

The Harvest Of A Saadhaka

There is, in this world, no thapas higher than fortitude, no happiness greater than contentment, no punya (meritorious act) holier than mercy, no weapon more effective than patience.

Bhakthas should consider the body as the field, good deeds as seeds and cultivate the Name of the Lord, with the help of the Heart as the *ryot* (farmer), in order to get the harvest, the Lord Himself. How can one get the crop without the cultivation? Like cream in milk, like fire in fuel, the Lord is in everything, more or less. Have full faith in this. As the milk, so the cream; as the fuel, so the fire; so also, as the sadhana, so the *Sakshathkaara* (Self-realisation), is it not? Even if the attainment of Mukthi is not directly realised as a consequence of taking up the Lord's name, four fruits are clearly evident to those who have had the experience. They are (1) The company of the great, (2) Truth, (3) Contentment

56

and (4) The control of the senses. Through whichever of these gates one may enter, whether he be a householder or recluse, or a member of any other class, he can reach the Lord without fail. This is certain. Men crave for worldly happiness. Analysed properly, this itself is the disease and sufferings are but the drugs we take. In the midst of these worldly pleasures, one rarely entertains the desire for attaining the Lord.

Besides, it is necessary to analyse and discriminate every act of man for, the spirit of renunciation is born out of such analysis. Without it, renunciation is difficult to get. Miserliness is like the behaviour of a dog, it has to be transformed. Anger is enemy Number One of the Saadhaka, it is like spittle and has to be treated as such. And untruth? It is even more disgusting. Through untruth, the vital powers of all are destroyed. It should be treated as scavenging itself. Theft ruins life. It makes the priceless human life cheaper than a *pie*. It is like rotten foul-smelling flesh. Moderate food, moderate sleep, Prema, fortitude these will help in the upkeep of the health of both body and mind. Whoever he may be, in whatever condition he may be, if he gives no room for dispiritedness, if he has no fear at all, and if he remembers the Lord with unshaken faith and without any ulterior motive, all suffering and sorrow will fall away from him. The Lord will never enquire at any time the caste to which you belong or the *Achara* (practice) which you traditionally follow.

Bhakthi does not consist in wearing *Kaashaya* cloth (ochre robe), the organisation of *Uthsavas* (festivals), the performance of Yajnas (sacrifices), the shaving of hair, the carrying of *Kamandala* (water pot) or *Danda* (stick), the matting of the hair, etc. With a pure Antahkarana (inner consciousness), uninterruptedly (whatever one may be doing) contemplating on God, feeling that everything is the Lord's creation and therefore One, unattached to sense-objects, embracing all in equal Love, dedicated to true speech, this is, indeed, the characteristic of Bhakthi.

Of the various types of Bhakthi, Namasmarana Bhakthi is the best. In the Kali Yuga, the Name is the Path for saving oneself. Jayadeva, Gouranga, Thyagayya, Thukaram, Kabir, Ramdas, all these great Bhakthas attained the Lord, through just this one Nama. Why speak of a thousand things? Even Prahlada and Dhruva were able to enjoy the *Darsan*, *Sparsan* and *Sambhashana* of the Lord through Nama only. Therefore, if every Saadhaka will consider the name of the Lord as the very breath of his life; and having complete faith in good deeds and good thoughts, if he will develop the spirit of service and equal Love for all, then there can be no better Path for Mukthi. Instead of this, if one sits in some solitary nook and holds his breath, how can he master his innate qualities? How is he to know that he has mastered them? *Ambarisha Bhakthi* (Devotion based on surrender as that of Sage Ambarisha), and Durvasa (A great sage who used quality of anger to prevail Divine Will over human circumstances), the combination of these two will result in

the fate of Durvasa himself; at least, in the end, Durvasa must fall at the feet of Ambarisha. May you avoid becoming such *Thrisankus* (he who was hung between heaven and earth). May you experience the eternal Truth, achieving the genuine State.