



# RAMĀ ŚAKTI MISSION

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Karma Yoga is the science of action, a science that teaches the secret of yogic action, the technique of acting in the spiritual perspective. It is the practical experience of every one that karma is the cause of misery and bondage; but there is a technique whereby one can act without getting bound, without getting involved in the duality of pain and pleasure. This technique is Karma Yoga.

In itself, action neither binds nor liberates. It is the attitude with which the action is performed, that becomes the cause for bondage as well as freedom for the individual soul. Action is the pulsating energy of the Divine. In every one, everywhere, it is the divine power that inspires initiates and executes all actions. The jiva, with his vision deluded, imagines himself to be the doer and the enjoyer. Herein are the seed of bondage and the cause of the continuation of samsara.

Bhagwan Sree Krishna expounds the gospel of Action in His discourse to Arjuna. The core of that Teaching reveals the secret of non-attachment and the art of the desireless performance of duty. Even before the advent of Sree Krishna, this doctrine of Action had been practised and perfected as a science of liberation by many sages of yore.

Non-attachment in the midst of activity is a state of inward spiritual aloofness. It means, even though one is intensely active, he remains as though he has never done anything. Performing action, one should rise above the realm of Karma. This is the function of Karma Yoga.

External associations are unavoidable. Man is a social being. His life is in society. He has to co-operate with other fellow beings in his day-do-day life. But amidst such external associations, one should remain inwardly detached and alone with God. This is the main aspect of Karma Yoga.

To be inwardly detached, one should be able to rise above the mental commotion. He should be free of sense-attachments. By habits and indulgences of countless lives, modes will arise, desires will crop up, passions will make their appearance, old memories too will be revived in the mind; but the Sadhaka should remain detached by putting himself in the position of a looker-on, and negate the modes. You should conduct yourselves in such a way that no further impressions are produced in your chittha. Impressions are produced when you identify yourselves with the mind. Impressions cause rebirth. You identify yourselves with the mind because you forget God. Hence forgetfulness of God is the main reason why impressions are created. By constantly holding on to God, you should have all your dealings in and through God. When the attention is on the gunas, mind reacts, and these reactions settle down in the chittha as impressions. Perceive the power and presence of God in all and fill your mind with the thought of God. This way, gradually, the perception itself will be spiritualized.

Man's activity includes physical, secular, social and spiritual activities. One may be working in any field; but that action which takes the mind towards the peak of Yoga, alone is designated as sadhana in Karma yoga. All your actions, also your benevolent and humanitarian activities, should become spiritual aids and forces which take you to the yoga summit. Herein comes the need for spiritualization of your attitude and activity. By holding on to God, by making every



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action a love-offering to God, by freeing the mind from egoism and attachment, one should live in God, for God and as God's instrument.

Ego-centric consciousness and attachment to the fruit of actions are the two great stumbling blocks on the path of Yoga. To enjoy the freedom of non-attachment, you should surrender your actions as well as the fruit of actions, to God. Surrender of actions means the surrender of agency. Agency is a delusion. God alone is the Reality. Apart from Him, there is no other individual. Knowing this truth, agency should be given up. To renounce the fruit of actions means to offer the fruit to God. God Himself is the supreme fruit you should aim at. Pleasure of God should be your only motivation. To offer the fruit to God, you should bear in mind that your ego-personality is an illusion and that God is the only doer of actions and the dispenser of the fruit of actions. In this attitude of the Karma Yogi, the personal will is resigned to the divine will, the mind is above desire, and the consciousness is free of ego-touch. Karma Yoga, therefore, is communion with the Divine through consecration of action.

When jnana dawns non-attachment to the fruit of actions comes automatically. So also, the unreality of the ego is revealed. The jnani will go on doing actions without ego, anticipation and attachment. Till this state of jnana is reached, of course, the craving for the fruit will be there in a subtle form. But the sadhaka should remember God, surrender the fruit, and keep his mind in serenity.

Actions should have Knowledge as its base. In the absence of Knowledge, actions become the binding factor. It is only when knowledge illumines your consciousness that your actions conform to the yoga way. Illumined action is the action flowing from an illumined consciousness. Craving for name, fame, power, social recognition and social distinction, is a great hindrance. Renounce cravings by fixing your consciousness in God. Fixed in knowledge, renouncing attachments, even-minded in success and failure, and free of likes and dislikes, you should do your duty with serenity, devotion and cheer.

The mind must willingly shed attachments to sense objects. For this to happen, it must have another object superior to all objects in prakrithi, to cling to. That object is God. To cling to God means to cling to His Name. Suppose a baby holds a sharp knife in its tiny hands. The intelligent mother will not straightaway go and try to take away the knife from the baby's hands, for she knows that the baby will tighten its grip on the knife. So she adopts another method. She holds an attractive talking toy before the gaze of the baby. Getting attracted to the new thing of beauty, the baby just drops the knife and the mother loses no time in removing it. Mind is like a baby. It is attached to worldly objects. But when it develops devotion to God and love for His Name, worldly attachments and desires will automatically fall off. Discrimination also leads to non-attachment. But non-attachment brought about by devotion to God, is natural, easy and safe. The pleasures of the whole world become insipid to a mind that has tasted the ambrosia of God-love.

When the eyes see the enchanting objects, remember the Cosmic Observer, who sees through those eyes. The observer in all is one, even though the egos are innumerable. The idea of a separate, particular self, is the formation of avidya. He, who remembers the inner Witness, cannot be overpowered by the sense lure. It is because of your ignorance of God's glory that you cling to ego, remain tied to the body and get trapped by the sense objects.

To acquire spiritual insight and to reach the state of non-attachment, one should have the benefit of satsang. By a mere study of the Bhagawad Gita, one acquires only theoretical



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knowledge; one does not become a Yogi. Arjuna who received the Teaching from the Lord, had the benefit of intimate contact with the very source of Knowledge, the Lord Himself. He had shradhha in the Teaching and supreme reverence to the Lord. He was a disciple, a devotee, and an ardent seeker, all in one. The entire Gita is an exposition of the science of life and liberation by the Supreme Being from the position of the Guru.

The disciple should have profound faith in the Holy Scriptures and in the Guru's Teaching. This faith is not a provisional acceptance of the teaching, but a permanent state of inner certitude that Guru's words are true. Free of inward conflicts, doubts and arguments, the whole mind spontaneously accepts the Teaching as real. This is the nature of shradhha. Such a shradhha is verily a form of Knowledge itself, even though one may not know it as such.

That, which translates the Teaching into action, is shradhha. Possessed of shradhha, one joyfully obeys the commands of the Guru and lives according to the Guru's behests. When one obeys the Sadguru and brings his teaching into conduct, experience of divine grace, and even experience of Reality, is bound to come. If experience does not come, there is something wrong with the disciple, either want of perfect shradhha, or implicit obedience. The Aspirant should introspect, find out the shortcomings, and remove the obstacles. The power to introspect, to reflect, to discriminate and to get over the shortcomings is with man. Mistakes do occur in the course of day-to-day life. But all should realize their mistakes, admit them frankly and never repeat them. This is an aspect of human excellence.

Sadguru is one with God. He always abides in Him. His words are therefore charged with tremendous power. The Omnipotent one, the Creator of countless universes, the supreme light infinite, is shining in every heart. A ray of His light must illumine your consciousness. Then the darkness disappears and you awake to the consciousness of your true Self, of your affinity with the Supreme. To be receptive of this light of knowledge the Aspirant should walk in the light of the Guruvakya. Guru's words should resound in his heart as the musical vibrations of sound emanating from a Temple Bell.

Knowledge should become dynamic in action. That is the nature of real Karma Yoga. Theory can be learnt by intelligence; but mastery of the yoga technique in action, is possible only in the field of activity. Through actions you grow in knowledge, and through knowledge you reach freedom. Attachment and aversion takes away efficiency from man. When you are liberated from these two, tremendous capacity for mighty action comes to you. If there is no zeal in activity and no steadfastness in the performance of duty, one brings about one's own downfall through an increase in Tamas in one's mind. The Yogi is imbued with energy, spiritual zeal, and evenness of mind and clarity of vision. Intensely active, he is inwardly calm.

To give up activity before achieving the annihilation of desires, is a great folly. One has to reach the pinnacle of desirelessness through dutifulness and detached performance of actions. Action is inherent in the gunas and is indispensable for life. Life is all activity. For mental zeal, there is need for physical exercise; for maintenance of body and the family, one has to take some job; for purification of chittha, there is need for desireless activity; for upasana of the Deity, there has to be ritualistic worship, meditation etc; even for the pursuit of jnana, one has to undergo the process of shravana, manana and nididhyasa. Thus for every one, either in secular pursuit, or in spiritual quest, action is essential. If such is the case, imagine what a great blunder it would be to abandon activity altogether and court laziness and dullness! Constant endeavour is required for self-fulfilment. The yogi knows that self-fulfilment is only in God-experience. Hence all his actions become tuned to God.



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At each stage of spiritual growth, you need the help of appropriate devotional bhava. Prayer should become a central factor in life. Start your work with prayer. Pray for enabling you to discharge your duties well, for strength to have unbroken remembrance of God, for right insight, for sticking to righteousness. Finally, a stage comes when you long to offer yourself totally to God. The bhava grows in purity, vision becomes brighter, as one advances on the path.

When the mental defilements and intellectual delusion are removed, and the chittha shines effulgent with the purity of sattwa, spiritual illumination dawns and one enters the portals of what is known as Naishkarmya. Naishkarmya, actionless poise, is not a state of inactivity. Inactivity is tamasic. But naishkarmya is egoless equipoise in the midst of activity. Established in supreme wisdom, the Yogi becomes a vehicle of divine dynamism.

So long as the least trace of ego is there, supreme enlightenment cannot come. The ego-mode should subside and the unbroken consciousness of Self, should become manifest. Wisdom is silent, profound and majestic. In it there is no ego of being a jnani. What is revealed in jnana, is the glory of God. There is no individual to stand apart from the Supreme, in the state of jnana.

The finality in Karma Yoga is that work itself becomes repose. That is to say, the distinction between action and actionlessness disappears. Activity becomes spontaneous, divinely rhythmic and lustrous. When agency and attachments go, leaving the mind free, you will feel the supreme relaxation even when you are intensely active. So also, when love for God possesses the heart, you will rejoice in your activity and the work will become communion with the Beloved. Look at the worldly example of people struggling and suffering, for the sake of their family, their kith and kin. If attachment produced by Maya has got such a power to goad man to incessant actions and make him willingly suffer and sacrifice, then imagine, what is impossible for him to do, what sacrifices he will not be capable of, when his heart is filled with pure love!

In its perfected state, Karma Yoga is sublime service of the Supreme. It is the dynamic fulfilment of love, an outflow of total dedication. It is the power of wisdom in perpetual expression.