



RAMĀ ŚAKTI MISSION

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Never be hypocrites. Avoid all show and ostentation. Be earnest in your aspiration and sadhana, and honest in all your dealings. Your worship of the deity, incantations of the sacred hymns, muttering of the mantras, offering of flowers in archana, and your upasana as a whole, should not be mere external mechanical acts. They should stem from your heart, from your true spiritual yearning and should have the fervor and glow of disinterested Devotion, Nishkama Bhakati.

Stupendous problems and dilemmatic situations may crop up in life. Stand firm, anchored in God and face them bravely. Let courage, composure and equanimity be yours under all situations. Let your face be the index of your lovely heart – a heart that is pure, stable, sinless, virtuous, free of clouds, free of flaws and foibles, and filled with love and humility.

This world phenomenon is a drama. You are all actors in it, and Paramatman is the wire puller. You are the machines and He is the Operator. He alone prompts, executes and accomplishes. Play your roles in the drama of life skillfully, be true to the costumes you have put on and delight every one with your performance. And, when the play is over, when your part has been successfully played, leaving everything, you must merge back in God. This, in fact, is the essence of Karma Yoga.

It is only when you know that life is a drama and that you are an actor on the stage, you will experience the unending bliss. Then only you will come to know what real service is. If pure bhava and pure love are not there behind one's actions, one becomes more and more egoistic and selfish. Through such selfish pursuits, no joy can come to him. Dissatisfaction, mental unrest and internal tension, these alone will be his lot.

Is it your dexterity, children, to perform your actions according to the whims and fancies of your mind, without shraddha and devotion, without caring for your spiritual progress? Is it for strengthening the egoistic notion of agency that you have come to the fold of Divine Mother? Samsara is already there providing the scope and the field for such a life, and why should one take resort to spiritual disciplines under the protecting care of a Sadguru, for this?

Know it for certain, you are the children born for realization and service of God, and not for the sake of enjoying worldly pleasures. You have come here for attaining the summum bonum of life. Should you not then eliminate selfishness, give up attachment to the fruit of actions and learn to live in and for God? The purposeless life of a man, devoid of purity of bhava behind his actions, is like a rudderless boat caught in a storm. Such a life will lead him to ruin only.

Many are there who are charitable in disposition, who does yajnas and yagas, who engage themselves in social work; yet, how is it that they are not able to attain the realization of God? The reason is, they are not able to overcome their ego and the subtle craving for name and fame. He who does all his work in a spirit of service to God, without ego and selfish desires, alone is said to be a Karma Yogi. He alone achieves self-purification.

It is extremely difficult to overcome the ego. Even great devotees like Arjuna, Bhima, Narada, Garuda, and Sathyabhama, once fell a prey to this formidable enemy of Realization, namely egoism. Hence beware of egoism. Surrender completely. Be humble, and invoke God's grace



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through devotion and righteous conduct. Only by God's grace can one get one's ego completely vanquished.

One should be conscious of God's grace and glory. Then alone comes the true spirit of self-surrender. Giving up the sense of agency, one should attain the state of a care-free existence. One should become God-filled through devotion. His whole being should be permeated with pure bhava. He who acts in this state, is untouched by Karma. Bliss manifests itself spontaneously in him.

In a state of desireless poise and non-attachment, God should be worshipped. If the mind is attached to worldly desires, it cannot be wholly engaged in worship. When love for God wakes up, you will feel your closeness to God, you will feel God as a constant watchful and guiding Presence. You will feel the joy of service in all your actions and your mind will naturally remain concentrated in any work you do as a service to your Deity. From bhakti flow all graces.

The ocean of peace, the ocean of immortality, is within you. But this ocean remains hidden so long as you remain attached to prapancha. Renounce prapancha as unreal and insubstantial, but do your duties meticulously. Devotion to the Guru has the power to detach your mind from prapancha and to fix it in the Reality.

He, who is attached to the sense pleasures, tries to derive happiness from sense objects. Of course, he does enjoy a bit of pleasure, but this momentary pleasure is soon accompanied by misery. Pleasure and pain are mental states. One is followed by the other. The worldly life is a mixture of both. The seeker of God should rise above both pleasure and pain. That means he must rise above or get detached from the clutches of prakrithi through devotion to the Lord of Prakrithi, God, who awakes to supreme enlightenment, attains to the supreme state, paramapada, which even the gods do not attain.

To reach this supreme state (paramapada) or supreme abode (paramadham), your body itself should become a field of sacrifice, should be permeated by the spirit of sacrifice (Tyaga shareera). It should glow with the radiance of penance (Tapomaya shareera). In this fire of sacrifice and penance, all bonds are cut, all desires are destroyed, all worldly impressions are wiped out, and merger in the Supreme is attained.