



RAMĀ ŚAKTI MISSION

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Unless the veil of tamas is lifted, one cannot gain insight into moral phenomena. Discrimination power, awareness of the glory of God and the Divine Presence, dutifulness, and steadfastness in anushtana, cannot come so long as one remains in the deep slumber of tamas. A tangible expression of tamas is laziness. Laziness is a great stumbling expression of tamas. Laziness is a great stumbling block. The dull-witted idler cannot prosper, not only in the spiritual field, but also in the worldly career. In this world and in the next, door to shreyas (spiritual well being) is closed against him. That is to say, he loses the God-given opportunity of the precious human birth without directing it for the highest purpose of life.

Laziness should be driven away and kriya shakti should be canalized towards noble causes and the highest purpose of life. This is the function of the soul force which is dormant in every one. Unless one drives away laziness, one cannot even analyse one's own mental vrittis and physical actions. In the field of worldly duty, laziness is the greatest enemy of progress and prosperity. One, who is lazy in the sphere of his duties, is also lazy in the adhyatmic sphere of sadhana.

Knowledge is required to understand the deceptive nature of mind, to know the working of the gunas and to detect one's own defects and foibles and lurking worldly tendencies. Understanding intellectually the nature of mental activity is the first step. From there one can proceed towards elimination of such defects and tendencies. By practicing remembrance of God and by chanting His Name, one develops the power to objectively observe one's own mental modes as a witness. From such witness-like study and analysis of one's mind, one rises to the spiritual state of sakshi bhava through inner illumination, Jnana. When you know the Sakshi through Guru's grace, you become completely detached from the ego, because Sakshi is not separate from you. It is because of the ego-sense that you imagine that you are one and Sakshi is another. When the ego is isolated, you find yourself as one with the Sakshi. Then, the illusory notions of doership and enjoyership leave you. In the state of Sakshi Bhava only you feel your kinship with God and know with what motherly care and tender love, the Divine Parent, God, is looking after you.

When the Witness-Consciousness dawns, when you realize your relationship with Ishvara, then the cultivated devotion enters the stage of parabhakti. The devotee in this stage intuitively apprehends the nondual nature of God, i.e. God as the supreme power pervading himself (vyashti) and the cosmos (samasthi) and also transcending himself (vyashti) and the cosmos (samasthi) and also transcending the entire manifestation. God's splendor of presence is in every speck of creation, in this world as well as in the worlds beyond, yet He is the undivided whole. Even when He assumes a particular human upadhi as the Avatar, His perfection remains unaffected. He is One, yet manifests as many. He sees everything in Himself, yet is detached from everything. To behold the One in the many and many in the One, is the state of enlightenment which both the perfect Bhaktas and the perfect jnanis experience.

The saints have neither the personalistic 'I' notion, nor attachment to anything in creation. Samsara does not exist for them. They have become one with God. When devotion, knowledge and dispassion become united, the ultimate state of union, that is Yoga, is attained. It is an experience in which the jivahood vanishes for ever, just as wave subsides in the sea or a block of ice melts and becomes one with the water on which it floats.



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Bharat is the land of spiritual culture. This spiritual culture is deeply rooted in mystic experiences, in the divine intuitions and in the exemplary lives of dharma. The life-pattern of our ancient sages has been a fountain head of perennial inspiration. Jnana is your patrimony. The venerated spiritual tradition is the legacy left behind, by an unbroken line of spiritual Masters.

Mother has awakened in you a creative spiritual impulse, a power that has been lying dormant in you. This awakened power should never be allowed to go to slumber again. Gird up your loins and march ahead. Be earnest in your sadhana. Bring into your conduct the teaching you have received from Mother. Withdraw into seclusion whenever you find time and go deep into yourselves. Make your mind pure and placid and keep it always in a state of tranquil poise. Let not happiness and misery disturb the even tenor of your mind. He who exults in happiness is bound to get dejected at the approach of misery. Strength is in equanimity, samattwa. Creative contemplation cannot be embarked upon when the mind is in a state of turmoil.

Real sadhaka is one who has chosen the path of shreyas. Life which based on dharma, life in which both wealth (artha) and aspiration (kama) are directed to the ultimate purushartha, namely Moksha, is shreyo-marga, the path of spiritual well being.

Though the quest of God is private and personal, yet the householder is called upon to create in his home and in the field of his duty, conditions congenial to the promotion of spiritual well being of the family and the society. By precept and practice, he should set an example for his children to follow. He should inspire his colleagues with his higher aspiration and luminous life. The parents who do not discharge their sacred parental duty, cannot be called the pillars of home and the guardians of social morality. In this connection, there is a story:

Once upon a time, there lived a couple, a diamond dealer and his wife. The merchant was very rich, but was pious and religiously devoted to his sacred observances. He was a noble philanthropist and endeared himself to all by his charitable nature and good conduct. Though fortune smiled on the couple, they had no children and this saddened the heart of the wife. The husband kept his peace by meekly submitting to the will of God.

Thus years passed and to the sheer delight of both, a child was born to them. The merchant passed away soon and the whole responsibility of bringing up the child devolved on the widow. The mother looked after the child as the very pupil of her eyes. She showered all her love on her darling, even to the extent of pampering the child. As in the case of all pampered children, this child also developed traits of a spoilt child. Even from childhood he became extremely naughty and his behavior became intolerable. When neighbours brought complaints after complaints about this boy, the mother, blinded by her attachment, could only say to them: This is a child born to us after years of prayer and waiting. I request you, please bear with him, for my sake. She did not care to advise and correct the boy even when she knew that the boy was going on the wrong path.

As the boy grew up, he fell into evil company and cultivated all vices. Unchecked by anybody, he became a vagabond, engaging himself in gambling, drinking etc. His conduct became loathsome. He became a source of trouble and terror to the people. Even at this stage, the mother did not care to wean her son from evil ways. The result was disastrous. The man became a burglar. Robbery became his profession now. One day he broke into the King's palace and was caught red-handed.



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Going through the robber's long record of sinful deeds, the King, with the welfare of his kingdom in his mind, pronounced capital punishment of execution on the culprit. Both the King and the Minister were surprised and pained to know that the culprit was none other than the son of the pious diamond merchant, who passed away years ago, leaving behind him a countrywide reputation. Approaching the culprit sentenced to death, the Minister said: O man, do you ever bear in mind whose son you are. Being the son of a noble, pious merchant well known all over the country for his devotion, charity, exalted character and noble conduct, you should have inherited his character, but alas! How could you fall into such a depth of moral degradation and commit such heinous crimes! Your father has left behind you fabulous wealth, yet you took to burglary as a profession. Your father was loyal to Royalty and had presented invaluable gems to the royal treasury, but you chose to break into the palace and steal the gems, and wealth. Are you not ashamed of your conduct and of the lasting blot you have brought on the fair name of your father and the family. Ah, sin has at last brought on you this death punishment.

As soon as he heard the name of his father, a sudden awakening came to him. His hairs stood on their ends. The image of his noble father shone luminous in his mental vision. The horror of his sinful deeds ate into the vitals of his being. Tears of repentance flowed from his eyes. Collecting himself he expressed his last desire to see his mother. The request was granted and the woman was brought to the assembly. A large gathering waited with hushed breath in that spacious palace courtyard. As soon as the convict saw his mother, he ran towards her, bowed down to her and then, in a minute's time cut out her right ear with his own teeth. The woman who gave birth to him, stood there profusely bleeding. The assembly shouted in one voice, Sinner, Sinner. There should be some significance behind such strange conduct of a man who was standing on the threshold of death, thought the intelligent Minister. When asked for an explanation, the culprit said: Maharaj! On hearing about the nobility and good deeds of my pious father, I see clearly as to what depth of moral degradation I have fallen. Here stands my mother who has been responsible for my ruin. She, as a mother, ought to have corrected me when I started behaving wrongly from my childhood. Even though numerous complaints about my bad character and evil conduct reached her ears, she did not consider it her duty to advise me and to wean me from evil ways. Blinded by her attachment to me, she silently allowed me to grow into a robber. Profound penitence made him a new man. The good-hearted King, moved by the man's confession and transformation, granted amnesty to him and appointed him as one of his body guards in the Royal Security Service.

This story is an eye opener to all those parents who, bound by chords of attachment, pamper their children and spoil them. The children should be lovingly corrected as and when they go wrong. They should be brought up along the path of truth, faith, devotion and righteousness. Women in ancient India were ideal mothers. Puranas are replete with anecdotes glorifying their virtues. They inculcated in their children highest of values and brought them up on the right path and made them heroes and heroines. They were jnanis and their love had no taint of personal attachment. They were gems of moral lustre who illumined the sacred lore as well as the social life. Instances are galore where the mother grants permission and blessing to her beloved son to embrace a life of sannyasa. The anguish of separation from the son is indeed a blazing fire. Yet, the mother, with her pure desire to see her son grow glorious in life, permits him to leave her. Such mothers are really pourusha jananis, the mothers who bestow purusharthas on man. When an option is given by the Divine to choose between a noble son who will live only up to 16th year and a bad son who will have a long life of 100 years, the mother chooses the noble son. What she wants to be proud of is a dharma putra (son of Righteousness) and not a kuputra (son of evil conduct). Such episodes too are there in the



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puranas. All these reveal the glorious facets of Indian culture, of Indian womanhood and of immortal adhyatmic tradition.

By giving birth to a number of children, one does not become a mother in the moral sense. She alone is a mother, who awakens in her children, spiritual aspiration, devotion and moral earnestness and turn their faces towards God. Such mothers deserve homage and social honour. They are the backbone of society and the architects of peaceful homes. They represent the best of humanism and spiritual culture.