



# RAMĀ ŚAKTI MISSION

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The joy, peace and relaxation come to him then. God is everyone's real abode, the eternal home of rest. Yet, the jiva does not think of his eternal blissful home. He has no mind to withdraw into the sanctuary of his own Self. How mysterious! Where is the sanctuary of his own Self? How mysterious! Where is the value for his intelligence, education, social position, earthly attainments, if he has not cared for his everlasting Home within?

So long as there are vritties, so long as avidya force is active, there is the mind. When vritties subside and avidya is liquidated, there is no mind, there is only Heart. Mind is material, Heart is spiritual. Mind is a substance; Heart is the seat of God. So, to enter the Heart means to transcend the mind. To transcend the mind means to transform its nature.

Buddhi should glow with the light of discrimination. A deluded buddhi has no power to restrain the mind. If a mother has no capacity to control her children, the children will go on the wrong path; if a minister has no discerning intelligence and capacity to tender wise counsels to the King, a country will come under misrule and misery. The king may have many good virtues; but since he is in the midst of royal pleasures, sometimes he may find himself in moral darkness.

Therefore the security of a kingdom depends upon an intelligent Minister. Buddhi is in the position of a Minister to the Jivatman. In the cave of budhi, there is rare gem called Viveka, the mystic faculty of discernment. The chariot of life should be driven by an efficient charioteer, the buddhi, glowing with viveka. Then only the jivatman will be able to tread the right path and finally get united with Paramatman.

The sadhaka should discern within himself, the activity of the gunas and endeavour to rid himself of the defects and shortcomings. This is the function of discipline. Do not seek to find fault with others. There are enough of faults within you. Remove them first. Watch how your mind behaves. Watchfulness is sadhana. Discrimination is always with the watchful only. It is only when you forget your real nature that passions overwhelm you. One should withdraw into oneself, watch oneself, enquire into oneself and abide and revel in one's own Self and merge in the Self. This merger in one's own Self and spiritual experience, is anubhoothi.

This calls for persistent practice. He who practices, reach the perfection. The idle, the indolent, the undisciplined, the talkative and the restless, cannot enter the calm region within. Say not that you have no time. There is time for everyone. Only, your will should be there. Stop unnecessary worldly talks and involvements in distracting dealings, and you will find time. Here, you are on a great mission. Utilize every moment to the best of your advantage. You do not know the value of time, Mother knows.

You do not know what a terrible loss it is to disobey the Guru's behests, to violate the discipline, to depart from Nishta, to waste the time in sleep and idle reverie. The Omniscient Guru knows. Youth is the best time for self-mastery. Brahman, the Reality, is not a thing to be shown, nor knowledge a thing to be gifted. You are that Reality. Knowledge is in you. Since you have to awake into the absoluteness of your being, your aspiration and effort are essential.

There is a silence outside. One should not disturb it by unwanted and aimless discussions. There is also a silence within. One should not allow it to be disturbed by thoughts and passions.



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The inner silence is a vibrant silence which is creative. Hence intellectual dullness, mental stupor, sleep and laziness are all hindrances to the experience of this inward silence.

Indiscriminate speech gives rise to provocation of passions. One split second of non-vigilance is enough to hurl a sadhaka into an abyss of mental chaos. Control of speech is a discipline, an austerity. You should be able to speak where speech is required and be silent where it is not required. This is discrimination. Discipline and discrimination should always go together.

Great problems and tests will come; but one should face them without losing courage and mental composure. Faith in the Guru's Word is the source of strength and divine comfort. There is a state of passionless poise which one should achieve. Stationed in this poise, one should conduct oneself in the world, mindful of one's duties. To cross a river, you need a boat. To cross the sea of samsara and reach the shore of Brahmic bliss, the boat of a well-disciplined and illumined mind is required, guided by the expert boatman, the Sadguru.

If the boat is without any hole, it can safely float on the water for any length of time. But if the boat has leaks, then the water will enter and the boat will soon sink. Similarly, if one has with him a detached, disciplined and desireless mind, one can float as it were, in the sea of samsara. But if the pores of passion are there, the water of worldliness will enter and the boat of mind will sink deeper and deeper into the sea of the world.

What all great ordeals Sree Ramachandra had to undergo in his life! Though he was God incarnate, he had to go to the forest and live there for fourteen years. But Rama did not find forest life an ordeal at all, for it was for the cause of dharma that he gave up the throne and went to the forest. For him, a person of steady wisdom, forest and the palace were the same. He was prepared to give up everything, including his life, but not the honour of dharma. Hence it was that he was praised by Sage Valmiki as a Maryada Purusha, the ideal man. It was this supreme passion for dharma, coupled with great sacrifice that raised Ramavatara in the estimation of even great Sages.

Though Rama had to suffer much in his life, the glory of his divinity was never eclipsed. On the contrary, his glory shone brighter amidst the trials and tests of life. Think not, children that one can raise to glory amidst the pleasures of life. Even in miseries and tribulations, which would have unnerved any lesser man, Rama remained a staunch adherent of dharma, of his chosen moral principles. Superhuman power manifested itself in him through his dharmanishta.

Hard it is to lead the mind to the presence of God, but easy it is to employ it in the pleasures of the world. To build is difficult, to destroy easy. To increase the power of Tapas and to cultivate love, is difficult, but to get bound by ropes of attachment, is easy. Learning, scholarship, wealth, all those can be had in life; but real education is Brahma Vidya. To experience the presence of God is the real wealth. By merely filling the belly, one does not fulfill the law of humanity, the law of his own being. The characteristic of humanity is dharma.

How easy and entertaining is to watch a movie on the theme of Ramayana! But think of the great lives lived by Sitadevi and Sree Ramachandra, think of their sufferings and their sacrifices. Anyone can study Ramayana and expound the moral ideals contained in that immortal epic; but to achieve a transformation of life according to the great and enduring ideals of the thrilling and inspiring story of Rama is very very difficult. Verily, it is the ideal life that reflects wisdom, divine perfection and the rhythm and harmony of the moral universe.

Blessings and benedictions.