

“Raama” as a word and a mantra
is more relevantly significant than the Ramayan epic

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Jaya Shree Raama

Satt-samng, satt-marg, satt-chitt, satt-manna, satt-adharsh, satt-naama, satt-mantra, satt-ananta. In reality, altruism of divine truth is the only solace human spirit of life derives from the Ramayan. Raamayan is interpreted in many visionaries as varying portray of dharma, duty and obligatory definitions of a purushartha – how a man should be and how a woman should be in a society. However, reflecting upon the times, those were the apocalypse of sattyuga or a diminution of the times when “kaal” [falsity] was minimal. In a age where falsity is maximum, where kaal batters innocence, brings about fear, causes havoc and unstable society, such phenomenon of raamayan is less relevant than the altruism of the name mantra “Aum shree Raama”. Raama as such never said that Ramayana should be reflected in the kaalyug. On the contrary, he disagreed with a lot of religious definitions written for the duty of a prince, king and ordains of a father. This is the main reason why the Kull or the ancestry of the Raghu-kull, Dasharatha Raja’s spiritual atman was not satiated until, Lord Raama, conducted the Maha-Rudra-Hommam for his father’s wrong. Lord Raama grants Moksha to his father-Raja Dasharatha and releases his spiritual atman from the pitru-loka and thence the marga of Dasharatha dwells into the deva loka.

Lord Raama, is a phenomenon born out of Brahma's long meditation. The six months of Devas and all together, the eighty four devas and ninety nine shaktis of the cosmos congress together to give birth to "RAAM". As such it is perceived that such mantra is immortal as its recitation is apt to grant boon of moksha to a dying person. It is a deva mantra born out of Gods. Vedic Gods detailed the life plan of Lord Raama being incarnate of Bhagavan shree Bhagavatt Vishnoo. Essentially, the mantras of Shree Raama, the story of Shree Raama and the verses of Raamayana as depicted in the Sunderkaanda and Hanuman chalisa have powers of granting relief to grief of misery. It is a scientific apostle, a known fact that where ever Raamayan is recited in short form, Lord Hanumantha without fail prevails. This experience has been witnessed by many occasions, many incidences and many situations. In dharma, when one projects to understand it, one must be impartial towards its meanings. Our dharma, our religions, our scriptures never utter commands like dogmatic obligation towards father's ordain or dogmatic obligation towards paternal obligations. If such being the case, Bhagavan shree Raama himself was helpless in sattyug as price and King and hence, he had the shraappa or wrath of a "SATTI" SITAMAA A PURE WOMAN SHAKTI BORN OF DIVINITY. When Maa Bhagavati shree Satti Sita raises this daunting challenge to Lord Shree Raama, that how could one purushartha [man of thousand manhood] stand up and humiliate his very own wife, whom he believes to be not only soul mate, not only dharma patni, not only wife but divine devi. She raises her agony of anguish to Mata Dharti and she immerses herself to her mother's womb.

Such imminence shows us that our Egocentricity prevails in the manas, and our Manliness or Man responsibility needs to be questioned in reference to respect, self-respect and humility. A man being a parent does NOT necessarily have the right to exploit, humiliate and degrade his woman! A man does not necessarily have that right to “abuse” a woman in any form, shape or manner! Our society lives on traditions and values and customs. Some of our customs and traditions are so contradictory than they confuse our young generation children. In no form, shape or manner, do our scriptures suggest that a son must blindly oblige to the parent. One needs to ponder, why Raama obliged to his father. It was his duty, his karma, his fate, his time on earth to repay for the Sudharshana chakra which Bhagavan Vishnoo released out of anguish. Does this not prove that even Bhagavan is bound by karma. Collectively, all religions speak of the same truths. Raamaayan is one exemplification of how honest, truthful and sincere a son is towards his father. In Islam as well as Christianity, the sincerity of a son to his father is spoken eloquently with immense worship towards the father. A father has a right to curse his son and a father’s wrathful anger and leashing temperamental hatred towards his son is said to cause immense destruction upon the son or the child. However, a mother’s responsibility is NOT towards the husband but towards the son! That is why a mother is the symbol of protection, CALLED MAA. Maa always protects the son from abusive father! Maa always shields the son and stands up to the bully of an abusive father and such a Maa then is regarded as divine mother, or Mata-Kaushalya. Maa always fights for the son.

It hurts Maa the most to see her son destroyed, abused or ambushed by immense bully. No religion or no scriptures will have a contradictory view on this matter. Religions always speak of parents as next to god.

When a parent abuses a child, and the child is destroyed we do not give mention to the wrong the father has caused but we always refer the broken individual, who has long suffered anguish of rejections from the society as a “failure”.

It is herewith presented to you that in front of your eyes, if your own very son, is somehow distressed, somehow poorly, somehow unwell, your wife would show different affection to him. Therefore, your-wife is the mother to your son. When you see your wife’s anguish and pain, in the collective vision of misery caused by the sorrow of your beloved and that of your son, you feel melted in your own feelings and become compassionate and humble. However, if in the same situation, you begin to hate both your wife and your son, with rejection, abuse and verbal violence what kind of a man are you? Dharma does NOT draw morality of a father but dharma always points finger at the son as being karmic deficiency.

It is my divine intention, therefore, to bring the gist of our ancient wisdom, of the Vedas and Upanishads in light of the modernity of kaaliyug to reflect upon the realities of falsity. Wrong is a wrong and wrong causes hurt and anguish and destruction of human life. One man does NOT have the right to destroy or to diminish or to demean his own son’s life and then claim that as a father, he is the father and he has the right to get angry!

Some of our religious beliefs and religious values are absolutely biased, and make no sense whatsoever. For example, most Indian priests and astrologers look at a native whose upbringing has been full of parental anguish as pitru-dosha or some other form of dosha from the lack of family happiness. As parents, if parents fail, blame cannot shift to the child! We are very clever at shifting blame. Only an abused child knows what abuse is, especially, if such a child has been abused long by the father in many rejections, anger, hatred and verbal violence whilst the mother does nothing about it. When the power of ego collates the entire whole family against one helpless native and spreads propaganda of defamation, of demeaning the native, such a native cannot expect any respect from his younger brothers or sisters.

It is time, to reflect on child abuse, abusive parents, parents who bully their children from young age, parents who reject their children in hatred so much hatred and then the child is left helpless, hopeless to wonder at the scorching scorn of the priests and holy pujaris who only further make the native feel more helpless and more hopeless.

If such is the case, then my question to you “what is right?” and “what is wrong?” of the innocent native? In extending my question, this exemplification portrays innocent people like Kunti, Meerabai, Prahlad, Sant Jalaram, Tukaram, and many others who expressed highest magnitude of divinity at the face of all imbalance, all impurity, all imperfection. It is after contemplation that i express my views.

That what is more relevant in life, in Vedanta and the Upanishads is that we reflect upon postulates of ancient divine wisdom rather than try to prove them and to try to find evidence of their existence.

Our families are falling apart not because we do not follow religion, dharma or righteousness but because we express “PREJUDICES” of making differences between one sibling and another and we unknowingly end up causing immense grief of hurt yet pretend that it does not exist. It does exist! In my view wrongfulness emanates from wrong roots and parents are the roots of a family. The father is the bark and the mother is the root of the family. Where in a family therefore, a mother lets things happen, the bark is a diseased bark and the branches as a result will be diseased. What to talk of fruits? such a disillusioned terminology of Hinduism to speak of “fruits” of karma. Out of all religions, the value ethos and the ethical meaning of dharma and karma manifests clearly in the Jainism and Buddhism wherein in both the religious philosophies total disclaimer is made of the myths, past and the epics of traditions and customs. These religious philosophies speak of KARMA. Our own karma brings us to where we are. We let it happen, we encouraged it. If when the “hanta” or the “abuse” or the violence happens the first time, and we suggest dharmic view of Mahatma Gandhi style philosophy of letting it happen again or offer second hand chance to let it happen again without re-asserting ourselves, then obviously we are encouraging the wrong!

To discourage the wrong, one must therefore stand up to one's self-respect. If self-respect is lost, everything is lost. This was the greatest lesson taught to us by Ramayan.

To all the priests and pundits: DO NOT frighten and scare a broken fragmented individual bruised severely from the grieving hurtful abuse, rejection, and humiliation of his or her family with complex rites, rituals and concepts. Do the rightful thing for the rightful cause, purpose and remember that doing a good karma always in somewhat mystical way protects ourselves in our own times of need. We must not forget that when one knocks our doors and begs for our help not once, but twice and thrice and yet we pretend to show no compassion, such a show is not altruism of dharma and satt karma. Such a projection is a mere show of timid, insecure ego! Our abused children, need our compassion! I trust that greater than raamayan is the naama mantra raama. Aum shree Raama.

Namaskaram Prannamm Jaya Shree Raama