



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 168**

February 5, 1977

Investigation and illumination are two phases of spiritual life. The former leads to the latter. To enquire into the source of the impermanent, to analyse the nature of the impermanent: this is investigation, vichara. To apprehend the Permanent in the midst of the impermanent as the basis of all manifestation: this is illumination.

Unless spiritual insight opens, one cannot gain the certitude that phenomena is unreal, that the plurality is an illusory appearance. But even before such spiritual insight opens, the Sadhaka should convince himself intellectually, through observation and reflection that the body is perishable and life is transient.

Even after observing the universal phenomenon of death, man remains identified with, and attached to, the perishable body. This is Maya. The selfhood in the body, 'I', and the idea of possessiveness, 'mine', both are comprised in Maya.

The path of redemption, moksha marga is well laid out in the scriptures. But by merely studying the scriptures, one does not attain liberation. One should receive knowledge from the authentic source, the Sadguru, and cultivate it by purifying one's thoughts through reflection, and action through dharmanishta. Knowledge gained by study should be reflected in one's day to day life. It should become the guiding, the protecting and the correcting power.

Knowledge must come to your rescue in the hour of trials and tests. Trials and tests come from within as well as from without: from within, as the reactionary mental passions; from without, as temptations and adverse life situations.

In the events of sorrows and sufferings, one's faith in God and the mental tranquility, should not suffer any setback. So also, at the onslaught of passions, one should withdraw into witness-like detachment without identifying oneself with the agitated mental waves. This is the criterion of adhyatmic force in the form of knowledge or devotion.

When enjoyments come as rewards of what is known as the soubhagya prarabdha, one should not remain engrossed in them. One should never forget God, one's own real nature, and the purpose for which one has taken refuge at the Feet of the Guru. One should preserve the flame of aspiration and should fix the mind and love only on God. When devotion increases, the name of God itself will become one's ambrosia, before the sweetness of which any other elixir will become insipid.

Along with devotion, you should cultivate noble qualities. A sadhaka, intent upon the highest, must possess sattwic virtues. He should be courageous, free of worries, dispassionate, with his mind withdrawn from transient worldly enjoyments and fixed on the Supreme Being, the source of unending happiness and bliss.

A perfect life, or rather, the life of a perfected being, a medium through which the great attributes of perfection, namely truth (sathya), righteousness (dharma), justice (neethi) and love (prem) are reflected. These four attributes become spontaneous to the perfected one. Keeping these as goals to be achieved in one's pursuit of the ultimate end, namely, moksha, the sadhaka should diligently apply himself to their cultivation.



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Identifying the deity of one's choice with the absolute Truth, one should hold the chosen deity as the witness of one's entire activity, physical and mental, and should be truthful in all his dealings. This is cultivation of truthfulness. Crookedness, hypocrisy, falsehood, discord between speech and action, all these are the violation of truthfulness.

When one devotes oneself to truth or God, one is guided by an insight illumined by the grace of God. Such guidance keeps one on the path of righteousness. Observance of righteousness is based on reliance on God's guidance and motivated by nothing but a keen desire to please God.

Cultivation of sattvic virtues is an aspect of devotion in the preparatory stage, for the efflorescence of a mind filled with sattwa guna takes the form of bhakti and reverence for moral law. When the mind is filled with sattwa, one's actions become righteous, and beneficial to oneself and the world. Without faith in God and devotion to God, one cannot adhere to righteousness.

One should not allow personal attachments and selfish interests to interfere with the dispensation of justice. The kings of yore, who had faith in God and spiritual insight to guide them, were just and impartial in awarding rewards and punishments. The sadhaka should observe the law of justice in his personal life, by remaining true to his conscience. He should not take sides and argue. He should not sit in judgment over others' actions, but should raise his voice for the cause of truth and dharma. One should take refuge in Truth. Then only one gets the capacity to be just and impartial.

When purification is achieved through truthfulness, righteous conduct and devotion to justice and fairplay, one gets the capacity to love without mental attachment and expectation of rewards and returns.

Discipline, devotion, knowledge and sattvic qualities are the means to integration of personality and realization of the universal love. Discipline promotes growth. Individuals functioning in home, in society and in public institutions, should be disciplined in their thoughts and behaviour. They should endeavour to lead a flawless life. The principle of discipline is the same, whether it concerns the inner life or outer conduct. External discipline comes first. Without observing external disciplines one cannot discipline one's own mind. From concrete to the abstract, from outer to the inner, is the march of progress on the adhyatmic path. The progress is determined by the love of truth, submission to discipline and obedience to the moral laws and Guru's behests.

Order, discipline and regularity, make life a rhythmic movement, harmoniously adjusted and intelligently regulated. Home and society provide fields for observance of disciplines and cultivation of qualities. All disciplines are meant to help the sadhakas to attain a state in which disciplined life itself will become spontaneous existence. Resistance to discipline and violation of the guiding rules of conduct, indicate moral anarchy within. Unless you love your spiritual growth and disciplines willingly, you cannot adjust yourselves to external environments.

Home should impart lessons in discipline for the growing children. Children brought up in discipline, along the path of truth, righteousness and morality; grow into ideal citizens, models in character and conduct. It is they who become guides to others, persons worthy of emulation and fit to become even spiritual teachers for the souls groping in darkness.



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By their own observance of disciplines, virtues and ideal conduct, the parents should create in their homes, an atmosphere congenial to the moral and spiritual growth of their children. Children observe how the elders behave. They imbibe the qualities seen in elders. Hence the parents and other elders in the family should set an example to the children.

When the cooked rice is hot from the oven, it can be shaped into balls. When the same rice is kept open for a long time to the wind, it becomes cold and thereafter it is not possible to shape it into balls. A red hot metal can be given any shape; but once it becomes cold, its flexibility too goes. So too, the character of the children should be moulded in their young age itself.

Disciplined ones, whose character has been shaped in their childhood itself, who have cultivated noble qualities and adhyatmic samskaras from their young age, are invaluable assets to the human society. They are the pride of their lineage. The credit for their eminence goes to their noble mothers, who reared them up to glory by love, patience, sufferings and sacrifices.

Listen to the episode of Markandeya: Markandeya's mother did long penance and offered prayers to Lord Shiva for the boon of a child. Lord Siva, pleased with her devotion and penance, appeared before her and said: Choose any of the two boons I place before you, O noble one: A son who will live for a hundred years, but without virtues; or a son who will be short lived, who will not live beyond 16, but one of exemplary qualities, a sathputra. The woman, in whose veins flowed the great culture of the truthful race, without any hesitation chose the latter boon, a sathputra. She obviously preferred a good life to a long life. What great understanding, courage, knowledge and motherly integrity are seen manifested in that woman, who for all times to come, represents the culture of Indian motherhood! Think of her great idealism and the nobility of her heart, and you will understand what great value the ancient woman of Bharath had set on dharma and character.

Derive inspiration from this heritage of Indian culture. Build your life on God and dharma. It is only when you turn to God that you approach the state of real inner freedom. One should be able to stand on one's own feet.

What is implied in this is not mere economic independence, but the state of inner detachment and self-mastery, the state of awakened discrimination, viveka jagruthi. Viveka should dawn in you. You should be able to receive the shelter of God's grace and enjoy real freedom, the freedom from the tyranny of the ego and the mental passions.

The secular (prapancha) and the sacred (paramartha) should become one. Your worldly duties and the adhyatmic pursuit should be blended and harmonized in a superior perspective of knowledge. Your daily life should glow in a divine harmony and beauty. For this, you should banish worldliness from your thoughts, attitude and activity, by a resort to knowledge.

(To be continued in the next bulletin)