



RAMĀ ŚAKTI MISSION

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You should have keen insight to discriminate whether the duty you are going to perform is your own duty, svadharma, or other's duty, paradharma, whether it is conducive to your spiritual welfare and to social good, or not. You should also know how best to do your duty. Svadharma Nishta, steadfast devotion to one's own duty, is the moral excellence in Karma Yoga. One's own duty, well performed, leads to purification of chittha and development of inner harmony. Engagement in other's duty, leads to conflict and tension; it is enveloped by fear. Devotion to svadharma, makes one an adept in Karma Yoga.

Your motivations should be pure. Motive is there behind every action. Even incarnations of Isvara have motives, such as re-establishment of dharma, uplift of mankind or universal well-being. Their motives are divine mission. Though they are active in their ministry or compassion, they are ever free. Though they love all living beings, they are not attached to any one, anything, in the world. But the jivas are already in the wide and mysterious web of Maya. If they struggle and manage to free themselves from one attachment, they get caught elsewhere. They go with good motives like service of the society; but in the course of such service, they forget their earlier idealism and begin to crave for name, fame, power. Even great ascetics have fallen to the trap of attachment. One should take refuge in God. His grace alone will open the gates to Deliverance.

Along with purity of motives, there should be steadfastness in the ideals and steadiness of mind. Mind is steady even in the midst of intense activities and greatest of provocations. Have you not seen a grinding stone machine at work? Even when the upper stone goes on rotating, the lower one, which is the base, remains steady, unmoving. So should be your mind steadily fixed, even when your body and senses are busily occupied with activity.

Here, a word of caution: steady mind does not mean a mind which is inactive, which has no power to think. The mind should alert, awake, discriminative, intelligent, fearless and free. It should be free of distractions caused by asuric passions. It is such a mind that is capable of being employed in great works in the exalted Yoga way.

It is mental distractions, the vikshepas that hinder the Yogic pursuit, and not work you do. Mental distractions, the vikshepas are the burden, and not your duty. Householders have multifarious duties. When the mind is fixed in God and concentrated on duty, the work will flow in a divine rhythm, like waves of a melodious music. There is utility in work. Without work, body and mind will become dull. But, work should not drown you. You should float, as it were, on work. That is to say, you should not forget God and your life's purpose because of work. Association with people and activities in the field of duty should be strictly within the bounds of need. The rest of the time should be devoted to meditation and other adhyatmic sadhana. Waste no time on unwanted discussions and activities.

The discipline, by which man is able to work in the most relaxed manner, is the characteristic of Karma Yoga. This relaxation comes when you are disburdened of cares and anxieties, through your surrender to God. Through practice of Karma Yoga and perfection in surrender, the Yogi reaches the state of steady consciousness, Sthithaprajnavastha, stability, equanimity and non-attachment constituting the nature of his mind.



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The secular and the spiritual are not two. When you implicitly follow the principles of Karma Yoga, you will find, they are one, and their division as two distinct categories, was created by the mind only. God has not created any dichotomy or division in His Creation. God is Whole, poornam. The Creation too is Whole. Divisions are creation of avidya force. The Yogi's aim is not only to dispel ignorance, but to abide in the natural state, where action and repose, world and God, the secular and the spiritual, all become one. But to reach this sahaja state, one has to transcend the mental plane and practise Samadhi and emergence repeatedly, until at last the non-dual Consciousness becomes spontaneous for him. Mental plane is transcended through mental purification for when pure, mind ceases to be the mind, and it becomes pure consciousness itself.

Doorway to purity is discipline. Mind should be disciplined. To discipline the mind, the will should become strong. Prayer and will, go hand in hand, in an earnest sadhaka. When, during meditation, the latent impressions appear as distracting thought waves, you should be able to quell them by the technique of detachment. In the field of duty, when laziness begins to come, you should be able to get over it. While moving amidst sense objects, you should be able to resist the sense lure and to reject the desires as and when they rise in the mind. All this requires a tremendous will on your part.

An Aspirant on the path of Action too needs to be regular in his practice of meditation. Right thinking and keen discrimination should be with him. The Guru's word is all illumination. If you have firm faith in it, an awareness will dawn that you have no connection with the mental phenomena and surface personality. You will know that your kinship is only with the Supreme. Once this awareness comes, it becomes easy to withdraw the mind from the sense objects and to remain detached from ego itself. Meditation, discrimination, detachment and desireless activity, are all expressions of spiritual force awakened through Guru's grace. They help one another in your march towards the goal, namely, God-experience.

Inordinate attachment to action and the fruit thereof, makes man enthusiastically engage himself in action. Immersed thus in activity, he is thus quick, energetic and efficient in his performances. But despite all this, because of the lack of subtle insight and spiritual perspective, he fails to possess that precious poise of non-attachment which a Yogi enjoys. His is only like a labourer's work, a labour with no spiritual value in it. The work of a Karma Yogi is Knowledge in action, a spiritually elevating sadhana, bringing him nearer to the divine state and to the door of salvation.

The root cause of misery and bondage is the 'I' limited to the body. From this I arises selfishness. Selfishness leads to cravings and cravings become deep attachment (asakti). Attachment enslaves man. To be free of this slavery, one should become a servant of God, a disciple devoted to the Guru and his Teaching. Guru's Teaching, when earnestly followed, bestows illumination, which is capable of breaking the bonds of Karma.

To renounce craving for the fruit of action, does not mean to abandon activity. When action itself is absent, where is the question of a fruit! There is a performance of action, with no mental craving for the fruit and with no ego to assume authorship of action. You may call it action for action's sake, or action for God's pleasure, or desireless action. This action is great in its form, function and effect. It is a master's action, not a slave's labour.

When actions are performed, impelled by cravings, the doer will have to be reborn again and again, for enjoyment; but when they are performed in a desireless frame of mind, they lead to



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purification of chittha, dawn of enlightenment, and breaking of karmic bondage. Drinking the nectar of supreme wisdom, the Yogi becomes immortal.

Men with worldly intelligence may be efficient in work; but the Yogi alone has super-efficiency. The spiritual skill in action, karma kushalatha, is known only to him. This spiritual skill consists of not only doing the right action, in the right way, at the right time, but also doing it without being tainted by action.

When sense of duty, pure love and discriminative insight, are combined in the Yogi, he enjoys the ecstasy of action. When there is intense love combined with knowledge, there is ecstasy also. In this state of ecstasy, the Yogi's chittha becomes one with the action. With his ego dissolved in ecstasy, he experiences what is known as karma Samadhi mentioned in the Gita, i.e., the poise of non-dual Consciousness even in the midst of activity.

The idealism of duty is so fascinating to the Yogi that even physical ill health does not interfere with his performances of obligatory duty. Of course, a mother when her child is sick forgoes her sleep, rest, and food, and disregarding her own sickness, will attend on the child. But this is a work, flowing from attachment to the child. In the case of the Karma Yogi, it is his ardour of dutifulness and love of God that inspires him in his work.

The Gospel of Action is of central importance to you, house holders. Mother accepted Garhasthya, made home a venue of Her spiritual explorations and great research into the mysteries of life. From the midst of intense activity and varied duties, She has built the mansion of spirituality. Hence She has the power and authority to instruct the world on the great doctrine of Karma Yoga. Divine Sankalpa and Mother's protecting power are active in a ministry of compassion. Have no fear. Link yourselves with the cosmic power and follow the Teaching earnestly. Cleanse your chittha and consecrate it to the Divine. When divine grace comes, everything becomes possible of attainment.

There is a hidden beauty in the consecrated action; also, a mighty power that can burn up all illusions. The vision of that beauty and the experience of that power will come to you, when you rise in the love of God. Love teaches the secret of Yoga. Love is the essence of life, the propelling force in action, the culmination of all aspirations and the secret of creation itself.