



RAMĀ ŚAKTI MISSION

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Unless you possess that nectar, the knowledge of Brahman, you cannot emerge into your ever-free ever blissful state. Transcending the frailties of flesh, you should rise to the glory of the Divine by becoming one with Him. Through every pore of your being should beam forth the effulgence of Atman. To attain this consummation of life, you need not embrace a new order. In the Garhasthya itself which is the foundation of all other orders, you can realise all the fourfold objectives, dharma, artha, kama and moksha. From the noble Garhasthya order itself, have emanated hosts of saints and sages, devotees, preachers, ascetics and the great pathivrathas and the great Incarnations of God.

Seated on the Peetam of Dharma, Mother is delivering this message to you and giving you the assurance. Let this call awaken your dormant spirit. Be blazing columns of fire – the fire of aspiration, the fire of dharma, the fire of repentance, the fire of love and the fire of illumination. These fires lead you to Godhead. But there are other fires born of the lower prakrithi, the fires that lead to ruin, the fire of anger and jealousy, the fire of greed, the fire of sorrow.

Whereas the divine fires blazed in the Pandavas, it was the fire of jealousy and enmity towards Pandavas became the cause for the total ruin of the Kouravas. Because Duriyodhana dishonoured that gem of womanhood, Draupadi, he forfeited the right to live and perished in the fire of his own sin.

One should not insult, disparage or dishonor great Pathivrathas, great devotees and great Jnanis. No blot comes to their fame if any one dishonours them because it is dharma and divine communion that lend lustre to their lives. But those who decry them are bound to suffer. He who wishes the destruction of others, brings destruction of himself. Such is the law.

Those who are devoid of discrimination, who are evil-minded, whose hearts are a hotbed of hatred; bring ruin not only to themselves but to all those who court their company. Has anyone improved by the friendship of Duriyodhana? But look at the Pandava brothers. All the brothers obeyed that virtuous soul, Yudhishtira, and hence they were protected by dharma. Their mother, Kunti, did not harbor any ill will towards anyone, even to Duriyodhana. She had inner knowledge, devotion to the Lord, sacrificing spirit and fortitude. From the bottom of her heart arose the lamentation, the silent prayer to God and the grace of God became the protective armour for her and her sons. Because of the greatness of her personality and the magnanimity of her heart, we are still remembering her.

Children, let this immortal culture of Bharat reflected in a character like Kunti, and in other souls who figure in the great epics of Ramayana and the Mahabharatha, be a source of perennial inspiration for you. Let your mind, consciousness and heart, your gaze, speech and conduct, every limb of your body, be permeated by the flow of this culture. All spheres of your life, physical, psychological, ethical and spiritual, should bear the imprint of this ageless culture. The root of culture is in conduct. The saving illumination is within yourselves. It is not in the atmosphere around you, it is not to come from a source external to you. Within this cage of microcosm, there dwells the ever-free Divine. The purpose of embodiment is fulfilled only when you realise this Divinity.

All sacred teachings are meant for guidance in daily conduct, for improvement of character, for clarity of understanding, for inspiration in a life of quest, for illumination of consciousness, and



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for deliverance from mortality. The sacred books, the Puranas, provide elevating thoughts. Make use of them. It is not for the sake of livelihood of the priestly class that Paramatman has restored the Vedas. The Veda Purusha, Brahman extolled in the Vedas, dwells in your heart. By a study of the Vedas, one should be inspired to dive deep into oneself, in a passionate search after the Lord. One should be inspired to live a life of dharma. This is the purpose of the vedic study.

Imbibing Mother's teaching; create around you an elevating atmosphere of purity, wherever you are. Let the fire of faith and knowledge burn brighter in you. Moths approaching a bonfire perish. Similarly, evil men and evil thoughts will not come near you, if the fire of faith is burning in your heart.

In society, you cannot lead a life of isolation. You have to mix with people of varied temperaments. But hold the lamp of discrimination ever before you. Do not be intimate with those who radiate evil thought-currents. Aye, give up their company. When you eat your meal, you may get small pieces of pebbles in the rice. But do you eat those pieces of pebbles along with the rice? No. You throw away them and eat only rice. So too, while moving in the society, give up evil associations. So also, expel unholy thoughts from your own minds. If you are intelligent and discriminating and inclined to the path of self-enquiry, you should bid goodbye to pursuit of pleasure, accept shreyas, negate the ego and identify yourselves always with the self-effulgent Atman. Nay, you should merge in the Supreme Self.