



RAMĀ ŚAKTI MISSION

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The lamp of knowledge should be protected with utmost care and vigilance. Vasanas are within. They are the robbers who are waiting for an opportunity to rob you of your wealth of discrimination. There should be moment-to-moment vigilance. When the King remains engrossed in enjoyment (bhoga) the enemy seizes that opportunity to attack the kingdom. So too, when the Sadhaka becomes careless and gets attached to pleasures, the six enemies pounce upon him, overpower him and rob him of his wealth of knowledge. All knowledge and power of penance get submerged in one single weak moment by the force of accumulated vasanas.

Discipline yourselves in the light of knowledge received from Mother. Take one day for experiment. Right from early morning, till the closing of your day in sleep, try your best to observe the disciplines strictly, to obey the law and to practice the sadhana and also to perfect your conduct. Let your thoughts, words, outlook, behavior and conduct be without any blemish. A day thus passes, and you have the second day to continue your experiment. Such practice and success in each day adds to the strength and you gain confidence. Days thus pass into months and months into years and you will reach a stage where you will be incapable of evil and error, incapable of bad conduct. Disciplined life becomes habitual.

There is a discipline enforced by fear. There is also a discipline enforced by a sense of duty. But superior to both these, is the discipline through love and understanding. When there is love and understanding, all parts of your personality co-operate in the discipline. It is such a joyous, enlightened and integrated discipline that Mother wants you to cultivate for the highest purpose, namely, God-realisation.

There are rare cases of sudden transformations and reformations. An awakening comes from a single instruction, a look full of grace from the Guru, or from an event of significance, and the man is awakened and transformed. He is born anew. Thereafter he never strays from the righteous path. He is immovably fixed in faith. Nothing can move him now. Doubts, distractions and delusions and temptations cannot approach his mind. His face is turned towards God once for all. The world of vanities is left behind and he steadily marches on protected by the angels of virtue and divine grace.

If real faith in God dawns, one will have faith in one's own self, for God is the one undivided Self in all. Then one cannot do anything wrong. No one can deceive the Atma Sakshi, the constant Witness within.

It is by the accumulated merits of numerous births that one gets the blessing of a marvelous faith and a strong aversion to enjoyment of worldly pleasures and an intense yearning for God-vision. But a Sadhaka should not sit lazy or remain careless, saying that he has not earned any merit. Strive hard. This life is a God-given opportunity. He who exerts wins. Such is the law.

Do not lose heart under any circumstance. Cheer up yourselves. Put your heart and soul into the task on hand. Neither your family, nor the society around you, can be a hindrance to your quest of God. This does not mean that by remaining tied by the chords of attachment and by remaining immersed in activity only, one can reach God. God-realisation is not a child's play. It is a serious affair. It is your life's supreme mission. It demands your whole-hearted devotion,



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undivided mind and sincere efforts. Be linked with God and make your field of svadharma a springboard to realization. With Self-knowledge as their armour, ancient householder sages, men and women, lived an active life in home and shone as beacon lights to society. Spouses have to build their mutual relationship on the strong spiritual base of unitive Soul-Consciousness. Non-attachment, devotion to God and steadfastness in dharma should be the guiding principles of life.

Spiritual life is not an abnormal life, not a life of inactivity in retirement and seclusion, not a bidding farewell to one's duties and responsibilities. It is a normal life, but an active and higher life in God-Consciousness. This does not mean that the Brahmacharis and Sannyasis, who have renounced their earthly ties for the sake of God-realization, should go back to their homes and enter samsara again. Each order has its own dharma. The Grihastha and the Sannyasi have their respective modes of living, their own aspects of dharma to fulfill. One should not bring disgrace to one's order by deviating from dharma.

But, every one, irrespective of whether he is a householder or a hermit, brahmachari or a sannyasi, should acutely feel the need for grace and guidance of God, the need for possession of right discernment, the need for control and conquest of mind. The buddhi should be illumined by divine grace. By an illumined consciousness only you will know yourselves and your duty, the impediments on the path and the mysterious web of Maya, the unreality of the ego and the glory of God and His divine leelas in the world. To meet God, to hold converse with Him, to merge in Him, to live in inseparable identity with Him: this is the supreme attainment in life spiritual.

After wandering here and there and labouring throughout the day, finally you return home, and what a great relief, rest and comfort the home gives you! Your real home, your eternal abode of rest and refuge, the abode of unending bliss, is God. Because you have strayed away from Him through ignorance, you wander in samsara. Religion is the joyous home-coming, a return from becoming to the pure being, from illusion to illumination. In God alone you will have your true freedom. No worry, no fear of death, no duality of pleasure and pain, can ever find access to the realm of God-consciousness.

To reach this state of perfection or God-consciousness, one has to strive incessantly. A tremendous will power to achieve the summum bonum of life is required on the part of a seeker. There is no word impossible in Mother's vocabulary. Nothing is impossible for man. A man can do anything, he can achieve anything, if he has such a strong and iron will, for God, the source of all powers, is in Him. By sheer will power man has achieved mighty things in life. If such is the power of will, imagine what tremendous possibilities and powers are to be awakened in him, if he awakes to the consciousness of his relation to the Almighty!

Look at that marvelous boy seeker of Upanishadic fame, Nachiketha, who stood at the door of Deliverance and dared to seek from the god of death, the secret knowledge of Brahman. What superb courage he exhibited by spurning all the temptations and material offers from Yamaraja! This indeed is courage by which a man tramples under his feet the pleasures of all the worlds and loves only the Reality.

Another boy of similar courage, whose voice is echoed in Srimad Bhagavata Purana, is Prahalada, the prince among devotees, the son of the demon king Hiranyakashipu. Even Indra, the lord of gods, trembled in fear of Hiranyakasipu; but this little boy fearlessly chanted the Name of Hari forbidden by the Asura King, and proclaimed Hari as the supreme Lord of the



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Universe. The threats of death and torture could not shake the boy's supreme faith in Sri Hari. Indeed even a prayer for personal security did not rise from his heart. The boy had the illumination with which to identify his own self with the Omnipotent Hari. It is separateness from God that gives rise to fear. Prahalada lived and moved in God.

Prahalada was born with abundance of spiritual samskaras. Even external influences of a birth in the asura clan and education he received at the Gurukula, could not cloud the consciousness of that boy. Upon return from the Gurukula, Prahalada was lovingly asked by his father as to what was the lesson he learnt at the Gurukula. The boy replied, as though inspired, that Hari alone was the Reality, and to realize Him through nine modes of devotion was the supreme consummation of life. Even great scholars, in spite of their learning and erudition, do not learn this lesson of lessons, but that small boy Prahalada learnt that lesson from his own inner illumination.

Though God alone is, yet, the jiva feels an 'I' a separative, personalistic aham. This I–notion is the source of fear and misery. When the I is fused with God, when it encompasses the totality, samashti, it is jnana; when it is having a separative existence confined to the body; it is a mode of anthakarana.

The sadhaka has no experience of the real I, which is the sphurana of Brahman. He has no knowledge of the true nature of the I-mode also. His is a confused perception, identifying self with the ego mode.

This confusion ends only in enlightenment. But the Sadhaka should understand the nothingness of this little I and surrender it to the Supreme or the Sadguru. The Bhakta does not give any individual status to the I. He has surrendered himself to God entirely. His consciousness is not vitiated by doership and enjoyership. God is looked upon as the sole prompter and doer.

Mind is impure, when consciousness is associated with ego. The inner path does not open for one who clings to his ego. When anthakarana and acharana (mind and conduct) become pure, a man gets inspired, vistas of wonderful insights open and one receives knowledge, not through words and signs and symbols, but directly as flashes of illumination in silence. Words cannot communicate Truth. Silence alone expounds. Silence alone reveals.

Vivekananda rightly saw that India, the land of sages, would once again rise to glory if women rose to spiritual heights. He therefore advocated mass scale education for women. But Indian tradition of education which the Swami had in mind is not a mere bread-winning education. Education should make one a model of the highest culture, highest character, an embodiment of learning and humility. Character building is an important aspect of education. Disciplined life is the way of building of character.

The base of moral character should be built from the very tender years of one's growth. Then alone one can flower into an ideal personality, a spiritual hero, a dharmatma. Ancient Gurukula system took this fact into account and its stress was on the shaping of character. Character first; spirituality comes afterwards. Cultivating virtue and imbibing true education, the boy grows into a life of discipline and spiritual enlightenment under the fostering care of the Guru. Good character, pure mind, and spiritual samskaras brought from the previous lives, all these are the factors that determine the spiritual growth of a Sadhaka under the shelter of the Guru's benign guidance and grace.



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A life of discipline means a life in obedience to the moral law, a life of restraint and spiritual practices, for accomplishing self-conquest. Conquest of mind is the fruit of education and discipline. Conquest of mind means conquest of six passions. The self-conquest opens door to beatitude and God-Consciousness.