



# RAMĀ ŚAKTI MISSION

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The discriminating man raises himself from jivahood (pashutwa) to Godhood (Isvaratwa) by means of ideal humanism and religious consciousness (dharmic prajna). Man is man because of his capacity to do reflection, to enquire into the nature of bondage and to contemplate on the divinity of his being.

Humanism is the moral base. It is the sum total of qualities emerging from sattwa guna, the qualities essential for higher adhyatmic pursuit. These qualities determine the spiritual competency of a seeker. Unless the mind is purified through righteous actions and cultivation of ennobling moral virtues, no man can aspire to yoga, or mental peace, or even success in empirical life.

Dharmic Prajna is the state of moral excellence and spiritual enlightenment. When religious consciousness dawns, one is incapable of evil in thought, word or deed. As his prajna is poised in Truth, all his actions become righteous, an expression of inward integrity. The chariot of his life moves only on the path of dharma.

Dharmic Prajna is called so because; it is consciousness emerging from religious experience, 'dharmaanubhooti'. Dharma, in the highest metaphysical sense, is 'sakshatkara', Realization of the Atman; in its empirical application, it is excellence in conduct. Thus, inward illumination and perfection in conduct, both are encompassed by the term, 'dharmic prajna'.

The foundation of a noble, selfless and spontaneous life is religious consciousness. It is in religious consciousness alone that activity can be performed in yogic poise called 'Nishkarmya'. Action becomes the interpretation of the moral principle.

Pashutwa, 'jivahood', is the plane of primordial avidya. In this plane of avidya, the Reality is seen as three distinct divisions: the soul, the Creator God and the world. Having lost the touch of Reality, man lives in isolation, separated from God and the fellow souls. Separateness from God is the root of the tree of samsara, the fruit of which is misery. It is separateness that manifests itself as the personal ego, the passions, the latent worldly impressions and the karmic flow.

When separateness dominates consciousness, the mind becomes the seat of selfishness and sense attachment (vishayaasakti). When these two are powerful in the mind, one indulges in sin for the purpose of enjoyment (bhoga). Distorted love of self is called selfishness. True love is centered in the Atman. Since Atman is the undivided Reality, 'Akhandā Sattya', in every one, love centered in the Atman is pure, free of self and attachment. Selfishness is attachment to one's own particular ego.

Through the collyrium of avidya, the duality of the ego and the prapancha is seen as real. The substratum, the Atman, is lost sight of. When one is identified with the ego, one gets attached to objects also, because, both the ego and the vishayas, belong to the same avidya force. Thus, self (svarthatha) and sense attachment always exist together.



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When prajna is ego-centric, one loses the light of discrimination. Having lost this light, one finds himself in moral darkness. He does things which he should not do. He refuses to do what he should do. But Atman is the deepest essence in every one. When one begins to indulge in sin, this deepest Being gives the silent warning: Do not do this. But, overpowered by vasana, one ignores the divine warning and commits sin. This state of non-discrimination, this state of moral darkness in which prajna is bewildered by ego; mind is agitated by cravings and action is sinful and impure, is called 'pashutwa'. Immoral motivations characterize pashutwa.

To choose the path of welfare by discriminating between truth and illusion, between virtue and sin, one should get linked with God through faith, devotion and self-surrender. When faith dawns, one fears to violate the ethical law, the law of right conduct, 'sadachara', because he knows that nothing can be hidden from the all-seeing vision of God. Also he is awake to the karmic law of the universe that governs actions and reactions. The idea that one has to suffer for one's sinful actions becomes deeply ingrained in his mind.

The concepts of sin (papa) and virtue (punya) are derived from the concept of moksha, the ultimate purushartha. That action and the accompanying mentality which lead man to moksha or realization of God, is virtue or merit (punya). So also, such action and mentality which estrange man from God's grace or from his own divine state of being, constitute sin, 'papa'. Punya should be earned and papa should be shunned. Such discrimination is essential for entering the spiritual path.

In the spiritual plane of religious consciousness, one cognizes only one Reality, God. Hence one is above the illusions, dualities and divisions created by the mind. Chittha remains calm as the infinite expanse of Consciousness. It has the mystic vision of oneness of all existences. Man transcends himself and becomes one with God and creation.

In the endeavours for realizing the dharmic prajna, the Sadhaka has to combine detachment and activity. He has to reconcile duty with adhyatmic pursuit. Human life is replete with duties and responsibilities. Duties and responsibilities chasten the mind and prepare it for higher flights in spirituality. He who discharges his duty conscientiously, either as observance of the ethical norm or as dedication to God, is taking a step in the direction of God.

Duties are many; and many are there who are deeply engrossed in duties. Many are there who engage themselves in social activity and humanitarian service. Yet, how is it that a very few rise to spiritual height? Duty, religiously performed, must quicken your spiritual sadhana by God-thought and purity of bhava. To be established in the awareness of one's true nature and to act in the freedom of egoless poise, is the yogic skill in action. Performance of duty should reflect the talent of your concentration, love for perfection, the purity of dharma and the attitude of service. Then it links you to God. God becomes pleased with such dutifulness. When concentration and consecration enter the sphere of duty, you are at the altar of God.

Life is a drama. Each one has been given a role to play. Whatever be the part you enact in this divine drama, you should play it with your utmost competence and skill. You should make that role of life itself as the means to communion with God. The real



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duty is spiritual in nature. It is not a worldly occupation. The pleasure of God must become the chief motivation. That is the criterion of dutifulness. Your every action should be an invocation to God. Rama Nama and Rama Karya linked even a monkey (Maruthi) with the Supreme Being and established him in supreme yoga. Maruthi shone as the crest-jewel of devotion. Jatayu, a bird, by giving its life in the battle with Ravana, attained 'paramapada' through Rama's Grace! Rama Himself performed the obsequies of Jatayu.

Duty must serve the cause of God, 'devakarya'. Otherwise, it is not duty; it is only a mere external activity. Devakarya is not different from the cause of individual welfare of the Jivatman. The sacred 'karya' of the jivatman is to attain union with God. Duty must become an aid in this cause.

Knowing that duty is the means to your own welfare, you should do it with your entire mind. Neither the world, nor God, nor Guru, stands in need of your service. If you serve, the benefit is yours. The world of duty is a field divinely designed for yoga so that you may attain purification through dutifulness and right action.

He for whom duty is a burden, who has only complaints to lodge, whose mind grumbles at every stage, who is interested in finding fault with others, cannot know the joy of service or the sacredness of dutifulness. For him, life itself is a burden. In the name of duty, he is doing something else. His own grumbling nature and fault-seeing vision become great obstacles for his mental peace and spiritual advancement.

One may be devoid of education and intelligence. But if he wins the favour of God, he attains the supreme end of life, namely Moksha. So the prime consideration for a seeker of Divine Grace, is to see whether his actions please God or not. Man can see only your action. But God can see your mind and your motive. Mental state is all-important in the discharge of duty.

A duty well done as a love-offering to God, gives you at once a glimpse of an unearthly peace. This establishes the truth that moral law demands attention to duty from every votary of spirituality. Everyone is born with duties, born with svadharma. Everyone has to evolve through svadharma. If you deliberately neglect your duty and shirk your responsibility, even meditation, or rather the so-called meditation, will fail to give you peace. One cannot meditate with a troubled mind and a guilty conscience. Be inwardly whole and happy by going through the daily round of your duties with devotion and mental cheer; and, with the peace gained there from, plunge deep in meditation when you are free of work.

Duty is a sheltering discipline for the mind. One cannot sit enrapt in dhyana for all the twenty-four hours. The mood will change and the mind will revolt even against quietude. Rajoguna will pull you to activity, mental if not physical. You will begin to wander in a world of fancy imaginations and emotions. The mind will become a whirlpool of restlessness. To such a mind, agitated by the guna duty comes as a good discipline. In the absence of activities mind will slip into tamas, into laziness, lethargy and sleep. One, who is lazy, cannot achieve anything worthwhile in life. Duty banishes lethargy, energises the body, activates the mind and engages one in useful activity.