The pure mind of a disciple becomes receptive to the voiceless message of the Master.

The tears of love, spring up from the heart of a disciple, proclaiming eloquently his gratitude. Those tears verily represent the celestial Ganga. How great, how divinely sublime, how limitless, how utterly unselfish, is Thy love, O adorable Sadguru! How can I ever repay this debt, O merciful Master, even the sacrifice of my life is not enough! Such bhava should dominate the heart of a disciple.

Guru is not an individual person: He is the Supreme Himself, the infinite Power. This awareness should dawn in the heart of the disciple. He, who looks upon the Guru as a human being, cannot achieve spiritual redemption.

The aspirant-disciple's mind is already enmeshed in samsara. Hence modes of gunas arise in it. The awareness of this state of inner darkness, this self-understanding, should be with a Sadhaka. While identifying himself with the Mahavakya Tattwa, the truth of his ever-perfect Self, he should also isolate the surface-person, the ego-self and comprehend the process of ignorance operating in his own mind. Without Guru's aid, guidance and grace, the disciple cannot withdraw his mind from the sense-world.

The outgoing mind and the inwardised mind, the world-faced movement and the God-faced movement, pravritti and nivritti, shreyas (path of spiritual well being) and preyas (path of pleasure-seeking), are of contrary natures like day and night. Self-withdrawal, God-faced movement and dedication to the pursuit of spiritual realization, this should be the sole concern of a disciple, the Sadhaka committed to Brahmavidya.