



RAMĀ ŚAKTI MISSION

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Though nameless and formless, Atman seems to be associated with name and form. Though Brahman is silent, words emerge from it. What a wonder! This hall abounds in silent spiritual vibrations. It is eminently a fit place for meditative absorption. Though absorbed in silence, it is your minds that make Mother talk.

Brahman cannot be known through words. It is beyond the range of mental cognition. With faith in the Guruvakya, treading the inner path shown by the Guru, you must reach silence which transcends thought. There alone, apprehension of the Atman takes place.

Shastras discourse on Brahman and the ways to attain It. But instruction should come from a Realized Master. The seeker should be sincere and serious about his sadhana. Then alone, through Guru's grace, he receives enlightenment. Truth revealed to pure, egoless and silent intellects are the shastras. They are not the creation of intellectual power. They are mystic intuitions and insights. That Jnana, which is beyond speech and mind, which is free of doubt, which dawns only in the depth of silence in an utterly ego-free intellect, alone reveals the Truth.

Janaka did not become a 'Videhi' all on a sudden. He spent years in solitude, studied shastras, reflected deeply on them, meditated devoutly, associated himself with saintly personages and above all, surrendered himself at the Feet of the Sage Ashtavakra. Then alone he awoke to Realization and reached the natural state, 'sahajavastha'. The sense objects (vishayas), the craving for enjoyment, the effort for acquiring pleasures of sense objects these three bind the jiva to mortality. Sense objects should be shunned as poison. So long as craving for them is not given up, the doors to emancipation do not open. Because of craving alone the mind does not turn inward and the jiva does not get the faculty of viveka which is already in him.

Being born of avidya, the intellect gropes in darkness. A little light comes to it through reflections and meditations. But most part of it is filled with darkness. It is in these dark regions that the vasanas remain. These vasanas, in unguarded moments suddenly appear in the mind with tiger-like ferocity. The intellect must fully blossom. It must be all illumination. Then alone jiva is free of bondage. Samsara is the abode of fear. Fearless state comes only when you are united with the Supreme. When grace of God descends, one become fearless here and hereafter. By utter surrender to God, by incessant, silent, supplicatory cry and yearning, and by a conduct purified by dharmanishta, you should wait on divine grace.

Dharma is understood neither through sadhana nor through instruction (bodhan). Dharma is revealed in God-guided conduct. Even yogis, ascetics and munis, have fallen. But he who adheres to dharma, knows no fall. Dharma is his shelter. Truth guides him. All forces become favourable to a votary of dharma.

That radiant image of the great grandsire Bhishma, not the image of his name and form, but the image of his moral excellence, the image of his sacrifice and dharma nishta shines ever in Mother's inner vision. What a great sacrifice he made at the altar of dharma, just to fulfill a sensual desire of his father! Even the venerable Vyasa advised



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him to marry. But that votary of dharma replied: 'The body of my father has resolved into elements; but the word which I gave him remains.' He stuck to his vow with a gigantic will and resolve. Such was his devotion to his dharma.

This dharma is the immortal spirit of Bharat. It is there dormant in you. It is in your blood, in the marrow of your bones, nay, in every pore of your being. It must be awakened. Children, dedicate yourselves at the altar of dharma and be blessed. Let your Atmic flame be one with the Supreme Light. Please the Guru through dharmic radiance. Dharma is the vitality of an effulgent life. By dharmic conduct alone one can be a real man, an ideal man. Otherwise, he is only a beast in human form. It is suicidal to abandon dharma for the paltry gain of wealth, for social status, for gratification of ignoble desires. Life fallen from dharma is death, hell-time. Your duties may change according to varying stages of life, but remember, dharma is unchanging, eternal (sanatana). Dharma alone triumphs. Dharma alone triumphs.

Though Bhishma was on the Kaurava side, his heart was with Krishna. He knew the divinity of Krishna. Because he loved, worshipped, practiced and abided in dharma, he was granted, while lying on the bed of arrows, the vision of divine form. When the Lord asked him to instruct Yudhishtira on dharma, the Pitamaha replied: 'O Krishna! You are the Supreme Being. Pleased with the Pandavas you are constantly guiding and protecting them. You are their friend and counselor. You became Arjuna's charioteer out of overflowing love for him and instructed him on the secrets of yoga. O Lord! what other greater dharma is there for them than surrendering to You and obeying Your orders. To love You and to be united with You, is the greatest dharma'.

Preserve your dharma with a tranquil mind, clear insight and single-minded devotion. Love God. Adore Truth. Be devoted to the Guru. Carry out Guru's behests. However busy you may be with your daily duties, keep your mind always on your goal, the Supreme. Be detached. Love all, but do not get entangled in moha. Have no agency. Become an instrument in the Divine Hand. When you thus live in God, and for God, you are on the path of dharma. Whatever leads you to mental purity, devotion, enlightenment and emancipation, is dharma. So long as jivatwa persists, bondage too is there. Ego and the vasanas should be consigned to the flame of jnana, jnanagni. Then alone liberation comes. It is easy to set up a bonfire outside. You can get it done through your servants and workers. But to set ablaze the fire of jnana, you yourselves have to exert.

Jnana is unveiled through the grace of the Guru. Disciple should be worthy of grace. To win the liberating grace of the Guru is the sole aim of spiritual disciplines. When Shivaji sought initiation, the Guru, Samarth Ramdas commanded: 'Put aside your crown and the royal costumes. Wear only a langotti and beg alms from the people'. At once, without any hesitation, Shivaji obeyed and begged food for three days. The King going out in a langotti and begging alms from his own subjects! Is that not a great thing? The Guru knew that his royal disciple was highly competent for initiation.