



RAMĀ ŚAKTI MISSION

DIVINE MOTHER SAYS

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THE PERSONAL AND THE IMPERSONAL.

To seekers of perfection, to initiates in spiritual discipline, Guru Poornima is of supreme significance. Associated with it are holy rites and consecrated observances.

Bharath has a heritage of an age-long spiritual culture and a sacred tradition of spiritual wisdom passed on from generation to generation through an unbroken succession of spiritual masters.

The Guru-shishya relation is a vedic commandment: Acharya devo bhava, let your spiritual teacher be God unto you.

The personality of the Guru eludes the understanding of deluded minds. The Guru, absorbed in Brahman, shines verily as the formless Truth itself.

It is neither karma, nor a sense of duty, nor any unseen law that prompts the Brahman-knower to assume the role of the Guru. The compassion of the universal heart, of which he is the possessor, alone, moves him to perform works of universal benefaction, loka sangraham. The Guru is the divine being with the human body, representing the wisdom and the liberating grace of Isvara, the Oversoul.

Reverence and submission to the Guru qualify the initiate to receive the highest illumination, which is the only saving factor in the world of births and deaths. It is ignorance; lack of insight combined with a destructive arrogance of egoism that advances the view that a Guru is not required to scale the height of spiritual perfection.

Self-effort upon which the scriptures lay emphasis, is resigned endeavour, the seeking and striving in an attitude of absolute surrender to the Guru.

Knowledge of the Supreme is not an achievement of the ego-mind; it is unerring revelation, an intuitive perception, a direct apprehension of Truth, taking place in silence when the mind is liberated from its last vestige of egoistic consciousness by Guru's grace.

The mind can have only relational knowledge. The infinite is indeterminable. Its realization is rendered possible when the mental self, in an approach of surrender, loses itself, as it were, in the infinitude of Self.

Spiritual tradition, under the aegis of the Sadguru, prescribes practical means to the achievements of emancipation, to the realization of identity with the Absolute.

Reliance on the Guru is not dependence on the other, but withdrawal into one's own real Self. Effort initiated by the ego, cannot beget the vision of the non-relational awareness. It is propitiation of the Guru, who is none other than the Cosmic Force, that vouchsafes spontaneous



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detachment from the ego mode, and introduces you to the highest discipline in quest of the Supreme, namely, Self-Contemplation, Atmanusandhanam.

In the state of sadhana, the seeker, with the help of a devout imagination, looks upon the Guru as God. In the state of illumination, he realizes that God alone is the Guru.

No relationship can be posited between Consciousness and the nature-born adjuncts of body and mind, except in and through Maya. The Guru, who has realized his identity with Consciousness, is established beyond Maya. To associate the Guru with limitations of personality is therefore sheer ignorance.

Through the exhilarating experience of reverential devotion to the Guru, the initiate develops superior devotion to Isvara, which state of intense yearning and self-sacrificing love precedes the vision of the Absolute.

Guru Bhakti, reverential devotion to the Guru, in its advanced stage, is not attachment to a person, but supreme love directed to divinity itself.

Religious devotion, that is Bhakti, is attachment to the personal God. What is known as the pursuit of jnana, is only intense love and longing for the Impersonal Godhead and its aspect as Atman. These two devotions converge into the ocean of Guru Bhakti, for; the Guru embodies both the Personal and Impersonal aspects of the Ultimate Reality.

To be devoted to the Person in the Guru is, to develop motiveless love to the Guru's person and single-minded attention to his service. In this act of devotion, the passions of mind are transmuted into the virtues of sattwic purity. Without Sattwa Shuddhi, which is a state of absolute mental purity and placidity, pursuit of wisdom and abidance in jnana nishta are impossible.

To be devoted to the Impersonal is, to expand one's ego to the Infinite and to remain identified with Brahman. This is monistic devotion in which the all-absorbing inward quest exceeds in strength the duality of the seeker and the sought.

The Personal and Impersonal are not two realities, but one and the self-same Brahman, appearing to two different visions of the aspiring soul. When states are transcended, conceptualizations cease, the relationship drops off, the vision lapses into an unnamable experience, where the soul shines verily as the attributeless Brahman itself.