



# RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi:-

So long as notions of I and mine cling to consciousness, one cannot gain an insight into one's own real nature, or to the glory of God. To be in rapport with the Universal Guru, the Mother Divine, we have to reach the state of ideal discipleship. The best; the mediocre; and the lowest: to these three classifications are put the disciples. But Mother wants us to touch the highest level in discipleship. The best disciple, intuitively knows the wish of the guru, and brings it into action, before being told by the Guru. This means, he is always in mystical rapport with the Guru. He lives, moves and has his being in the guru. It is the personal aham that obstructs this communion. The famous cryptic utterance of the Sage, when 'I' die you will have deliverance signifies that one attains redemption from samsara only when this personal aham becomes extinct. To be an ideal disciple, one has to surrender oneself totally to the Guru. Surrender is the dharma of the seeker; illumination is the reward of divine grace.

To remove the thorn of personal aham, another thorn is given, and that is the knowledge signified by the Mahavakya, which Divine Mother has imparted to us. Mahavakya represents the highest Truth. Afterwards a stage comes, when both the thorns are discarded. Then one reaches the natural stage, the stage that is beyond ignorance and knowledge. Doctors of the physical body, who can remove the external thorns of diseases, are many in the world; but rare is the Divine Surgeon, who can remove the subtle, inner thorn of avidya. Merely opening of a medical shop, with plenty of medicines stored in it, does not bring relief to suffering patients. What is essential is the presence of a qualified physician who can diagnose the disease and prescribe the treatment.

So also, merely spending hours in a Library which is full of religious books, every day, reading book after book, does not bring enlightenment, does not bring relief from the disease of avidya. Contact with a Sadguru is all-important. Guru alone prescribes the proper remedy for various types of afflictions of avidya.

The affliction of avidya appears in several forms in the jivas, though generally, all afflictions are together designated as the bhavaroga, the disease of samsara. In some, egoism is predominant; in some others, attachment is powerful; some have fault-finding, back-biting, carrying tales, etc. as their habit; some harbour jealousy in their minds; some are of depressed minds; imputing wrong motives, seeing blemishes even in divinities and in the Supreme Being, are also other types of grave afflictions.

It is these afflictions that Sadguru removes by imparting the knowledge of the Self and by initiating the seekers into a system of sadhana.

The truth of Brahman, which Divine Mother has imparted by means of Her mystic act of initiation, is so profoundly subtle that no anusandhana of it is possible with the help of intelligence. The Divine is within. He is the deepest Self in us. But the path that leads to Him is the hidden path. It is the inner path. It can be illumined only by the grace and guidance of the Guru. Hard indeed it is to traverse this path. The Sadhaka has to be very alert, watchful and persevering. He must have firm faith in the guru's words. The pursuit of Brahman has necessarily to be based on a strong spiritual certitude in the Guruvakya. This certitude should



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be the basis of one's devotional exercise like worship of the Deity, service to Guru, practice of japa and meditation. Steadfastness in the path, single-minded devotion to the ideal, is essential. By putting legs in two boats, one cannot move forward on the expanse of water; so too, by holding on to several paths, a sadhaka cannot cross the ocean of Maya and reach the shore of God. Loyalty to the chosen deity and to Guru's Teaching is of paramount importance. If one goes on changing the Deity and the path, one cannot grow. The sapling should be planted in one spot. If you go on changing the place every day, plucking and transplanting the sapling, it will wither away. The same is the case of spiritual pursuit also. Practice, abhyasa, alone count. By reading a lot, the knowledge cannot grow. Discrimination is required to extract the essence and to apply it in conduct.

The forest is full of trees. Among those trees are rare medicinal herbs too. An intelligent man, acquainted with the herbs alone can choose the required herbs. So should be a spiritual aspirant in extracting the essence of the scriptures and in sticking to anushtana.

Without yielding to doubts, without getting distracted by worldly cravings, without allowing the cultivated spiritual strength to escape from us even through a single pore of the body as it were, we should hold on to our Deity and the guru and march forward. Passions of prakrithi are the pores through which the accumulated spiritual power leaks out. The Sadhaka should keep before his vision the great goal he is striving after. The fervour of Bhakti should be as strong as to rend asunder the sky of chitha and enter the Ether of Pure Consciousness, Chidakasha, which is the realm of God-Consciousness. Today, when the Supreme has become the manifested personal splendour, ours is the loving anusandhana of the saguna deity, and not the pursuit of an unmanifested Godhead.

The divine is not one who remains only in the Yoga Nidra. Though He is detached and alone, He is supremely concerned with the world-Order, and with the welfare of the java. Hence He accepts a human upadhi. When associated with the upadhi He becomes a man of action, and engages Himself in activity for solidarity of the world.

(To be continued in the next number)