



# RAMĀ ŚAKTI MISSION

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Man, by his own personal experiences, knows how God has come to his rescue on several occasions. Yet, such is the spell of Maya that he soon forgets it and again becomes egoistic. The devotee alone constantly remembers God and His mercy. Truth is God. It has the splendor of a million suns. Such an effulgent Being is residing in the heart of all. Still, man, estranged from God, gropes in darkness because of ignorance.

The whole life should be a prayer, a communion with the Divine. Whether you are engaged in meditation or worldly duties, whether you are performing religious yajna or humanitarian service, whether you worship the deity or absorbed in your daily round of duties, you should remain God-centered and function with great spiritual zeal. Never go after the worldly objects, power or position. Be a humble servant of God and let Him use you for His work. That is the noblest life. That is egoless existence. This samsara is nissara, having no substance. God alone is. Surrender yourselves totally to Him in ananya bhava. Ananya signifies, other than God there is no 'I' and no one whom I can call my own. In this state of exclusive surrender, God Himself becomes the doer, the prompter, and the accomplisher.

It is the divine qualities that determine the spiritual worth of man, the spiritual competency of a Sadhaka. These qualities flowing from the pure sattwa, the effulgent virtues that reflect the divine core of human personality, the qualities that shine like invaluable gems, are the real ornament of humanity. Without these qualities to form the base, no one can rise to Godhead. Such children, shining with divine qualities, should emerge on this sacred soil of India. Then alone Bharatamba will rejoice. The Lord did not expect anything from the Pancha Pandavas. His grace and protection were always with them because they observe dharma in all situations. Rani Padmini sacrificed her own life to protect her dharma. Yudhishtira always did the anusandhana of Bhagwan Sree Krishna and adhered to the path of dharma, in happiness as well as in misery. Satya Harischandra sacrificed everything for the sake of Truth. All these gems of humanity have secured an unforgettable place of honour in the heart of mankind.

You should be votaries of truth and dharma. Never cheat your own self. The Omniscient one is the witness within. He is the Virat Purusha extolled in the Purusha Sookta. It is He who illumines the entire universe. In the state of sushupti, when everything is resolved into causal avidya, He alone shines as the witness. You are one with Him. But to realize this truth, the false self should subside. For this, you should take your position on the platform of Dharma. Ages may roll by, but dharma is imperishable. Moral law never changes. Supreme Self is beyond attributes, Nirguna. His voice is silence. To listen to the music of His supernal voice, to understand His message, one has to go beyond the three stages. Where is the worth of intelligence, if it cannot help you realize the Truth! Ah, when your personal self becomes extinct in the experience of God, when you become God-possessed as it were, you will become the moving temples of Divinity. People will come to wash the feet of such moving divinities and drink the sacred Teertha. That Teertha will become as sacred as the holy water of Ganga. Such great bhaktas, such gems of womanhood, should re-emerge and make Mother Earth shed tears of ecstasy. Aye, the truth shall be proclaimed to the whole world, at the top of the voice. Is your vision deluded by seeing this cloak of human body? Within this physical frame, is Parabrahman. Brahman needs no body. It is the unattached Consciousness. For a divine purpose it has assumed an upadhi. Let your heart be filled with devotion to the Supreme. He alone is the Reality. By observance of dharma, by steadfastness in ethical conduct and by



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cultivation of ennobling moral qualities, the mind must become spotlessly pure. Then alone one can attain mental peace, yogic state and also success in empirical life.

Religious consciousness, dharmic prajna should dawn. This consciousness implies a state of moral excellence and spiritual illumination. When dharmic prajna dawns, man becomes incapable of evil in thought, speech and activity. As his prajna is fixed in Truth, all his actions naturally become virtuous, an expression of his inward integrity. The chariot of his life moves only on the path of dharma. Crookedness and perverted thoughts can never come to him. He is frank, free and straightforward. His mind attains transparent purity. Thus, inner illumination and excellence in conduct both shine as attributes of perfection in one who has risen to religious consciousness.

He, who is God-fixed, will not lament over his lot in life. Ever conscious of God and His grace, his mind remains immune to the shocks of life. He is one who has totally resigned himself to the Will of God. God is his protecting armour. God is His Light and Strength. He has no egoistic notion of doership. He is imbued with tremendous spiritual zeal. From moral dilemmas and trying life-situations, God protects him with great love. He who arrogantly asserts, I have done this, I have achieved this by my own power and competence is sure to slip and fall. But he who inwardly feels that God is doer and that he is just an instrument never falls. He is at peace with the world. He is mentally relaxed like one sleeping peacefully on a soft bed.

The foundation of a divinely inspired, selfless and spontaneous life is religious consciousness. The yogic poise in activity, celebrated as naishkarmya is achieved only when one is established in dharmic prajna. Such a person's actions will reflect the moral principle and yogic harmony. By anushtana, steadfastness in spiritual sadhana, the adhyatmic power should be set ablaze. In this bonfire of spirituality, all evil forces must perish. The source of all spiritual power, moral force and noble qualities, is God. This, man should know. Then he becomes egoless. Where this awareness is, there vigilance against Maya and egoism will be there with the Sadhaka. Inadvertence and forgetfulness cannot come to such a man of knowledge. Awake and alert, dignified in Self-Awareness, but humble to the core, he will be careful to free himself from the twin currents of love and hate (raga-dwesa). Once Enlightenment dawns, it will not be lost thereafter. Until one rises to the plane of anubhooti, there are chances of fall and one must always remain vigilant, lest he should fall a victim to the forgetfulness of God.

(To be continued in the next number)