



# RAMĀ ŚAKTI MISSION

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The Grihastha, the householder, belongs to an order, which abounds in duties. His is a life of activity. He has to build his yoga in the midst of work. He has to discover his spiritual poise in the sphere of svadharma itself. Rising above personal affinities in family bond, he has to reach the summit of non-attachment (nissangatwa) and the state of actionless poise, (naishkarmya). The gospel of action, Karma Yoga, is the inspiring motto for a man of the world aspiring for freedom. But what is this Karma Yoga? What is the principle of this liberating science of work? People imagine that by simply doing their duties in home and interesting themselves in social work, they are Karma Yogis. This is a wrong conception of Yoga. There is a world of difference between Karma and Karma Yoga.

Karma is mere action. It is done with a sense of agency, with attachment to reward or return there from. It cannot purify your mind; it cannot enlarge your vision; it cannot broaden your outlook; it cannot liberate you from the shackles of merit and demerit. How can such a mere self-centered action lead you the yogic state? Karma should become Karma Yoga. Karma Yoga is the technique of doing action from a yogic angle of vision. It is action done with inward communion with God. It is action without ego, without anxiety, without attachment to fruit, without agony. It is an attitude of sublime service to the Supreme. It is the dynamic fulfillment of pure love. It is an outflow of the spirit of dedication. It is the power of knowledge in perennial flow. Where ego dominates, where there is desire for reward, where there is anticipation for appreciation and applause, where the mind is in a state of agitation, there, the spirit of Karma Yoga has not entered.

Karma Yogi is a renouncer of self, 'svārtha thyagi'. Tyga is his enjoyment. Joy of service is always with him. Through action, he worships the Beloved of his heart. God is the sole object of his love. He looks upon himself as an instrument of the Divine. There is nothing that he expects either from this world or from the next. He is a silent yogi with bubbling enthusiasm. His mind is always in equanimity. It is always in anusandhana of God. He who questions, doubts, murmurs, grumbles, complaints and laments, is not a Karma Yogi. The Yogi's mind is calm, contented and concentrated on God or on duty. Without firm faith in God, without an inner link with God, you cannot exalt your actions into the plane of Karma Yoga. Being householders, your actions, dutifulness and observance of dharma, should be a mode of adhyatma sadhana. For this, you should be inwardly and emotionally, in tune with the Divine, God should be the goal of your pursuit through anushtana and acharana, i.e, through observance of spiritual sadhanas and practice of righteousness, you should qualify yourselves for Karma Yoga. Yoga means union with the Divine.

All efforts you make towards this union are aspects of Yoga or Abhyasa Yoga. When your actions promote inward purity, devotion to God, detachment from ego and steadfastness in equanimity, they lead you towards Yoga. They are an aid in Yoga Sadhana. They are a mode of approach to the supreme. If you seek and strive for name and fame, even the social work cannot take you an inch towards the Divine, for you worship thereby not God but your own ego. How can a worshipper of ego reach the ego-less poise of Karma Yoga? For anusandhana, communication, communion and



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mystic union with God, you should realize your relation with the Divine. This relation is a mystic relation. It is a spiritual affinity. It is a bond of pure love, which knows no beginning in time.

Mundane relations are all valid only for one birth, in this birth only. They are all based on bodily connection. But your relationship with God is eternal. The persons in mundane relations are all external to you. They are not borne with you. They do not accompany you after the fall of the body. They exist for a short time only. But God is within yourselves, eternally related to you on the spiritual plane. He dwells in your very heart. He is nearer to you than your own thoughts. He is closer to you than your own life. You are He, in your deepest spiritual essence. Egos and persons are superficial.

God is the ocean of the existence. Though you are identical with God, you do not realize this truth because of ignorance. The mind stands between you and God. The mind is faced towards the world of objects. The mind is filled with the desires. Because of this, it is full of modes. Thoughts come, one after another, in quick succession. In your ignorance you identify yourself with the mind and hence, you do not experience the bliss of your true nature. You do not hear the voice of God. You do not receive His guidance from within. You do not feel the rapture of His mystic touch. You do not experience the companionship of the God. You do not enjoy the incomparable bliss of communion with Him. Life is the precious occasion for experiencing the supernal peace of union with God.

Hence it is, that Mother has initiated you into the supreme truth, the truth of your identity with the absolute. Have unshakable faith in the words of Mother. You may say that you have unshakable faith in Mother's divinity and Her words. But mere declaration of faith has no value. You must show the marvel of your faith and the wonder of your relation in your day-to-day life. Till end, you should abide in faith. Sorrow and happiness, tests and trials, success and defeat, come and go. Prarabdha ordains life-situations. But in trials and tests, in sorrow and happiness, in success and failure, you should hold fast to the Feet of God and remain unshaken by any event. That is faith.

Faith is direct perception. Once you have perceived, nothing can make you blind. Faith is a spiritual hold on Reality. Once you have that grip, no power on earth, no situation on earth can separate you from God. Faith is the Awareness coming from the deeper heart. Once you get it Prakrithi cannot cast a veil over you again. Faith and belief are not the same. What rises and sets, what comes and goes, what shakes with the impact of event, is belief. Belief is a mental state. When you are in the mental state of belief, you may proclaim God today and deny him tomorrow. When you are happy with your lot, when you have all comfort in life, when all events happen according your wish, when health, wealth and situations of life are all in your favour you may think you have firm faith. But when misery comes, when events threaten, when health fails, when wealth is lost, when everything counted upon as a sort of support in life is gone, can you still cling to the Lotus Feet of God and be at peace? Then alone is faith unshakable, shining, and triumphant in you.

It is faith in the Guru's words that lead you to portals of grace. One cannot get God vision through scholarship or intelligence only. The scholar has only the sabdha-jnana. He has no personal experience. He has not touched the ocean of his spiritual being. He has not tasted the ambrosia of wisdom. He knows not the sweetness of God-love. The



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pride of learning does not allow him to cultivate humility. If scriptures, learning and intelligence were sufficient, why should the liberated souls again and again come down to this world to help the seekers of God? Why should the Guru willingly take suffering for the sake of the disciples? Why should God assume a human form and appear as the Guru?

Knowledge is revelation from the beyond. Revelation comes by grace only. The seeker should become the ideal disciple, 'sad-shishya'. Then alone he becomes a recipient of grace.

Open your heart to the Guru and let a channel be opened for the grace to fill in you. Grace is there always. But you have to tune yourself in order to receive it. The disciple should propitiate the guru through humility, and service and righteous actions. You should stick to shishya- dharma. Practise the disciplines prescribed by the Mother.

Never leave anushtana however busy you are with your duties. Guru's grace operates in the disciple. It is the Guru who works through the disciple. Guru alone inspires him and spreads through him the divine message. But the ego does not allow the disciple to enjoy the ecstasies of communion with the guru. Thoughts are revealed to him by the grace of guru; but he feel, 'I am a thinker. He is attached to his thoughts as a miser is to his wealth. The ego, the passions and the vasanas are diverse manifestations of maya. To claim that one has no ego is itself is the sign of ego. Guru-sishya bond is India's age-old tradition and spiritual culture. The more you have reverence and bhava and virtue of obedience, the greater is the progress in spirituality. It is the absence of the discipleship that does not allow the veil to drop and the truth to be revealed. The absence of discipleship hinders progress in sadhana, obstruct the growth the spiritual movements, and blocks the rise of moral force in homes and society. Dharma is the root of personal integrity. Without shishya-dharma, one cannot reach the goal of life. Passion cannot be conquered by mere penance.

Grace of the Guru is all-important. He who is inwardly connected with the Guru, who is humble, who invokes grace through prayer, adoration and surrender is saved by grace. With faith in the guru's words, reflection becomes a stream of creative thinking, 'vichara dhara'. Creative thinking leads to the dawn of discriminative insight. Discriminative insight finally blossoms into perfect Enlightenment. If one has got firm faith in God, there is no need to assume a soham bhava or to enquire into the truth of the self. God is the Absolute. And the faith in God encompasses the self. The ego melts away in the constant loving adoration of God. It is those who have yet to know the blessing of faith who should enquire, 'who am I'; and finally, when they arrive at the real 'I', they will know that it is God who abides as 'Aham'. A person about to be drowned gets a floating plank to catch hold of. The plank alone is his support. So too, when the jiva is about to sink into the sea of samsara, he gets, by God's grace, a plank to cling to. That plank is faith. Strengthen your faith by all means.