



RAMĀ ŚAKTI MISSION

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The family life, centered in home, is Garhasthya. The life of total renunciation is sanyasa. Though the modes of life in these two ashrams are different, the goal is same, namely, attainment of perfection. The householder has to maintain his family. He has to earn his livelihood. He has duties towards his wife, children and relatives in home, and towards society outside the home. He is, as it were, a limb of the social body. The sanyasi has renounced his home and family and social bond. He does not belong to any particular community. Brahmanishta, Brahmacharya and Brahma abhyasa constitute his duty. Tapas is his main occupation.

Though situated in two different stations in life, both householder and the sannyasi have one thing common to them. That is the inner path to God. The law that governs the inner world is applicable to both. The mode of approach to God on the inner path is same for both. Both have to restrain their senses, discipline their minds, sublimate their emotions, purify their actions and spiritualize their entire mode of life. If the sannyasi does this in a cave or mountain top or a forest retreat, in external solitude, the householder does this in his home, amidst affinities, in the field of his duty, in the thick of his vyavahara. Only the fields differ. The spiritual endeavour is same for both.

What is this spiritual endeavour? It is to dissolve the inner world, the manasa prapancha, in the Consciousness of Atman or God. The monk may shave his head, attire himself in geruva and repair to the solitude of the cave; but on that account alone, his manasic prapancha does not cease to be. It is there, obstructing his onward march to Realization. Both the householder and the sannyasi have to achieve eradication of the ego, dissolution of the mental world and the destruction of the latent vasanas. Then alone they can enter the realm of true freedom.

Though living in home, in a bond of personal relationships, you should be inwardly and emotionally free. This is detachment. Though doing all the duties of svadharma, you should not be entangled in the web of karma. This is achieved through non-agency (akartrutwa). In the heart of heart, know that you belong only to God, that God alone is your real relation. Thus, by detachment, by non-agency and by constancy of inward link with God, you should seek your emancipation. This is the technique of quest in Garhasthya dharma.

That one's own manasic prapancha alone is the obstacle to God-vision, is the proclamation of the scriptures and also what the Self-realized Souls repeatedly affirm. Still, even the seekers of Brahman do not concentrate their efforts in destroying their mental cravings, in purifying their emotions and in restraining the outgoing tendency of the mind. This is lack of shraddha. Shraddha, yearning and right endeavour, all these should be unified. Then only one opens himself to the perpetual shower of divine grace. Only then he gains Enlightenment.

The cosmos is the creation of Brahma. That does not hinder your spiritual perception or spiritual pursuit. But you have your own mental creation, the inner world of sankalpas and passions. This creation should be dissolved in a deluge of Discrimination, 'Viveka Pralaya'.



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What is of primary importance is the purity of conduct. First achieve that. Then you can enquire into the higher truths of philosophy. Yoga is for those who are of righteous conduct, whose minds are not smitten by desire, who have deep longing for God-experience. Actually speaking, a householder who leads a God-oriented life is inwardly a sannyasi, though he continues to live in the midst of his family. His mind is always on God. He is detached from ego. He looks upon himself as an instrument of God. He interests himself in the meticulous observance of dharma. Dharmanishta is his crowning virtue.

The ignorance sprouts as the separative 'aham'. To renounce this 'aham' at the altar of bhakti, is the real renunciation. The egoless one is the prince among sannyasis, and not he who simply dons the Kashaya robe. To detect the ego and to isolate it, your perception should become keener and subtler. The deepest layer of prakrithi should be penetrated. Then alone you can apprehend the Reality. The prakrithi is inert, 'Jadha'. But it appears as though effulgent and attractive because of the pervasive reality of the Paramatman. That insight with which to discern the Paramatman from prakrithi belongs to spiritual order.

Whatever happens in life, your faith in God and His saving grace, should remain unshaken. Such firm faith in God is the only support and security in life. The force which comes to your rescue during crisis and calamity, the force which shields your mind against the darts of prarabdha is faith. Faith generates will power. When faith and will achieve creative dimension, it is called tapas. By tapas one achieves steadiness of mind and attenuation of sin. Steadiness of mind is the first condition for the dawn of divine vision.

The King Uttanapada tried to tempt Dhruva with the offer of half of his kingdom and to dissuade him from going to the forest for penance. Sage Narada tested the boy's determination by pointing out to him the dangers of forest life. But Dhruva remained firm in his resolve. He did not retrace his steps. His heart was set once for all on the Lotus Feet of Mahavishnu.

One who is swayed by temptations, who is attached to his own body, who is afraid of dangers to life, whose faith is not firmly rooted, cannot be a tapaswi. He cannot enter the kingdom of God. If you have faith coupled with patience, you will see how divine hand saves you in perilous situations and in conflicting claims of dharma (dharma sankata). You are a drop in the ocean of Brahman. This bindu (drop) should merge in the Sindhu (ocean). That is fulfillment. Human life is meant for this supreme purpose. The birth in human body is a privilege. If karmas are bad, one degenerates into lower species also. He who remembers this truth, will exert himself for release. He will take resort to dharma.

God is with you always. But are you with God? Ask yourselves this question. Examine your own minds. You should be with God, in constancy of thought, in fervour of devotion. Remain inwardly linked with God in all life-situations. Never lose sight of Him at any time. Can you feel at the heart of heart that God is your own, that He is the life of your life, the companion in happiness and misery, the loving parent, the guiding force, the saviour, the abode of supreme, to which you have to ultimately return for eternal peace? Can you keep company with God in the din and bustle of life, in pleasures and



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successes as well as in trials and tragedies, and be at peace? Then, God-experience is not far off for you.

Enjoy the nectarean bliss of inner relationship with God. Strengthen this bond until it grows into ecstatic love, mystic communion and experience of identity and absorption in the Supreme. Love for God, leads to God. Love for objects, intensifies bondage. So long as mind is not withdrawn from sense-pursuit and pleasure seeking, and concentrated on God within, there is no chance of samsara coming to an end. Man, the weakling, cannot resist the lure of the sense world. Maya is terrible. Grace alone saves. Take refuge in Grace. Then all strength, knowledge, bliss, freedom, courage, immortality, will come.

Sankaracharia therefore sings: 'again and again birth; again and again death; again and again dwelling in the mother's womb. Hard it is to cross this samsara. Save me, O God By Thy Grace'. Pray incessantly for grace. Look within. Be devoted to God. Remember him always. Set not your heart on things ephemeral. Practise dharma. Make your actions an offering unto the Supreme. When mind becomes pure, Vichara will commence and the bondage will eventually end.

When devotion springs up, mind becomes strong. In a strong mind, there is no room for sorrow, despair, delusion or cravings. Tremendous spiritual power comes in the wake of bhakti. Even at the altar of deshabhakthi how many heroes and heroines sacrificed their precious lives with a smile on their lips and a glow in their eyes! Such heroism, such a spirit of sacrifice, such marvelous devotion, you should show for the sake of winning God-realization.

The beasts and birds suffer much for bringing up their offsprings. But man neglects sometimes even this elementary duty. Once these offsprings put on wings, the mother bird has no more attachment to them. But alas! Man is entangled in a thousand bonds of attachment. Many postpone their spiritual seeking saying that they will earnestly seek God after retirement from service. But once they retire, they are after another job! Such is the state of Maya! If one waits for the waves to subside, he can never take a bath in the sea.

The Grandsire Bhishma is lying on the bed of arrows, awaiting the chosen time for shedding the body. Pandavas and Bhagwan Krishna are standing near him. Gazing at the Pandavas, Bhishma started shedding tears. Arjuna was puzzled. How can a born hero, a man of steadfast wisdom, like the Pitamaha, be emotional and afraid of death. That was his doubt. Arjuna mentioned this to Krishna. The omniscient lord asked him to put his doubt before Bhishma himself. Upon Arjuna's question, the Grandsire, collecting himself, said: The Almighty Lord Krishna is always with you, showering His Love on you all, guiding you in every crisis and protecting you from all dangers. Though the Supreme Beings is thus your constant companion, still you forget this truth quite often; still that knowledge has not dawned on you. That is what make me sad. Arjuna then realized how wrong he was in his understanding about the integrity of the Grandsire, Bhishma.

After Rama's return to Ayodhya and his subsequent coronation, a durbar was convened in which the sages Vasishta, Viswamitra, Narada and several others took part. A discussion ensued on the topic whether God was greater or His Name. Viswamithra contended that God was the Supreme Power. There was nothing superior to God.



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Narada, the apostle of the Bhakti, differed. He said Name is greater than God. In support of his view he cited the example of Maruthi who, by chanting the Name of Rama, crossed the ocean covering at one leap 100 yojanas whereas Rama, though God Incarnate, had to build a bridge to Lanka. Such was the power of the Name.

An opportunity soon arose for proving the debating point. Narada approached Hanuman and said: O Hanuman, in the court of Ramachandra, all sages and great men have assembled. Please go there, pay your obeisance to all, but ignore Viswamitra. Maruti acted likewise. Viswamitra became wild with rage and commanded his disciple, Rama, to sever the head of that naughty monkey. Maruthi stood unmoved. Rama was in dilemma.

Finally he decided to carry out the command of his Guru. At Narada's instance, Maruthi repaired to the bank of river Sarayu, seated himself in yoga poise and was immersed in the repetition of Rama Nama. Rama reached there and started releasing his arrows, one by one, at Maruthi. Surprisingly, none of the arrows struck that prince of devotees. Maruthi had become one with Rama through Rama Nama. Now how could Rama's arrows strike Rama Himself. As a last resort, Rama took out Brahmasthra. Narada hastened to Viswamithra and reported the impending catastrophe. Viswamithra rushed to the river bank and asked Rama not to release the world destroying Brahmasthra.

The sage however, pleased at Rama's Gurubhakthi, embraced him. Narada smiled in victory. It was indeed a triumph of the Name. The episode proves the matchless power of the Name. But think not that there is a power higher than God. Even Name has emerged from God only. Because the Name is associated with the omnipotent One, it has all the powers. There is no misery greater than forgetfulness of God. Only a devotee realizes this truth. Those who are engrossed in bhoga, who are contented with sense pleasures, cannot know this truth.