



RAMĀ ŚAKTI MISSION

BULLETIN NO: 310–313A

16th April, 1980

All are doing actions. No one can remain actionless even for a minute. Even the closing of eyelids is an action. Everyone is helplessly driven to action by the gunas of prakrithi.

The principle of Karma is extremely subtle and profound. How karma grows, how it gives rise to transmigratory process of births and deaths, how man's empirical life is governed by prarabdha, how karma can be obliterated, these should be understood by a spiritual aspirant, directly from the Sadguru.

Whatever actions you do, whatever thoughts you entertain, whatever be the motivation that drives you into action, the impact of such thoughts, such motivations and such actions, all depends upon your mentality and outlook.

Life is one of continuous activity. Through activity itself you should learn the way of redemption from the bonds of karma. Thus, life is an opportunity for attainment of liberation. It should never be wasted and misused by laziness, sloth and sense indulgence, vishaya bhoga.

Man's activity is through triple channels of body, speech and mind. These actions, physical, verbal and mental, together produce karma for the individual jivas. Bound by karma, the jiva migrates from womb to womb. By actions alone, one grows into a selfish and egoistic individual and gets estranged from his own deeper Self. Again, it is through actions alone that man loses his inner light, becomes a non-believer, and goes to the extent of deceiving his own Self and causing his own ruin. Actions of man pattern his character and personality. In the fire of spiritual wisdom, Jnana, the seeds of karma must be roasted, beyond the scope of germination.

The notion of agency means the feeling that one is a doer of actions. The notion of enjoyership means the feeling that one is the enjoyer of the fruit of actions. These two notions together, constitute the seed of karma and the base of entire self-centered life, of the individual. So long as these two notions persist, one is a victim of the continuing rounds of births and deaths.

A practitioner of the Yoga of Action has to practice self-control. Unless the mind is brought under control, one cannot act in a detached poise. Overeating causes indigestion. It impairs one's health. So also, indulgence in sense-pleasures, in the long run, weakens the body, enfeebles the mind, clouds the intellect and strengthens the bondage. The greatest disease is the disease of samsara, bhavaroga. For the sake of fleeing pleasures, man spoils his whole life.

Tongue is associated with taste and speech. Slavery to taste and recourse to unsavory, indiscriminate and impure speech have brought about incalculable harm to human beings. Sadhakas have to overcome these two. Bondage thrives through attachment to sounds and forms, through impure gaze, through employment of body in enjoyments of pleasures not sanctioned by dharma, and through excessive sleep.

All karmas culminate in jnana. Jnana is the inner light. It is the power that puts an end to bondage. It exposes the nature of prakrithi. It reveals the truth that it is the gunas of prakrithi that perform all karma. With the wake of this knowledge, man's identification with the prakrithi goes. As the fire burns the fuel and reduces it to ashes, so does the fire of knowledge reduce all karma to ashes.



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Throughout the course of sadhana, there is need for knowledge. To make upasana a pathway to Realization, to make one's duty a form of purifying sadhana, to be able to perform only satkarma, to learn the secret of Garhasthya Dharma, knowledge is essential. Jnana shines in the heart of a Devotee. Jnana of a Brahmajnanai, is not dry knowledge. It is not book-knowledge. It is the intimate experience of Brahman. Bhakti and jnana, both are identical in their mature state.

The seeker of Brahman should not set his heart on anything other than the goal. Craving for nothing in the world, he should sift the real from the unreal, as a mythological swan separates milk from water. He should renounce the not-Self and hold on to the Self. The phenomenal world is not-Self, anatma. The Self is the all-pervading Brahman Himself. All deities connote the one, supreme, nondual Reality, Brahman. This truth you should always bear in mind.

To reach the summit of yoga, do all your actions, your obligatory duties, your acts of charity and benevolence, the sacrificial yajna, every phase of your life of spiritual sadhana, in a state of desireless equipoise, remembering God always and offering all your actions and their fruits to Him. Keep the mind in a state of cheer and steadiness. Waver not. Doubt not. Slip not into despair. Never get into a calculating mood, thinking, what is the benefit of this devotion and disciplines practiced all these years? To go on striving, reposing your faith in the Teaching of the Guru and in the Benevolence of God, is your duty.

Knowledge, devotion and action, should be unified. That state is yoga. If you go forward, harnessing the powers of your disciplined mind and chastened heart, you are sure to win the grace of God; but, if you retrace your steps and go back to the old life of neglect, then you will lose everything which you have gained.