



RAMĀ ŚAKTI MISSION

BULLETIN NO: 271A

1st August, 1979

The base, the supporting foundation of humanity is Dharma. Life, to be successful, should have a moral and spiritual foundation. Moral foundation is Dharma. Spiritual base is faith in God.

By merely raising a family and by leading a home-life, man does not become human in the true sense of the term. His life should reflect dharma. To observe dharma, is man's sacred duty. Man and woman, the king and the subjects, the teacher and pupils, all have dharma to observe. In the sphere of dharma, there exist no such distinctions as higher dharma or lower dharma. That dharma at the altar of which one has dedicated oneself, is supreme for him. Even a servant, if he observes dharma, can rise high. Dharma is sacred and spiritual, and is of paramount importance.

Moral law applies to all. Happy and harmonious life is a life in obedience to moral law. No one is above law. Everyone must revere the law and obey the law. That is the way of God-attainment.

Even children have dharma to follow. Those who instruct the children – the parents, elders and teachers – should be inspiring examples in dharmic conduct. It is dharma that elevates and protects. No man can raise another, no man can purify another. Each one should pray to God, endeavor for purification, discipline his mind, purify his conduct and develop good qualities. By such prayer and perseverance aided by Guru's guidance, man can reach and realize perfection, can achieve union with God.

God-attainment is certainly possible for all. If it were not so, ancient Rishis, sacred scriptures, saints and Divine Incarnations who appeared on earth at every age during crisis, would not have voiced forth the truth of the Atman and the message of higher life. But all progress and attainment depends on one's devotion to Truth and steadfastness in dharma. The exalted virtues and virtuous conduct that flow from the satvic side of personality reflect the radiance of Dharma.

The peace of home and the well-being of society, depend on dharmic conduct of women. Their primary virtue of chastity, ethical conduct, womanly qualities, and their spirit of sacrifice are the forces that contribute to the emergence of a noble generation. When women deviate from dharma, family degenerates, set-up of home collapses and the social order itself becomes vitiated.

Evil qualities, of which the asuras of yore were the personifications, are the arch enemy of mankind as a whole. These evil traits which are lodged in every chitha, must be rooted out through the activation of the force of Sattwa Guna and divine qualities. To vanquish the asuras of yore, God manifested Himself in various forms. Such manifestations of God on earth gave rise to a religion of devotion and the situation of worship, devotion to Personal God, and to extol His sportive exploits!

In this yuga, the asuras are in the subtle form and they dwell in human bosom. Each one, with the aid of the sword of knowledge gifted by Sadguru, should try to eliminate the asuric traits. Of course, by the grace of God alone, evil can be overcome. When you surrender yourselves to Divine Mother, She manifests Herself in your heart and it is She then who vanquishes the inner foes.



RAMĀ ŚAKTI MISSION

The falls, the follies and the failures of other fellow beings should be an eye opener to a sincere sadhaka. He need not commit such mistakes in order to be educated. Simply because some have fallen on the slippery ground, why should you knowingly tread that ground and fall? Vishwamithra fell to the lure of Menaka; but why should a Sadhaka on that account, invite such disaster on himself? Vishwamithra was a great Tapaswi. He could raise himself through the power of intense Tapas. Can you do such Tapas? Narada learnt the deluding nature of Maya by personal experience; but why should a Sadhaka wish to undergo that experience in order to know the nature of Maya?

You should take refuge in God and cultivate a sense of belonging to Him. That is the safest path. Pray to Him to make you His own, and also to make Him your own. This prayer has a deep significance and it implies a relation of intimacy with the divine. God is in one's own heart. But due to egoism, the jivatman is not able to realize his affinity with Him and to commune with Him. God must extend His grace, annihilate the ego and reveal Himself. Then alone the jiva can attain liberation from the dreadful state of samsara. That is why the Bhakta prays: O God, make me your own.

One, who is God's own, will not belong to prakrithi, will not be tempted by the things and pleasures of the world, and will not depend upon anything in the world. God is his father and mother, his wealth and support, his friend and companion, his everything. To make God one's own means to realize the identity of one's own self with Brahman. All sense of separateness vanishes in this mystic relation and oneness is experienced. This also implies parabhakti, supreme devotion, in which duality becomes extinct in the overwhelming experience of love. In the state of ignorance, this truth of oneness cannot be known.

The blind may sit by the side of a heap of gold; yet he cannot see it. He considers himself poor even though fabulous wealth is in his possession. One may be highly learned, highly intelligent, yet his intellect is in the domain of prakrithi. He cannot go beyond prakrithi. He cannot pierce the veil of Maya and realize Paramatman. One should have paravidya, parajnana. Then alone one can have God-experience.

Hence it is that spirituality is given the supreme place of importance in man's pursuit of peace and security in life. The spiritual samskaras should be inculcated in the children from childhood itself. Then alone, as they grow, they will be able to tread the path of truth and dharma. He, who is caught deeply in the web of Maya, finds it very difficult to resist the temptations of the world. Higher thoughts cannot arise in him. The pleasures of the world are of fleeting nature. To have unbroken peace and happiness, one should get the grace of God. One should do sadhana also.

The girls, with an eye on their future welfare, should ardently pray: O God, may I have, as my life's partner, one who has faith in Thee, who is devoted to Thee. May the house which I am going to enter (after marriage) be a temple of peace, where Thou art worshipped. Be Thou, O Mother, my constant companion. In the life of problems and trials, be Thou my sole help, Guide and Protector. Give me O Mother, on the path of truth, faith and dharma. O Devi, I am Thy child. Let each day bring auspiciousness to me. Let the life span Thou hast allotted to me, however short it may be, be spent in Thy service. Let jnana shine in me and my bhakti for Thee go on increasing. O Parameshwari, be Thou propitiated.



RAMĀ ŚAKTI MISSION

Such prayer rising from the bottom of the heart links the human beings with the Omnipotent. If everyone prays like this and endeavours to lead a noble life, you will see how Bharat will rise to eminence.