



RAMĀ ŚAKTI MISSION

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Human life, if it has to be moulded to perfection, should have a source of moral inspiration and spiritual guidance to turn to. The puranas are replete with noble characters, inspiring anecdotes and events upholding values of truth and righteousness. The sacred Upanishads are, by themselves, a vast treasure house of knowledge. They show the path of investigation and the methodology of meditation. Here and there, they also reveal a sublime picture of daring truth-seekers, of magnanimous lives of renunciation (tyaga) and steadfastness in truth (satyanishta).

This culture of Bharat, handed down from vedic times, and the sacred scriptures preaching the highest truth and the noblest idealism, are the source of inspiration and support for generations of spiritual aspirants and votaries of dharma.

Within the microcosm of man, dwell both individual soul and the Supreme Self, both the forces of good and the forces of evil, both the urge for God-vision and the desire for pleasures, both the impulse for sacrifice and the tendency for self-aggrandizement. Ignorant of his own self and relationship with the Supreme, and caught up in the web of the mental world of his own creation, the jiva undergoes untold sufferings in samsara. Those who surrender themselves to God, who with the support of the Guru and his teaching, are able to rise above the gunas, who have learnt the secret of entering the Heart by the grace of the Guru – they alone are victorious in the battle of life. Their fame lasts so long as the sun, the moon and the stars shine. They are free from the rounds of births and deaths. The whole prapancha bows to them, to the omnipotent Truth they personify. Their lives proclaim to mankind the message of eternal truth and eternal religion, sanatana dharma.

The observance of Ganesh Chaturthi has a great religious significance. It has also a great moral lesson to teach. It also holds aloft an inspiring ideal of exclusive devotion to Divine Mother.

For Ganapathy, his mother Bhavani was the Guru and the Parent in one. Mother's word was looked upon as the vedic commandment by that child. When a great crisis, a situation of severe test came, Ganapathy did not waver, did not lose heart, did not pause to reason, but carried out the behest of his mother as the inviolable command of the guru. Such was his devotion to his mother, creator and the guru, Devi Parvathy that even when Mahadeva arrived, and he did not permit Him to enter the house. That was his mother's command not to allow anyone inside the house. His mind did not waver even a little. He stood firm by the command of his mother. He sacrificed his life itself at the altar of devotion to his mother. This puranic episode is well known to all. But people do not care to imbibe the great adhyatmic ideal it presents: the unwavering devotion to the Guru and the Guruvakya.

Maha Ganapathy is in every one of you as the indwelling Atman. He should manifest Himself in the intellect as pure discrimination and give you the unerring prompting from within. Then only the path of dharma can be trod. Preserve the Mahavakya and the injunctions of the Sadguru in the safe-locker of your heart with utmost shraddha. Let the word of the guru, His teaching, be your guiding light on the inner path as well as in the outer life of duties. When crisis occurs and tests of life come, you should remain firm in your faith in the Guru's Word. Millions die and disappear. Who remembers them! Mahaganapathy provided an eternal moral lesson for mankind by giving his life itself for a great Cause and became the first deity of worship.



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You should live for an ideal. The highest ideal is to live for God, to offer oneself to God. To live a self-centered existence, nurturing pride and egoism, doing good to none, but becoming a thorn to everybody, is to become a burden to Mother Earth. No one is happy with such a person in this world. Aye, even in the world of Yama, he will be a source of trouble to others. Even when he takes birth in another womb, he will carry his selfish tendencies there too and be a pricking thorn for his mother.

Having got a human birth, develop good qualities, do good deeds and build your life on the base of dharma. Be egoless. Allow not pride and other passions to pollute your mind, action and speech. Expect nothing in return for your devotion, but offer yourselves to God. Look at Ganapathy. Though endowed with a massive belly, he has a tiny rat as his Vahana; and when a situation arose that he was called upon to go round the world, what did he do? He went round his parents and prostrated humbly before them, showing thereby that the whole universe is in them and that to do pradakshina of the Saguna Brahman, is to circumambulate the universe itself. Buddhi, siddhi and vridhhi are all within oneself. Ganapathy is not apart from you.

Many are worshipping Ganapathy and many rejoice in the Ganapathy Utsava throughout the country. Rituals and observances are there, but who worships the Lord truly! Worship of a clay Image is not the true worship of Ganapathy. He worships Him truly, whose intellect has become the nature of Consciousness itself, who, even though dwelling in the body, has known himself as the Self transcending the body, who has realized his spiritual affinity with Maha Ganapathy.

Where Gowri, the Mahadevi, is, there Ganapathy Bappa too is. The real nature of Ganapathy is identical with the Divine Mother. He is Parabrahman Himself. Knowing Him as such, one should offer worship to Him.

Because He is born of the Great Universal Mother, the Lalitambika, who is without beginning and without end. He receives the first worship everywhere. There is a deep significance in this. Ganapathy here signifies the Guru svarooa, the giver of Jnana which destroys ignorance. He is the remover of obstacle. The greatest obstacle to the Vision of God is ajnana. This can be removed only by enlightenment, Jnana. By Guru's grace only, Jnana will dawn. So one should first surrender oneself to the Sadguru. Then he thus progresses on the path of discipline, increasing his devotion to the Guru and strengthening his faith in the Guru's Upadesha, his intellect blossoms, and becomes transformed into Paramatma Swarooa Itself. The lustre of numberless cores of suns shines in it. That is to say, the immutable Consciousness, which is beyond darkness and light, becomes one's own real nature. Such a soul, who has been awakened to supreme enlightenment, becomes a beacon light for all humanity.

So, O human beings, lead a life worthy of your humanity and divine nature. Shed all animal tendencies and manifest divine qualities. Though an elephant's head was put for Ganapathy's body. How great has become his personality. His trunk itself signifies viveka. Verily his service to the Divine Cause, to the cause of Siva-Shakti, has elevated him to his divinity.

Unless reverence and devotion go towards the Guru first, no one can rise to Enlightenment and realize the Supreme Being.

Hence, come forward, making your hearts pure. Come with the sublime attitude of surrender. With your limited intelligence, you cannot realize the glory of God. His grace must descend. This saving grace, in the form of supreme Enlightenment, is what Ganapathy personifies.



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Blessings and love to one and all.