



RAMĀ ŚAKTI MISSION

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Every Jiva craves, seeks and strives, for eternal peace and happiness; but he does not know the pathway to peace. His vision is deluded; his gaze is world-faced; he looks to the objects, persons, events and environments, for peace. The result is frustration. Eternal peace does not come from transient objects and altering life situations. It comes only from the experience of the eternal reality, God. Peace is not a fleeting mental state. It is unbroken experience of the Self, one's true nature. Mind swings between pleasure and sorrow because of its contact with the sense objects and due to frustration or fulfillment of cravings. Pleasure and pain are mental modes only. But, because of ignorance, the Jiva mistakes the svabhava of mind for his own svabhava. This confusion, this identification with the mental modes, is the only barrier between you and peace. When vritties subside, the ocean of peace manifests itself, giving you the knowledge that you are yourselves the peace. Peace being your very nature, no one can take away your peace; no one can give you peace. No situation, no environmental condition, can produce peace or disrupt your peace.

It is sheer illusion to think that you had peace once and lost it afterwards; or to think that you had peace in one place and lost it at another place. What comes and goes, is not peace, but your own mental state. Peace is the reality. It neither comes nor goes. It is. When circumstances are favourable, when there is harmony around you, when you have health and wealth, when everyone loves and respects you when your wishes are fulfilled everywhere, when your commands are obeyed by every one, you feel happy and elated. You mistake this mental condition for peace. But, when circumstances change, when harmony goes, when health fails, when wealth is lost, when opposite forces stare at you, when your wishes are frustrated, when your commands are not carried out, the illusory peace slips away and you feel miserable. The mind is fickle; objects are transient in nature; external conditions vary very often. When such is the case, how can you depend on these changing factors for peace! For peace, turn to God. God alone is the unchanging reality. He is all Bliss, all Peace. It is not only ignorance, but a crime, to consider that someone else is the cause for your peacelessness. The cause of disturbance, the one who has taken away your peace, is within yourselves. That is your own mind. If you are established in your true Self, if you have discovered the companionship of God and your kinship with Him, then, no power on earth or heavens, can hinder your peace. It is such heroic children whom Mother longs to see.

Peace is in God-communion. Peace is in desireless equipoise. Peace is in utter surrender to the will of God. Peace is in steadfastness to dharma. Where ego asserts, where desires dominate, where one has failed to discharge one's sacred duty, where one's conduct is not pure, there, peace can never step in. If you once taste a drop of the ambrosia of peace which comes from egoless state, you will never be prepared to exchange that peace even for all pleasures of the world put together. You will never thereafter knowingly hug the ego, the dire enemy of the seeker. Peace is the invaluable wealth. Ultimate experience in life spiritual, is peace. There is nothing above peace. Peace is the dome of the spiritual mansion. The reward of virtue, the fruit of sacrifice, the gain which makes one fully contented, the highest abode by entering which there is no further return to the plane of illusion, is peace. The supreme deity extolled in the Upanishads through the chant of the pranava manthra, is peace. Every ritual ends in



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peace-invocation. Every act of prayer ends up in adoration of peace. The silence, in which hymnal praises, congregational bhajans and mental worship culminate, indicates peace. Between two consecutive sankalpas, between gratification of one desire and the rise of another, there is an interval of sweet quiescence, which peace.

The whole creation reflects cosmic harmony, the peace of God. You live, move and swim in an ocean of peace. Yet, you create, by your own mind, a hell of disturbance and chaos and then blame other jivas and even God, for your restlessness. Can there be a greater folly than this! Stop blaming others. Desist from depending on things external to you. Discipline your own minds. Give up the ego. Be God-centred. Propitiate the Antaryami through dharmic conduct. This is the way to peace. By obeying spiritual laws, by observing moral disciplines, by discharging the respective duties of your svadharma and by practice of adhyatmic sadhanas, you should bring the Himalayan peace to your own homes. When homes become ashram of peace, world-peace, 'Lokashanti' comes (by default) as a matter of course. But what is meant by peace in homes? Your minds must rise above the gunas and be anchored in peace. Life is mind in action. When mind is at peace, life reflects the harmony, the purity, the dynamism and the perfection of the Divine. Some think that Vedanta is in scriptural erudition, that jnana is for sannyasis only, that solitude means dwelling in the forests and caves, that Garhasthya means the bondage of home. All these notions spring from ignorance. Vedanta is experience of Truth, the anubhoothi in which even Knowledge merges. Doctrines of vedantas must inspire righteous conduct. Your faith in Vedanta must be reflected in the purity of your daily life. Everyone is entitled to Jnana, for everyone is essentially the Atman, the Jnana Swaropa. Solitude is an inward state and not living in physical isolation. Amidst your duties in society and affinities in home, you should be alone with God. This is solitude. It is this solitude which you should discover and enjoy in Grihasthashrama. It is the gunas that have estranged you from the spiritual state. You must rise above the gunas by purifying, disciplining, strengthening, silencing and transforming the mind. Oblivion of God, dullness, laziness, inadvertence, delusion, absent-mindedness and sleep: these are tamasic traits. Rajas is characterized by activity. When mixed with tamas, it emerges as the violent vrittis, as demoniac passions, as worldly tendencies which make the mind restless and the actions contrary to dharma. Sattwa is the state free of rajas and tamas. In this state, one experiences eternal peace, Atmic consciousness, contentment, communion with the Paramatman and displays great qualities like infinite patience, fortitude forbearance.

Ancient garhasthya was marked by nobility of intention, strength of moral purity, power of mental discipline and knowledge of shastras. They entered the order of Home for a great spiritual mission, after a thorough preparation. Home is a symbol of hope and heritage of the noblest culture. It is not meant for sense-indulgence but for the highest spiritual expansion. It is a battlefield as well as a shrine of peace. Battlefield because, in home you have to fight and vanquish the lower forces of prakrithi. Shrine of peace because, through adhyatmic sadhana and worship of dharma, you have to convert it into a paradise of peace. Spouses symbolize the concept of 'Siva Sakti'. As word and its meaning are inseparable, so are Siva and Shakti one integral reality. With awareness of the Unitive Atman, husband and wife should build their life in harmony, mutual helpfulness, united quest, devotion to respective dharmas, love bereft of attachment, and all the while abiding in his or her own Self, in company with God. Through the aid of spiritual and moral force, you should shape your life along the high ideals and principles. You should grow from strength to greater strength. To solve problems without leaning



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upon anybody, to face the prarabdha without losing heart, to keep the mind in equanimity under all situations, to forge unity among the inmates and to preserve the peace of home, to bring up the children along with the path of shraddha and dharma, and above all, to keep yourselves alone in constant company of God, you are in need of tremendous inner strength. It is this strength that Mother wants you to develop.

Let strength be your watch word. Strength is the sign of spiritual growth, of the quality of your heart, of your intellectual clarity, of your spiritual greatness of faith. As you approach God, you will imbibe divine qualities and become stronger day by day. Can one confront a wrestler with a weak and emaciated body? With just one blow from the wrestler, the weak one will faint and fall. But if the wrestler meets another wrestler, there will be a display of strength. Life is a gymnasium. The problems, the challenges, the trials and the tragedies are all the blows that come from prakrithi, against which you have to build your mental muscle. Your mind must become disciplined, strong, pure, broad, calm, and competent. Nothing should shake or shatter your Self-confidence, 'Atmanischaya'. Broad-mindedness, detachment, dutifulness and shraddha are the powers which you should press into service. Then alone you can rule a home efficiently. If you cannot rule a home, if you cannot bring about unity, harmony and peace in the small circle of home, how can you aspire to realize the 'sarvatma bhava'? There is no bifurcation of life as prapanchic vyavahara and adhyatmic sadhana. With mind directed to God, you should be mindful of your duties and responsibilities. It is the spirit of dutifulness, concentration on work, efficiency and devotion to dharma that make your mind competent for the highest purushartha. If you are slack and negligent in the field of worldly duties, how can you progress on the spiritual path with such a weak, distracted, dull and tamasic mind?

A King once went on a hunting expedition to a forest. Chasing a lion he at last lost the way, felt fatigued and was about to faint because of thirst. At that time an enchanting garden arrested his attention. He approached the gate. But a small boy who was keeping guard at the gate, prevented his entry. The King then disclosed his identity. At once the boy bowed in reverence and paid obeisance to the King, but said firmly; 'Your Excellency! My father is the chieftain (king) of this forest. The garden belongs to him. I am his son. I have his orders not to admit any one into the garden, whosoever he be. Therefore you cannot enter. Greatly pleased with the boy for his dutifulness, steadiness, pitrubhakti and courage, the King went to his palace and then summoned both father and the son to the palace. There, in an open assembly of the learned, the King honoured the boy with presents, eulogizing his qualities and said: The country will prosper and the dharma will reign, where there are such subjects as this boy, who is truthful, righteous, loyal, dutiful and courageous to the core. Dharma is the protecting force. Dharma releases all innate faculties. Dharma purifies, ennobles and elevates. Dharma propitiates the Divine. If you are established in dharma, God will come to you. The nation will prosper and the peace will reign, only if the life of the people is founded on dharma and spirituality.