



RAMĀ ŚAKTI MISSION

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There are duties to discharge and dharma to follow. Unless one is devoted to this dharmacharana (virtuous conduct), one cannot live in the body in peace and one cannot leave the body in peace. The Grandsire Bhishma was a great soul. He was a man endowed with power to leave the body at will. Yet he had to lie on the bed of arrows, waiting for Uttarayana. Everyone is accountable in this world of Karma. When virtuous Droupati was insulted in the open court of Duriodhana, the Pitamaha Bhishma, instead of tendering right advice to Duriodhana, kept silent, remaining a mute witness to heinous act.

Bhishma had eaten the salt of evil-minded Duriodhana and thereby lost his freedom also. When you eat at another's place, when you accept gifts from others, when you depend upon another for some personal gain, when you go ahead with a particular mental attitude, there are certain norms to be observed. The laws are immutable. An earnest aspirant (sathsadhaka) should use his discrimination while conducting himself in the world. If he is a householder, he must observe certain etiquettes and ethical norms.

The guest should be treated as God, should be served with pure bhava and love. The Himalayan peace will not come to home, of its own accord. It will not come, if you simply deliver lectures. It comes only through unremitting endeavours for self-purification, through self-abnegating tapas, through steadfast-adherence to dharma, through a life devoted to God.

Dharma was the keynote of life in ancient India. Kings and householders, men and women alike, attached great value to dharmic conduct. Epics are replete with anecdotes which uphold dharma and show the triumph of dharma. Sage Durvasa, prompted by the Kourava, went to Pandavas with his large number of disciples late at night. Yudhishtira received him warmly, but where was the means to extend hospitality to the Sage with his retinue!

Though a King, he was now a forest dweller. But Yudhishtira was not disheartened. He did not lament over his lot. He had dharma to give him his mental strength. Droupadi had just finished her meal from the Akshayapatra. How to serve food to the Sage and his disciples! As the last resort, She poured forth her heart in a prayerful supplication to Lord Krishna. And, the Lord appeared, but alas! He was Himself hungry and badly wanted food! All know what follow when, at the Lord's instance, Droupadi offered a piece of leafy vegetable that stuck to the vessel and the Lord ate it heartily, He was satisfied.

When the Lord of the Universe was satisfied, the Sage and his followers too felt satisfied. There is a great moral in this. When insurmountable problems and privations come, do not lose heart. Offer at first to God a little of what you have, with devotion; offer mentally yourselves to Him. Keep your peace. Do not doubt. The doubting persons cannot get jnana. In him, bhakti will not dawn. His spiritual path will not be easy, straight, clear and exhilarating.

Even a most trivial offering satisfies God, when it is made with devotion and bhava. Man cannot be satisfied by whatever you offer to him. When you offer anything to fellow human beings, do it as an offering to God who dwells in their hearts, and forget what you have given. Such a pure bhava should be there behind every act of charity or service.

The sadhaka should know clearly in his day-to-day life as to what is it that binds him. Then he must endeavour to free himself from it. Liberation from the shackles of ignorance is easily



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achieved through supreme devotion to God. The sadhaka should accept bondage as a fact. Then only he can seek liberation. If he thinks that the bondage is unreal, where is the incentive for sadhana! It is only in the Atmic state that the conceptions of bondage and freedom are transcended. Till then, there is bondage.

Bhakti is the means to liberation. The whole creation is from God. He is your deepest Self. It is He who prompts you in the waking state, and He is the source of happiness in sushupti. Keeping the idea of God always in your mind, go on doing good deeds. Bad deeds will not bring any good, will not lead to fruition. Even good actions undertaken with evil motive do not lead to good.

When the chittha becomes pure, freed of worldly desires, love for God arises. Buddhi becomes clear and luminous. All crookedness goes. The subtle inner path becomes radiant with inner illumination. The mind becomes like an obedient horse fit to take you on the right path. A man of pure conduct will never cause harm to anyone. A person of perverted intelligence, if he is made to sit on a throne, will continue to conduct himself in a perverted way.

It is only to the ardent devotees that an Avatar of God reveals Himself as God, and not to the doubting souls, not to those who deny or disparage Him. Sree Krishna did not go to Duriodhana's palace as God Almighty. He went there in all humility in order to meditate on behalf of the Pandvas. Humility and God-consciousness were same for Him. Duriodhana insulted Him, but that did not affect His fame or glory.