



RAMĀ ŚAKTI MISSION

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Just as you are vigilant and attentive in keeping this lamp glowing throughout the period of the Japa Yajna, so too, you should be alert and awake in keeping the inner lamp of spiritual wisdom, Jnanadeepa, ablaze. The body is the lamp; the wisdom of the Guruvakya, is the light; virtuous conduct, 'satkarma acharana' is the oil. To keep the lamp glowing steadily, you have to pour oil into it. So too, you should keep the lamp of wisdom through devotion to dharmic actions. Satkarma means dharma. Whatever action you perform with awareness of truth, as dedication to the divine, is dharma. Wisdom should reflect itself in your daily actions as detachment, devotion and shraddha. Then alone it is satkarma, Yajna.

Action, good or bad, produces reaction as well as consequences. Good actions beget good result and produce good impressions, whereas bad actions bad. Thus, both good and bad actions bind you with chains of merit and demerit, so long as you have the feeling of agency. The doer himself is the enjoyer. The chain of merit is the golden chain, and that of demerit is the iron one. Both are binding chains after all. Freedom lies in going beyond both, in rising above the realm of karma. The way is non-agency, 'akarthruthwa'. It is agency that binds, not action. Action done with agency, creates impressions in the chitha. Impressions that are thus created, become deep seated tendencies, vasanas. These vasanas, in their turn, come to the surface mind as desire, passions etc. These vrittis manifest themselves as actions. Again, from such actions come vasanas. Thus this mysterious cycle of vasana and action, constitutes the bondage for the Jeeva. So long as vasanas persist, rebirth is inevitable. To escape from rebirth, one should take recourse to the yoga way, under the guidance of the realized master.

Through non-agency, the action becomes a purifying sadhana. It leads to deliverance. Mother is taking you all to the highest abode of freedom and blessedness by entering which there is no return to mortality. In order to end the bondage of karma, Mother has initiated you to the Word of Wisdom. Resorting to this wisdom and attitude of non-agency, you must abide in a state of non-attachment and non-entanglement, even while busily occupied with your duties, even while living amidst your kith and kin. Non-attachment is not cold indifference; it is not lack of love. Your love must become pure, based on the perception of the unitive Atman, the God in all. Then it is non-attachment. Without love one cannot do service, one cannot discharge duty and svadharma. Love is the light of life. Love purifies, attachment contaminates. Love gives bliss, attachment produces misery, fear, restlessness. Love leads to liberation, attachment binds.

The Supreme should manifest in you as viveka, mystic insight. It is this insight that liberates you from the thralldom of prakrithi. This is the symbolic significance of Sree Krishna being the charioteer of Arjuna. As Lord Sree Krishna led Arjuna to victory, so too, this viveka leads you to victory in the Kurukshethra of life. Victory means release from samsaric cycle. Mind is the barrier between you and God vision. The manasic prapancha has been created by your own mind. It should resolve back into yourselves. Therein is your vision and experience of the Divine. Let your mind be guided by the wisdom of the Guruvakya. Guru's word is the power that can save you during crisis and conflicts. It is the light that shows you the way out of the enveloping darkness. It gives



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your courage of detachment during temptation. As the power of self-restraint, it lifts your mind to the domain of peace even during the greatest provocation. When occasions arise, the word of the Guru must come to your rescue. That is the sign that you are becoming the recipient of Guru's grace.

Alert and vigilant in self-awareness, without allowing the mind to be overcome by depressing modes, without getting entangled in anything, without getting attached to anyone, perform your duties perfectly. Dispel the notion that you are bound. For you, Mother's children, there is no room for any fear of frustration, depression or defeat. To be able to see Saguna Brahman, is a great favour from the Supreme. Hard indeed is the vision of God. But for you, the Divine has become a visible reality, in the form of all-loving Mother.

As the compassionate Guru, She is with you, guiding and guarding you in the trials and tests of life. How fortunate you are! Let your intellect be established in this truth. Remember, faith is the saviour here and hereafter.

God is above the reach of your intellect and the findings of the science. He is the absolute. He is the truth as well as the mystery. He is bliss itself. He is the ocean of beauty. He must reveal Himself. Then alone one knows Him. But he who knows Him, cannot retain his petty, puny and fugitive 'I'. It dissolves in Him. The finite merges in the infinite. If you get a glimpse of Him, you would never forget afterwards. Such is the magnitude of His attracting power. Once you see Him, Ah, what a joy! The whole body vibrates, the mind sinks into silence! The ocean of love bursts forth from the heart. Then you love the whole humanity. In the deluge of love universal, all barriers break, all divisions disappear, considerations of caste, creed, nationality, religion, all these go, no trace of sorrow or misery remains. It is all bliss, bliss, bliss.

For you Grihasthas, this is an opportunity which is unique. Let abiding faith in Mother's divinity and in Her saving grace be the foundation of your life of quest. Mother is eternal. But now you have the blessing of Her words. Afterwards, there will be only silence. But rest assured, She will always be with you. In this Shakthinagar, the power of Her presence will continue to manifest and operate. Have faith.