



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 144**

February 29, 1976

To destroy the 'Karma Vasana', you should know how it has been accumulated in you. You have bound yourselves by your own vasanas as a caterpillar by its own cocoons. If action produces vasana, by action itself it can be attenuated. How do actions produce vasana? How do they remove vasana? This truth you should know.

Karma and Vasana both originate from avidya. Avidya means the forgetfulness of the 'Bimba-Pratibimba Tattwa'. Bimba is God. Pratibimba is the jiva. The pratibimba has no existence of its own. It depends upon Bimba and the reflecting upadhi.

The reflection of an object is caught in water and in the mirror. So too, the Sadvastu gets reflected in the medium called buddhi. This reflected image is the jiva. When the buddhi vritti merges in the Sadvastu, there cannot be a reflection called jiva. This shows that what is called jiva is only a bhava and not an independent Reality. God alone is reality.

When this truth of the Bimba-Pratibimba Tattwa is forgotten, the jivatman has a notion of selfhood in the body. This notion is the ego. From this notion arise the two other notions, the notion of doership and the notion of enjoyership.

When actions are performed with this notion of doership, 'I do', or when the actions performed are reflected upon as 'I have done these', they become vasanas and settle down in the chittha. Such vasanas have been stored up in the chittha from innumerable births from beginningless time. Vasana is 'anadi', which means, it has no beginning in moment.

One may do good actions and earn merit, punya. The reward of punya is happiness. One may also do evil actions and earn sin, papa. The reward of sin is misery. But whether it is happiness or misery, both have to be enjoyed. The doer himself is the enjoyer. For enjoyment, the jiva has to take another birth, for in one birth all the accumulated vasanas cannot be exhausted. This proves that punya and papa are both chains, because they produce births.

Both punya and papa are based on the doer's responsibility for action. Freedom is the state that lies beyond both. The approach to freedom is through the attitude of non-agency, 'akarthrutwa'. Freedom comes through realization of Brahman.

During the life time, these vasanas form the thought pattern, the character and the conduct of the ignorant jivas. The gross body falls off when parabdhā karma gets exhausted. But the vasanas follow the jiva when he sheds the gross body. The Jiva then dwells in the subtle body. The mind should be studied. The mind of passions and desires and vasnas is included in the subtle body. The mind should cease to be the mind. Through identification with God and in the overwhelming love for God, the mind of passions and vasanas gets washed away as it were, like all accumulated filth and dirt in the sweep of a floods. So long as the subtle body of vasanas persists, the jiva has to return to a state of embodiment again and again.

When released from the physical body, the jiva repents for his folly. Then he longs and waits and prays for another embodiment so as to continue his sadhana. But when God gives him another human body, he forgets the life's purpose again under the spell of Maya. In the newly



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acquired body he continues the old way of life, attached to the body and engrossed in enjoyment. Thus he goes on accumulating fresh vasanas.

Thus, karma leads to janma (birth) and janma leads to karma. This vicious circle is what is called 'bhava chakra'. It is Sadguru who reminds the jiva of the forgotten truth and initiates him into his affinity with God. Sadguru gives him Jnanopadesha and teaches him the technique of converting action into upasana. Egoistic actions have produced vasana. So also action converted into upasana attenuates the vasana.

The doer, 'Kartha' should mentally offer the fruit of actions to God. Then the action becomes an upasana, worship. This is the ethical aspect of Karma Yoga. The doer should also surrender the notion of doership and consider himself as an instrument of God. Non-agency, instrumentality and sakshi bhava, all mean one and the same. This is the spiritual perspective of Karma Yoga. By a combination of these two, namely, the ethical purity and the spiritual outlook, the doer becomes imbued with the spirit of dedication. When he thus goes on acting with a spirit of dedication, the fog that has enveloped the buddhi clears away and Jnana flashes forth in the buddhi.

The auspicious qualities of God are in the individual soul also, for the individual soul is a fragment of God. But these qualities do not shine in the individual soul because of the latter's notion of the separative 'I'. When knowledge destroys the separative notion, divine qualities shine forth in the Jivatman. He becomes a perfect image of God.

It is not enough to know this truth of affinity with God as an intellectual theory. One should attain Yoga, union with God. Essential identity, 'samarasa', should be attained. By merely repairing to a cave or by sitting idle in a retreat or by wandering in the wilderness, one cannot become a Yogi. One should do sadhana. Wherever you are, you should convert that place, that sphere of duty, into a field of Yoga. Sadhaka is not one who renounces duty and sits quiet. That is only laziness and not sadhana. The body should be used for tapasya and for the service of the noble causes. Your life should be shaped properly. It is for this purpose that Mother is repeatedly instructing you and making you do sadhana.

If you do not perform your allotted duty, you slip into tamasic inertia. When enveloped by tamas, you cannot do any adhyatmic pursuit. Tamas is the enemy of both, the worldly man and the spiritual aspirant. With spiritual zeal, cheer of mind, joy and pure bhava, you should do all your duties.

During the stage of intense sadhana, Mother gave up food and sleep, but never Her duty. The fire of vairagya blazed forth in Mother like a conflagration, but Mother did not feel like running away from the field of duty and svadharma. If you deliberately violate the law of svadharma and ignore the call of duty, you will be depriving yourselves of your own peace of mind.

The bhava of non-separation from God is the pure bhava. In this bhava, the ego cannot assert itself. Duties and adhyatmic sadhanas should be performed with this pure bhava and constant remembrance of God.

It is when you forget God that the gaze becomes polluted and the mind gets engrossed deeply in bhoga, indulgence. Indulgence is harmful to mental strength, inward integrity and spiritual welfare. It is the path of preyas. It cannot lead to God. When blessed with all amenities and comforts of life adopt the attitude that all these gifts are from God's bounty of compassion, but



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you should not get immersed in bhoga. Remain detached. When sufferings and privations come, bear them with courage. Have real understanding that you are reaping the fruits of your own actions.

Veda caters to the spiritual need of sadhakas of various grades. Veda deals with karma, upasana and jnana. Karma does not mean only rites and religious rituals, homas and yajnas. Nitya and Naimittika karmas are included in the karma enjoined by the Vedas. By observing nitya karmas and naimittika karmas and by desisting from kamya karma and nishiddha karmas, the mind attains purification.

The purified mind alone can be engaged in the next higher stage, the stage of upasana. Upasana includes worship as also the practice of meditation. The knowledge of the greatness of the Upasya Devata, bhava, devotion and regularity in practice, all these are required for proper performance of upasana.

There is no upasana of Nirguna Brahman. Nirguna is the Reality to be experienced in Samadhi. The Deity of upasana is always the Saguna Brahman. You cannot have a relation with the Nirguna. When you love, adore, worship, meditate upon or pray to, you are in relation to Saguna Brahman only.

The chosen deity to which the mind is attached through love, liking and longing, is a Being endowed with a form, Name and endless auspicious qualities. That Being is Saguna. The Saguna Brahman, the Isvara, is the overlord. He is omniscient and omnipotent. He is the inner controller. He is the Guru of gurus. He is the divine kalpataru for the devotees. He loves and is loved. He responds to bhava. He answers prayer. He is the support, the shelter and the saviour for the struggling and suffering jivas.

The upasana begins with the ceremonial worship of the chosen deity, the Personal God who has a Name and an enchanting divine form. The form captivates the heart. The Name becomes the source of nectarian sweetness. With the Name and the form as the support, the meditation too progresses. Devout and regular worship and meditation leads to divvyabhava. When worship and meditation are fused into divvyabhava; the mystic vision dawns that, all forms are divine forms. Progressing further in this bhava, and awareness the knowledge of non-difference dawns. Non-difference means, in the positive sense, the identity of the meditator and the goal of meditation, the identity of the Self and the Supreme. This is Jnana, Spiritual Enlightenment. Finally Jnana ripens into Vijnana, Realization.

The primeval Nada, which emanated from Nirguna Brahman before Creation, is pranava. The Manthra 'Om' celebrated in the Upanishads, indicates this primeval Pranava Nada. Therefore 'Om' is the highest symbol of Nirguna Brahman. Nirguna is the unmanifested Brahman. The manthra 'Om' signifies the manifested Nada Brahman. Making 'Om' the sign and symbol of Nada Brahman and the support for meditation, the Upasak realizes first Nada Brahman and through the mystical pranava Nada, he finally experiences Nirguna Brahman.

Whether through the Name of the Personal God, or through the pranava manthra, or through the Mahavakya, every one has to reach the final destination, Brahman. From Brahman have all the jivas emerged. In Brahman, they stay. Unto Brahman they must finally merge.

Signs and symbols are not the Ultimate Reality. They only indicate the way to Realization. They are the supports for meditation. Mistake not the support for the Goal itself. The signpost



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on the road only shows you the direction to your destination. If you tightly embrace the signpost and sit there only, you cannot reach the destination. So too, by taking the help of signs and symbols, you should proceed towards the experience of the Boundless Being, Brahman.

You are one with the Reality you seek after.