



RAMĀ ŚAKTI MISSION

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The vaidic dharma, the Vedic Religion, has declined very much. People ignoring the call of the scriptures, do not care for the Beyond and are busy with pursuit of fleeting pleasures. Veiled by delusion, human intellect has lost the power of spiritual discernment. Steeped in Maya, bound by the ropes of attachments, people forsake dharma and go to the extent of committing even heinous sins. Education without moral ground, and study of philosophy without good conduct and anushtana, has brought on an era, of confusion, bewilderment, doubt, egoism and vanity.

It is in such deepening crisis, that the Divine manifests Himself on earth to guide mankind along truth and righteousness. Devotees become illumined and egoless instruments of God and through them God Himself spreads the divine glory and popularizes the religion of Devotion. For establishment of dharma, He Himself puts on an upadhi and appears on earth.

When the separative ego subsides beyond scope of re-emergence one becomes a true devotee or a jnani. In the states of God-love and Enlightenment, ego cannot flourish. Since identification with the body is lost forever, in both these states, no selfish, asuric or evil vritti can arise in the mind of a devotee or a jnani. The source of evil is egoism. That alone is the state of supreme enlightenment where one abides in one's own infinite, eternal, ever-free, Atmic state.

Eternal freedom is the natural state of Atman. This freedom cannot come from any external source or by any external condition. Eternal freedom is experienced only when one rises above Maya and continues in a state of identity with the Atman. So long as one remains entangled in 'I' and Mine, so long as one remains bound by ropes of earthly cravings, freedom cannot come. Those who have attained liberation have no fear of the noose of Yama, when they leave their bodies. All others have to be in constant fear of Yama's noose.

Yama and his realm do exist. People who scoff at the puranas think that this world alone is, and that the worlds beyond are mere poetic fancies. Sathi Savitri's encounter with Yama is a celebrated episode which proclaims the supremacy of dharma. Though Satyavan was destined to die earlier, Savitri could restore him to life through the power of her pathivrathya. Yama had to yield to the splendour of pathivrathya. By unflinching steadfastness in dharma, by observance of rigorous vows and penance, and by worship of God, Savitri attained spiritual illumination. Only after the dawn of illumination can one perceive the worlds beyond and the divinities, while living in the body itself.

Withdrawal from external things and desires is hard for the worldly minded people whose love is dissipated among numerous objects. Theirs is the ego-centric consciousness. The notions of 'I' and mine should go and in their place, unitive consciousness should dawn. This is the aim of sadhana. Real vision is neither subjective nor objective; it is unitive consciousness, the consciousness of the non-dual Reality. It is this Brahman, the Pure Consciousness, nameless and formless, that the Bhakta adores as the Personal God and the chosen deity endowed with enchanting form and auspicious attributes. The Yoga Marga leading to the realization of Nirguna calls for hard disciplines, like meditation and tapas and qualities like satyanishta, ahimsa, brahmacharya, aparigraha, akrodha etc. But through devotion and love, any one can attract God, win His favour, secure His grace and make Him his own. Humility and dasoham bhava are characteristics of the enlightened. In Nirvikalpa Samadhi the distinctions vanish, triputi is transcended and non-dual Brahman is experienced. When the Sage emerges from that



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absorption into external consciousness, he perceives everything as Brahman and adoration becomes the natural attribute of his mind.

The texts of the Holy Scriptures contain deeper meaning. Renunciation of karma does not mean giving up of activity. No embodied being can abstain from action even for a minute. It is not activity that binds. One must give up attachment to the fruit of action and the notion of doership. This is done by surrendering all actions to God and by looking upon oneself as an instrument or servant of God. By giving up activity, one becomes lazy and sinks into tamas. His intellect becomes dull. Such a person cannot take a single step on the path of Yoga. Householders have duties to perform. In the midst of duties, they have to build yoga. There is a technique, the yoga way of action, which transforms activity into a form of yoga sadhana. This technique can be mastered only through the guidance and grace of the Sadguru. Actions spiritualized by this technique are means to purification. Sadguru is Satyaswaroopam. This knowledge should be with the disciple. Then alone devotion arises. One should have absolute shraddha in the Sadguru's teaching. Devotion and shraddha, accompanied by systematic spiritual disciplines, transform the mind of the disciple into Jnana Teertha. A dip in this Teertha of divine illumination destroys all sins and the jiva is liberated from samsara. He has no fear of Yama's noose.