



RAMĀ ŚAKTI MISSION

BULLETIN NO: 257B

23rd March 1979

Pursuit of devotion does not come in conflict with the performance of duty. Performance of duty itself should become a form of sadhana. There is a technique of spiritualizing actions. It is this technique that the Sadhaka should practice, perfect and master. Without doing one's own duties and without ending the bondage of actions, no one can experience the bliss of God-communion. In the fire of jnana, the binding factors of action, namely, the agency, the attachment and the latent tendencies, all perish; or in the ecstasy of bhakti, they are all swept away, leaving the chittha pure and modeless. Just as a housewife extracts butter from the milk by certain process of churning, so also, by churning the chittha either by the rod of vichara, or by the rod of anusandhana, the Sadhaka should extract the nectar of jnana.

The initiated disciples, as well as the candidates for initiation, should bear in mind the value of time. Time is very precious. It waits for nobody. No one knows when the final moment will come. Before this moment arrived, one should attain the goal of life. It is not where you live and work that is important. Is your mind with God? Is your love directed only to God? Are you spending each moment of your life in the service of God? This is the most important thing. Those who live in holy places and in holy company, should, of course, take advantage of the congenial surroundings and strive hard for Realization. Whatever we do by way of sadhana, should become a pure, fresh, fragrant flower fit to be offered as archana to the lotus Feet of God.

By archana with devotion and love, one can please God. The bhava of total self-surrender should be there, behind sadhana, whatever is its form. Real archana, is the inner worship, an inner state of self-offering to the Divine. But all the same, the external forms of sadhana too, like the worship of the Deity, with alankaras, archana, abhisheka etc, chanting of the Divine Name, recitation of the hymnal praises, and meditation are required to achieve purification of the mind and eradication of the notion that body is the self.

Samskaras cultivated by each individual, whether good or bad, worldly or Godly, play a very important role in directing his destiny or in determining his spiritual progress. Heredity and environment do contribute to the developing of such samskaras. Children of a Musician naturally pick up some knowledge of music; in a doctor's home, his children naturally assimilate some knowledge of medicines. This shows that the environment of home and intimate associations, subtly influence the growing members of the family.

Regarding the influence of samskaras and associations, a story comes to my mind : Once upon a time, there lived a King, who was spiritually inclined. One day, the King, in company of his Minister, was walking along a lonely forest track when he gave expression to some of the metaphysical doubts that had been in his mind, regarding the influence of samskaras on human minds. The samskaras are indeed powerful, said the King. Their sway over human lives is so great that however much one may exert, one cannot get rid of one's samskaras. To this, the Minister replied: O lord, samskaras are, no doubt, powerful. But to exert is the dharma of the human being. Anything can be achieved through self-exertion. Good company is also required. Good company can influence, and to a certain extent, counteract the evil samskaras. Man should not lose heart, should not lose courage. What can samskaras do against such human exertion, coupled with noble association, satsang.



RAMĀ ŚAKTI MISSION

Yes, every one exerts in this world, but it is in pursuit of enjoyment, bhoga and not for union with God, Yoga. One should turn to God and should exert for God-vision. One should be devoted to God wholeheartedly, and should rely only on God. When one wins the grace of God, nothing remains unattainable for him. Of course, such a blessed soul will not hanker after anything, for he enjoys the inexhaustible bliss within himself. O God, Thou art, the life of my life, my parent, protector, friend, companion and refuge. Other than Thee, I have none in the world to be called my own. Such a sentiment of kinship with God comes as a result of abundant spiritual samskaras inherited through countless lives in the past. Such a devotee will invoke the grace of God at every breath and action of his. He is fully aware of the paramount importance of Divine Grace. Now to resume the story:

The King and the Minister proceeded in their journey. They happened, in the course of their wandering, to come across two eggs just laid by a parrot. The Minister took them both. He left one egg with a butcher. Walking further, he gave the other egg to a Brahmin Pundit. It must be remembered that the King and the Minister remained incognito during their wandering. Hence the people were not able to recognize them. In a few days' time both the eggs hatched and two tiny birds of beautiful plumage came out of them. The butcher put the bird in a beautiful cage and tended it with all care. So also, the other bird grew in the protection of the Pundit.

Several months passed and the thoughts of the little birds came to the King's mind. Out of curiosity, he wanted to see for himself how they were faring in their respective master's homes. The King and the minister now set out for this purpose, disguised as ordinary travelers. First they went to the Butcher's house. At once the parrot was heard to be uttering in Hindi: Take the knife; kill it; cut it into pieces..... Many other bad words came out of the mouth of the parrot. Then, they proceeded and reached the Pundit's compound. As soon as they entered the main gate, the parrot in the Brahmin's home was heard to say in a pleasing tone: Ram, Ram, welcome. Please take your seats. Give them asanas. Give them water etc.

Pointing to this, the Minister told the King: See, my lord, the difference in the behavior of these two parrots. Samskaras are no doubt powerful. The Butcher's parrot imbibed the samskaras of the butcher and uses therefore only such words as a butcher is used to utter. The parrot that grew in the Brahmin's home influenced by the piety and hospitality of the Brahmin. Every one, O Lord, is influenced by the samskaras and company. The butcher and the pundit have cultivated their respective samskaras. But the birds, due to association with them, were influenced by them. Man, unlike the birds, can exert himself and change his own evil samskaras. He must choose the noble company. Effort and noble company lead to a better destiny.

(To be continued).