



RAMĀ ŚAKTI MISSION

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Desire for unbroken happiness is in everyone. But mere desire does not secure happiness. All do not get permanent happiness, for it is everyone's experience that happiness is followed by misery. Man should know as to how permanent happiness can be attained, where the happiness should be sought, and through what means. This power of knowledge which awakens the will and activates the energy towards accomplishment of the goal is called Jnana Shakti.

What is the rationale of desire and pleasure-seeking? The urge for happiness is indicative of man's innate tendency to get back to his own true, ever-blissful nature. Therefore, quest of happiness is in fact, a quest of one's own source or God. He, who is devoid of this knowledge, gropes in darkness, pursues happiness in the wrong direction, and gets only fleeting sensations of pleasure followed by overwhelming misery.

By accumulation of merits and by association with the Sadguru, a conviction arises that happiness is only at the Feet of God, that happiness is one's real nature, and that one should seek it within oneself. This is jnana shakti. Jnana shakti is the forerunner of self-withdrawal and God-pursuit.

There is an inter-connection between the powers of knowledge (jnana shakti), will (iccha shakti) and action (kriya shakti). All the three are the manifestation of the divine power in the microcosm of man. The Supreme Being is the Supreme Power. He dwells in every heart. It is He, this Supreme Power, that manifests Himself as knowledge force in the intellect, as creative will in the mind, and as right and purposeful activity through the body.

Force, shakti, implies dynamism. Once the forces of knowledge awake, it activates the will power. The will power does not mean mere desire, or mere sankalpa. Desire may be in all. But he, in whom the will is activated, alone puts forth the best of efforts and achieves the end. Will is firm determination to accomplish a purpose. It is the response from the total man to the creative urge from his own deeper being.

There is a will arising from avidya force also. Asuras of yore had such a will. This will also is of tremendous strength. It was this tremendous will that took the shape of intense tapas on the part of the asuras. But there was no grace of illumination to guide the asura's will and action. Hence tapas performed by the asuras and the powers developed by them led to their own ruin as well as to much harm to the world.

The will and action flowing from jnana shakti, have the purity of sattwa and the prompting from God behind them. Hence the will becomes powerful and the action pure, bringing benefit not only to the doer, but to human society at large.

Whether in the individual adhyatmic quest or in the collective social processes, strong will, mighty actions and glorious achievements become possible only when there is an attunement to God. When one is in tune with God, inspiration, guidance and energy come from God.

One may be learned, intelligent, resourceful and courageous; but, unless jnana shakti is awakened, one cannot attain permanent happiness in life. This is because, it is jnana shakti



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that directs will, mental outlook and adhyatmic sadhana towards a blissful union with Satchidananda.

Activity without inward integrity cannot lead to happiness. For accomplishment of happiness, a higher form of activity is essential. This activity is not mere external observances like pilgrimage, visits to the temples, daily performance of puja, charity, doing good to fellow men etc. All these become truly religious activity and adhyatmic sadhana only when performed with spiritual perspective and pure bhava. Actions should reflect kriyashakti, the power of creative energy arising from inward attunement to God. Kriya Shakti, from spiritual standpoint, is not the mere power of action; it is the power of God-attuned action. When you dwell in constant loving anusandhana of God and constant remembrance of God, the actions that flow from you contribute to pure happiness.

Actions can be divided fairly into two categories: the good and bad actions; or actions enjoined by the scriptures (vidhi) and actions forbidden by the scriptures (nishiddha karma); or meritorious actions (punya karma) and sinful actions (papa karma) or righteous actions (dharma) and unrighteous actions (adharmā); or actions inspired by truth and actions urged by falsehood. One should do only the good actions, the actions enjoined by the scriptures, the actions that flow from consciousness of Truth or remembrance of God. In short, actions propelled by jnana-shakti alone purify the mind and enable one to receive enlightenment.

Where one has staunch faith in God or in the karmic law, there no evil can be perpetrated, no sinful thought can enter, no egoism can reign, no worry and fear can disturb. The source of all mental unrest and miseries is forgetfulness of God.

The development of adhyatmic power is the pathway to happiness. By the manifestation of this power, one comes to feel one's kinship with God and creation; one transcends the ego and realizes that God is the unseen wire puller and all jivas are mere dolls. Other dolls are inert; but this jiva-doll is not inert. He is a conscious being. He can reflect on himself, enquire into the Source and rise to the plane of spiritual enlightenment. He can realize that he is not different from Paramatman. Thereby he becomes egoless, free of personal will and filled with peace and happiness.

By shraddha in the Guru's Teaching and by steadfastness in the anushtana, one will personally experience one's relationship with God, realize the secret of abiding happiness and become an expression of God's auspicious attributes. The source of all powers is God. God is the infinite being and no one can stand away from God. Infinite happiness is only in the experience of the infinite being.

So also, the nature of Brahmic Consciousness, the nature of bliss eternal, the secret of Dharma and the greatness of Bharat's adhyatmic culture, are not revealed to personalized consciousness. One should transcend the ego and become universal in consciousness. One should have intimate experience, anubhooti. Mere study of holy books will not make you spiritual. Base your daily life on sound ethical values and allow yourselves to be moulded and raised by Sadguru. Engagement in routine practices of spiritual disciplines is not enough. There should be sincere efforts to achieve purification and transformation. God is all purity. To realize Him you should first possess virtues that constitute human excellence (manushyatwa). Yoga is not for the man who does not desist from bad conduct.



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Your own lower nature is your enemy. He who has conquered his lower nature alone can experience his affinity with the Supreme Being. Others are all slaves of prakrithi. Neither the body, nor the vital airs, nor the mind, is under the control of a slave of prakrithi. He who curbs himself, who brings his mind to a state of constant serenity and equilibrium, ascends the yoga summit.

To bring the mind under perfect control is the common duty of all sections of people, irrespective of whether they are men or women, whether they are brahmacharis, householders, forest dwellers or sannyasis. Once the mental balance is disturbed, the sadhaka should immediately withdraw into seclusion and find out the root cause of disturbance. Instead of finding fault with others, one should institute a thorough probe into oneself, find out one's faults and failings and solve one's own problems. Once this is done, cheer and enthusiasm return to the mind.

Even a small child, who falls on the ground while learning to walk, does not sit on that spot crying, but gets up and continues walking. But man easily succumbs to depression on account of falls and failures and loses the mental zeal the will to achieve the desired purpose. Blow, fall and failure: none of these should deter you from striving for perfection. Repent for your follies and errors, but do not lose hope. Strengthen your will, resolve to be pure and march on, holding on to faith in God and the Guru's Teaching.

The negative currents like worry, grief, depression, anxiety, fear, etc should subside and the virtues like shama, dama, discrimination, compassion, self-knowledge, etc should go on increasing. For development of personality, there should be an integral growth from within through the increase of qualities of head and heart. Then alone one can experience the happiness of God's presence. So long as consciousness is ego-centric and the mind is a whirlpool of passions, one cannot have peace, happiness or a sense of security in life.

Development of personality implies not only a growth in the knowledge, but a flawless character. It is character and conduct that shine everywhere. Knowledge is an inner experience, but character is the expression of a person's cultural growth and spiritual development. The more advanced a person is on the adhyatmic path, the brighter will be his character. By the power of purity and character, man manifests in himself a tremendous moral force. Such a person is endowed with mystic vision. He possesses a mind detached from pleasures of the world. He feels for the whole humanity. His compassion is of divine dimension. His prayers have great social consequence. Having tasted the elixir of Atmic bliss, all worldly pleasures have become insipid for him. He who wants to possess a gem, will not go after a worthless stone. The Yogi, who has set his heart on the invaluable gem of God, will not stoop down to pick up the pebbles of perishable earthly gains.

It is the weaklings who are agitated at the sight of agreeable sense objects. No higher idea or moral principle will be of any appeal to them. they are brahmacharis, householders, forest dwellers or sannyasis. Once the mental balance is disturbed, the sadhaka should immediately withdraw into seclusion and find out the root cause of disturbance. Instead of finding fault with others, one should institute a thorough probe into oneself, find out one's faults and failings and solve one's own problems. Once this is done, cheer and enthusiasm return to the mind.

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