



RAMĀ ŚAKTI MISSION

BULLETIN NO: 185

August 5, 1977

The process of the development of personality culminates in a spiritual experience. This experience is the dawning of the Universal Consciousness. As a state that transcends the ego, it is deliverance from mortality.

God alone is the ever-perfect Being. To be one with Him is therefore the perfection possible of experience by the jivatman. Personal will, ego-consciousness and self-centered motivations find no place in the perfect state of the liberated. The perfected one's life reveals the spontaneity of God's action. It reflects His Will, Wisdom and Energy.

Perfection and Deliverance mean one and the same spiritual state. Between them there is no development to take place, no process to continue, no purpose to achieve. Perfection is constancy in God-experience. Deliverance is cessation of the separative existence.

In a perfected being, wisdom (jnana), love (prem) and righteousness (dharma) become attributes of personality, which means they become sahaja for him. Hence he is the ideal for the spiritual aspirants.

Jnana reveals the unity of existence; the oneness of God, world and soul. This jnana expresses itself as the universal love. The rationale of cosmic love and ethics is consciousness of the nondual Atman. To love all as one's own Self is the highest of ethics. That is also the spiritual experience. Ethics and spirituality become indistinguishable in perfection.

Because of the unity of the Atman, to injure others is to injure oneself. A man of faith believes sincerely in this ethical doctrine and therefore desists from injuring others. But to be able to love all alike, he should experience God-consciousness, for God is the undivided Atman in everyone.

Ethical imperatives, speak truth; practice righteousness, emerge from the Vedas. This moral injunction is of profound significance. It assigns to ethical living the foremost place in a life of spiritual quest.

The basis for righteous conduct is Truth, or loyalty to Truth. Truth is the support of the universe. Truth is the illuminating principle. Because of Truth everything shines as though luminous. The whole nature serves Truth and proclaims supreme intelligence of the Creator and the underlying rhythm in creation. He, who has conquered his senses and mind, finds the path of Truth easy and exhilarating to tread. The slaves of the senses find truthful conduct hard to practice.

To be able to speak truth always, one should try to achieve inward integrity through cultivation of ethical virtues. Man speaks untruth and indulges in sinful deeds, all because of his self-centered, ignorance-born interests. He who seeks the grace of God, who is prepared to sacrifice anything for the sake of God, who is earnest in living a pure life, rejoices in Truth. Truthfulness becomes the very way of his life.

From truthfulness emerge all other allied virtues. Thus ethics explains the relation of Truth and Dharma in personal life. Even in dire poverty, one should not covet others' possessions. This is the secret of Aparigraha. So also, even in the greatest provocation, one should not lose one's



RAMĀ ŚAKTI MISSION

temper or mental balance. He who has given up anger is the holy man. Neither learning, nor change in social order, nor any specific external garb, can confer holiness.

Humility and self-control should be with a spiritual aspirant. Then alone he can feel his closeness to God. When ego is banished, humility appears as the positive divine quality in man. Cultivation of humility checks the rise of the lurking ego-sense as pride and vanity. Self-control keeps mind and conduct free of indulgence and sin. A householder, who possesses humility and self-control, is inwardly a sannyasi.

By practice of self-control man develops the spiritual force. This force is visibly manifest in him as the uninterrupted peace. One may not be able to alter the life-situations; but it is possible for one to rise above the situations and keep the mind poised in equanimity through development of adhyatmic force.

The capacity to be at peace with oneself and the world is the fruition of Self-control. Mental peace is the nearest approximation to spiritual experience. Peace is essential for creative living. In the highest state of union with God, peace is synonym for perfection. There is nothing superior to peace.

To preserve peace under all stress and strain of life, is the duty of a sadhaka. To lose peace is the greatest blunder whatever else you might have gained. One, who has tasted peace even for a fraction of a second, knows how precious peace is.

The power to cool the conflagration of anger is peace. In a state of peace, all faculties of man are awake and are ready to serve him. A man of peace is God's Ambassador on earth. His presence is a deterrent to social unrest. The purpose of God is to establish peace in the world. Establishing of peace is possible only through reinstatement of dharma. To reinstate dharma God becomes the Avatar, the Personal God in human form. Saints and Sages are pure instruments in the Hand of God for His divine purpose of establishing peace in the world.

It is good even to behold a man of peace, better still to live with him; the best is to imbibe his teaching, to follow the law of righteousness and to discover peace within oneself.

Opposite of peace is mental disturbance, psychological anguish. Miseries do come to all, even to saints. Miseries in life are the reward of the past actions and not a punishment arbitrarily inflicted by any extraneous power. Knowing this truth, one should keep peace and meet misery with tranquility and courage. You are the architect of your own destiny. Strive to store happiness through virtuous actions for this life and the next. He, who is heedless and treads the path of adharma, comes to grief. The righteous live happily in this life and go to happy abode in the next.

The reservoir of bliss is within everyone. Bliss is your infinite nature. When you follow the doctrine of good life and go on doing well, with your mind resting on the Feet of God, you will be experiencing a joy which is distinct from the mental sensation of pleasure. Happiness is not only the reward of virtue, but is virtue itself.

Righteous action and the moral principle underlying it are together known as dharma. Dharma is not mere karma, not mere rites and ceremonies of the karma kanda of the Vedas. Dharma is the law of all laws, the great moral law. Moral power is superior even to occult powers. Dharma is the power that uproots evil from the human bosom, that brings into full development the



RAMĀ ŚAKTI MISSION

dormant kriya shakti, that gives rise to the flowering of personality, that leads man to divine fulfillment, namely, God-experience.

He who has purified his mind and conduct, who has attained marvelous concentration of chittha by devout anusandhana of God, who has set his heart only on God and His law, alone is fit to apprehend the great and the profoundly subtle principle of dharma.

As long as one acts from the ego-centre, one cannot experience the blessing which Dharma confers. The blessing of dharma is peace and the assurance of constant divine protection. Where one observes the law of dharma and makes every action conform to dharma, there God is pleased and His grace is experienced by the votary of dharma. Dharma is not a man-made discipline. It is the eternal law. It is the law of one's own true being. He, who violates the law, gets estranged from his own real Self.

Through the power of observance of dharma, one comes to be conscious of the all-pervading, all-sustaining chaitanya shakti. Superior to physical strength and intellectual powers is chaitanya shakti, the power of Pure Consciousness. Though Pure Consciousness abides in every one, its manifestation as the chaitanya shakti is seen only in those who adhere to dharma.

He, who is in tune with the moral law, feels also the presiding presence of the Consciousness-Force. Such a person, because of his moral earnestness and consciousness of Divine Presence, is incapable of evil in thought, speech, behavior and conduct.

The perception of the unifying thread of creation, namely Brahma chaitanya, is a spiritual vision of a very high order. It is distinct from mental imagination based on study of philosophy. Since the Sage's vision is able to penetrate the cloak of prakrithi and get at the substratum, the Brahma chaitanya, he is not attracted towards anything in the world. The distinction between the reality and appearance has been apprehended by him. Hence he is not deluded by appearances.

The whole universe appears enchanting because of the presence of Brahma Chaitanya. It is this Chaitanya Shakti that makes itself felt as the attracting power through love, through human virtues, through personal magnetism. Whereas the enlightened knows this secret, the ignorant is deluded by external appearances and is attached to things and persons.

An extraordinary lustre shines forth in the body of a man who has developed the power of chastity and purity. This lustre is what is called as Ojas. It is the spiritual magnetism of a man that draws the fellow souls to his presence. His words have irresistible power and go deep into the heart of the listeners.

Power, holiness and knowledge, all come through inward purification only. The Sadhaka should try to behold the one undivided Brahmachaitanya in everyone and desist from evil habit of harbouring thoughts of hatred, malice, jealousy, ill will etc. towards others. The mind should be filled with noble thoughts. Nobility is ability to ignore wrongs done to you by others and continue wishing them well.

The idea of non-separation from God should remain uppermost in the mind of a devotee even when he worships his chosen deity. Prakrithi enslaves the Jivatman only when he forgets God and assumes a personalistic 'I'. When devotion dawns, the vision will be spiritualized, and the image you worship will appear as the effulgent Consciousness personified, chaitanya moorthi.



RAMĀ ŚAKTI MISSION

Have the bhava that Deity is before you as the Chaitanyamoorthi. Raveling in the ecstasy of devotion, you should attain identity and samarasa with God. That is the fruition of worship. That is the culmination of quest.

The pleasure of God, the grace of God, the favour of God: this alone should be the motivation, whether you are busy with your duty or engaged in adhyatmic sadhana of meditation and worship. Noble and righteous actions and service of the worthy causes, all increase merit, punya. But you should not get attached even to punya. Set your heart only on God and work for God's sake. That is the meritorious action which takes you to God.

Pure life is rooted in devotion to God. Renunciations, fortitude, knowledge, all are radiance of one's devotion and love for God. Bhakti is the source of virtues. A man becomes embodiment of spiritual power and moral qualities when he is inwardly linked to the Omnipotent.

Not affluence or enjoyment, but renunciation (tyaga) and contentment alone pave the way to happiness. Knowledge is the greatest wealth which makes one the King of kings. Adhyatmic culture is in the blood of a Bharatiya. It is only to be awakened. Those who are ripe, rise with just one instruction, shutting the door of the senses and bidding farewell to old habits, outlook, temperament and fascination for worldly pleasures.