



RAMĀ ŚAKTI MISSION

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The glory and grandeur of God is indescribable. Since He is beyond the range of intellect, no word can communicate His true nature. Words are the 'left-over', the 'uchishta'. Words are imperfect and inadequate, whereas God is perfect and His experience ineffable. God is felt and experienced in the deepest sanctuary of inner silence only. In homes you have duties as also several distractions. But here, in Shaktinagar, you have an uplifting atmosphere of absolute serenity, tranquility and natural silence. By observing the disciplines, by taking advantage of the external quietude, and by tuning your mind to Mother and Her Teaching, you should plunge deep into your own inner being. Then only you can glimpse the mystic realm of silence.

Spiritual knowledge is different from learning and erudition. Study alone does not make one religious. The basis of religious life is observance of dharma. When the mind becomes pure through righteous conduct, intelligence shines and blossoms through shradha, and a superior insight dawns. This is knowledge, Jnana. A spirited call to shradha is what is echoed in the Upanishads. The consciousness steeped in shradha, alone, rises to the spiritual plane of Truth. 'Abide in Shradha. Obey My commandments. I will liberate you.' So assures the Lord in the Gita. Weakness, confusion and cloud of delusion, came even to the mighty hero, Arjuna. That necessitated a discourse from the Supreme Being. Out of boundless love for Arjuna, the calf, the Lord the milkman, milked the cows of the Upanishads and fed him with the extracted ambrosial milk of wisdom.

To preach the religion of devotion and to proclaim the glory of Saguna Brahman, God sends His saints (bhaktas) to the world. But there are two things, which even saints cannot do. They are: the uplift of humanity 'jagaddharana' and establishment of the moral order, 'dharma-samsthapana'. For these two great missions, God Himself has to make His appearance. Through such manifestation, the Divine reveals the way of pure and ideal life and the glory of an ideal humanity. He personifies the permanent values of truth, dharma, justice, devotion to law and pure love.

Upholding a central principle, a central moral ideal and particular altar for dedication, He manifests in His life the matchless power of dharma. The nature of the Upadhi, the mode of life, the field of activity, the manner of ministry, the method of teaching, the character of divine leelas and the measure of the manifested power with which the Divine functions in the world, are all in accordance with the cosmic need. The fundamental value of human life is dharma. When the moral insight dawns and flows in your conduct, your life becomes blessed. Peace, plenty and harmony come to the world in the wake of dharma. It is the hand of dharma that wipes out the stains of the selfishness, attachment and tamasic inertia from the mind of man and makes him an image of purity and a vehicle of creative activity.

What dharma concerns itself with, is neither an event of the past nor a dream of the future, but a pure and purposeful existence here and now. Man's moral behaviour and Truth-centered life alone ensure global peace and welfare of humanity. Those persons who possess low mind and indulge in vulgar imaginations, cannot know the blessing of happiness. Happiness is the reward of virtue. Dharma is the illumination that dispels



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darkness of gloom from the mental horizon. Through observance of dharma, alone attains the highest end.

Manliness and womanhood are the luster of dharma in different forms. Dharma is not a product of personal effort. Dharma is the divine law operating in the universe. The individual who conforms to the law, outgrows his individuality and becomes one with cosmos. He gets united with God.

In olden times, Kings were guardians of morality. To rule, was to preserve the moral life intact. The King rejoiced in Righteousness. He enforced the rule of law and observance of moral codes. He possessed many noble virtues. He had equal love for his subjects, who were like sons to him. But in the dispensation of justice, he was strict. The guilty were punished adequately under law. Because the Ruler himself was a person of dharma, the people lived a life of righteousness. To safeguard dharma in the country, is the foremost duty of a King. It is the dharma that gives rise to order, integrity, harmony, and prosperity and general well being of a nation.

It is the duty of the people to be loyal to the King, to be patriotic, to love one another, to be united with love in serving the nation and if need be, to sacrifice life itself for the protection of the mother country. Arms and armed forces are there for the protection of nation's frontiers and for preservation of internal integrity, but the real protective force is a subtle force and that is Dharma. Where dharma is adhered to, there, the unseen forces of Truth and Righteousness become one's bodyguard. These forces shelter the individual, the society and the nation. No force on earth can vanquish a votary of dharma. Dharma is all-powerful.

To discriminate between virtues and vice and to stick to dharma under all conditions is the main duty of a man. Man is human because of virtue, moral conscience and ability to discriminate. The ideal humanity is all dharmic radiance. What to do and what not to do, what is right and what is wrong, what promotes one's good and what leads to one's degradation, this kind of discriminative knowledge all noble minds possess. But subtler than this, is the principle of dharma, the law of Righteousness. God alone knows dharma. It is the prompting of God, the divine intuition that can make you steadfast in dharma.

Therefore, the adherent of dharma is a soul resigned to God. For him, there is no other law, no other light, no other power, no other guidance, no other authority, to turn to, apart from God. God is his guide. God is his saviour during crisis, during conflicts of duties and loyalties. Evil thoughts may arise so long as the stock of vasanas is there in the chittha. But if you are a recipient of Grace, you will not be led astray. Behind such evil thought, the discriminative thought also will dawn and that will not allow the evil thought to manifest itself in action. Grace is the protecting power. When the support of grace is not there, even discrimination fails you at the hour of temptation and trial. Take refuge in grace.

Until you get mystic insight and perceive the universe as the sportive play of God, you are bound to perceive the duality of good and evil in the world. How to live in the world then? Well, this is the injunction: accept the good and reject the evil. Shun the company of the evil-minded. Reject from your bosom all forces of darkness. By practice of Name, by meditation, by contemplation of the glories of God, by doing duty in a spirit of



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dedication, always do the anusandhana of God. That is the spiritual bath that purifies. If you do not take bath for a few days, a bad odour will emit from your body. So too, if you leave your sadhana for a few days, the odour of vasanas will arise, which will pollute not only your own mind but also the general atmosphere.

Adharma is attended with fear. However much a man may say or pretend that he has no fear, fear lurks in him, if he is of evil conduct. Self, the abiding witness, is all purity, all truth, and all justice. To do evil, to deviate from dharma, to be immoral in conduct, means to deceive the Witness. By deceiving the Witness, no one can be free from fear. Conscience demands truth and dharma.

One should be intelligent, a firm adherent of dharma, a person of good conduct, steadfast in nishta and abiding faith. Such a person alone can enjoy peace, achieve success and attain the summum bonum of life, namely, God-experience. To inculcate moral ardour is the true education. An ideal and exemplary life should be shaped and constructed. That is the reward of true education. If one cannot carve out in himself an image of dharmic purity, if he cannot build a life worthy of humanity, what is the use of mere existence in a human body? Observance of dharma is possible only through divine aid.

Hold fast to God. Conduct yourselves in your field of duty with devotion, concentration and mental cheer. Being householders you cannot escape activity, but it is possible for you to worship the Divine through svadharmā. The sacredness of duty should be always borne in mind. The zeal and zest for a dynamic life in God, is the need of the hour. Depression should never set in. Sadhana done in a state of despondency has no power to take you towards God.

When new couple comes, Mother is delighted, for it is their God ward movement and spiritually oriented life that gives indication of a bright future. Souls are waiting for descent. They are eager to take birth in blessed wombs of the pure-minded mothers, for serving the cause of the Divine. The decree has gone forth. A generation of illumined souls is going to dawn. A time comes, when the souls, even while dwelling in the womb, will be giving the supernal roar of jnana.