



RAMĀ ŚAKTI MISSION

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Abide in dharma. Resist the impulses of desire and anger, and do all actions for the sake of God. Yudhishtira had to live in exile in the forest; but that was not a matter of disgrace for him, for he never abandoned his dharma. Raja Satya Harishchandra had to give up his throne, all possessions, even his wife and child, yet, he did not give up Truth. Emperor Nala had to come under the malefic influence of Saturn and suffer much, but he did not give up his faith in God.

Come what may, you should not give up your hold on God. In thought and action, in all the waking hours, nay, even in dream, in happiness and sorrow alike, you should live in the remembrance of God. In the remembrance of God, there is the guiding light. Life lived in the remembrance of God, is dharma, and so long as one adheres to dharma, one gets this light. In adharma, darkness, fear, weakness and host of passions and foibles to exist.

Whoever one may be, man or woman, boy or girl, householder or sannyasi, jnani or bhakta, one's conduct should be pure. In the empirical sense, dharma is ethically exalted conduct. Without such pure conduct, without such adherence to dharma, no one can tread the path of Karma Yoga.

Strengthen your kinship with God whatever you happen to be. Wherever duty takes you, be with God and take resort to prayer. Pray for forgiveness of your mistakes and misdeeds in the past, for courage and mental strength, for discrimination and for adherence to the righteous path. Alone you have come into this world. Alone you have to depart. Spiritual journey is the journey of the alone to the Alone. Valmiki, in his poorvashram, realized the hollowness of all earthly bonds, when his wife and children told him that they were not ready to share his sins. That was an awakening for him. Rest assured that in this world, Sadguru alone is your true Friend, Guide and Saviour in distress. Sadguru's Word, the Mahavakya, should resound in your heart as a celestial trumpet. God dwells in your heart. God is your own Self. Go deep into yourselves and meet Him face to face. Grow in silence. Grow into His likeness.

Karma should become Karma Yoga or Satkarma. As a serpent does not turn back to take a look at the slough that has been dropped by it, so too, you should not look behind at your actions and your accomplishments, with the feeling of doership, vanity and attachment.

It is the Sadguru who initiates the seeker to the truth of the Self and to the disciplines of Yoga. Guru's Teaching expounds the doctrine of Karma Yoga. Obedience to the Guru and the service of the Guru should be from pure and unselfish love and profound reverence. It should be natural and spontaneous. If the disciple obeys and serves the Guru, only with the object of getting a reward in the form of jnana, it is not pure love, but selfish motivation. Selfish motivation cannot lead to the elimination of the ego or to purification of the chittha. Pure love is very rare. It has no taint of selfishness. It seeks no return. It sees no fault or imperfection in others. It is self-giving in its nature.

Fault-finding should be eschewed. Join the vehicle of your life to the engine that is God. This is the primary duty of a sadhaka. One's own spiritual uplift serves the Cause of God, Devakarya.

By selfish motivations and sensual cravings, one's actions become polluted and become fetters around oneself. To break these fetters of karma, one should purify one's mental bhava through spiritual perspective and devotion to the Deity. Spiritual perspective arises from faith in the



RAMĀ ŚAKTI MISSION

Guru's Word and that is the knowledge that one is the Self and hence a non-doer. Devotion to the Deity gives rise to the bhava of looking upon all actions as one's offering to the Deity.

In obedience to the law of God and to the behests of the Sadguru, do all your duties in the best manner possible. Consider that it is your blessedness to serve God through your allotted duties of svadharma. Discharge your duties in harmony, amity and goodwill for all, and never in tension, friction or clashes. In true service, there is so scope for arrogance, competition or quarrel. Serve the Deity, the Guru, the parents, the elders and the guests without vanity and egoism.

When you serve God, when you abide in Truth, when you adhere to dharma, all peace, plenty and prosperity, discerning intelligence, inspiration, illumination, all will come to you. Never depart from Truth and righteousness. Discharge your obligatory duties, the duties prescribed by the scriptures, and the duties pertaining to home, society and the nation, wholeheartedly.

Whatever be the order of life you have embraced, whether Garhasthya or Brahmacharya, be true and loyal to the ashrama dharma. You, householders, should inculcate in your children, the love of Truth, reverence for righteousness and devotion to the Guru. Impart to them the knowledge which you have imbibed from Divine Mother. But, while doing so, remain detached, snap the feelings of I and mine and the chord of attachment, and come to assume a broad outlook, that the saving spiritual knowledge should be preserved in the world through your children. Brahmacharis should observe the strict discipline of sense-restraint, never allow even their gaze to be polluted. Withdraw your mind from names and forms and direct it within. Let your gaze be fixed only on the Divine underlying all manifestations.