



# RAMĀ ŚAKTI MISSION

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In The Words Of Sree Tara Devi:-

In the life of spiritual quest, the Guru plays a pivotal role. The scriptures and the saints stress devotion to the Guru and submission to Guru's guidance. The Guru personifies the attributes of the Divine, the state of perfection and the power of spiritual experience. Hence the Guru is respected and revered, and even adored and worshipped. Guru is looked upon as the visible deity.

Without guru's grace, no one can cross the dark and dreadful ocean of samsara. It has been your great fortune and privilege to have the Supreme Shakti Herself as your Guru. This enables you to build our spiritual life on a firm base of undivided devotion and loyalty.

The God-seekers and to initiates of spirituality, Gurupoornima is of great significance. Holy rites and consecrated observance associated with it are expressive of the disciple's spiritual ardour and glowing devotion to the Guru. Gurupoornima, or Vyasa poornima as it is known, is thus a day of paying collective homage to great Sadguru and the venerated spiritual tradition of Brahma Vidya in our land.

In the process of spiritual advancement, and in the dawn of divine illumination, the primary factor is Guru's grace; education and intelligence are secondary. He, who wins the divine grace of the Guru, is raised to the absolutistic state of Brahman. The Guru transforms the disciple unto His own nature; time factor is no consideration in this wonderful operation of grace. So says Saint Tukaram in one of his abhangas.

What the scriptures affirm, and what the realized Saints say, are true. He who reposes faith in them, is guided aright, and is led on to the ultimate goal. The spontaneous acceptance of the scriptures and the Guru's Teaching, as the authentic sources of illumination, is a great spiritual virtue.

The ultimate reality, and the truths of prakrithi, is both, not open to man's limited intelligence. Even the true import of the scriptures, cannot be correctly grasped by intelligence without Guru's aid. Hence, the only illumination available for the seeker of Brahma Vidya, is Guru's guidance. The Guru is the living voice of Truth.

Interpretations and expositions vary, because of diversity in understanding through intelligence. The highest insight alone reveals the ultimate truth. The Guru has become one with this ultimate truth, which is the source of insight and inspiration. Hence, the Guru's words are the authentic teaching that can reveal the inner path. Having realized the supreme and is absorbed in Him, the Guru is free of ego and the vasanas. Hence it is God alone who teaches and guides and leads and blesses the seekers through his body.

The whole universe is filled by God's presence. He abides as the inner ruler in every one. To awake to this truth, is Enlightenment. Having forgotten this truth the jiva assumes the status of a personal 'I' restricted to the body. This is the ego. The function of this ego is to stand in between with the jiva and the Isvara, obstructing the former's communion with the latter. So long as this ego persists, there is the jivahood, there is the samsara for the jiva. When the ego-



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delusion is blasted through the grace of the Guru, jivahood disappears and along with it, the samsara as well.

The function of any Yoga, be it bhakti yoga, or jnana yoga, or raja yoga, or karma yoga, is to eliminate the ego. Hence the primary aspect in every yoga is self-surrender. Grace is the attribute of the Divine; but to be recipient of it, the Sadhaka has to surrender himself totally to the Guru.

Ego is a formation in consciousness, through the spell of avidya. To know the falsity of the ego, there should be the spiritual insight. To get this spiritual insight, one should cultivate devotion to God. Heart is the seat of love. What obstructs the rise of this God –love, is the mind formed out of the interaction of gunas of prakrithi. The mind should cease to be the mind. Mind is mind, so long as the gunas reflect on it.

When gunas are transcended, mind is no mind, it is pure consciousness. This is a spiritual transformation happening through Guru's grace. Because of constant involvement in the gunas, the mind has become filled with worldly impressions; consequently, it is restless and outgoing. To make its direction Godward, one should cultivate remembrance of God and chant His Name. Nama Smarana purifies the mind. Knowing that God alone is one's own, one should feel a sense of belonging to Him and cultivate a sense of utter reliance on Him. Perfect God-reliance is freedom. This is also surrender in its perfected state.

When personal ego subsides through surrender, divine grace manifests itself as spiritual enlightenment. One should also try to perceive the presence of God in all and thus purify his vision. By such practice, diligently carried on, devotion will increase and the mind will automatically get absorbed in meditative communion. You should experience the touch of God in your heart at least once. Then, the illusory ego will melt away, as blocks of ice in the heat of the rising sun.

When the ego becomes extinct, you become God-centred, God-filled and God possessed. Then He alone perceives through all the sense organs. He alone becomes the doer and the enjoyer. When the prompter, the doer and the enjoyer are God only, where is the place for an individual to remain apart from God? The individual disappears, infinite alone shines. You become one with God, in will and consciousness. Your body becomes a tool in His hands. In this state you transcend the realm of error, the sphere of karma, and the domain of Maya. This is liberation. This is blessedness. This is also the ultimate peace.

Such a person, who has attained the consummation of life through realization of God, who is engaged in the spiritual ministry of guiding the jivas to the presence of God, is the Sadguru. Though he appears to be a person to the embodied jivas, the Sadguru is power infinite. Either through the Name, or through the mystic pranava, or through the Mahavakya, He enkindles the divine aspiration in the heart of the disciple and awakens his slumbering consciousness. He lights the lamp of knowledge and dispels the beginningless inner darkness.

(To be continued.)