



# RAMĀ ŚAKTI MISSION

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Mother has defined dharma in its highest metaphysical sense, as Sakshatkara. In this sense, Dharma means Religion and Religion is intimate God experience. Spiritual yearning and moral ardour should grow simultaneously in a sadhaka. According to Mother, every setback in life can be traced to a deliberate lapse in the observance of dharma. Dharma, Mother has warned, is not a doctrine, or a topic of discussion. We cannot debate on dharma and come to a decision.

It is not assimilated through study; nor is it a teaching to be imparted by an extraneous authority. Duties and disciplines can be delineated, but the principle of dharma is to be discovered in conduct through the grace of God. Dharma is a truth to be directly experienced. It is revealed as God- guided conduct.

It is the righteous life of man, life in tune with the moral law that ushers in an era of peace and well being in the world. Those who harbor low, evil and immoral impulses are strangers to peace and happiness. It is the unrighteous life that robs humanity of the precious peace. Ancient Kings of vedic India, were jnanis, devotees and votaries of dharma, of the highest order. According to Divine Mother, primary duty of a monarch is to preserve the rule of moral law in the country.

In this sense, the governance of a kingdom implies protection of morality in every sphere of man's life. When people deflect from dharma and take to immoral conduct, when their life as a whole becomes vitiated by adharma, happiness and peace depart from that country. It is to avoid such a moral catastrophe in national life that the just Rulers of yore used to impose on the people strict moral codes and even inflict penalty on those who violate ethical laws of the country.

The duty of citizens (praja dharma) is to observe dharma in their lives. Thus, when the King and the subjects are both wedded to dharma that country becomes safe and life becomes one of peace and happiness. Dharma observed meticulously, becomes by itself, a protecting power of the individuals as well as the nation. Where there is adharma, there fear too is. Man may assert vehemently that he is above fear and may continue to indulge in acts of adharma. But all the same, fear lurks secretly in his bosom. That is why men of discerning intelligence remain steadfast in dharma and ethical conduct.

In Mother's system of spiritual disciplines, the path of spiritual quest is along the twin ideals of truth and morality. This proves that by resorting to untruth and unrighteousness, no one can move towards God. As the sadhaka advances on the adhyatmic path, along the ideals of truth and morality, the inner eye opens for him, says Mother. Then, he gains a penetrating insight into the profoundest subtleties of prakrithi and intricacies of dharma. This inner eye is also called the divine vision or the eye of enlightenment. Pure, broad, and taintless, is this vision which takes man quickly to the cherished goal of union with God.

Insight into dharma is a super sensuous experience. In every one, there is the mighty power with which one can transcend the limitations imposed by the senses. By surrender to God and devotion to Guru, this power gets awakened. There is no power greater than gurubala, the power of Guru's grace. When one opens oneself to this power, nothing is impossible of attainment for him. The votaries of dharma and spirituality should know from Mother's



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teachings that the fundamental principle in sadhana is to adore God, to worship God. The whole life should be a continuing worship.

Dharma is born of Truth. It grows through compassion and charity. It endures in patience. It comes to ruin through anger. This aphoristic utterance of Divine Mother teaches how one should build one's life on the basis of dharma. It must be understood that it is not dharma that perishes. Dharma is imperishable, because it has originated from the omnipotent Truth itself which is eternal. Who then perishes? The man who violates the law of dharma perishes.

He brings ruin on himself. But when a man genuinely repents and takes refuge in God, the path of redemption is open to him. Such is the compassionate nature of God. Our life becomes a reflector of divine beauty, if we bring into practice the lofty tenets of our beloved Divine Mother. Sadhakas have to discriminate, eschew evil, discipline the mind, cultivate virtues and observe dharma in their lives.

Such discrimination power comes from Gurubhakthi. Guru is the protecting power. Real Gurubhakthi knows no fall. Supreme reverence for the Guru and shraddha in Guru's words, keep the sadhaka always on the path of dharma. Then how can there be a fall for him? But to doubt the perfection of the Guru and the wisdom of His teaching, is itself the fall. That itself is the most miserable parabdhā.

The seeker goes to the Guru to get Jnana; but as gurubhakthi wakes up in him, he loses himself in the contemplation of Guru's Mahima and in the ecstatic service of the Guru. He dedicates himself at the altar of gurubhakthi. In the highest idealism, there is no place for any personal goal. But it is the law in spiritual life that he who loses himself in God, attains the Highest, namely, oneness with God Himself.

As the sadhaka goes on advancing on the path, cultivating gurubhakthi and godly qualities, two wings grow on him: the wings of discrimination (viveka) and dispassion (vairagya), just as the tiny offsprings of a bird develop wings which take them to a life of independence. With the wings of viveka and vairagya, the sadhaka then soars up to daharakasha. He enters the Temple of Liberation, mukti mandiram.

We are the blessed children of the Universal Mother, who have imbibed from Her the highest teaching on the purest of spiritual life. The splendour of this spiritual inheritance should be reflected in our lives. At least a few should rise up to Mother's expectation and become pure instruments for the service of the Divine Cause.

This land of Bharat is the land of action, karma bhoomi. The rest are all lands of enjoyment, bhoga bhoomi. It is this holy land that rouses the jivas to the consciousness of karthavya. This land should never become a land of enjoyment; it should shine as a land of renunciation, Tyagabhoomi. This should become a tapobhoomi as well as the land of God-dedicated actions. A few courageous souls, should come forward, ready to tread the path of the ancient Rishis and uphold the purity of adhyatmic life and the majesty of the moral law. Then alone the nation rises, when there occurs a rejuvenation of adhyatmic shakti, ojas and tejas in the lives of the people.