



RAMĀ ŚAKTI MISSION

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Since ageless past, this world has been a mixture of good and evil, a dwelling place for Rakshasas as well as for good men, for scoffers as well as for worshippers, for the evil-minded as well as for the noble souled ones, for devotees as well as for non-believers.

What is in the macrocosm is in the microcosm also. The good and evil have their habitation in the mind of man. In this age of Kali, Kaliyuga, Rakshasas live in the hearts of human beings as evil forces. Man's nature as a whole has become demoniac and this accounts for the increase of evil in the world.

You cannot vanquish evil traits, evil habits and evil vasanas that are in you, by a frontal attack. Increase the good in you, cultivate godly qualities and develop the divine side of your personality. Let there be a preponderance of sattwic nature in you. If you rise to this plane of sattwic serenity, then, only noble thoughts will rise in you, only good actions will flow from you, only noble qualities will adorn you.

In the wake of ethical qualities and sattwic nature, a disposition towards bhakti will arise, adherence to dharma will become a passion, and an attitude of surrender to the will of God will seize your entire being. And, eventually, you will be able to transfer all burden of life to God and be free in the freedom of the Spirit. A sage, who has realized God, is like a child, pure, innocent and egoless, but mature and dignified in the wisdom of Brahman.

When virtue predominates, vices are conquered, they are thrown aside; they simply disappear, finding no place to thrive, and no person to cling to. Where there is purity of virtue, there success is sure to reign. On the contrary, if you continue to harbor evil thoughts, court evil associations and indulge in the practices of evil, you are sure to lose what little faith or devotion you have with you, and what domestic harmony you have so far striven to build.

No man can purify another. Each is the architect of his or her good nature as well as evil nature. Hence the responsibility for happiness and misery squarely rests with each individual. Knowing this, one has to desist from blaming others or complaining to God. Turn the searchlight inward.

Prarabdha brings happiness and misery by turns. Being the effects of past actions, prarabdha is inevitable, inescapable. Each action of yours, good or bad, has an inner reaction as well as its reward or consequence. The essence and mentality behind each and every action settles down in the chittha as impressions. The reward of actions comes as happiness and misery. Whereas the fruits of actions have to be enjoyed or experienced, the impressions can be exhaust and eliminated through right thinking, devotion to God and practice of spiritual disciplines.

If passions like anger, greed, selfishness and egoism gain a stronghold in one's chittha, one becomes like Duriodhana, the Kaurava chieftain, who by his evil intensions and ignoble conduct, not only brought about his own ruin but led his whole race to ruin. An evil-minded man's gaze, speech, actions and behavior, all partake of evil.



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Unless and until one desists from bad conduct, one cannot find peace. The mind detached from passions, rests in the inner Consciousness. It is such a mind that makes one bow to the will of God and establishes it in peace. A pure and peaceful mind alone can remain anchored in God.

Pleasures and pains are mental states, arising from contact of sense organs with the respective sense objects. But super sensuous bliss is not a mental state. It is one's own true nature. It is the accumulated dirt of vasanas that does not allow man to experience his native blissfulness. The fly sits on all kinds of objects, holy and filthy alike. So does the mind of an aspirant go to worldly and spiritual matters alike, to pleasures of sense as well as to holy things, so long as it has not developed either a genuine yearning for God or dispassion to the ephemeral pleasures. In holy company, the mind entertains thoughts of God; but when engrossed in the sense world, worldly vasanas assert themselves.

The filth gives out a very bad odour. So too, the worldly vasanas give a very bad taste. An evil-minded person, whose chittha is filled with bad vasanas, whose mind is a hotbed of passions, carries about a demoniac presence wherever he goes. The physical body is the outermost adjunct of the jiva. It will perish and return to dust. But, the subtle body of the jiva does not perish, with the fall of the physical body. It can be destroyed only in the blazing fire of enlightenment. Every thought, motive and action, is unerringly recorded in the chittha of man. Tied to his own vasanas, the departed live in his subtle body and after a certain period comes back again into embodied state.

This samsaric sojourn is fraught with fear and miseries. It is a loveless existence. Children, no one really loves you in this world, except the Guru, the saints and God. Their tears reflect their compassion and love towards the suffering souls. The tears of a worldly man are not pure. They have their origin in ignorance. This worldly life is a two days' show. Samsara is nissara, devoid of substance. O man, countless men have died and gone before you. Still, why don't you care for the Beyond, for the eternal? Why still continue to cling to the perishable? In the famous Yakshaprashana episode in the Mahabharatha, to a question put by Yaksha, a supernatural being, Yudhishtira replied: People see thousands dying in this world every day. Dance of death is thus going on around one; yet no one believes that death will come to him. This indeed is the greatest wonder. When the Buddha saw a dead body, awakening came to him; but how many patients are there in the hospitals and how many die! Do even the doctors and the nurses who witness such sufferings and deaths, develop dispassion and crave for God? No. This is Maya.