



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 157**

August 21, 1976

Teaching (adhyapana) and learning (adhyayana) the Vedas constituted an important aspect of the Gurukula system of education prevalent in ancient times. The Sage, the man of experience, imparted the teaching to the earnest, intelligent and obedient disciples in an atmosphere of tranquility, mutual trust and pure love.

The Guru's personal example provided inspiration to the wards under him to lead a higher life of tapasya, self-denial, swadhyaya and service. Springing up from experience, his words went deep into the heart of the young brahmacharis. The order of Brahmacharia was thus a period of self-discipline, scriptural education and service to the Guru and was thus a preparation either for Garhasthya or for Sanyasa. Vanaprastha was a life of retirement from worldly duties and attachments and of preparation for total renunciation, Sanyasa.

Both ashrams, Garhasthya as well as Sanyasa, were held in esteem, because, both were directed to the ultimate purpose of life, namely, God-experience. Both demand from their votaries the discharge of duty, observance of dharma and a whole-hearted commitment to a life of search after God. Hence, whether one entered Garhasthya or Sanyasa, self-control was considered as the fitness for the same. A weak-minded man is a misfit in any order he chooses. Through austerity, religious anushtana and yogabhyasa, the brahmacharis attained self-control and developed tremendous adhyatmic force before they entered the order of their choice.

What can be discerned from this is that in ancient days the social order system was a well thought out arrangement to lead man to moksha, the ultimate purushartha. In this arrangement, both the personal spiritual welfare of the Sadhaka and the common well being of the society received due attention.

The Gurukula was a forest university situated in the Guru's hermitage. And there, in tranquil surroundings, away from the din and bustle of city life, the students of brahavidya led a calm, active, pure and disciplined life, in tune with nature, in obedience to moral laws and in service of the Master, imbibing high ideals and enduring principles.

On the eve of departure from the Gurukula after completion of their education, the students received valuable instructions from the Guru. That simple convocation address by the Sage was a spirited call to Truth, righteousness, duty, learning, tapasya and Realization.

The gist of such a call was as follows: Speak the truth. Observe righteousness. Do not be careless about your study of the Vedas. Swerve not from truth. Slip not from the path of noble conduct. Let there be no inadvertence on your part regarding your own spiritual well being. Be delighted in engaging yourselves in propitious activities. Be regular in learning and preaching.

The spiritual life of ancient India was not a life in a cloistered seclusion, but an active life in society. Promoting both the individual spiritual progress and the common good of the



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society. Everywhere, in any walk of life, whatever be one's undertaking, one should leave upon the field of one's action, the powerful impress of one's personality, the impress of one's high character, integrity, knowledge and the love for God. Devoted to God, and disciplined within, one should be regular in one's anushtana and also be active in the cause of the public good. This is the exhortation of the ancient Sages to their disciplined disciples.

God is Truth. Hence the ethical quality of truthfulness is essential for an approach to God. The river of life should flow within the banks of truthfulness and righteousness. You should speak only truth. Truthfulness in speech is indeed a tapasya for purification. Pure utterance is a must for the seekers of Truth.

Resort to falsehood is tantamount to denial of the all seeing Witness within. For achieving selfish interests, or out of fear, or in jest, or by habitual carelessness, people speak untruth and bring about their own degradation.

During Satya Yuga, all were devoted to Truth. But gradually moral degradation set in and people started deviating from truth and righteousness. One's fall is not caused by others, or by destiny, or by God, but by one's own conduct. One rises by one's own good thoughts and good actions. By courting falsehood, by performing evil actions, by association with the unbelievers and the evil-minded, by neglecting one's own obligatory duties, one brings about one's own downfall. It requires courage to speak truth and to stick to truth, come what may.

You should be truthful, upright, honest and pure. To maintain such a state, you require the grace of God. Without the help and protection by divine grace, one cannot, by one's own will and action, remain truthful and righteous. Prayer and propitiatory upasanas are all meant for invocation of God's grace.

Truthfulness is not merely speaking truth. It is a state of inward integrity. Your thought, word and action should be in perfect accord. What you think of, that you should give expression to. And, what you profess, that you should show in practice. This accord between thought, speech and conduct should be based on truth and oriented to Truth. Then it is truthfulness.

This means that truthfulness is a vow of commitment to truth. He who speaks truth only, who lives for the sake of Truth, who is prepared to undergo cheerfully any hardship for the sake of Truth, who considered no sacrifice too great for Truth, is a truthful man, a votary of Truth. He in whom thought, speech and conduct are habitually harmonious to one another and are radiance of Truth, is an Anubhavi, a man of God. His words alone can inspire others and give right and authentic guidance on the path of Righteousness.

Truth and Dharma are two sides of the same coin. You cannot separate them. Truth is revealed in inward illumination. When lamp burns it illumines its surrounding region. So too, when a man abides in Truth, when his illumination is steady, all his thoughts, words and actions become pure, righteous, perfect and beneficial to all. This effulgence of Truth expressed through the vehicles of thought, speech and activity, is called dharma.

Truth and Dharma cannot be grasped by the intellect. One should surrender himself to God and should become the charioteer of his life. When God guides, one is absolved of



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all burden and sin. He is in truth and dharma. But suppose you turn your back on God, what will be the consequence? The consequence will be disastrous because, when God is denied, ego becomes the ruler. The world of the ego is a dark world where the demoniac forces of evil, the passions, are at work. When ego dominates consciousness, the mind becomes whirlpool of passions and when passions agitate the mind, one's actions are bound to become adharma.

The ego is the demon King, Ravana. He should be vanquished. Then his race too gets annihilated. There is no species such as asuras. When a man becomes possessed of violent passions like anger, greed etc, he is an asura. His conduct will be asuric. The asuras are within you. You have to vanquish them. Mother has gifted to you the sword of knowledge with which you will have to kill the demoniac forces operating in your own chittha.

In the chariot of the body, Viveka, spiritual discrimination should become your charioteer. Pray sincerely to Devi: O Mother, the Dweller in all hearts! Manifest Thyself in my intellect as Viveka. Just as Lord Krishna charioteered Arjuna in the battle field of Kurukshethra and led him to victory, so too Thou, O Mother, manifest Thyself in me as Discrimination and lead me along the path of Righteousness. Once God holds the reins of your mind and direct the movements of the horses, the five sense organs, you become safe and carefree. Courage, steadiness, discrimination etc are from Divine Power. It is these powers that destroy the asuric forces.