



# RAMĀ ŚAKTI MISSION

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Each person in this world, engaged in activity, imagines that he is performing his duties of life. He also feels that he has manifold duties to discharge and that without discharging his duties he will have no peace of mind. Duty eats into the vitals of his being and fills his mind with cares, anxieties and worries of samsara.

Truly speaking, duty, dharmic conduct, summum bonum of life, salvation etc. are mere words for the ignorant. They are mere concepts for them. The significance of duty is that it is spiritual and sacred, facilitating purity of chittha. Duty is not mere external activity. To attain union with the Paramatman and thus secure release from the rounds of births and deaths: this is the supreme duty of man. From the mental plane of gunas and vritties, man should rise to the state of pure consciousness. From the plane of mere words, he should rise to the plane of anubhooti. Then alone freedom, liberation from samsara, can be won.

He who has perceived the underlying reality, who has gained the direct and intimate experience of Brahman: he is the silent one, the Muni. He is firm, steady, free of passion, untouched by the gunas, poised in supreme quiescence, Nirvikaratha. Such an exalted being alone can expound the concept of duty.

That action, which leads you to the presence of God, is duty. That is also merit, punya. Conquering selfishness, attachments and desires, renouncing the notions of I and mine, liberated from the bonds of prakrithi, one should remain Awake, Alone, the changeless. This spiritual state is the fruition of duty and merit. Such a liberated one is the beacon light, the guiding polestar, the blazing sun of wisdom, for all ignorant jivas and the aspiring souls.

Innumerable jivas grope in the darkness of avidya. Their minds are always in a state of flux. Only the illumined souls, the Sages of wisdom, abide in their true nature. Rivers empty themselves into the ocean; yet the ocean remains calm and placid. So too, in the oceanic heart of a God-man, peace alone abides, not disturbance; Nondual Consciousness alone reigns, not dualities.

Problems, tests and temptations, do not affect his unique equanimity. Such a state of peace should be experienced. This is the supreme duty. To search for the means to this Realization, to strive for it, this itself yields spiritual merit, punya. Punya should be accumulated. Then alone success in spiritual quest is achieved.

The conceit of doership brings in its wake all dualities and pairs of opposites. This itself is the maya jaala, the jugglery of Illusion. As a fish cannot escape from the net of the fisherman, as a prisoner cannot come out of the jail by his own wish and effort, so too, the jivatman, caught in the delusion of doership, caught in the net of Maya, cannot attain freedom by his own effort. Grace of God should come. Then alone the door to freedom opens for him.

The chain should break. The knots should be rent asunder. Knowledge should expand and become more and more radiant. It should be reflected in one's outlook, manners, behaviour, and daily life. It should dispel the inner darkness and light up the path of life. Truth should be apprehended as Truth and falsehood as falsehood. One should reach the plane of Anubhooti. In this Age, people take delight in giving expositions only, and not in striving for realization.



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You have duties to discharge, norms of conduct to follow, dharma to observe. Forbidden actions should never be done. God, the silent Self, your own deepest Being, the Truth, is there as the Witness. He gives you caution, whenever you tend to do evil, whenever you tend to utter falsehood. He has given you the power to discriminate between truth and untruth, right and wrong. Use it. Preserve your peace. Do not go to sit in judgment over others' actions. God of Truth and Justice is there to manage the affairs of the world. Your duty is to correct yourselves, to cleanse your own minds and to stick to the norm of conduct prescribed by the shastras and the Sadguru.

He who has patterned his conduct on the foundation of dharma, who has reached the summit of yoga, who has manifested divine qualities, who is a Tyagi, who has never swerved from duty, whose life bears no single blot, who has dedicated his life at the altar of Dharma: He exists. He alone can guide the erring humanity. The Sadhaka should look within. Though endowed with eyes, he should be an antharmukhi (whose gaze is inwardised); though endowed with tongue, he should be a Mouni, the silent one. Leaving the pursuit of the world of vishayas, he should seek the welfare of his soul. He should do sadhana that leads to peace. He should not go to instruct the world on the canons of justice. Each one should lead a pure life. That is great contribution to world solidarity.

To enquire within, to know and realize the Self, to win the light and grace of God: this should be the right aspiration blazing in your hearts. Seek and find who you are. Upon this foundation of Self-discovery, rests the mansion of life divine. Jnana dawns through a process of deep introspective reflection, discrimination and contemplation. The Godward pursuit of the chittha should be like non-stop flow of a river towards the sea.

Once the jivatman enters the Saguna Hridaya, there is no more jivatwa for him. The mind melts away in the ecstasy of love. Personal ego disappears in the overpowering Consciousness of God. How happy, blissful and contented he becomes then! He becomes the possessor of punya rashi. With such enormous spiritual merit, his family and community get redeemed. Such is the glory of God-experience.

On one side, there is the splendor of Enlightenment, the blazing fire of jnana rising up from the altar fire of Divine Consciousness; on the other side, is the cool, refreshing, rejuvenating current (pravaha) of prem. How can I describe this state to you in words! God's love and grace are on all. But there is the law. Without being a votary of Truth and Dharma, one cannot attain spiritual illumination.

He who is steadfast in his svadharma and performs his allotted duties without finding fault with others, for him, duty itself shows the way to the Goal. Whatever be the work you do, apply your whole mind on it. Think of nothing else. Absent-mindedness finds no favour with God. Divine Mother Herself observed the Garhasthya dharma. It is not a mere life of seclusion and meditation that She lived. She lived a busy life of duties, but She was all peace within. Even though She invariably plunged into samadhis and divine ecstasies, She remained true to Her duties. If you do not know how to conduct yourselves in the small circle of home and mandalies, how can you serve the larger divine causes!

God's work will go on unimpeded in this world. What you have to do, is to develop the good qualities and manifest the divine side of your personalities. The Light of a million suns is within. Man, by cultivating divine qualities and expanding his consciousness, can rise higher and higher and become one with God. Have no doubt in this Teaching. The personal ego is an illusion.



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Everything is ordained and done by that Supreme Power. She who engages Herself in the sportive play of Creation, Preservation and Dissolution, that Satchidananda Brahman, the Adi Matha, wearing the mask of Maya, descended into this world in a human form to lead the exemplary life of dharma and to establish dharma on earth. Is this not a stupendous sacrifice? Who can assess the value and magnitude of this divine sacrifice! Is this not this great Thyaga on Her part that blazes again as the fire of prem in this upadhi?

Without fire, food cannot be cooked. On eating the food, one becomes contented. The lover of God is all bliss. He alone is contented. He alone is supremely happy. By devoutly contemplating upon the greatness of God and His deeds, the mind must become pure, rise high and remain uplifted unmana, or Iswaroonmukha (God-faced). In the lower mind alone, lower thoughts, doubts and passions arise, and not in the mind that is God-faced or God-fixed.

The great imperishable is the source of all creation. It is the Supreme goal. When the jivatman reaches this ocean of Brahman, he dissolves as a salt doll in the sea. That is an ineffable experience of bliss infinite. Sadhakas are there who aspire for Brahmajnana. But they do not try to change their old nature. They do not try for inner transformation. They do not direct their energies to eliminating all that is evil in them. It is the hero, the dheera, who wins Brahma jnana. The coward, the fickle-minded, cannot attain Brahman. How can the weak and the coward fight a battle? He cannot be a warrior in the true sense of the term.

Therefore children, take a plunge into this stream of divine love that is flowing on earth. This is a golden opportunity. Could there be any other divine form that can express such infinite motherly love and compassion, as the form of the Mother that you have seen with your own eyes, the form in which God has come this time to uplift humanity! When such an embodiment of love is in your midst, why not take a plunge and allow yourselves to be carried into the ocean of Brahman?

As years go by, your bodies will become weak, senses will become powerless. Old age brings diseases one after another. Ah! How can those who are sick, who cannot sit erect in meditation, attain Brahman? But the Universal Mother, feeling compassion for all, came to give solace to all. To redeem all those who take refuge at Her Feet. Her heart is as wide as Akasha, as deep as the ocean. Contemplating on Her glory, you should transcend your little self and selfish motivations. You should go deep into yourselves. By mere outer spiritual exercises, bahiranga sadhana, one cannot get God-realization.

Parabrahman, Parameshwara and Parashakthi, all mean one and the selfsame Reality. It is that nondual Power that assumes a saguna form and appears as the Avatar according to the need of the Age. It is the Absolute viewed through the limitations of time, space and causation, which is known as the Personal God. Saguna Brahman, Iswara, is the Lord of Creation. He is the dispenser of the fruit of actions.

The omnipresent One takes no note of merit or demerit, good or bad. But in the good, His reflection is clear; in the bad, it is very dim. The good make good use of the presence and power of God. Their minds are immersed in the contemplation of God's glory. But the evil-minded make a gross abuse of their powers. They are always after the perishable things of the world. In the war between gods and demons, gods achieved victory through the grace of God. The gods adhered to dharma, whereas the demons courted adharma. Where dharma is



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observed, there, God's aid comes automatically. Where adharma is practiced, there, God's presence or aid, or grace, cannot become manifest. Such is the law.

Each one reaps the reward of his own actions. The good actions bring happiness and evil actions misery. You may then ask : How is it that in this world, even evil doers are sometimes seen to be happy and prosperous. If they are happy and prosperous, it only indicates that they are enjoying the result of their past punya. But their evil actions are sure to bring bad result in future, for adharma will bring only misery. What then is the way of redemption? Well, redemption lies in taking refuge at the Feet of Almighty one. One should repent for one's past misdeeds and cry to God for merciful protection. He should turn a new leaf in the book of his life, as as Valmiki did. He should do anusandhana of God. God responds to bhava. He overlooks his devotee's past sins and puts him on the path of shreyas.

The devotee dedicates his body and mind to the service of God. Out of such dedication arise magnanimous deeds, the deeds that spread the aroma of virtue and godliness. A sandalwood piece, when rubbed, gives out pleasant fragrance, whereas pieces of other wood do not have that property. So also, actions of the dedicated souls bring good to the world, whereas self-centered actions do not bring good even to the doer. To live in God, to live for God, to be God's instrument: this indeed is the fulfillment.

(To be continued)