



RAMĀ ŚAKTI MISSION

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The Indian culture, 'Bharatiya Samskruthi', as it is well known, is widely adored at home as well as abroad. Indian culture is of ancient origin. It is the culture of the Rishis. Thought, aspiration and life of generations, have been inspired by this culture. It is rooted in abiding faith in God and reverence for Moral Law. This culture reflects a vision of higher life; it is the outcome of insights and intuitions of divine order. Your chittha should become absolutely pure. The waves of sublime visions and noble sentiments must emerge from the depth of your pure heart. You should revel in the beautiful conception of life eternal. Then, and then only, you will get an idea of the immortal culture of ancient India.

Culture originates in the pure heart. It then bursts forth in hymnal praises to the Almighty, in creative contemplations and inspired activity. Thus, culture is the essence of an inspired life. Culture is adherence to God in every thought and action. It is obedience to His Will and Law. So long as your mind is the seat of violent modes of gunas, you cannot know what culture is. Indian culture is an adhyatmic culture. It is innate in you. It flows in your veins. It is there in the very marrow of your being. It remains concealed within you behind folds of ignorance. To feel the throb of culture you should contact the Divine within, Culture is the glow of dharma. It is the flame of purity. It is conduct inspired by love for God. It is life guided by moral precepts and spiritual vision. One should have a mind receptive to culture. Then alone he can aspire for a vaster life in God. Culture and righteous living mean the same. To grow into adhyatmic culture, you must develop aptitude for devotion and dharma. You must have love for inwardness. You must cultivate moral qualities. You must have intense yearning for God-realization.

All have ears; but to understand and appreciate music one should have musical ears, as it were. Teacher may be a master musician; but if the student has no musical ears, if he has no shraddha, he cannot learn the science of 'svaras'. So too, to revel in adhyatmic culture, you should have a mind disciplined and devoted to it. Love of virtue and love of God, both belong to the same culture of the heart. Both are creative forces. Make an earnest effort to make your thought, speech and action pure. There may be scholars and men of sharp intelligence. But the intelligence which discriminates between the eternal and the ephemeral, between right and wrong, which can hold back the senses and restrain the mental modes, is of a higher order. It is this kind of intelligence that is required for higher spiritual pursuit.

That which is observed as a discipline first, becomes a habit soon, and then in due course, a joyous routine. Inculcate in the little minds (children) a deep faith in God and regard for righteous life. Make them pray to god and practise japa for some time every day before you give them breakfast, even if they may not like it. Afterwards that will become a routine for them. Slowly faith will take roots, good samskaras will be formed, as they grow up, devotion too will spring up. This is the way how you should lead them to true culture. Children are the coming generation. They are a sacred trust. It is your noble duty to rear them up as ideal, virtuous, God-fearing citizens and offer them at the Altar of Mother Earth. In olden days spiritual learning, love for virtue and steadfastness in Truth, were qualities found in a greater degree in the Kings, in the Brahmins and also



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in most of the householders. Because of that, the country prospered, the society remained in an integrated state and homes shone as center of culture.

This condition changed with the onslaught of a materialistic civilization. But Indian culture is undying. It has been eclipsed. It should be restored. Dharma should once again find a place in human relations. Then alone the country can regain its past glory and even rise up to greater glory.

There was a queen. She became widow. She was by nature, pious, simple, a deep lover of dharma and one endowed with a discriminative intellect. She realized the hollowness of earthly glories. Her mind was on God. Her only son, a handsome boy of 10 years, was the heir apparent to the throne. The queen knew that the future of the country depended on his character and efficiency and spared no pains in bringing him up on the path of shraddha. As a prince, the boy had all luxuries and creature comforts in abundance in the palace. The attendant women in the queen's employ, used to bathe him in the scented water, besmear sandalwood paste on his body and adorn him with decorative garments.

Pleasures of the palace and the company of the young women, set up an atmosphere of enjoyment. All the while, the queen felt sad, fearing that the boy may begin to love enjoyment. There could be no peace and happiness in bhoga. The goal of life is God-vision. The queen knew that a mind addicted to pleasure, can never develop in discrimination, courage, efficiency, sense of justice, love for the people, devotion to dharma etc., the qualities essential for an ideal King.

One day, when the young women were bathing the prince as usual, their sensual talks fell on the ears of the queen. They almost pierced her heart. In deep anguish, hastened to her son and with deep maternal feelings, with tears trickling down her cheeks, she addressed him: 'my son!!'

Mother's call with its dynamic vibrations of love, was an awakener for the boy. Gazing at Mother's sad but love-inspiring face, he forgot all pleasures, the luxuries, the bhoga that surrounded him. His mind remained fixed on a higher ideal symbolized by his mother. Thereupon, the queen, in a dignified tone, poured forth her heart's feelings in the form of the following sermon: 'Son, remember, your father had all the royal pleasures for his enjoyment, but of what avail! The body, born of dust, will go back to dust. Know, my child, sense pleasures are transient. They are illusory. God alone is eternal. At His Feet alone abides eternal peace. Put your mind in Him. Practise His name. Abide in nishta. Steady and strengthen your mind. Be established in shraddha. Awake. I do not know when I will leave this body. You are God's gift to me. To advise you, to guide you, to put you on the path of dharma, this is my duty which I am discharging. Child, you are the future King. Prepare yourself. You should develop all the qualities of an ideal King. Discharge your royal duties with your mind fixed on God'.

The queen lapsed into silence. Her words went deep into the boy's heart and produced therein an emotional response. They roused him. It was these words of the mother that became afterwards a beacon light for the boy. One does not become a mother by giving birth to children. You must have motherly qualities. You should perform your duty of giving right guidance to your children, by instilling in them devotion to God and urge for



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righteous life. Cooked rice, when hot, can be shaped into balls. Iron, when red hot, can be bent and shaped. So too, the tender minds of the children can be properly moulded.

Vedantha is not for intellectual entertainment. It is the guidance for conduct. It is a gospel for right action. It must transform your entire mode of life into one of perceptual prayer. It must shelter your mind against the tempests of temptations. By wielding a sword, one does not become a warrior; by holding a bow, one is not considered as an archer; by taking the Tambura in hand, one does not pass for a musician. What is the use of a mirror for the blind? The frog lives near the stem of the lotus underneath the water, but it cannot enjoy the sweet honey which the lotus holds.

Similarly, by study of shastras, one does not become a Vedantin. Experience alone admits one to the portals of unending bliss. Without purification, without Guru's grace, one cannot get Enlightenment. What tremendous force is spirituality! It makes one fearless. It liberates the mind from the ropes of cravings and the bonds of opposites (dwandas). It is the greatest power available to man. With its touch, the intellect becomes illumined. All weaknesses, illusions, passions, fears, take to heals. Develop the spiritual force and go wherever you want: to the office; to the business houses; to fields and factories; to spheres of social service or political work. Karma has ordained fields and roles for you. Stationed in your respective fields, play your roles well. With the adhyatmic force alone, you will be able to work efficiently, whole-heartedly and detached by and eventually attain freedom from the shackles of karma itself.

Mind is involved in the web of activity and enjoyment. With real understanding and persistent practice, it must be withdrawn, collected and directed within. Longing for God should come. You should be regular in your anushtana. Your actions should be pure. You should maintain the Witness attitude always. If these conditions are fulfilled, the door to meditation will open. Try unceasingly. Success is sure to come. Repeated practices are necessary. The strong may cut the wood into two by a single stroke. Others may have to repeat the stroke a number of times. Nevertheless, all will achieve success. Be of good cheer and hope. The sadhaka's path is the inner path.

The ego, the vasana modes, the sense cravings, the doubts and the tamasic inertia etc are the main obstacles. Confronted by these enemies, the sadhaka gets stranded on the way. But when one earns the grace of the God, the path becomes the luminous one, sweet, lovely and smooth and pleasant to tread. Sadhana becomes an ecstatic and adventurous pilgrimage.

God can be easily propitiated. But one must know the technique. The strength of mind (manobala), the strength of virtue (gunabala) and the grace of God, are the three forces, which lead one to God. By practice of meditation and devotion, mental strength is developed. Strength of virtue means the strength of sattwic qualities. Higher than tapasya is grace of God. Grace is the ultimate saviour. Tapasya has been prescribed for purification. But absolute faith in God's grace is the gateway to salvation. The boy (in the story) had a number of qualities. He had profound faith in divine grace. He had intense yearning, a strong will, readiness to sacrifice even his life for God-vision and he persisted in penance invoking Devi's answering grace. These qualities made him a recipient of Devi's grace within a short span of one year. Wisdom dawned in him. Age and duration of tapasya are not what matters in spiritual quest. Grace is the prime factor. Grace descends where there is absolute reliance on its redemptive power.



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Without grace of God, there is no success in any endeavour, no security against temptations and trials of life, no salvation from the painful cycle of births and deaths.