

Family karma paradox

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It is NOT a coincidence that some suffer adverse misfortunes whilst others enjoy pleasures of fortunes in their life time. In the recent past, during my practice as spiritual vedic astrologer, I have had many subjects approach me with the crux of difficult “misfortunes” which were a result of collective family karma bank.

One may slag this as ‘mambo jambo’ . Of course, your ancestors can and do leave behavioural and attitudinal legacies that help us actualise our innate potentials spiritually.

Modern psychology offers little to us to help us with our adversities, hurt, grief of loss, misfortunes and life’s batter. Mingled with ancestral legacies we discover our blessings as well as our curses.

One can take a major step toward maturing when one can see and accept both the good and the bad in other important people in our life and lineage. One should be able to interpret grief of hurt as means not an end to reach BRAHMA that divine soul of ours hidden away for seven generations by ego, intellect, pleasure senses, enjoyments, and lure of material comforts in gross fiery ambitions, aggressive competitions, desires and more desires.

Life is a series of choices. Choices lead to actions. Actions carry consequences. Action plus consequence is what we call karma. The results of many of our actions affect not only us, but others as well. The consequences of many of our grandparents' and our parents' actions reverberate in our lives today. In this book [article] we will use the term "karma" to refer to our ancestors' and our own actions and the consequences that necessarily follow. A lot of karma spans three or more generations. That is why we call it "family karma."

One may ponder endlessly and one may argue intellectually on this subject matter offensively, defensively, debate wise. However, the truth of the matter remains unchanged. Karma is a deliberate choice of action, whose reaction and influence perpetuate in cycles of life and death like the tides of the ocean. Our lives never end in spiritual sense because there is life after life. However we are unable to see the life after life. Such imminence can be felt and only be vaguely perceived in our dreams or intuition or insight or inner feelings. Moreover, every sequence of perception and value-based, goal-oriented action creates an outcome that is itself a situation, resembling or differing from the earlier situation in which take action. Thus, we can see how our life is an unending cycle of actions and outcomes, all based on what we value and what we perceive.

Three sources of karma that each of us must address in order to reach our fullest and highest soul potential: individual, family, and past-life karma.

First, we must retire or reverse the karma we have generated in our present life time. This is our personal karma. As you recognise and realise conditions and situations we have created that are uncomfortable, that do not serve us well in relation to others, that cause us distress and anguish, we must take the steps necessary to change those conditions and situations.

This is called deliberating on positive divine willpower, positive divine grace and positive divine spiritual practice. Such reversal can transpire from becoming good and kind and compassionately loving, forgiving our foes and letting go of our past. Perhaps we find that this kind of nonsense does not really suit reality of practical intellect. Maybe one may have become obsessed in an activity, a cause, a relationship or vocation or position or power. Power when false can hurt others and one's own self. One may have hurt others and only the person who has caused the hurt or began that karma or vikarma [negation] the most can alleviate that pain through sincere words and actions. Whatever it is, wherever one sees the undesirable fruits of one's actions, it is up to us to reflect, to reverse and to retire our vikarma [or negation or bad speech, bad hurting words or hurtful slander] by taking remedial actions that will lead to more desirable pacifying outcomes. One must learn to pacify negation or negative karma instantly. One must constantly ask for forgiveness out of gestures as this humbleness releases one from the bondages of curses of misfortunes. A parent can curse a sibling with bitter wishes and such curses can become imminent to an extent on the sibling's life. However the sibling cannot curse the parent or elders. Curse cannot necessarily be uttered. Mere thinking of someone with immense anger and immense rage can produce bad energy. Psychologically proven, one who constantly gets angry at another loved one usually ends up destroying two lives, one's own and that of another loved one. Like smoking, one who smokes causes risks to one's own health and the health of the passive smokers are even at greater risk. So who is selfish?

Second, one has to work on the karma of 'collective family' [sarva-samma-kutumbha] -- parents, grandparents, and other fore-bearers-- to free our soul from their unintended karma. Perhaps we are fulfilling the ambition of a grandparent rather than our own. It sometimes happens that we deal with situations in "family-typical" ways that we later realise and appreciate that it does not suit us; that may even be contrary to what we deep-down feel is authentically our way. We reign in our ways, we never like to let go of our ways. Or we might engage in behaviours that we consciously recognise as self-defeating but that we feel powerless to overcome. Many of my subjects have experienced great relief when they have been able to trace such patterns in their lives to their ancestors who had similar patterns, attitudes, complexes, illnesses, relationship styles, and so forth.

But one cannot change what one has not successfully identified. One must identify, pin point the crusade of ancestry influence on one's life. Recognising the blessings and curses of our ancestors -- our family karma -- is the first step and often a revelation to greater and much more happy spiritual life.

Third, we have to retire and reflect the karma generated in our previous lives, our past-life karma. In the last few years, researchers have compiled persuasive evidence that supports the idea of past lives and karma deriving from them. For some people, past lives are an article of belief; for other people, the idea of past lives is nonsense. But if the empirical evidence so far accumulated continues to be supported by future research, more people will have to take the possibility of past life karma seriously. When we realise that our life is encumbered by the results of our and other peoples' choices, or the residue from a past life, we can begin to make different choices that heal wounds, put right the wrongs, remedy the misfortunes we suffer in our family and we hope with the divine grace we will experience a fuller reality in which we live with greater integrity and authenticity.

We make choices in the pursuit of wealth, relationships, power, success, or other goals that often result in our neglecting some other possibilities and innate potentials that do not fit neatly in our chosen success program. Both what we have devoted our energies to and what we have neglected generate our individual karma. I call this deliberate karma. In realising and appreciating that what we attain often amounts to less than we had envisioned, we can harvest important insights. It is often in the margins of life that we discover the path to the centre. Actually most of re-discover the paths anew. We find the gold in the garbage when we have been wondering in the wrong places. So, the key crucial point is let us not burn the bridges and let us never say never again for we might now know when we may cross each other's paths.

In any case, rejections should not be taken personally. It is not our problem that our beloved family members have been influenced psychologically, emotionally and mentally against us by our own kind; it is the issues of the one who sees us in this manner. Nevertheless, the problem of hatred, rage, anger, rejection, hurt, can remain grief because it is eventually a breakdown of the link of holding together the unity of solid, healthy cultural family. When a family is together, culturally solid and strong, no difficulty of life will shake or move or break the family. However when the unity is not there how would one pluck the resources of courage, strength and determination of spiritual force? It is only futile to say that one can and should struggle to survive. However what is it actually that we are struggling against; something or someone that never was ours? Something

Individual karma is our responsibility: we set it in motion; we pay the price and we pay for our own consequences.

Friendship is a two-way street. To find a true friend in life, is a rare blessing indeed. One true friend is enough to overcome million foes.

It may seem weird that we bear the consequences of what our ancestors did. But we do. Our older brothers, our parents, our uncles, our family, extended families, have some influence on our lives. Most obviously, if they immigrated to the U.S., we were not born in the country of their birth. If they made it big and set up a trust fund for us, we benefit from it now. But our ancestors made other choices and took other actions that established patterns or energy fields that may continue to affect our thoughts, emotions, choices, and karma. The idea underlying the concept of family karma is that the choices we make affect our children and possibly our grandchildren as well as us. Vice-versa, our parents', grandparents', and sometimes other ancestors' choices likewise carry consequences with which we still have to deal -- as curses or blessings. We are the bearers of an ancestral karma that we must manage, either by retiring the curse [negation] or by enhancing the blessing [fortune]. Each generation must carry forward the evolutionary trajectory of the family line, making the best use of the ancestral blessings and dissolving the ancestral curses [negation] or vikarma or "assatt". As long as we are unaware of ancestral patterns, we cannot modify their influence on us. In other words, we are unconscious of a lot of family karma. To put it more precisely: much family karma operates outside our awareness from the psychic unknown, unconsciously.

This mystical loop of karma is known as "Pitru-karma".

Family is for loving us not for hurting us!

If we did not understand in fullest the dosha of pitru-karma or the ancestry collective karma we will keep on reacting towards all the horrible upheavals in our family as misfortunes. It is really nothing to do with fortune or GOD. It is purely related to collective family karma. When someone in a family history has taken birth to implant immense devotion, jaapas, mantra-manjarees, spiritualism, daanpan, karma, satt karma, dharma, and within one lifetime gives immense input towards the karma bank of the birth family that family future becomes grand, glorious and the future generation children enjoy fruits of the good collective karma. However, when the karmic bank has collected more vi-karma which is wrong deeds, then these too are reflected in the depletion and dispersion of the family loom.

We encounter injustice, rejection, ridicule, humiliation, abuse, false allegations, accusations, bully, batter and violent slander from our own kind. We forget and we let go and then we crave for their love because we feel somewhat diminished in self-worth by their many castrating negation. We continue to remain placid and let bygones be bygones and year after year pass by. We encounter repeat performances, performances of violent slander, hurtful abuse, verbal shouting, screaming swearing, etc...And we suffer in silence and we let go....Again we encounter subtle attacks upon our loved one, our home, our lifestyle and our integrity, our self-respect....We confront them. They defend themselves and remain antagonistic, critical and unforgiving autocratic. They go beyond their marks, beyond their boundaries to cause damage to our lives.....

What does DHARMA say over evil intentions of those in whose hands we lay our breathing heart, in whom we entrust our whole life and in whom we trust beyond doubt.....When they deliberate, cunningly put us down, constantly, consistently, until one day, we break down. We break down and cause physical manifestations in many mysterious ailments; many functional failures and we are again judged by the society, as doomed, or out on a limb!!!!!!!!!!!!!! The HUMANITY and the DHARMA has very small space towards those out on a limb....broken, fragmented, shattered and scared, petrified, of the night. It appears that, people easily find "shift of blame", "blame", or "cause" to short-coming, shortfall and weakness of character: One can visualise RAPE. Raped, and sexually tortured over and over again can be physically visualised and can be proven to be extortion, catastrophe and permanent damage to one's life. One can visualise physical tortures and abuses and beaten up to dysfunction a human anatomy is possible to see with eyes. But, we CANNOT see MENTAL tortures, mental abuses, psychological abuses, that take place out of SPITE, HATRED, ANGER, PERSONAL VENDETTA, GRUDGES, and FALSE ACCUSATIONS. Psychological and mental tortures and evil mysterious violence is usually "IGNORED", over time, and the victims left to their own to find their way out of it.....Many breakdowns, lead to social stigma of being mis-judged. In the process, over time, people run away from the broken down, people do not usually afford their time, resources or even time, help, compassion to the out on a limb other than a sour "pity" of "sorry" word. The word SORRY has been most mis-used word in our society, our homes, and our relationships. One commits "BULLY", directly and indirectly, then utters "sorry", then repeats the bully all over again because it has become "HABIT", of their "EVIL, CANNY MANIPULATIVE CONTROL FREAK" minds. Control freaks, [obsessed by their relationships, possessive in nature], are the worst kind of egotists. Wrongfulness that which is "vikarma" reigns over years, many many years until it becomes a VOLCANIC ERUPTION. When the "LAVA" [the blood] explodes, the human subject/victim breaks down, in isolation or in horrible fright of being a victim of false allegation, false accusation and falsity.

When the less fortunate, less powerful person due to circumstances having lost prestige, position and name in the society stature is being further humiliated for being termed a "worthless" by his or her own kind, whom one considers family, that approach can damage someone's "self-respect", "trust", and "faith" in humanity. Nevertheless, one rises above it all and begins to question life when one is at one's lowest point. Verily, if one is divinely focused, divinely tuned to the faculties of the higher intellect, higher mind, that is purer than the lower mind, one is able to vision the truth. Albeit, in all religions and faith, one who is doomed by sudden misfortune due to the curses and wrathful evil wrong committed by one's own family, a deliverance, release is a necessity. The bible, the Quran, the Gita is recited over days to pacify, neutralise and reverse the doom. The truth is however NOT in many-fold rites, ceremonies, rituals, tantras, mantras, yantras. These are merely catalysts that help us towards the truth. In reaching to the truth: ONE must realise that if one cannot be accepted as a part of one's rightful place in one's own HOME, then one must NOT continue to remain in that shelter or dependence of emotional kind with the other persons who constantly and consistently hurt, spitefully bring one down, deliberately cause pain and indirectly cause one to be vulnerable. In many instances, much of the regimental dictatorship reigns by manipulation of mind, canny crafty maliciously evil intentions and deliberations out of egocentricity. Whilst we have avenues of spiritual remedial measures, spiritual VEDIC upayas, and VEDIC SADHANAS available to us when we are down trodden, broken and battered and shattered, these measures ARE NOT the end but the means.

The putting end to the matter issue that will never have an end is a necessary issue in this lifetime for all parties to move onwards and one must leave behind a bridge that is BROKEN, because no matter how hard we try, the bridge broken in seven parts will take longer than a lifetime to 'mend' and the myth of 'blood is thicker' than water is merely hypothetical! To decide and to make choices of moving away from A STALEMATE, is critically a necessary CHOICE. To cut off from the spiritual roots that are contaminated and to re-plant our spiritual roots in soils more fertile, in waters more enriching to our lives and in environment more pleasant is an absolute transmigration necessary. Only from transmigration, can one EVOLVE. When we let BULLY, put us down, and then after the time is up for us to die, we realise what all we should have done, it is too late. The TIME IS PRESENTLY NOW: Its now or never: ONE MUST TAKE THE SHARP SCISSORS AND CUT THE ROPE, CUT THE TIE THAT IS TROUBLING ONE! Gita explicitly states that THE HUMAN NATURE IS SELFISH: No one came to the rescue of "DRAUPADI", no one came to rescue of "KUNTI", no one came to the rescue of "SITAJI" IN THE END....All these are fine examples of GOD, HARI, ISHVAARA rescuing and nurturing his devotees provided the devotees "in sharranagatta" are regulated by DIVINE BHAKTI. Divine bhakti grants "victory" to the bhakta. A point in time comes whence ONE cannot be held responsible for the EVIL WRONGFULNESS, DELIBERATIONS, CANNY MALICE of one's family, extended family, and relatives. To say to someone that one has a "dosha" [fault in the life-chart] is strictly UNFAIR, "untruthful", "incomplete" and even propaganda. Offering solutions, the ANCIENT CHINESE royalty used to believe that when someone has had unfortunate experience with one's own family one must cut off after the third time the wrong transpires. In China, they strongly believe in "forget it the first time around", "forgive the second time around", "forgive the third time around", "question the fourth time around", "cut-off the fifth time around!". Whilst my highest respect and reverence goes to the many rites and rituals and ceremonies and traditions, and culturally mystical formulae, rendered by Vedic Astrology, Ayurveda, and ancient Indian anthologies like puranas, Upanishads, etc., these are means to an end and act as CATALYST towards the chemical process of detaching one's lifestyle, detaching one from the house already ablaze in volcanic fire!

If we remain in the house that is burning, ablaze in lies, fabrications, canny manipulations and erroneous double standards, we have lost the only opportunity to free ourselves to the light of DELIGHT.

"Ah! Jesus, remember the Garden of Olives! In your simplicity you prayed on your knees to the one who in his heaven laughed at the sound of the nails. That ignoble executioners drove into your living flesh..." - The flowers of evil. [The cruel father damages his trusting children]. It is daunting upon the life of life all in the name of religion, a Christianity mythology that encourages cruelty of a father; a hindu mythology - "pitru dosha or sins of forefathers", a muslim hypothesis that the father can curse the son but a son cannot curse a father, and some man made karma theories of "SUFFERINGS", YET the truth is far from TRUE DIVINE SOUL TRUTH.

"Be blessed, my God, who gives suffering as a divine remedy for our impurities and as the best and purest essence that prepares the strong for holy delights!"

Time flies. Time sadly runs out and one has lost a lifetime livelihood! Perhaps one's life, damned from the beginning, proved blessed at the very end. How bizarre it is when one's life at the very end is cursed with pain.

Sambandha

Our purpose in human life is to fully realise our relationship soul relationship with the PARAMA-ATMAN, the supreme COSMIC SOUL divine. In essence, the Vedas and the Vedic literature teach us to act and to think and to behave in accordance with the law of GODs, KARMA, in the relationship of divine relationship of God – ABHIDHEYA. Having born as a human spirit of life, one is given the opportunity to become free from the burdens of the falsity, the false maya, the illusive society, the wheel of ‘samsahr’ [the cycle of karma], and to become liberated, emancipated, so that one attains moksha or ‘prayojana’ [the ultimate goal of human life].

As stated in Bhagavad-Gītā (BG 15.15) by the Supreme Personality of Godhead, Shree Kṛṣṇa, the purpose of studying the Vedas is to understand Him (vedaiś ca sarvair aham eva vedyah).

In the beginning, the Vedic purpose is pursued in three ways (trayī)—by karma-kāṇḍa, jñāna-kāṇḍa and upāsana-kāṇḍa. When one reaches the complete, perfect stage of upāsana-kāṇḍa, one comes to worship Nārāyaṇa, or Lord Viṣṇu. When Pārvatī asked Lord Mahādeva, Lord Śiva, what is the best method of upāsana, or worship, Lord Śiva answered, “ārādhanaṁ sarveṣāṁ viṣṇor ārādhanaṁ param”.

Viṣṇupāsana, or viṣṇv-ārādhana, worship of Lord Viṣṇu, is the highest stage of perfection, as realized by Devakī. But here mother Yaśodā performs no upāsana, for she has developed transcendental ecstatic love for Kṛṣṇa. Therefore her position is better than that of Devakī. In order to show this, Śrīla Vyāsadeva enunciates this verse, trayyā copaniṣadbhiḥ etc.

When a human being enters into the study of the Vedas to obtain vidyā, knowledge, he begins to take part in human civilization. Then he advances further to study the Upaniṣads and gain brahma jñāna, impersonal realization of the Absolute Truth, and then he advances still further, to sāṅkhya-yoga, in order to understand the supreme controller, who is indicated in Bhagavad-gītā (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān/puruṣaṁ śāśvatam (BG 10.12)).

When one understands that puruṣa, the supreme controller, to be Paramātmā, one is engaged in the method of yoga (dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ (SB 12.13.1)). But mother Yaśodā has surpassed all these stages. She has come to the platform of loving Kṛṣṇa as her beloved child, and therefore she is accepted to be on the highest stage of spiritual realization. The Absolute Truth is realized in three features (brahmeti paramātmēti bhagavān iti śabdyate (SB 1.2.11)), but she is in such ecstasy that she does not care to understand what is Brahman, what is Paramātmā or what is Bhagavān. Bhagavān has personally descended to become her beloved child. Therefore there is no comparison to mother Yaśodā's good fortune, as declared by Śrī Caitanya Mahāprabhu (ramyā kācid upāsanaṁ vrajavadhū-vargeṇa yā kalpitā).

The Absolute Truth, the Supreme Personality of Godhead, may be realized in different stages. As the Lord says in Bhagavad-gītā (BG 4.11):

ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham mama vartmānuvartante manuṣyāḥ
pārtha sarvaśaḥ

"As men surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā." One may be a karmī, a jñānī, a yogī and then a bhakta or prema-bhakta. But the ultimate stage of realization is prema-bhakti, as actually demonstrated by mother Yaśodā.

According to the Vedic principles, there are three stages of spiritual advancement, namely, sambandha-jñāna, abhidheya and prayojana. Sambandha-jñāna refers to establishing one's original relationship with the Supreme Personality of Godhead, abhidheya refers to acting according to that constitutional relationship, and prayojana is the ultimate goal of life, which is to develop love of Godhead (premā pum-artho mahān). If one adheres to the regulative principles under the order of the spiritual master, he very easily achieves the ultimate goal of his life.

A person who is addicted to the chanting of the DIVINE MANTRA OF GOD [given by a Guru or a mantra specifically designed in accordance with the birth chart, or a mantra prescribed by the VEDA, ONE very easily gets the opportunity to serve the Supreme Personality of Godhead directly.

The Vedānta-sūtra consists of four chapters describing sambandha-jñāna, abhidheya-jñāna and prayojana-jñāna. The first two chapters discuss the relationship of the living entity with the Supreme Personality of Godhead. This is known as sambandha-jñāna, or knowledge of the relationship. The third chapter describes how one can act in his relationship with the Supreme Personality of Godhead. This is called abhidheya-jñāna. The relationship of the living entity with the Supreme Lord is described by Śrī Caitanya Mahāprabhu: jīvera "svarūpa" haya kṛṣṇera "nitya-dāsa". "The living entity is an eternal servant of Kṛṣṇa, the Supreme God." (CC Madhya 20.108) Therefore, to act in that relationship one must perform sādhana-bhakti, or the prescribed duties of service to the Supreme Personality of Godhead. This is called abhidheya-jñāna. The fourth chapter describes the result of such devotional service (prayojana-jñāna). This ultimate goal of life is to go back home, back to Godhead. The words anāvṛttiḥ śabdāt in the Vedānta-sūtra indicate this ultimate goal. When one is convinced about this relationship, which is called sambandha, he then acts accordingly. That is called abhidheya. The next step is prayojana-siddhi, or fulfillment of the ultimate goal of one's life. "By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya."

By the practice of devotional service, beginning with hearing and chanting, the impure heart of a conditioned soul is purified, and thus he can understand his eternal relationship with the Supreme Personality of Godhead.

"The living entity is an eternal servitor of the Supreme Personality of Godhead." When one is convinced about this relationship, which is called sambandha, he then acts accordingly. That is called abhidheya. The next step is prayojana-siddhi, or fulfillment of the ultimate goal of one's life. If one can understand his relationship with the Supreme Personality of Godhead and act accordingly, automatically his mission in life is fulfilled.

A human being should be inquisitive to know who he is, what the universe is, what God is, and what the relationship is between himself, God and the material world.

"One's relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life (to develop love of God)—these three subjects are explained in every aphorism of the Vedānta-sūtra, for they form the culmination of the entire Vedānta philosophy."

In Śrīmad-Bhāgavatam (SB 5.5.5) it is said: ' parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam'

"A human being is defeated in all his activities as long as he does not know the goal of life, which can be understood when one is inquisitive about Brahman."

It is such inquiry that begins the Vedānta-sūtra: athāto brahma jijñāsā. A human being should be inquisitive to know who he is, what the universe is, what God is, and what the relationship is between himself, God and the material world. Such questions cannot be asked by cats and dogs, but they must arise in the heart of a real human being. Knowledge of these four items—namely oneself, the universe, God, and their internal relationship—is called sambandha-jñāna, or the knowledge of one's relationship. When one's relationship with the Supreme Lord is established, the next program is to act in that relationship. This is called abhidheya, or activity in relationship with the Lord. After executing such prescribed duties, when one attains the highest goal of life, love of Godhead, he achieves prayojana-siddhi, or the fulfillment of his human mission. In the Brahma-sūtra, or Vedānta-sūtra, these subjects are very carefully explained. Therefore one who does not understand the Vedānta-sūtra in terms of these principles is simply wasting his time. This is the version of Śrīmad-Bhāgavatam (SB 1.2.8):

"dharmah sv-anuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ notpādayed yadi ratiṁ śrama eva hi kevalam"

One may be a very learned scholar and execute his prescribed duty very nicely, but if he does not ultimately become inquisitive about the Supreme Personality of Godhead and is indifferent to śravaṇaṁ kīrtanam (hearing and chanting) (SB 7.5.23), all that he has done is but a waste of time.

"The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called sambandha. The living entity's understanding of this relationship and his acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana."

Kṛṣṇa was advising His most confidential servant, Uddhava, about sambandha, abhidheya and prayojana.- "The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."

"The essence of Śrīmad-Bhāgavatam—our relationship with the Supreme Lord, our activities in that connection and the goal of life—is manifest in the four verses of Śrīmad-Bhāgavatam known as the catuḥ-ślokī. Everything is explained in those verses."

Thus one's relationship with the God Lord [bhagavan], activities in devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of Śrīmad-Bhāgavatam. One who contemplates upon being happy, must therefore, resort to forming "sambandha" relationship with GOD and devote one third of time, for this purpose.

TIME essentially has been allotted for human happiness as follows:

7 hours of sleep

9 hours of work

3 hours of mundane work, household work, etc.

3 hours of creative activity

2 hours of thinking and contemplation

Television is the most horrendous fatal activity one wastes time over and watching television for three hours, after work is absolute total waste of one's intellectual time and one's lifetime as a result. God does not say you MUST never watch television or not to enjoy. But what one watches that is what one becomes eventually therefore.

Whatsoever one eats, that is what one becomes, eventually therefore. Whatsoever one ponders upon that is what one becomes in sambandha eventually and sambandha relationship is very important...

If one associates in tenebrous boundaries of institutional relationship to impress and to win popularity contest by engaging in high end gossips and bickering, that is exactly what one invoked.

In our human lifetime, here we have a rare opportunity to know what is God and what our relationship with GOD is essentially – This is 'sambandha-jñāna'.

One who takes shelter of Kṛṣṇa, he'll not be put into danger. Rest assured. So 'kṛṣṇa'-sambandha, 'bhakti'-prāptya sādhana [to devote our time to GODHEAD]. Bhakti-sambandha means making time for GOD, rectifying our real true relationship – soul relationship.

One's relations usually disperse when one is suffering. One who suffers usually utters "HeyRaama". Krishna says one who forms sambandha with the DIVINE LORD enjoys rāsa-leela, the cosmic dance of radha-rani and gopis and the magnificent lore of Vrundavan music. One who plays with KRUSHNA, makes Krishna a "Samndhi"!

So I have to revive my relationship. Relationship is there; simply I have forgotten. So I have to revive it, or remember it, that "Oh, I am such and such." Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ (BG 7.19). I have to become a great soul by surrendering unto God. So that surrendering process is bhakti, or devotional service.

Bhakti, bhakti, devotional service, means to undergo a, a disciplinary system of our life so that automatically we can revive our lost relationship with Lord, God, and we become happy. This is called bhakti sambandha . Abhidheya-nāma 'bhakti', 'prema'-prayojana.

We need to revive our sambandha our devotion and our PREMA PRAYOJNA so that we may attain PEACE, internal happiness, divine contentment and real true prosperity.

So, in conclusion, it is very important for each one of us to inquire into the cause of our suffering and thus begun to understand these three absolute truths which will take us all the way from a little faith in the Lord to the goal where we associate and enjoy our eternal relationships with GOD.

Dust of dreams

Time flies, people leave, persons abandon us, lives perish, and memories remain dust of dreams to grant solace to our own survival....When the shadows of the past and the visions of the present intertwine, with the whispers of the quietness of aloneness of contemplation, my heart aches, eyes become red heavy sore. And dust to dust my memories diminish my thoughts dull in semi-dumbness, weeping all the tears of hurt, secreting my hurt, feelings which evoke worlds, dead and gone, when your love prevailed briefly. Alas, all the married couples, whose metaphors of marriage sustained here on earth, here and now sustain out of fear of losing. Love and affection not sufficient, did not return in time. Travelled without the spirit of affection, pretending that love is there when this love is not enough, this love is without true affection, this love is obscure and this love is restless love. Mysteriously, heaven doth exist in the woman's heart to watch other couples in the secret mind with envies deep despairing, crying inside tears disturbing dust of dreams laid down in time now so long gone it seems eternal. Will this hollow of loss never end? Will we ever learn to treasure most what we have and what we are instead of always looking back, desiring a love that never prevailed within the family home, which proved not to be 'forever' a warm loving affection.

Yea, both will end in the end, and time will move onwards only, when only star dust shall remain as no spirits whisper in our ears no echoes beckon to our souls, just a dust of dreams just a dust of dreams.

Our lives always have 'multiple issues', issues that involved male and female as couple or male and male as couple or female and female as couple. Two persons make a couple, and couple can not always be referred to as husband and wife. Couple of persons make a family. Two people are needed to make a family loop of karma. Karma prevails between two people. Karma is a reflection of two people's lives. All issues emanate when two people join together to form a link, a loop, a circle of interactive karma and it does not matter whether two people are married, or whether the two people are brothers, or brothers and sisters or whatever relation you may wish to conjoin. Two people are always responsible for making love restless, vulnerable, and incomprehensibly complex. Two people enforce a love filled with affection. Perhaps when the LOVE is not returned and remains on one side, it turns into the ashes of burnt fire, a fire anguish that distorts "togetherness" into many self same illusions. Illusions bring formalities, and from these so called formal relations we drift apart in life....realising that the dreams are no longer same. Our worlds fall apart in dust to dust....We remain dust only in the end, dust of dreams, dust of memories, dust of memories that die inside us as if we were merely experiencing life of life here and now. If one is alone, and if one regards the gist of spiritual awakening, one is born alone, one dies alone, and in the transit is a dream, a memory, a dust to dust that we leave behind on the earth. The metaphor of dust of dreams poem which I wrote for most couples is that we seem to misunderstand the real core issue and dwell in the issues that are not permanent in spirit....All our metaphoric issues remain dust of dreams only here on earth in the life of life here and now.

What is that lying in the shadows? A smiling face but a broken heart..How one wished one could sleep to wake no more but dream in heaven [or hell] or here on the earth? All our life, we feel lonely albeit being a part of huge noise, grand families, and strange love, love paradox, love that we will perhaps never fully comprehend.

Summation:

If God is a whole part of our soul, our spirit of life, then, one must be BLESSED. Within a beautiful shield of spiritual fortress, comprising thousand petals of lotus, one is left to reach out for the anchor of GOD within one's soul. Ready for life, armed with sweetness and provided with faith, one's bread, will be provided verily by GOD. So lonely, so hard and so long no doubt, one's journey is through the re-construction of one's life here and now. One must strive for the innocent heights of accomplishing one's self-respectful freedom and the grace of love forever will shine upon one's heart.

And if ONE has any right to be among GOD'S witnesses, one must understand, that it is because, in the first place, and it is because somewhere else, near the feet joined first by the cold nails, then by the swooning ecstasy of sin "those so anointed, so kissed, mad chrisms and starving kisses; one fell, one prayed, like a poet, like all embracing soul".

The souls whom hunger and thirst on the way pushed beautiful with hope to reach Calvary! Calvary just and true, Calvary where, then, these doubts? Here, there, grimaces, art, weep for their failures. Eh? To die simply, we, men and women of sin, we must die eventually.

Yet they were better humans than the twenty-first-century intellectuals who have supplanted them as cultural heroes. They fought for their souls, even if theirs was not exactly a winning fight. Today's intellectuals scorn the very notion of a soul. Divinity is diminishing, religion is fading away in many cults, the poetry of the soul is fading away in 'many' sensuality, lustre, and lust, but modern human mind always learn new ways to curse and be cursed. What is the real truth? We come alone and we die alone! SO WHO IS OUR RELATIVE? One who is a disguised foe mystically trying to put us down always? or One whom we call a relative? Or One whom we call 'family'?

Amongst the supposedly best-educated persons of our time, the idea of a disenchanting world, grim and cruel, has largely replaced the living spiritual reality of which poets used to sing.

Alas our ancestors were better than us: for fighting for their soul's rightfulness even though 'winning' was never their aim. Self-respect is INTEGRITY, that which is [everything] 'ALL' to a poor, broken, helpless, down trodden out on a limb.

During the five days of the dark cycle of the moon from the ekadashi-krushnapaksha to the amavasya [darkest night of the moon cycle], are days of the spirit world. Every month, one can perform remedial shraadhya or offer peace and resolution of prayers to one's ancestors in very simple manner of the way called "Tarpana-Trupttyam".

This rite and ritual is for those who find it difficult to adopt a formal shraadhya ceremony or who cannot obtain family support to perform expensive travel to India.

In lighting slanted cotton wick made out of sesam seed oil, one can place this in rose water container, and offer flowers in south corner of one's home placing the mandala of sampurna kaal sarpa yantra and the picture of the pitru that died tragic unexpected death.

On the darkest day of the moon cycle called amavasya, pour sesame seeds, rice, pearl barley, wheat, urad lentils, jaggery and cane sugar to the running waters or birds or sea. Recite the mantra: "Aum Namoh Namah Shivah Shivayah Namah Aum" when pouring it to the river, or sea. In one's mind offer peace mantra thrice to the pitru: Name the pitru and say the shantih mantra.

For every ekadashi and amavasya, of the dark cycle of the moon, one can recite the "Aum Shree Raama Sharrannamm mamma" with the index finger without covering the mala made of Tulsi beads [such a mala must NOT be used by anyone for any other purpose]. Doing one mala, or more.

Offer water to the photo of the pitru and offer the rose water to plants. Offer milk to children every Mondays in the name or nimiti, or in the confluence of our departed soul.

Offer blanket and some money to old man/woman during the five days of the dark cycle of the moon. Perform Rudra-abhishekha on Amavasya.

Every Saturdays recite Hanuman chalisa to the departed spirit. Every Saturday also offer Urad and black sesame seeds to birds.

In reciting the kshama or the forgiving prathana or prayer, one gets support anchor from Shiva. Shiva is the God of death and God of dissolution of the decay. Our misfortune or adversity is decay which Lord Shiva will destroy.

In many experiences, Narmada Shiva Lingham, worship has given beneficial results as much as reciting the Maha Mrutyunjaya mantra has.

Meerabai was once asked when is deepavali, she replied, “..in my house, every night is deepavali as my Girdharinath lights my heart with million delights and my ghungroo capers to the melodies of my girdharinath..”.

So consistency, constancy, and sincerity of intention accomplishes more divine grace than any other expensive elaborated mammoth ceremony.

Our day, our life, our all, is allocated in thirds. One third of our all belong to the spirit world. If we appreciate this, we will remove all our burdens and encourage those of us who are trapped with the crux of karma to be freed from negation, negative karma and merely helping and wishing others is in itself “shraadha” according to padma purana.

"If we could read the secret history of our enemies, we would find in each man's life a sorrow and a suffering enough to disarm all hostility."

Henry Wadsworth Longfellow

Our soul is seeking its own path home, returning to its dwelling, and the needs of the soul, not the desires of personality, orchestrate our human lives here and now. So, our karma, our life, our dharma, our fate, our collective family karma decided our present fate and our present lifetime of fortune and misfortune. The opportunity to act on the un-lived gifts of our family legacy is a gift. And what a challenge it is to redeem what was lost through ignorance, lack of courage, arrogance, or willful unconsciousness or even egotism, or even hatred.

Through our clarity, humility and willingness to accept limitations, we have the chance to bring forth the gifts that are longing to be expressed through us. By looking at the patterns in the family history line one can't help but stand in awe of the patterns that say: "this was my hope and fear for myself and my children"

The connection between soul and ego always has this mystery, a conflict; a dilemma unanswered this uncharted territory, created by the contract made pre-birth by our soul. Misfortune and sorrow is often the soul's last resort in moving a person closer to the right path for them.

And who is to say what is truly misfortune? The soul's path is not easy to describe, and rarely simple to resolve. But we try.

AUM TAT SAT AUM HARI AUM SHANTIH SHANTIH SHANTIH