

23. Duty of resistance to Adharma

When the Truth of the Self is known

Bliss is experienced;

Without This truth, only anxiety remains;

To know Brahman- is to be Brahman.

Know ye , this truth.

CLAY is one, but pots are varied. Gold is one. Ornaments are many. Milk is white, though the cows may be of different colours. The Omni-Self is one; but It assumes innumerable bodies. The Divine is one, who is hidden in all selves. He is the embodiment of Truth. His glory is infinite. Though Truth is one, it is experienced in many forms.

There are innumerable persons who cannot understand God. There are quite a few who claim to comprehend God. But no one can at any time, anywhere completely grasp the nature of the Divine. "Wherefrom speech and mind turn back without reaching it," says the Upanishad. How can any one describe what is beyond thought and words?

Conversion not creation

God has created all that is needed for man. The earth, fire, water, air and sunlight are the gifts of God. An individual or a scientist produces out of these elements got by the grace of God numerous objects with different forms and names. The scientist may imagine that he is creating these objects. No one can create anything out of nothing. What is being done is to change the form of what exists and give it different shapes. For instance, electricity is generated through water power. But the energy is not the creation of the scientist. What is potential is made usable.

There are today numerous scientists and technologists who can harness the energy and potentialities of various natural products. These discoveries are impressive evidence of the advance of science. But it is a mark of ignorance to consider them as examples of man's creative power. Technology is employed to raise to the surface water 'from subterranean sources. This only means that water which is already there is being taken out and not newly created. Nor can man destroy the basic stuff of matter. Man is incapable of either creating or destroying the primary material. It is only when one realises this truth that he can understand the subtle omnipresent nature of the Divine.

The all-pervasive power of the Divine has been ever present. The earth, for instance, has the natural quality of gravitational attraction. Newton enquired into this phenomenon and found how it operates. Gravity existed long before Newton discovered the laws governing it. Similarly, although the power of the Divine has been always present in its subtle but all pervasive form, only the spiritually minded aspirants could experience it according to the intensity of their efforts.

The One and the many

There are numerous faiths, sects, beliefs and practices prevalent among mankind. All these are products of human fancies. The Truth, however, is one. It does not differ from caste to caste or nation to nation or from time to time. It is not governed by time or place. Likewise the basic elements--fire, air, water etc.,--are universal in their nature--not varying according to community

or place. They belong to all. Likewise, Divinity is One and universal, but men are fragmenting it and experiencing it diversely. It is wrong to limit the Divine in terms of nation, caste, creed, place or time.

Take, for instance, the example of Krishna. He was not the titular deity of Brahmins. Nor did he belong to the Kshatriyas. He was not the Lord of the Vaisyas. He was an incarnation, who appeared for the protection of the world. To claim that Krishna belonged to one or other group is only an index of petty possessiveness. Because the Yadavas boasted that Krishna belonged to their community, they ultimately destroyed themselves.

The Divine belongs to every one and is not the sole preserve of any one. There is only one God, but He manifests Himself in many forms to please different people. *Sadhana* alone is not enough to enable one to understand this truth. The spirit of enquiry is also necessary. Today numerous divisive forces are at work. What is essentially one is being regarded as many. In this process, the true concept of Divinity is lost. In the pursuit of worldly interests and out of commercial considerations, the Divine is being split up. As a result, men are unable to grasp the true nature of the Divine. This leads to a failure to distinguish between what is true and what is false.

Abettors of *adharma*

Only the nation in which the goddesses of *Dharma* (Righteousness) and *Santhi* (Peace) are adored will genuine prosperity and happiness exist. Today many are indulging in actions opposed to *Dharma* and truth and, on the basis of their caste or community, are promoting strife and conflict in the country. Elders in the nation are remaining mere spectators of all the unrighteous and violent actions that are being done by the evil elements. Even the scholars and intellectuals are remaining silent. Persons holding high office are merely watching what goes on. No one, however, is making any effort to stop this menace. They are not resisting the evil elements. It appears as if all their knowledge, position and influence have been reduced to nothing. Such persons, though they may not be indulging in unrighteous acts, are giving encouragement to them.

Here is an example from the Mahabharata: Considering that war should be a great universal calamity, Dharmaja (the eldest of the Pandavas) appealed to Krishna to go as an ambassador of peace to the Kauravas. Entering the audience hall of Duryodhana, Krishna described at length the disastrous consequences of war. The great Acharyas--Bhishma, Drona, Kripa and Aswathama--- who were present in the court, were intently listening to Krishna's words. But Krishna's appeal was of no use to them. Because of their long association with the wicked Kauravas, they became abettors in the crimes of Duryodhana and others.

Vidura, who was a witness to the evil that was being committed, resolved to oppose it. He pleaded with the Kauravas in many ways to listen to the wise words of Krishna. His appeal fell on deaf ears. Rather than stay amongst such evil-minded persons, Vidura felt that it was better to go on a pilgrimage, and left the country immediately.

When silence is a crime

Bhishma, Drona and others, having been beneficiaries of the sustenance provided by the wicked Kauravas, chose to be loyal to them and stayed on. All of them were great preceptors. They knew well the distinction between righteousness and evil. They had enquired into the nature of the eternal and the permanent. Of what avail was all that knowledge? When it came to practising

what they knew, all their knowledge was of no use. In the final outcome, all of them met with the same end in the great war as the evil-minded Kauravas.

Krishna looked upon those who, even if they were good in themselves, did not oppose unrighteousness and injustice committed in their presence when they had the capacity to do so, as actual participants in the crimes. When evil and injustice and violence are being perpetrated, if individuals look on unconcerned, they must be regarded as accomplices in the crimes. In the end they also suffer as much as the criminals. By their passive association, they provide encouragement to the evildoers.

Failure to resist evil is an offence

When the good are associated with the wicked and do not oppose them, they share the responsibility for the deeds of the evil doers. The Divine destroys even those who either do not oppose or remain passive while injustice and wrong doing are perpetrated. The Divine will not consider whether they are learned or ignorant, wise or unwise. If they are learned or wise, why did they not stand up for truth and justice? Why did they remain silent? It means they are tainted by the same guilt. The failure to resist evil is their offence. It is only when we resist acts of unrighteousness and injustice and try to put down malpractices in society that we can claim to be assisting in the task of restoring *Dharma*.

In Treta Yuga, Ravana's brother, Vibhishana, could not put up with the wrong deeds being done by Ravana. Opposing these actions, he tried to correct Ravana in all possible ways. But when his efforts failed and he had no alternative, he sought refuge at the feet of the embodiment of *Dharma*, Sri Rama. The prime offender was Ravana alone. But in the war with Rama, all the *Rakshasas* who supported him or sided him, perished with him. They paid the penalty for their abetment of his crime.

Whoever may commit an offence, whether a son, a relation or a close associate, one will be free from the taint of being accessory to the crime only if he opposes the wrong action and tries to correct the offender. If on the contrary, he allows it or encourages it to be done, he will be guilty of abetment.

Devotees faith should be evident

Today we see numerous devotees who may appear to be good persons. But in their conduct, do they really behave like devotees? Their devotion should be judged by what they do. Only then will the omnipresence of God be demonstrated. Their actions should show that they believe in the oneness of God. Wherever they are, their faith should be evident. But today this kind of devotion is not to be seen. What we find are self-centered and selfish persons, who are filled with egoism and acquisitiveness. With such attitudes, there is no limit to the evil propensities they can develop.

The foremost task today is to make men realise their inherent divinity. How far are materialists or scientists qualified to make pronouncements about spiritual matters? Even in the sphere of natural sciences, the expert in chemistry cannot speak with authority on matters relating to physics. A highly qualified doctor has no title to speak about engineering. That being the case regarding the physical sciences, how can those who have confined their studies to these sciences claim to pronounce opinions on matters of the Spirit?

Yantras and mantras

For instance, thanks to modern technology, thousands of persons scattered all over the country are able to listen to radio broadcasts, or see television programmes broadcast from Delhi. The simultaneous listening or viewing of the singing of a musician in Delhi in thousands of homes is rendered possible by technology. But when we read in the Bhagavata that Sri Krishna appeared simultaneously to the *gopikas* in thousands of homes, questions are asked whether this is credible. People who question this power of *mantras*, are prepared to believe in the power of *yantras* (machines). If man-made machines can be so powerful, why doubt the power of *mantras*?

How is the music produced in one place carried in space to different places? The sound waves are converted into electrical waves and transmitted through the ether. The waves in the ether have a permanence in space and can be recalled by one who is purehearted and can attune himself to receiving the etheric vibrations. A particular radio broadcast cannot be heard by one who has no receiver and who has not tuned in to the particular station.

Likewise, if the all-pervasive Divine is received in the radio receiver of the heart by tuning in with one-pointed devotion, the bliss of that experience will reveal the nature of the Divine. All the sound vibrations that are sent out into space remain in the ether. These sound waves have to be converted into waves of light. Then they become *Jnana sakti* (power of knowledge) and *Yoga sakti* (yogic power). It is because the *gopikas* has acquired these capacities, they could experience the omnipresence of Krishna. Their hearts were filled with the form and name of Krishna.

Manifestations of such devotion are beyond investigation and explanation. Such experiences are beyond reason. There cannot be demonstrative proof for every phenomenon. When such proofs are not readily available even for ordinary things in life, how can you have such proofs for the Divine? One who is earnest about spiritual matters will not seek such proofs. Each one knows the workings of his mind and the calibre of his devotion. One cannot understand how another's devotion to God finds expression.

Mystic experiences

From ancient times, sages and saints enjoyed the experience of communion with the Divine and gave expression to their experiences in different ways. Such experiences are common to people of all faiths. In Christianity, there are records of such spiritual experiences. Similar experiences are to be found among Muslims. The principles and rituals of different religions may vary. But the experience of union with the Divine is common to believers in any faith. If persons are not able to attain to this state, it is due to their inadequacy and not because the grace of the Divine is lacking or partial. The Lord's grace is available in abundance everywhere. But people are not making their hearts fit receptacles for receiving the grace. Their hearts are not pure. They are racked with constant doubts. Man has lost confidence in himself. One who cannot trust another human being for a few minutes, how can he develop faith in God?

Firm faith is the primary need. We must be steadfast in our beliefs. God's grace cannot be had by one who is wavering from moment to moment and whose heart is not pure. The Lord judges the devotee by the purity of his heart and not by the kind of worship or *japa* he performs. Even if you do not practise worship or meditation, it is enough if you have cleansed your heart. The Divine will then enter it.

"Walk beside Me and be My friend".

As one of the students said yesterday the first stage in *sadhana* is to declare: "You (God) are mine." The second stage is to realise: "This is not correct. If I claim, 'You are mine', my ego is likely to get inflated. 'I am yours' is the proper attitude." The *Gopikas* declared to Krishna: "We are yours." The *Yadavas* boasted: "Krishna is our kinsman." This egoistic pride led to the complete self-destruction of the *Yadavas*. Because of the *gopikas'* attitude of surrender, they could experience Krishna always in their hearts.

In this context I shall recall what I told the students the other day. "Do not walk in front of Me. I may not follow you. Don't walk behind Me. I may not lead you. Walk beside Me and be My friend." If you attempt to walk in front of Me, you may be taking the wrong path. If you walk behind Me, you may possibly desert Me. Walk abreast of Me. Then there is no chance of your going astray or away from Me, because I am with you. The inner meaning of this is: "You and I are one." Divinity is omnipresent. The Divinity is the Indweller in every being. That being the case, there is no need for you to go in front or walk behind. Take the Divine with you, wherever you go. This is the true mark of the *Sadhaka*.

Some may say, "We shall worship Swami wherever we may be." Do they have the spiritual competence to make such a claim? If they are true to their claim, they will have no desires of any kind. Till they have reached that state of desireless devotion, they have to follow some kinds of spiritual discipline. Even Rama and Krishna went through a period of discipline *under gurus* and tried to earn their benediction. Hence they proclaimed the importance of the *Guru-Sishya* relationship.

Acquire competence to protest against evil

Today because of the proliferation of improper desires, the deep involvement with worldly pursuits and a materialist approach to life, many evil tendencies have grown in the social system. When evil thoughts fill the minds of men, no knowledge or skill is of any avail. The failure to correct such evil-minded persons is a blot on the life of the devout.

As a result, they also get tainted by the same evil. It is the duty of all God-minded persons to plunge into society, protest against the evils rampant in it, and try to reform it to the extent possible. Only the person who is competent to undertake such a task is fit for social service. You must acquire this competence. You must be prepared to face any kind of crisis and meet any type of calumny. Calumny and abuse should not affect one who has firm faith in God. The man who experiences the bliss of union with the Divine has the strength of a thousand elephants. He has boundless courage and knows no fear. The God-centered person has three qualities: Purity, Perseverance and Patience. Without these qualities, a man is a weakling. But with them, he has all the strength and courage he needs to face any challenge.

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The name "Rama" means who pleases or causes delight. "Krishna" means He who attracts, draws towards Himself.

This attitude of attraction is characteristic of Divinity. Why does the Divine attract? Is it to deceive or mislead? No. It is to

transform, reconstruct, reform - a process called 'samskar.'
Samskar means a humble humane servant of those who need help
and involve himself in paropakar.

BABA