



RAMĀ ŚAKTI MISSION

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Association of action with knowledge makes action a phase of Yoga, a means to self-purification. It is knowledge that elevates action itself into an adhyatmic sadhana. Karma yoga, diligently followed, prevents occurrence of gaps in a life of God-pursuit.

No one can remain without action, for action is inherent in the gunas of prakrithi. The Self is actionless, untouched by prakrithi. But, so long as ego-delusion persists in consciousness, one is affected by one's own actions.

Action produces bondage; action is also a purifying discipline, a means to liberation. This appears paradoxical. The difference in effect, is because of the difference in the attitudes. In the former case, action flows from ego-centre; it is propelled by selfish motivations. In the latter case, action flows from the pure bhava of instrumentality. Ego-centred actions create impressions, bring reward to the doer in the form of pleasure and pain, for enjoyment; but the consecrated actions, because of the absence of doership behind them, do not leave any impression in the chittha. They help manifestation of pure joy which is the very nature of the Self.

Knowledge applies a wonder-touch to every action. Worry, anticipation, anxiety, attachment, cravings, makes the mind of the ignorant, extremely restless. But when knowledge illumines understanding, all these are absent; in their place appear pure love, concentration, spiritual zeal and the peace of consecration.

So long as emotive modes agitate the mind, the mind will be in a dissipated state. That is to say, it will never achieve success in concentration on work. Its interest will be on the anticipated fruit of action. If concentration and love are not on work, it means, the worker is not sincere in his duty. Such a work, half-heartedly done, will never be perfect or fruitful. The mind of a Karma Yogi must be all calm and quiet, but alert and aware; it must be full of zeal and love, but inwardly detached.

The seeker of fruit is swayed by dejection and elation. When the desired fruit does not come, mind sinks into despair; if the fruit is achieved, it becomes elated. One, who has surrendered the fruit of action to God, is even-minded in success and defeat. His joy is in the action itself, and not in the accomplishment. His enthusiasm is steady, his mind is steady, his capacity for action goes on increasing, whatever be the outcome of actions.

Constant remembrance of God should become an unbroken undercurrent in your mind. That must pervade all your activity. God is the prompter and the doer. This illumination will dawn afterwards. Till then the bhava of a servant of God should be there+ with the Aspirant. Bhava, of course, is mental; but when the mind becomes absolutely pure, the very same bhava will be transformed into spiritual illumination. The body, which is a limiting upadhi for the ignorant, becomes an instrument of God, for yoga.

There is a secret of non-attachment, by which the Aspirant stands poised, without getting identified with the mental phenomena. It is this secret which one learns from Sadguru. Mere study or intelligence will not reveal this secret. Detached poise is the first step in the process of mind's liberation from its own self-created illusions and cultivated tendencies.



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To get detached from the mental phenomena, one should awake to the knowledge of one's mystic relation to Paramatman. This knowledge of relation to God, is a spiritual insight. When it dawns, mind withdraws from the sense world, impelled by the attraction of the Divine. The individual soul now enjoys the proximity the presence and the companionship of the Divine. A sense of intimate closeness to the Divine grows with devotional love for God as its central feature. Anusandhana or communion begins. Finally union with God results. Thereafter, one abides in a state of non-separation from the Divine. Completely purged of ego and the vasanas, no worldly taint remains with him. Only infinite Consciousness shines in all glory.

Ego-delusion is the concentrated impurity. It obscures the light of Truth-consciousness. Even if one has some measure of knowledge with him, it gets eclipsed when ego-delusion veils the intellect. Even gods forgot the reality, bewildered by ego. Then what to speak of man!

Once there was a war between gods and demons. The gods defeated the demons in the war, through the grace of God. But the gods forgot this truth, and were elated over their victory. They thought that their victory came through their own power and effort. God who dwells in the heart of all, wanted to teach them a lesson and remove their pride. He suddenly appeared for this purpose before them in the form of an effulgent Yaksha. The devas were perplexed. They deputed Agnideva, the Fire God, to ascertain the truth regarding that strange Being. Yaksha questioned him: Who are you? What power you have? I am Agnideva, replied the Fire god, I can burn up the entire world. Yaksha placed before him a straw and asked the Fire god to burn it. Fire came upon it with all his power, but could not consume it. Humiliated, he returned. Then vayudeva was sent. To a question by Yaksha, Vayu replied: I am god Vayu. I can blow away all that is on earth. Yaksha placed the same straw before Vayu. Vayudeva came with all his force, but could not move it even a little. He too returned humbled, unable to know who that strange Being was. Finally, gods sent their leader, Indra. When Indra approached, Yaksha suddenly disappeared, and there stood the charming Goddess Uma Haimavathi. Uma told Indra: the strange being whom you, gods, saw, was Brahman. By His grace only you could defeat the Asuras. But you forgot that truth and took it as your own victory.

The moral of the above story, which appears in the kenopanishad, is very clear. Victory and glory everywhere, belonged to the Supreme, Who is the Indweller in all, the Inspirer, the Doer, the Accomplisher, the Dispenser of the fruit of actions. It is by His presence that the body, the vital airs, the senses, the mind, and the intellect, all function. Apart from God, there is no agent. He is the wirepuller and all beings are mere puppets controlled by Him. But due to Maya, man is obsessed with the notion of agency and enjoyership. This is egoism which separates man from God. The truth of Brahman is revealed in the Highest Illumination, parajnana, which is symbolized by the Goddess Uma Haimavathi. To get Her grace, mind should become pure through devotion. The pure mind is signified by Indra. Sense organs are other gods. Senses cannot perceive Brahman. Only pure Mind can receive enlightenment.

Fire, Agni, is symbolic of the witness-consciousness. In the homes of the householders, in the sacrificial halls, and even in the crematorium, fire occupies a place of sacredness. Sacred religious rites are solemnised with fire as the witness. Fire purifies. Highest purifying power is wisdom. Hence fire signifies wisdom. Self-shining Brahman is in every one. It is because of Him the sun and the other luminaries shine and the fire burns, and the whole creation is beautiful. In the highest metaphysical sense, fire is symbolic of Brahman Himself. The deity presiding over fire is called Jathaveda, meaning, the knower of everything in Creation. God is the all-seeing Witness. Fire signifies this omniscient One.



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Brahman shines in every one as pratyag Atman. He is the all-knowing, free, awake and self-luminous. The shadow-self, the jiva, gropes in darkness, without knowing this truth of Atman. He arrogates to himself an independent status of a particular selfhood. But, when jnana dawns, the nature of prakrithi is revealed in its true form. The jivahood disappears, and along with it go falsehood, egoism, evil traits. Courage, mental steadiness, purity, love, all become manifested attributes in the state of enlightenment.

He, who feels that God is the witness to all his thoughts and actions, is incapable of doing, or thinking, or speaking evil. He will be always in righteousness. It is this awareness of the Divine as the witness, and one's own adherence to truth and righteousness, that gives one courage and mental steadiness.

To shift the focus of consciousness to God and to direct love to Him, is in fact, the easiest route to Realization. Desirelessness, and duty for duty's sake, is no doubt, highest moral ideals. But to inspire the homage and devotion of one's heart, there should be a spiritual ideal. That ideal is God. Go on increasing your love for God. God is not a person. He encompasses the Totality, samashti, and is beyond it too. Love for God, therefore, will enable you to love all equally. On the other hand, if you ignore God, and fix your attention on Creation, you are most likely to be caught in the snares of Maya. To get a universal vision, through love of the chosen deity, is the easier and safer way.

This does not mean that you should not love man. Far from it. Without love, mind is dry, work is monotonous, and life itself is a continuing death. The fountain of love is within; but when selfishness enters, the ocean of love gets dried up, and heart become like a desert. Love God, and seeing His presence in all, try to love all. Let your deity of love be one, though His human images are innumerable. This is the most practical way of reaching perfection. Because the objects of your love are numerous, your mind is dissipated amidst numerous objects. Hence you find concentration hard to attain. But, when love for God arises, the mind will automatically get concentrated on God and duty. Whether you are in meditation, or engaged in your duties, you will have with you a serene and one-pointed mind. This is one of the many rewards of devotion.