



RAMĀ ŚAKTI MISSION

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The goal of all human endeavours is not pleasure or happiness, but Jnana. God-knowledge, is meant for ending ignorance and not for dwelling in another type of egoism that one is a Jnani. Rebirth, the misery of ego-centric life, fear of death and karmic bondage, all these are the products of ignorance. These vanish in the wake of God-knowledge. Actions do not bind. It is the agency that binds. What is known as Karma, in the doctrine of rebirth, is not action, for no man can remain without action even for a single minute. Action flowing from agency, action done with mental attachment to the fruit, action which produces the reward either good or bad, pleasant or painful, agreeable or disagreeable, to the doer, is called Karma. The doer alone is the enjoyer. When you do any action with the feeling 'I do', you desire for yourself a fruit from there. Ego, agency and desire always go together. Such actions bring reward. All actions do not fructify in one single embodiment. Hence the jiva, by an unerring law of karma, has to put on another body, in order to experience the rewards of his own karma. This is the karmic bondage. On leaving the gross body, a kind of light dawns on the jiva. In that light, the jiva knows that he has wasted away his precious life in frivolities. He repents. He longs and prays to God for gift of another body, in order to pursue the highest purushartha. But alas! When he gets a new body through the grace of God, he again forgets the goal and repeats the old folly. He gets caught up in the wheel of karma and in the dual throngs of happiness and misery. This is a mysterious cycle, this wheel of transmigration, 'bhava chakra'. Who redeems the jiva from this wheel of samsara? It is God only. The silent Antharyami, the Sadguru and the Satchidananda Brahman are all one and the same. But it is the spiritual law that the slumbering jiva is awakened only by Guru's Upadesha and Grace.

The Atman, Guru and God are thus one; but this advaitic truth is realized only in the highest spiritual experience. Until this experience comes, the jiva is in dvaita. He must worship Isvara. If he is a disciple, he must be a gurubhaktha. Then alone he becomes a recipient of grace. Just as the mythological milk ocean was churned and the 'Amrutha Kumbha' was extracted, so too, Mother, plunging deep into the multifarious aspects of home-life, has evolved for your sake, a liberating doctrine for Grihasthashrama. Neither destiny, nor planets, nor society, nor family can cause hindrance to your God-pursuit, produce any misery to you, pose any threat to you. Your own mind is the cause of bondage and misery. Knowing this truth, stop weeping and desist from blaming others. Apply yourselves to the task of transcending the mind. Mother's Upadesha, Mother's instructions and the technique of brahmavidya She teaches you, are all aimed at taking you from the present plane of ignorance to the realm of spiritual consciousness. You are not hermits or recluses, intent only on personal liberation. You are social beings. Home calls you to a multiplicity of duties, obligation and responsibilities. Abiding in svadharma, you should work out your deliverance. Hence, Brahmanishta and Dharmanishta are the two supporting pillars of your mansion of yoga. To dwell in constant remembrance of God or in the awareness of the truth of the Mahavakya and remain detached from the ego and the mental modes: this is Brahmanishta. To abide in dharma at all times, under all-life-situations, to be loyal to one's svadharma by perfectly discharging one's duties, responsibilities and obligations, to approach it in a spirit of service to the Supreme Being, in short, to think, speak and act in the light of awareness of the presiding presence of God: this is dharmanishta.



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There is no dharmanishta without brahmanishta. Both are inter-related. The former pertains to the purity of action; the latter to the purity of awareness and attitude. If your whole-minded attention is on God, your every action becomes dharma, a yajna, a dynamic upasana, a purifying ritual. Your whole life then becomes full of illumination. Mother has initiated you into the secret of Atma Tattwa. If you have shraddha, anushtana and obedience, you will be able to rise above the realm of karma, above the dual throngs of prakrithi and above the rajasic modes of mind. But such is the deep-seated identification with the subtle body that even after initiation, the jiva refuses to wake up.

Embracing the pillar of maya in a tight grip, you cry for release, telling that the pillar is not leaving you. What a delusion! Let go your grip on the pillar. Then the freedom is yours. Once a disciple complained to Samarth Ramadas that maya is holding him in tight clutches and that is a great hindrance for his sadhana. Ramadas laughed aloud and said 'catch hold of this pillar and run around it as fast as you can.' When the disciple is in his top speed Samarth suddenly asked him 'now let go the pillar.' Disciple said 'no sir now I cannot leave or else I will fall flat.' He then slowed down and when he was confident of his balance he then let go the pillar!! Samarth then explained: 'it is good thing you realize that maya is your hindrance. But then, you can escape from the grip only when you reduce your running around with it and then gradually let go your hold on maya.' The disciple blushed.

Prakrithi never binds you. It is you who bind yourselves to prakrithi. Ego, identification with the gross, the subtle and the causal bodies, the persisting notion of finitude, all these are supreme positions on the Atman. Give up this 'adhyaropa', through shraddha, enquiry and brahmanishta. If you are devoted to the Guru and the Guruvakya, a new vision will dawn on you, a vista of sublime experience will open, the bonds of karma will begin to loosen, and an Unseen Force will protect and guide you wherever you are. 'There can be no peace, no security, no emancipation, so long as I remain in this empire of Ravana. Let me take refuge in Sree Rama.' So thinking, Vibheeshana left Lanka and took shelter at Rama's Lotus Feet. Concentrated ignorance, adharma, egoism, evil, a host of vices, demoniac modes, hostile attitude towards God: all these are manifested forms of viskhepa shakthi, symbolized by Ravana. Vibheeshana is symbolic of sattwa guna. His is the moral voice. Devotion, surrender, absence of ego, ardour for moral purity, love for justice, all these are traits in a sattwic mind disposed to God. Unless one leaves the ego and the asuric qualities and takes refuge in the Supreme Being through the aid of sattwa guna, there is no emancipation from the samsara. As the Supreme Being is manifesting multitudinous forms, so too, the avidya force also is manifest in a variety of passions within the mind. Mind is the mahavana, the formidable forest, where the wild animals, the passions, roam about freely. By the tapasya of concentrating the mind on the Reality, you should create an atmosphere of peace within yourselves, which will transform rajasic traits into sublime sentiments and sattwic qualities. In the presence of a sage, even wild animals shed their cruel nature and behave with one another in friendliness. Similarly in the wake of moral and spiritual force, passions are transformed into godly virtues.

What is service? It is ecstatic communion with fellow souls in unitive awareness. It is the feeling of identity with all, finding expression in a dynamic adoration of the Divine. Without spiritual power awakened by dharmanishta and adhyatmic sadhana, one cannot



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serve the nation. The nation should be seen as the manifested power of God. Then alone deshabhakthi or social service is possible. First train yourselves in the field of your svadharma, the Home. Let the heart be purified; let the vision expand. Let dharmic radiance percolate through every pore of your being. To establish peace in home, to bring up harmony between spouses, to rear up the children along the path of shraddha, dharma and devotion to God, to present the children as sacrificial offering to Bharat Matha: if you can do these, you will be rendering a great service to the nation. Let the sense of agency go either in the fire of enlightenment or in the current of God-love. Then whatever you do is a service. It is dharma. Its vibrations, its spiritual radiations, will encompass the whole world. This is the marvel of spiritual force. Embodiments of Gurubhakthi like Ekalavya are the need of the hour. What sublime bhava! What astonishing devotion! What a tremendous faith in the power of Guru's blessing! What unwavering determination, what intense thirst for knowledge (science of archery)! What utter self-abnegation, and what courage and obedience! Gurubhakthi immortalized the fame of that ancient hunter boy. Years ago when I first heard this story being recited by a little girl in the neighbourhood, I was moved to tears. Reading the pouranic stories is not enough. You must imbibe the spirit. You must awake to the glory of Dharma. What was manifested in Ekalavya was the Atmic force or the power of Guru's Blessing. God is the only Guru. He resides in every heart. Through the personal form of the Guru, it is He alone Who blesses. But to be a recipient of grace, to experience the power of blessing, there is need for persistent effort and anusandhana. Then alone the spiritual power becomes manifest.

The powerhouse may be far away; but when you get connection to your home, you get the electric supply. The iron bits naturally get attracted to the magnet when they are in the latter's vicinity. Similarly, the mind should be tuned to God. Then alone all forces – spiritual, mental and moral – awake in you. Attunement is yoga. Identification with the ego should go. Then you get the mystic touch, the spiritual vision as well as God-experience. Ignorance is the root cause. Ignorance should be dispelled by Jnana. The mind must merge in the Paramatman. Love God with all your heart. Then only the mind merges in Him. One jiva cannot truly love another jiva, cannot save another jiva, for all are in the drear of samsara. God alone loves. God alone can save. God is Love. When God reveals Himself, you get the power to love all alike. From the Universal Vision of God arises the unending fountain of Universal love. Dharma (purity of conduct) and anubhava (God experience) are the prime factors of a true spiritual life. With the first bloom of flowers in profusion, the tender Mango tree presents a beautiful spectacle. But very soon those false flowers wither away. Similarly, lectures and expositions on religious scriptures may astound the listeners. But for want of direct anubhooti on the part of the speaker, those lectures produce no lasting impression. Religion is God-experience. Words of anubhooti alone inspire and illumine.

The seed should be healthy. It should be sown in a soil, first well ploughed and is fertile. Then the water and the manure should be put. And, as the sapling grows, it should be protected against the animals by means of a fence. With such care and nourishment alone will it grow into a big tree bearing flowers and fruits. Analogous to this is the spiritual quest. The healthy seed is the Word (Upadesha-Vakya) from the God-realised Sadguru; the mind qualified by shraddha and dharmanishta, is the soil. Anushtana is the water and manure. Satsang is the fence that protects the sapling of faith against the animals of doubt, delusion and evil contact. Developed spiritual force is the gigantic tree. Bhakthi is the flower of fragrance. Jnana is the fruit.