



# RAMĀ ŚAKTI MISSION

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The powers of pure sankalpa, of persistent practice of self-control, of fervent adoration of the Deity, of the single minded devotion and services to the Guru, and absorbing meditation, all these constitute the Sadhaka's inner spiritual abundance. If you have such spiritual abundance within you, your children whom you feed and rear up with your hands, your guests who receive hospitality at your hands, all will be influenced by you and they too will have their spiritual impulse awakened.

Obstacles are bound to crop up in every enterprise of man. Spiritual pursuit too is no exception in this regard. But by the grace of God, all obstacles will be removed. Maha Ganapathy is the first deity invoked at the beginning of all good works and worship. He is the remover of obstacles. Ganapathy signifies spiritual discernment, viveka. A man may have a massive intellect, vast learning, fabulous wealth, youthful vigour and robust health, and may be of good conduct even. But unless spiritual discernment dawns in him, he cannot get Deliverance.

The awakening of discernment is the awakening of the divine power in man. When Brahma awakes from His divine yoga-nidra, creation begins. So also, with the dawn of discriminative insight in man, the darkness vanishes, the man knows the functions of the lower prakrithi in him, and he remains detached from the ego, and engages himself in the anusandhana of the Atman. The power to overcome all obstacles comes to him.

I and mine constitute the factors of a self-centered life. To eliminate these two, is the real internal renunciation, Tyaga. Tapas and self-surrender leads one to Tyaga. If a man has not a grain of tapas and self-surrender in him, he can never hope to advance on the path of yoga. Then, where is the question of his touching the spiritual peak? Yoga results from total self-surrender. The attitude of self-surrender is perfected through tapas. Tapas grow through self-abnegating deeds. The developed force of tapas itself should be offered to God.

To resign to the will of God, knowing that the Omniscient One does everything for the best is the self-surrender. Submitting to the will of God, you should interest yourselves in correcting yourselves. Errors and shortcomings are in every one. These gives rise to hindrances in Yoga. One's own past actions produce their fruits in the forms of pleasures and pain for the jiva. Negating the illusory ego-self through right reflection and self-surrender, and cleansing oneself through tapas and bearing all sufferings without blaming God or man, the Sadhaka should maintain his evenness of mind.

If the head of a family sticks to truth and righteousness, the whole family will follow him. If the King is righteous and God-fearing, the subjects too will tread the righteous path. Because of the evil conduct of that one man, Ravana, the whole lineage perished. Because Duriyodhana was full of evil, the whole Kaurava family was ruined.

Discipline, purify and conquer your mind. Everything depends on mind. Conquer your own mind and you conquer the whole world. Occasions of crucial tests will come. It is then that you should show the power of your self-control. Mind thrives so long as ego self persists. To conquer the mind one needs the benign influence of noble association. Even a good man succumbs to the evil propensities owing to evil association. Associations with the guru, with the devotees, with the Deity and with one's own Self, all come under the category of satsang. Your children should get the benefit of your satsang. It is the parental duty to inculcate faith,



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devotion, and reverence for dharma, in their children. You should be able to raise them by your purity of the soul force and by your dharmic conduct.

The Mahavakya that Mother has imparted to you and messages She has delivered, should be printed in the book of your heart in letters of gold. The teaching of Mother is your guiding lamp. At each step you should introspect, discriminate and discern. Do not go to sit in judgment over others. Purify yourselves and make your minds serene and silently climb towards the summit of yoga.

Refinement of intelligence, blossoming of consciousness, spontaneity in the yoga of action, habitual adherence to dharma, merger of mind in the Atman who is the witness of the three states, the state of steady wisdom, non attachment, Samadhi and abidance in unbroken consciousness of Brahman: these become possible of attainment if you have unflinching devotion to Guru and firm faith in His words.

The greatness of the Guru is indescribable. The Guru is not an individual. He is the supreme power. He is the prompter, the inner guide, the inspirer, the one who illumines your consciousness. By Guru's power you attain to absolute detachment and total renunciation. The mountain of accumulated sins gets destroyed by the grace of the Guru. But your devotion and love for the Guru, should go on increasing every moment. Your bond with the guru must become very strong.

By intelligence alone you cannot discriminate between dharma and adharma. Sometime, when delusion clouds intellect, adharma is mistaken for dharma and dharma is mistaken for adharma. Moral insight comes through Guru's grace only.

Mind is associated with the sense organs and propelled by vasanas of past innumerable births. Hence it is attached to the vishayas, to the objects of the world and the pleasures of life. A lamb that eats the grass will never become a tiger or a lion. The lion of Atman is within you. Give up desires, withdraw into yourselves, meet the ever-shining Divine and be absorbed in Him. Then you will become immortal.