



RAMĀ ŚAKTI MISSION

BULLETIN NO: 180

24th June, 1977

The consummation of human life lies in the realization of the paramartha. What is meant by paramartha? In the literal sense, the term paramartha means supreme wealth. It also means the ultimate essence. Both these meanings are one and the same when viewed from spiritual perspective.

God-consciousness is the supreme wealth of man, by attaining which one becomes contented, happy, fearless and free. In the state of God-attainment, no worldly aspiration or craving can thrive. Man transcends all his limitations and becomes one with the supreme.

God is the ultimate essence. He is the deepest and the divine in every living being as also the base of the countless universes. In this sense also, He is the paramartha. It is God who imparts meaning to life and existence.

To earn the supreme wealth, the paramartha, the seeker should have a personality adorned by shining qualities such as truth, right insight, generosity, compassion, patience and fortitude. These qualities, aided by spiritual disciplines, enable man to traverse the inner path and enter the abode of salvation, Moksha Dham.

For a votary of Truth and righteousness, the adhyatmic path, the hidden path to salvation, shines luminous with the splendour of priceless gems: the great moral virtues.

Truth is God. In the moral sphere, truth means truthfulness. Truthfulness includes not only the vow of seeking truth, but also absolute honesty in all dealings. Come what may, one should confess to truth before one's Guru, parents and the King. These are places where one should pay reverence. There are occasions when one must speak boldly for the vindication of truth. There are also occasions when one is expected to hold one's tongue and listen attentively. Discrimination is required to choose the course of action in specific circumstances.

Falsehood may bring temporary benefit, but truth alone triumphs and truth alone brings real and lasting good. Falsehood runs counter to the law of one's true being. Hence it is a violation of God's law. The selfish and the timid cannot be truthful, for truthfulness demands virtues of courage and sacrifice from a votary of truth. When you abide in God and adhere to truthfulness as a principle of life, you know your duty, karthavya at every stage. To gain insight into dharma is very hard. At each occasion, God must come to one's rescue. To receive God's guidance and perpetual protection, one should be truthful and be pure of mind and conduct.

To be truthful to one's own self is honesty which is one of the signs of inward integrity. The honest man never speaks an untruth, never adopts foul means, for earning his livelihood. He holds God as his witness and is satisfied with loyalty to God and His Law. To please God is his only concern.

When one is shielded by truth, one's thoughts, speech and conduct come naturally under the law of harmony, which is righteousness or dharma. Right conduct alone brings harmony. In the absence of right conduct tension prevails, inward conflicts vitiate the mind and the precious peace departs.



RAMĀ ŚAKTI MISSION

The cosmos is a harmonious unit, because it rests on Dharma, the inviolable law of God. God has ordained the law and the universe goes on functioning according to that law. Nature is obedient to God's law. It is only man who violates the law and does violence to himself and his fellow beings.

Selfishness, petty-mindedness, attachment, fear and hesitation to act because of familiarity: these are states of mind that eclipse the light of discrimination. These states do not come over the mind of one who is wedded to Truth, who is truthful in thought, speech and action. Compassion, justice and harmlessness are virtues which shine in the light of truth. Accord in thought, speech and action is the sign of truthfulness.

Truth is the infallible guide. If one is perfectly devoted to Truth, one will receive guidance of one's own Atma Sakshi, the Antharyamin. But it is only in an advanced stage of progress that one is able to receive such guidance. By obedience to the Guru, by observance of moral laws, by practice of meditation, by association with the wise and by heartfelt prayers to the Almighty, one must make oneself a channel for divine guidance.

Truth-fixed intellect is what is called as Sadbuddhi. A pilgrim to the eternal should have sadbuddhi to guide him. Otherwise he will get lost in the labyrinth of false notions doubts, delusions and sense-temptations.

He, who has a sadbuddhi to guide him, keeps himself in the company of God always through devout remembrance. Constancy of remembrance gives him a feeling that he is always in the watchful gaze and benign presence of God. Wherever you are, in home or in the office, whether you are at work or taking rest, whether you are alone or in company, in all varying situations of life, in pleasures or in sorrow, hold on to God. Even in the final moment of exit from the body one should have God alone in one's consciousness. Sadbuddhi helps one to stick to God and righteousness at all times.

One should awake to the knowledge of God's glory. Then one can never thereafter forget God. Maya and God-consciousness cannot exist together. That means, the deluding potency of Maya overpowers one's consciousness only when one forgets God and His glory.

Without inter-personal co-operation and love, one cannot have a peaceful social existence. Human beings help one another. But you must know that there are occasions when no one can help you. Human help has a limit, for man is not omnipotent. Only God is the ultimate and eternal saviour. He is the one who is with you constantly, here and hereafter. God may help through human agencies or He may help you from within yourselves through right insight and correct prompting, or He may help you by altering the circumstances. You should therefore place your entire trust in God.

An earthly mother is deeply attached to her child. Her thoughts are always with the child. She feeds the child with her milk, rocks him in the cradle, and brings him up with utmost care and love. If such is the nature of the maternal love of an earthly being, imagine how profound, how infinite, how pure, must be the love of the Universal Mother, for whom the entire universe constitutes Her children. But to feel his bond of love that exists between the Universal Divine Mother and the jivatman, one should rise to the plane of spiritual illumination.

He who is bewildered by ego-sense, who remains tied to perishable objects of the world, cannot be aware of his affinity with the eternal Mother, God. Real freedom and happiness are in the



RAMĀ ŚAKTI MISSION

realization of one's kinship with God. All human activity is indeed a struggle for freedom, consciously or unconsciously. But the ignorant do not know what freedom is; nor do they know the way leading to freedom. Man is a slave of desires, of passions, of circumstances, in short, a slave of his own mind. Yet he thinks he is free. This is ignorance. To know the state of one's own bondage is the first step towards freedom. To realize that one has never been bound, is indeed a state of spiritual enlightenment.

Bondage means identification with the upadhis. One should transcend the limitations imposed by these upadhis, the senses, the body, the mind, the intellect, the chittha and the ego. When the limitations are transcended through detachment from these upadhis, the jivatman becomes aware of his relationship with God. This is freedom for the jivatman.

Sadguru alone can initiate the seeker into the awareness of affinity with the Paramatman. He is the messenger of God. His words are charged with divine authority and are God's message to humanity. He reflects God's perfection. He teaches mankind God's laws. In him there is no ego, no vasana. Hence he is the channel of God's wisdom. Through the help of Sadguru alone one can know the inner path leading to salvation.

Surrender to the Guru is essential for receiving his grace in the form of enlightenment. Physical acts of prostration before the Guru, alone do not constitute surrender, though one has to prostrate oneself to one's Guru in order to get rid of the persisting sense of identification with the body. Prostration induces humility which is essential for a seeker of God. The separative ego is the obstacle for receiving the divine grace. This ego has to be surrendered. Then alone one opens oneself to grace.

The Guru's upadesha-deeksha is the link that connects the jivatman with the Paramatman. The Power house may be far away; but if you get connection with the Power house to your house, you get the supply of electricity in your house. Similarly, the infinite power house of spirituality, God, is above the reach of your intellect; but if by the mercy of the Sadguru you receive the spiritual initiation from him, you get connection with this infinite power house, God. Reverence to the Guru, faith in the Word and purification of mind, are required on the part of the seeker.

God realized Guru teaches from experience, anubhooti. His words emanate from the heart and go straight to the heart of the disciple. Thus the process of teaching is a heart-to-heart communication.

Having received the knowledge through the teaching of the Guru and through one's own reflections thereon, one should assimilate the teaching in one's conduct. Knowledge shines, grows and matures only through pure conduct. The assimilated knowledge should transform the whole system into a radiant vehicle of illumination. Then only one's conduct becomes the expression of that knowledge. Conduct is the touchstone of knowledge.

(To be continued in the next bulletin).