



# RAMĀ ŚAKTI MISSION

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Until you reach God, there are chances of fall and failure. Even the intelligence of a genius sometimes gets clouded. Guru's grace alone is the guarantee against all pitfalls on the path. Wear the armour of Guru's grace and tread the path of dharma and discipline, and such a stupendous spiritual power will awake in you that you can conquer the whole world with it.

The key to the treasure house of Knowledge is with the Guru. To accord supreme reverence to the Guru, considering him as God Himself, has been a prominent feature of India's immemorial spiritual tradition. The Emperor Janaka of yore and Chathrapathi Sivaji in modern times, stand out as shining examples of this spiritual culture. Ekalavya, the Bhil boy, became immortal in the heart of mankind through unflinching gurubhakti.

The divine forces and the demoniac forces both are lodged in the same kshethra, the chittha of man. The tussle between these two forces has been perpetually going on within. To subdue the demoniac forces, the Sadhaka should take refuge in the kshetrajna, the knower of the field, the Paramatman. When His grace manifests itself as spiritual illumination, man gets the vision of His cosmic form and perceives the world in a new light, seeing every event as a leela of the Supreme Being.

The weak-minded is a slave of his own passions. He, who has conquered himself, is a dheera. The dheera alone can realize Brahman and not a coward. This Atman cannot be attained through mental weakness, warns the Sruthi. From abiding faith in God arise all qualities, all powers. A man of superb faith is the very mouthpiece of God. The divine roars in him and upholds the supremacy of the Spirit. Spiritual power or divine power can manifest only in those rare souls endowed with marvelous faith in God.

Quest, Sadhana, is a silent inner growth. The Reality to be discovered and experienced is also within, in your own heart. There is no use of searching for It outside. As butter is hidden in the milk, It is there hidden in the gunas. The sun shines even at night. Because you cannot see the sun at night, say not that the sun is not. So also, in the state of your ignorance, you cannot perceive the Lord dwelling in your own heart, but think not that He is not within you. Remove the veil of avidya and you will realize your affinity with the Lord.

So long as you cling to the vanities of earthly life, your mind will not know peace, steadiness or concentration. Cast out baser instincts and desires and want only God. This was the courage displayed by that brave boy of Katha Upanishad – Nachiketa. Discarding preyas, he wanted only shreyas. It was keen sense of discrimination, dispassion, sattvic nature, courage and mental steadiness that enabled Nachiketa to obtain the profound knowledge of Brahman from the great Guru, Yama himself.

The process of vichara within, pure conduct without, and the systematic anushtana as the link between the both, this is the state of an ideal Sadhaka intent upon God-realization. Anushtana is of great importance. Without this, mere philosophic reflection or perspective will not take the Sadhaka to Realization.

Courageous souls, who can throw off their pettiness, selfishness and sensuality, alone, are eligible for this highest realization. Children, come forward. Have no desires for the evanescent. Be satisfied with what you have in this mundane life, but aspire for God-realization.



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Cultivate divine qualities and be an image of divinity. You are the cubs, and is it not below your dignity to bleat like lambs?

Ah, if only you know your true nature! But, such a Mother has come who teaches even lambs to roar like a lion. Take refuge in Her and let Her mould you. Those who have conquered their senses, who have their minds turned inward and fixed on the Atman within, they alone are the heroic children of Mother Shakti. Others too are Her children, but they are not heroes. The roar of vedantic knowledge can emanate only from the heroes.

The adhyatmic force, the Soul force, is the power of Truth and Dharma expressed in the life of a God-man or a votary of Truth. This force signifies the awakening of the dheeshakti, the power of enlightened consciousness. Dhee means blossomed intellect. In the cosmic sense, it signifies Dhyu-loka, the realm of light. Just as the external sun illumines the earth, the internal sun of Atman shining resplendent in the buddhi, illumines the entire microcosm of man.

All inner darkness of avidya, together with the ego, the selfish notions and the six passions, disappear and the man, shorn of jivahood, emerges as Paramatman Himself. Nara becomes Narayana. Such tremendous power which can transform human into divine is inherent in man. God alone is ever victorious. The fulfillment of life comes only when man is united with God.

The sages of yore did long and intense Tapas and brought their minds under perfect control. Even the extreme severity of inclement weather, could not bring their minds down, could not dampen their spiritual zeal. Such a spirit is required if you have to tread the path of spirituality. Children, why not shed attachment and repulsion that agitate your minds and enjoy the peace and freedom which are indeed your own true nature?