



# RAMĀ ŚAKTI MISSION

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Unless faith and devotion dawn, no one can attain mental steadiness and intellectual equipoise. The gunas of prakrithi are ever in operation in the mind of man. The sadhaka should remain alert and cultivate the sattwic qualities. The teaching may come from the highest source; but if the awakening is to happen, the sadhaka should himself have an ardour for mental purity and spiritual experience. Every word of instruction coming from the guru becomes a pearl of wisdom in the heart of a sincerely yearning soul.

Tapas brings fruition, if it is done with right understanding, pure motivation and under proper guidance by a competent Master, the Guru. The essential part of man that should undergo the discipline of tapas is his mind. If that part is not touched and transformed, the indication is, that tapas is not on the right lines. The purpose of tapas should be invocation of the grace of God. A story comes to my mind now.

A young ascetic, the son of a Rishi, was doing penance on the banks of Ganga. He lived a life of severe austerity. Roots and fruits available in the forest were his only food. His penance was for the favour of the sun god. Thus years passed and the ascetic's penance went on unimpeded. His beard grew to a great length. This strange and fruitless penance of the ascetic became a topic of discussion in the court of Indra, the lord of gods. Indra decided upon a course of action, with a view to hammering a little sense into the mind of the young ascetic. He took the form of an old man and appeared on the river bank within the sight of the ascetic. The old man would take a handful of sand and put it to the river. This practice went on uninterruptedly for days. The ascetic who has been watching this strange behavior of the old man, once asked him: O Sir, why are you engaged in this senseless act? Tell me, what is your purpose? 'I want to dry this river Ganga' replied the old man calmly. The ascetic now scornfully laughed and said: 'What a foolish act is this! How can you ever hope to dry up this water of Ganga?' Thereupon the old man asked: 'Let me ask you one thing, O young hermit. Your beard has grown very long and evidently, you must have been doing this penance for several years. What have you, after all, gained by this long penance? Could you tell me, who you are, and what your purpose of penance is?'

'I am the son of a Rishi' replied the young hermit. At the instance of my father, I took to the study of the Vedas and the Upanishads in right earnest. It was a laborious task. Despite my hard study, I have not realized the import of the scriptures. Knowledge has not come to me yet. So, instead of continuing in swadhyaya, reflection and enquiry, I took to penance in order to propitiate sun god and to get all knowledge of Vedanta directly from sun god. I am not doing this penance for myself only. I want everyone to gain the vedantic knowledge effortlessly through my penance as a favour of the sun god.'

It was now the old man's turn to smile and he said: Look, young ascetic. You have wasted all these precious years. Fruitless is your penance. If I cannot dry up this water of Ganga by going on putting handfuls of sand and soil, then, understand, you too cannot get this vedantic knowledge straight from sun god. If you yourself cannot thus get this knowledge by this tapas, how can you hope all others to get knowledge by your tapas. You should take refuge at the feet of a Sadguru, get initiation and undergo the process of the pursuit of wisdom. One man's tapas cannot bring realization to others. Everyone has to strive. This was a moment of awakening for the ascetic. He went in quest of the Sadguru.'



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It is not the years that count in spirituality. What is of utmost importance is the fervor of the heart, the intensity of yearning and devotion to God. Subtle insight and right thinking are essential. Day by day the tapas should glow with inner radiance. The guileless bhakti that started growing in Meerabai at her tender age of five, in course of years, developed into supreme prema bhakti for Bhagawan Sree Krishna. Even today we extol her devotion. Bhakti has immortalized Meera. She joined her heart to her beloved deity and that link became stronger and stronger and a stage was reached where it became impossible for her to forget the Lord even for a split second. She dedicated her mind, heart and soul, to her beloved Lord and got united with Him.

One should have in oneself the virtues that attract God to him. That is the dharma of the devotee. In the disciple there should be the virtue of ideal discipleship. Observance of dharma and purity of conduct is all important in spirituality. But good conduct alone is not enough. To secure release from samsara, there should be devotion to God and regular practice of sadhana in the form of japa, dhyana etc. One has to build spiritual life with utmost care and whole-minded devotion to the ideal.

In every discourse of Divine Mother, we can see not only a reference to dharma, but emphasis laid on dharmic conduct. How many times this sacred Mandir Hall has witnessed the echo of those great utterances on dharma and ethical conduct! Those words, which fell from the lips of God, are ringing in our hearts with a musical melody. It will be worthwhile to recall to our minds on this occasion a portion of Mother's words on dharma:

Dharma is God's immutable law. As such, it is not open to worldly intelligence. It is supermundane in nature and is revealed only to divine insight. By reading dharma shastras, one cannot master the law of dharma. Life is riddled with problems. During dilemmas, or conflict of moral issues, only the Divine can guide us on the path of dharma. The field of application of the law of righteousness is life itself. Hence it is that Mother says that life should be moulded according to the behests of the Moral law. According to Divine Mother, it is moral values that make life a pathway to God and endows life with a spiritual sanctity and purpose.

The capital investment of man's life is dharma. Man's life becomes blessed, when he gains insight into dharma, when his conduct conforms to dharma. Prosperity and plenty come to the world when self-centred motivations give way to a passionate devotion to dharma and good conduct. What is the inter-relation between moral law and God-realization, between dharma and adhyatmic advancement? Mother's teaching gives a categorical answer as well as the injunction as follows:

God's law that holds the universe together as a cosmos is dharma. Individual is an inalienable part of the cosmos. Hence, for discovery of inner harmony, the individual should learn to attune himself to God and thus become obedient to moral law. In this Creation constituted of the moving and the unmoving, in the totality of man's vyavahara consisting of both secular duties and spiritual pursuits, you should become conscious of existence of God and His all-controlling power.