



RAMĀ ŚAKTI MISSION

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The uplift of humanity is the central purpose of God's descent on earth as a human being. What is meant by the term 'uplift'? It means the moral and spiritual regeneration of human race. The power, the purity and the luster of dharma should be restored to the personal, domestic and social levels of life. This is moral regeneration. A return from doubt, disbelief and despondency, to an abiding faith in the Omnipotent and the awareness of the sanctity and significance of human life, this is spiritual regeneration.

A transformation should come in your mental processes, in your mode of life, in your character and behavior. This is the first condition for the pursuit of God. Individuals constitute a family. Families constitute the society. Spiritual consciousness, combined with devotion to God and His law, should become the guiding force for the individuals. Then only can come harmony in family life, happiness in marital state, integrity in social set-up and prosperity in the whole nation.

To keep tension, turmoil and hostility out of mind and human relationships, there should be faith in God and reverence for dharma. Where there is knowledge of Truth, or devotion to God, or intense moral earnestness, there, spiritual power is bound to become manifest. When your consciousness is fixed in God, when you begin to realize the glory of God and the working of His law, all your actions will naturally become righteous.

Reinstatement of dharma is a global mission. It is a divine work. Inspired by God, the saints, the sages and the liberated devotees become instrumental in proclaiming the glories of God and in propagating the gospel of divine life. But to undertake the great work of establishing Righteousness, God Himself takes embodiment. The concept of divine appearing as the avathara does not mean that God is a Being who comes and goes, who appears and disappears. He is the Absolute. He is the all-governing power and the all-filling presence.

This supreme power is beyond the comprehension of the intellect. But when this Power incarnates itself in an upadhi, man is able to visualize with naked eyes the splendour of God and to experience the bliss of divine proximity. When God becomes revealed as the Avatara, the gates of divine mercy are open to all, spiritual power becomes increasingly manifest, yoga becomes easy of practice and the souls who surrender to Him, get a precious opportunity to realize the summum bonum of life. Surrender is the crown of all yogas.

When you surrender to God, His grace becomes active first in your consciousness. That is to say, He gives you the discriminative insight so that you may distinguish the truth from the falsehood, the right from the wrong. He makes you steadfast in dharma and finally liberates you from the chains of both merit and demerit (punya and papa). To sum up: from surrender comes discrimination; from discrimination, righteous conduct; righteous conduct purifies the chittha; and when chittha becomes pure the Reality shines forth, revealed from within.



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Being householders, you have to function in a world of duties, moral responsibilities and social commitments. That means activity is inescapable for you. Obviously therefore, you cannot sit enrapt in meditation always. The call of duty is there. You cannot ignore it. Steadfastness in anushtana as also in duty, should be the nature of your spiritual life. Problems, challenges, tests and tribulations do appear in every one's life. They show life's diversity. It is on such occasions that your spiritual and moral strength is put to test.

Without a staunch faith in God, you cannot solve problems, face challenges, overcome tests and encounter tribulations. God is the only support. When you have this support you have no fear from any quarter. Happiness and misery are the lot of all embodied beings. They come as the fruit of prarabdha, as the unfailing reward of your own past actions. No one is to be blamed. Take the blame on yourselves. That is honesty. That is real understanding also.

What then is the utility of devotion, of faith and of spiritual sadhanas? Well, you have seen the giant rock in the turbulent sea. Waves in all fury and force go on uninterruptedly lashing against it, but the rock never shakes, never melts away. It stands unmoved as a symbol of steadiness. So is the heart of a courageous devotee of God. That heart can never be shaken even by the greatest of adversity. In every situation of life, even when you have to face the greatest of challenges, your heart should never quiver. Your smile should never leave your face under any circumstance. Courage, steadiness and serenity should be preserved always.

Man loves you today and leaves you tomorrow. Today he is all help to you, tomorrow he gives you up. But God never leaves you. His love, compassion and protection are always with you. Have trust in God's grace. It is faith that is lacking nowadays. Absence of faith is the root cause of all mental unrest. Let this Mandir be a testimony to your deep faith and devotion. Let it inspire you with the thoughts of a higher life in God. Preserve your faith at all cost. Nothing should be done which is likely to cause damage to your cultivated faith. Whatever little devotion you have, increase it. Progress from step to step. Live vigilantly.

Absence of faith is reflected in the fugitive nature of the mind, in doubt, in despair, in fear, in worries about future. When modes and movements are there, there is mind. When they subside, there is no mind as such; there is only Jnana. God is approached through the power of virtue, grace of devotion and the faculty of faith. It is strong and unwavering faith that finally transforms itself into Enlightenment.

Through moral culture and adhyatmic contemplation, the intellect blossoms. Then the prajna is awakened. From this awakened prajna comes the highest mystic insight and spiritual efflorescence, which is called by the term prathibha. When you mount a horse, you know how to control him. So too, so long as you are associated with an upadhi, the mind, you should know how to control, guide, direct, manipulate and master the mind.

This power of controlling, guiding, directing, manipulating and mastering the mind, is called the spiritual force. To preserve peace in the midst of your manifold duties in your association with the people of varied temperaments and in all life-situations, you need the spiritual force. Develop it through discipline, devotion to duty and prayerful invocation of God's grace.



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Do not inflict injury or pain to any mind. This does not mean that you should not correct your children as and when they go wrong. Duty is sacred. Your parental dharma demands that you should give proper guidance to your children. They are innocent souls. They should grow as strong, courageous, heroic children, with minds disciplined by sadhana and character shaped by moral training. They should shine as gems of the family, as beacon lights to the whole society. They should be an offering at the Feet of the Goddess of earth, 'Bhoomi Devi'.

Manliness and feminine virtue are both expressions of dharma. That alone is manliness, which helps man to realize the values, 'purusharthas'. Feminine virtue is womanhood established in purity and chastity. Purity and chastity are powers invincible. One becomes an ornament of human race through these virtues. An enlightened generation is going to dawn in the firmament of Bharat. Such pure souls are waiting to take birth, who even while dwelling in the mother's womb will give the supernal roar of jnana (humkar).

The girls, who stand on the verge of matrimony, need more of instructions. They are the blossoming buds of womanhood and motherhood. They should, by their exemplary character, ideal conduct and deep piety, reveal the power of pathivrathya, the greatness of devotion and the dynamism of Yoga. The parents should give opportunities to them to contact Mother and to imbibe spirituality. As the queens of home, yours is the key role in establishing peace, harmony, domestic felicity and spiritual atmosphere in your homes.

Peace must radiate from you through your behaviour, utterances, discharge of duties and the way you manage the affairs of home. Your mind should be always at peace. When there is devotion to God; serenity will become the natural state of mind. You are the goddess of home, 'Grihalakshmi'. You should shine as a paragon of virtue. Virtue (Sadguna) and good conduct (sousheelya) are of paramount importance. Noble qualities like love, fortitude, patience, kindness, self-abnegating spirit, capacity to suffer and sacrifice and ability to bring unity in home, should find expression in you.

In your hands is taking shape the future India. Rear up your children with utmost care and with a sense of sacred duty. Help them to mould their character and to build their lives. When the iron is red hot, it can be given any shape. But once it is cooled and hardened, then you cannot give any shape to it. So too, in the formative stage of character building, the children can be shaped into ideal personalities. But when they are grown up and involved deeply in samsara, you cannot do anything to change their character and personality.

Peace does not come from any external arrangement. It comes only from inward adjustment, adaptation and discipline. It is a state of mental equipoise. Sometimes the surroundings may be tranquil; at other times, the atmosphere may be rife with passion. But if you are inwardly peaceful, you will remain unaffected by what takes place outside you. Not only that, your peace will become a force that will dynamically influence the surroundings also. Once you gain the spiritual enlightenment, the Vision of God, you are liberated once for all from the prison of the ego. Then you become carefree children of God, ever inwardly united with Him.



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Your body becomes a tool in the Hand of God. Anywhere you can live and in any field you can function, you will be able to enjoy the solitude even in the thick of activity. No one, no situation, nothing whatsoever, can then disturb the tranquil poise of your mind. The separative 'I' is the ego. It is the screen between you and God. When that is lifted, you realize your true nature, the boundless being of God. God is the ground of personal selves and the world of nature. First contact the Divine within, the Godhead immanent in yourselves. Then you will perceive the presence of God in everyone, in everything.