



# RAMĀ ŚAKTI MISSION

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That goal which all the Vedas propound, which all forms of Tapas aim at, which the magnanimous souls unsmitten by desires pine for, is the Ultimate Reality. The pranava indicates It; the Mahavakya affirms It; and the Samadhi reveals It in the intimacy of experience.

This Reality, God, is unapproachable for the uncultured who walk on the path of adharma. The Reality is distinct from Dharma, different from cause and effect and above the flow of time. It is about this Truth Nachiketha insisted on getting expounded by Yama.

Mutual recognition and trust brought both Yama and Nachiketha into a close spiritual bond. It is this intimate bond between the Guru and the disciple that has preserved adhyatmic knowledge and spiritual tradition in India even to this day.

The glow of dharma in the personality of Yama convinced the young seeker about the Master's wisdom. One who has experienced the Truth alone can have such an effulgence and holy aura. Hence Nachiketha yearned to hear the authentic Word from the pure lips of that divine teacher.

Observing the abundance of divine qualities in Nachiketha, Yama felt happy and wondered at human excellence in God's creation. He, Yama, was himself a man once. But the desire for position had eventually brought on him the high office of a 'Yama'. Yama, you should know, is not the name of a person. It is a designation. It is an office in the spiritual hierarchy. Yamas have come and gone, but the Moral Law is unchanging, everlasting. Here was a boy, Yama marveled who refused to be stranded in the wayside attractions of power and pelf and was knocking at the doors of supreme realization. He was proud of Nachiketha.

Nachiketha was a 'dheera', a soul of superb courage. Dhee means luminous intelligence, awakened consciousness. He, whose delight is in the luminous intelligence, whose shelter is Discrimination, 'viveka', is a dheera. A 'dheera' never retraces his steps once he is set for the goal. He makes an oblation of cravings and passions into the altar-fire of restraint; he alone is fit for Enlightenment.

Temporary enthusiasm is with all the sadhakas. It comes and goes. But the consistent spiritual zeal is only with a 'dheera'. He rejoices in tapas. He has patience and faith and knows no frustration.

Obstacles and ordeals do come to him. But he converts them into the forms of Tapas and steps to victory.

Thirst for enjoyment prevents the mind from going within, from concentrating on the Divine and from consistently seeking the Divine. The courageous seeker, the 'dheera', has turned away from the enticing sense objects once for all. Hence he can devote his whole mind to God. The lukewarm seekers have to divide their minds between God and worldly pleasures! They are helpless victims of desire. Their spiritual practices have no sincerity, no depth, no fervour, no regularity, and no hearty response to the call of the Spirit, behind them.



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The jivas remain identified with the ego and tied to the body. They consider themselves as doers and consequently come again and again under the sway of death. In his discourse to Nachiketha, Yama refers to this sad plight of the ignorant.

Says he: 'O Nachiketha! Blinded by ignorance, yet considering themselves as intelligent, the deluded people go round and round following the crooked course of 'preyas' just like the blind led by the blind. The means for attainment of the highest does not become revealed to those non discriminating people. Lured by wealth, they think that this world alone is and that there is none hereafter. Repeatedly they come under my sway.'

Selfishness, attachment and sense indulgence indicate complete forgetfulness of God. By these three, man loses his own humanism. The coverings become thicker. The vasana force becomes stronger. This is the negation of the Divine. Desires may crop up so long as ego is there. But there is the soul-force in man that can convert desire into renunciation, 'tyaga'.

Desire and renunciation are two forces, both powerful in operation. But ultimately renunciation must triumph. Desire belongs to lower prakrithi, renunciation belongs to higher prakrithi, and the higher must vanquish the lower. The desire leads to bondage, whereas renunciation leads to liberation. The desire makes you a slave and renunciation makes you free. Desire is weakness, darkness and death.

Renunciation is strength, light, immortality. Through renunciation alone the infinite power of the Atman becomes manifest. To build yoga in the domestic set-up you should be extraordinarily efficient.

It requires a special skill to devote oneself to spiritual quest in the midst of multifarious duties. In home distractions are more and for the same reason, opportunities too are more for gaining strength and for learning the art of life. When you win God's grace, everything becomes easy. For winning grace, you should maintain your inward relationship with God. It is a great art to please God and win His favour. Once that is understood, all problems are solved. It is this art that you learn from your contacts with the Guru, from your spiritual sadhanas and from your own experiences in life.

Pure mind is not enamored of the surface things of life. It is concerned with deeper verities only. It cannot be deluded by appearances for its attention is only on the underlying Reality. In connection with this there is a story. Listen attentively:

Long long ago, there lived a king. He was a noble ruler and possessed many good kingly virtues. He had great reverence for sadhus and sannyasis and took delight in serving them whenever they visited the palace.

Once a great Sadhu came to the palace. The King, as usual, received him respectfully, made him sit on an elevated seat of honour, washed his feet and entertained him with a sumptuous meal. Thereafter the King showed the holy guest his treasury which contained a very good collection of rare gems. Those days the kings considered it a great honour and prestige to be in possession of such invaluable gems and this king in our story thought that he would rise in estimation of the Sadhu if the latter saw his treasury.

But the Sadhu on seeing the royal treasury, expressed no surprise; nor did he praise the King for his wealth. His look seemed to be one of indifference. He asked the King: O King, please



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tell me, of what avail are these gems to you. What do you gain from such a collection of gems? The King was taken aback by such a query. No one before had asked him such a question. All had only praises for him and his possessions. But here was a Sadhu who asked for the utility of the gems!

The King replied: Venerable Sir, you are asking for the utility of these gems. These indeed maintain my prestige. I am preserving these with utmost care. I have employed a number of persons, guards, watchmen and superintendents, for the upkeep of this treasury.

The Sadhu smiled and said: Is that all! You are spending a lot on these gems and what return you get after all from them! Practically nothing. Only waste of money and that too for no purpose. I have many a gem like this in my custody. If you come with me I will show them to you.

Now the greed for more gems arose in king's mind and he thought that if he followed the Sadhu to his hermitage, he could not only see those gems but have them too. Prompted by this desire, the king accompanied the Sadhu. On the way the Sadhu stopped at a small wayside hutment where an old woman was working on a grinding stone. She was pounding some corn.

The Sadhu asked the old woman: O mother, what is the use of this stone for you? With a glitter in her eyes, the old woman replied: O venerable Sir, this stone is my invaluable asset, my priceless inheritance from our ancestors. Working on this grinding stone only, my father, grandfather and several generations before him earned their livelihood. This whole family is depending on this stone for their sustenance. Oh, this stone is more useful to me than my own sons are.

Turning to the king, the Sadhu said: Listen, O king! The precious stones in your treasury, those glittering gems which you are immensely fond of, serve no purpose to you and your subjects. On the contrary, they drain away your resources, for you have to incur a large expenditure every month for the mere maintenance of these collections. But look, how useful is this grinding stone! It has served generations faithfully by supplying all their needs. Which is greater; tell me, this grinding stone, or your glittering gems in the treasury?

This was a sudden awakening for the king. He realized his folly. He realized that the value of a thing should be assessed not by its appearance or external beauty, but by its usefulness.