



RAMĀ ŚAKTI MISSION

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After experiencing God, the Absolute, the Sage becomes one with Brahman. Inwardly he is all silence. When he speaks, his words emanate from that ocean of silence, the Heart, and those words are the words of Truth. From the silent Brahman arose the primeval sound OM and this Nada Brahman gave rise to the world of names and forms. Similarly, the Word of the silent Sage represents Nada Brahman, the power of Truth in the vibratory form. This word has the power to awaken the slumbering soul. The Word is the vehicle of Wisdom. With the dawn of wisdom, the jivatman becomes a stream of love, and ultimately joins the ocean of Brahman. The talks and expositions of a learned man, because he has no experience of God, fail to produce such an effect on the listeners. His own Knowledge is like a dew drop which will dry up when the heat of samsara begins to scorch his mind.

This wisdom of the Atman is the spiritual heritage of Bharat. Only a man of Self knowledge can understand the culture of the ancient Rishis. In the absence of anubhava or anushtana (practice) one is all dry within. That means, even though he may have oratorical talent, his words have no sweetness, no inspiring quality. Indian tradition of spirituality has flourished, not through speeches and writings of the book-learned, but through the anubhooti of the Sages, through purity of conduct and inner vision, love and God-communion of the devotees. It is actual experience of God, and not the number of disciples, devotees or followers a saint has, that shows his greatness. Sree Ramakrishna Paramahansa had only a few disciples. Even they were only boys having no social status. But the prathibha of Ramakrishna manifested itself through them. This does not mean that his disciples were all perfect in their devotion. Some had even doubts about the Master's divinity and perfection. But once those doubts were removed and they were convinced of Master's divinity, they dedicated themselves to his Cause.

Doubt is a poison that eats into the vitals of one's being. Doubt is the Raktabeeja, the Rakshasa. This Raktabeeja is still within you. Doubt begets doubt and goes on multiplying, as from the stream of blood that fell on earth from Raktabeeja, hundreds of Asuras came into being. A post or pillar may be very big; even then, it can be uprooted when a strong whirl wind blows over it. In the deluge, everything perishes. So too, in the deluge of non-discrimination, all that a man has gained, goes to ruin.

Viveka-pralaya, the Deluge of Discrimination, should come. Viveka pralaya is Supreme Enlightenment. It is one with your real nature. It is this supreme jnana that the great Shuka Muni received by the grace of Guru Janaka, and Janaka himself from the Sage Ashtavakra. Shuka Muni's was having a thin veil, which was lifted by a single instruction from Raja Janaka. Through the grace of the Guru, Shuka rose to the plane of anubhooti. The indivisible Para-Tattwa now stood revealed to him as a fruit in one's palm.

Supreme Wisdom and Supreme Love mean one and the same. If wisdom is compared to the splendor of a million suns, love is spoken of as an irresistible current, a pravaha. Love itself is God. Love is not different from God. The rays are not different from the sun. So also, a sadshishya is not different from the Sadguru. When two cymbals are struck, a unitive sound is produced. So also, when Sadguru and Sadshishya meet, the splendor of jnana comes to manifestation. By striking the inner chord of Divine Knowledge, the swara emanates, and this Swara is the Guruvakya. Guru's Teaching brings good to whole mankind. In the dense darkness, a lamp is a great support. Similarly, in the dark sphere of avidya, Guru's Upadesha



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Vakya is a great support for the jivatman. Sun illumines the whole world. Supreme Wisdom dispels all darkness of avidya and liberates the jiva from the rounds of births and deaths.