



# RAMĀ ŚAKTI MISSION

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Among the characteristics of dharma, courage, dhairyam has a place of supreme importance. Whether in the field of worldly duties, or in the field of spiritual pursuit, courage is essential.

A spiritual aspirant, sadhaka, should always have courage as his adornment. Calamities may come to him, he may be face to face with death itself, but he should never give up his courage of heart.

Occasions are bound to arise in life, when one's heart quivers and his courage get shattered. Bodily diseases and disabilities, mental afflictions, worldly sorrows, threefold fires of samsara, all these are great challenges which everyone has to face in life. The Sadhaka should face these challenges without losing his courage. Then alone he can go forward towards the goal he has set for himself to reach.

When the evil-minded persons contact you and try to dissuade you from treading the path of godliness and gurubhakti, when you meet with even seemingly insurmountable obstacles on the path of your quest, when you go forward holding the lamp of faith, you should preserve your inner courage and composure.

It is not a mere mental bravery that is meant here by the term dhairyam. Courage is equipoise of consciousness. It is a state of steadiness and stability which nothing can shake or shatter. Courage is a spiritual virtue associated with a God-fixed mind.

In the hour of trials and temptations, a man of courage is able to restrain his senses and to prevent himself from falling into the lure of sense objects. Courage is a shield against impulses of evil, against self-centered urges to commit heinous actions.

From where does this courage come? It comes from one's own heart. Courage originates from the soul-force, from one's own inner spiritual abundance. Come what may, a Sadhaka adorned with courage, never looks back, but marches on with resolute will, with his heart set on the goal. Among the seekers of Upanishadic fame, that marvelous boy Nachiketha, shines as the very embodiment of courage. The Dheera, the soul of superb courage, alone can attain Self-realization. He alone can truly serve the Sadguru and win His grace. He abides in his own true nature.

A valiant soldier never retraces his steps in the battlefield. If he dies in the battlefield, fighting, he attains to the paradise of heroes, Veera Swarga. Similarly, you, Sadhakas, are soldiers in the battlefield of life. You have a goal to attain. Until that goal is reached you should never look back, never look hither and thither, never retrace your step, never remain stranded on the way and never slacken your zeal and endeavour. Then you are dheeras.

The dheera is never a person of dull or bewildered intellect. He has a razor-sharp budhi. He is adept in discrimination. Delusion can never overpower him.

You may be a lone votary of truth and right cause. The whole world may stand against you. Even then, can you hold on to your conviction, to your principle and to yourself within? Then you are a hero, otherwise not.



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By practicing indifference to pleasures and pains, by remaining unaffected by praises and censor, by sticking to faith and anushtana, by being flawless in the routine performace of duties of svadharma, by being regular in one's sadhana, by worshipping the deity with all love and religious fervor, by a recourse to discrimination between the real and the unreal, by contemplating on the import of the Mahavakya and above all by unflinching gurubhakti and loyalty to Guru's Cause, one's inner spiritual wealth goes on accumulating. It is from this storehouse of spiritual force that courage springs up in man as his shield and his savior.

To be attached to form and qualities of prakrithi, is indeed ignorance, weakness and timidity. But that capacity to pierce by discrimination the material adjuncts and to steadily fix one's gaze and set one's heart on the imperishable Divine is an aspect of knowledge and courage. If you worship even a stone image with all faith and religious devotion and pure bhava that stone image will, in due course, be animated with chaitanya. Then, is it difficult for a devoted wife, a Sahadharmini, to behold and adore Chaitanya in her husband? For a householder to regard his guests as divine?

A woman who looks upon her husband as God Himself, who joyfully shares the happiness and sorrows of her lord, who is selfless and self-sacrificing in her nature, who never deceives her Self, who abides in her dharma, raises not only herself but her husband too, to the spiritual summit. Such a gem of a woman, is an ideal wife, she is a dheera competent for highest spiritual experience.

To be able to restrain the mind from harbouring evil thoughts and the sense organs from doing evil actions, is an aspect of courage. He who has mastered himself is a dheera. The teaching of the Sadguru and the injunctions of the scriptures, are the light of Truth available for a courageous God-seeker. By walking in this light, the lustre of dharma comes upon him. He shines with radiant beauty of Tapas. As the fire in the Yajnakunda consumes the firewood and reduces it to ashes, so too, the sankalpas, vikalpas and passions arising from the lower prakrithi, all get reduced to ashes in the fire of Tapas blazing in the Yajnakunda of enlightened intellect.