



RAMĀ ŚAKTI MISSION

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God alone is independent. He is Satyasankalpa. Whatever He wills, comes to pass. Whatever He thinks good for the world, He does and no one can stand on His way. When for the sake of fulfilling dharma, Sree Ramachandra left Ayodhya, the entire ayodhya, including the King, cried and pleaded with Him not to go, but did the Lord turn back? None could stop Him. God is fully conscious of His divine mission on earth.

At such a tender age when Divine Mother underwent severe austerities of Sadhana, did anyone know about it? Even when a few near and dear ones knew it and tried their best to distract and divert Her, Mother did not budge an inch. Mother is Dharmaswaroopini. She did not waver. She did not calculate success or failure. But man is not like that. He waves, doubts and denies. He goes on changing like the moon. Moon keeps growing till the full moon day and thereafter reducing his size every day, vanishes completely on the New Moon day.

In Her exhortations to householders, Divine Mother has laid emphasis on the spirit and ideal of renunciation even for the householders. The renunciation, according to Mother, is giving up of attachment to the unreal. To cling to God and God alone, to be detached from everything else that is unreal, this is the criterion of renunciation.

This is not a mental weakness. Armed with renunciation, the householder is not afraid of the world. He does not escape from his duties and responsibilities. There may be many who run away from the world due to nervous weakness, or frustration, or failure in achieving the worldly ambitions. We cannot call them tyhagis, or renunciates.

Once upon a time, when Buddha Deva was moving from place to place, spreading his message of love to humanity, He came to a place where lived a man who suddenly decided to give up his worldly life and surrender to Lord Buddha. He was disgusted with the duties of home and was fed up with the peacelessness of the domestic life. Weary and tired, he wanted a change. Presence and preachings of Buddha Deva inspired him and presented an opportunity to become a monk and thereby to liberate himself from the monotony of samsara.

He brought out all his treasures and collected all properties and distributed the same among his wife, sons, daughters and daughter-in-laws and other relatives. Heaving a sigh of relief and with the contentment of having given out a splendid charity, he came before the Lord. After offering his humble prostrations with folded palms he stood a little distance away.

The all-knowing Lord, beckoning the new-comer, said: O' Grahastha, put an asan before me and please be seated. The short-tempered man suddenly got angry and addressed the Lord: Sir, I came here with the understanding that you are a holy man, an all-knowing, all-loving God-man. You should know that I have given up all my belongings and have distributed my assets, without keeping anything for my personal use. I came here with the fond hope of becoming a monk, accepting you as my light and guide. I expected you to call me a Sanyasi. Instead, you are calling me a Grahastha. What is this?

The ever-peaceful Lord, who never lost his temper, said: Is it so? O Householder Sanyasi, please be seated. At this, the man flared up. The compassionate one said: Please calm down my dear. You have no doubt given up your possessions, but not in charity to the poor and the



RAMĀ ŚAKTI MISSION

needy. You have taken care to preserve them with your own people and shared them with your own people. Your thoughts are always with your people and property even now.

Remaining here and allowing your mind to dwell on the things of the world: this is hypocrisy. If you continue to live in the world, at least, the pains and privations of life may remind you about Truth and may turn your mind away from transiencies. But a care-free life of a monk might infuse laziness in you and you may even forget your goal. True renunciation has not dawned on you. Listen to a story:

There were two sisters who were living side by side. They loved each other. Among themselves, they very often exchanged gifts. If anything is getting spoilt in the elder sister's house, say some vegetables etc, she will pass it on to her younger sister. Younger sister too in turn, pass on something which she cannot use, say some sweets, old clothes, etc to her elder sister. Even for ceremonies and celebrations, they would invite only sisters and none else in the town.

During ceremonies, where it is a custom to give out gifts, the same was given to the sister only and not to anybody else. Still these sisters considered themselves to be the most charitable people of the town. The dirty things that they gave out in charity among themselves have now turned out into two dirty pools and the water in it flows only to the next one and not outside. If the water should remain pure and clean, it has to flow. Stagnant water stinks!

Until and unless the water is allowed to flow, the stink cannot be avoided. To call it a charity, it has to be given out to the poor and the needy, without any selfish motivation and notions of me and mine. The act of charity should be a form of service to the suffering souls.

After listening to the sermon of the Lord, the man seated in front of Him, hung his head in shame, convinced of his folly.

It is not age, or place, or external environments that constitute factors in Realization. Realization primarily depends upon one's own inner condition of mind – his aspiration, his devotion, his intensity in quest, his persistence in sadhana. He who is tired of samsara, who is extremely averse to sense pleasures, who is firmly established in the conviction that Godalone is, and that everything else is unreal, a figment of the mind, a phantasmagoria, withal doomed to perish in the passage of time: as person easily attains the goal, namely, God-Realization.