

## Introduction

On the 18th of July 2008, something unusual happened to Rajini Menon. Everything was released from her heart, she felt all the knots dissolving, and a blissful state arising from there. She had just moved into her bedroom and sat with legs folded on the bed, her back straight, eyes closed. The children were studying in the other room, they sensed that she was disturbed, and they never disturbed her at such times. It was 7.30 in the evening and the lights were off in her room. Her attention went to a spot slightly towards the right side, a bit lower to the centre of her chest, and a single thought prevailed there that, 'I am this *Atma* here, with no name and form.'

It just so happened that the last remnants of the mind were cast off totally from her and then there was absolutely nothing that she had to think about. Probably, her system had foreseen that thinking would extinguish her. Then a stillness spread through her entire being. From that stillness arose a blissful state. She experienced an unbearable joy

and felt weightless as though she was floating. She could not feel the presence of her body; a limitless expanse occurred. She does not know how long she was lost in that state. From then on, she could enter that state of stillness any time she wished. The first thought that came to her after she came out of that thoughtless state was, 'Oh! The whole world is in grief for no reason. If this simple secret is shared with all, everyone can come out of grief and be blissful.' The other thing that was observed was that there were no questions left in her.

That was the day when the transformation happened and the last thought still clinging to her heart was dropped. She had reached the brim of that maturity level and was thus blessed by Divine Grace and transformed. That was probably the last knot-entanglement remaining that was removed. From then on she has been living in a liberated state. Nothing ever has touched 'Self' since then. Her life totally changed, although nothing changed. One can say it was an overnight event, but it was actually never so. It was in fact a process that was taking place every second of her life, and the completion was overnight. Ever since, there has only been a state of pure wonderment.

Before this final change occurred, there were some happenings in her life that are worth mentioning. It was in February 2008 that she happened one night to see her dead body on the marbled floor, in the moonlight. The body, though decked up beautifully, was lying there dead and she asked herself, 'Who is lying here?' There came a spontaneous correction in the question as 'What is it?' in place of 'Who is this?' And the answer came spontaneously,

‘This is the food for worms’.

Later, in the months of April and May 2008, she transformed completely into the Divine where Rajini was not allowed to be present at all. This was an inevitable process in her life, as Rajini was incapable of handling situations righteously, in those tough situations when her being righteous would mean she would be shattered to pieces, and the only way out for her to be righteous was by driving Rajini out and letting the ‘Inner Divine’ function through her. This was intentionally done every minute of her waking state as her presence could, that very minute, shatter her into pieces. The one easy way out available to her was to shun righteousness and that would let her breath continue. But then all that was possible only if she, in some corner of her heart, found it agreeable to do that. It was only after surviving this intense period that the final transformation happened.

It is inevitable for a pure soul to undergo difficult situations in life, which are really blessings of the Divine. It is not easy to handle these tough situations in a righteous way. It is here that the real test comes. Holding on to the Divine may lead to your own death and if you still hold on, it is only out of sheer unconditional love for the Divine. It is in this situation of holding on to the Divine even when the very holding on to can lead to an encounter with death, that the Divine appears face to face. It takes over everything and you disappear. What is left is an embodiment of *Dharma*. This is the point where you overcome death and the real birth happens – the Realization of the real ‘I’.





## Secrets Of Life

### **Karma**

*Q: Why am I born on this earth and what is the goal or purpose of my life?*

**Rajini:** All of us are born on this earth because of our past karma. The causes of unpleasant experiences now are due to our bad karma in the past. All the pleasant experiences are due to our good karma in the past.

We are in fact born on this earth only to experience these pleasant and unpleasant experiences. When we come to know this secret, who would not feel a ripple of joy? We experience unpleasant experiences because by undergoing all those unpleasant and painful experiences, we are actually clearing off all our past accounts of bad karma or adharma.

The revelation of this secret also enlightens us about another fact: we should be careful not to have any negative or bad *Adharmic* feelings or thoughts, speak

hateful words, or perform any actions which would lead to further accumulation of bad karma and, in turn, undergo further painful experiences in the future. This means the moulding of our future is truly in our hands. Do you see the beauty of this? Thus each second of our life should be spent in reducing all negative karma from our accounts by experiencing all the pain, with due gratitude to the person who has been instrumental in creating the painful situation for us. We should be grateful to God for being kind enough, for creating the situations to clear off all the negative karma of the past. At the same time, all efforts should be made on our part to add more good karma in our account, so that we experience pleasant and joyful experiences in the future.

What exactly are we doing here on earth? We must know that very clearly without any confusion.

*Q: How to recognise and complete prarabdha karma?*

**Rajini:** Why do we experience painful situations in life? It's all because of our past karma. The past indicates all the past – either in this life, or in previous births. By experiencing or undergoing the pain, we are actually diminishing our past accounts of bad actions. By diminishing those accounts we are actually nearing God, provided that in the process of experiencing we do not create any further bad karma.

Whatever be the negativity, pain, sadness, anxiety or stress that we experience in life, the first thing that must enter our mind should be the feeling of internal joy of

being the ones who know the truth of Nature's laws of causation. That very moment, we must internally realize that God has bestowed upon us His Grace and Blessings so that our past bad karma is washed away.

How do you think we ought to handle the clearance of clutter? Should we allow any further increase in bad karma in our accounts? Suppose we are reducing 10 marks worth of bad karma from our accounts and in the process if we land up increasing the net worth of bad karma to 15 or so, then what is the use? Are you seeing the point?

Now, what acts of ours would increase bad karma?

Suppose we undergo pain worth 10 marks and while undergoing this we, by doing some vengeful acts towards that person who happens to cause the pain, incur say 12 marks of bad karma. Then after undergoing pain worth 10 marks, you are left with a net gain of 12 marks of bad karma.

In case you are not a vengeful sort of person and you do not take any revenge, but you speak ill of him to his face, then maybe you will only incur about say 8 marks of bad karma. The net effect you are left with after undergoing 10 marks of pain is just 8, as against 12 in the previous instance.

Now, let us consider what happens if you don't speak ill of that person to his face, but express the very same feelings to someone you are close to? You would then incur about 6 marks of bad karma and, while you are reducing your 10 marks of bad karmas by undergoing all the pain, your net balance now is to the extent of 6. Do you see that? You would in effect be left with 6 marks worth of pain to be experienced in the future.

Maybe you don't speak ill of that person to anyone, but secretly harbour some ill feelings for him. For example, let's say you can never digest how a person for whom you have wholeheartedly been doing all good can be so unkind and ruthless to you. Now, though good at heart, but being an emotional sort, you land up harbouring such bad feelings in your heart although outwardly you behave well and still do good for him. Such a person would, in the process of reducing his share of 10 points of pain, further add only 2 points. In future, he would only have to undergo 2 more points of pain in order to clear off his account.

Let's talk of another person who does not have any ill feelings at heart and believes that the pain he undergoes is his share alone and something which is inevitable. This man is not incurring any more points of bad karma and is clearing away all his 10 points. Now he is left with a clean slate.

Yet another person, who though undergoing pain, still has sympathetic, loving and caring feelings for the one who has been instrumental in inflicting the pain. He or she, in addition, feels grateful and thankful towards him, as he had been instrumental in reducing the 10 bad karma points of his past. But for this kind act of that person, he would never have been able to diminish the pending bad karma. Do you see that? So, this man continues having all the good feelings, thoughts, words, and acts as he sees the Divine in him. What do you think his balance sheet would show? It would shoot up from a clear -10, to a positive figure of say +2 or +4 or +16 and so on. The leaps



would be in geometric progression towards the positive side, unlike the slow changes that were taking place in the balance sheet till now. An increase on the positive side would again by the very same laws of causation, be bound to bestow a great deal of joy upon you.

Whether we know the truth or not, events invariably will follow the ever abiding laws of cause and effect. The ignorant one in his ignorance, even while undergoing the experiences of pain, instead of reducing the portions experienced keeps increasing the amount of balance left for experiencing. This negativity also shoots up in geometric progression, as this vicious cycle of undergoing pain keeps recurring. And out of ignorance, one lands up further increasing the accounts of bad karma.

Take the example of one who is ignorant and is seen outwardly doing good and speaking good out of his inability to oppose the one who is inflicting pain, for want of courage or out of sheer tolerance, so that the problem is not further aggravated. What do you think would be his plight? Here, the world might see him to be one, equal to the One, whose veils of ignorance have all been removed. But in reality it is not so. In this case there is frustration brewing inside but it is being bottled up, and this goes a long way in the creation of our vasanas – the very nature that we have from birth. In this case, you are born with the very tendencies that were being suppressed in your behaviour. These tendencies were not being seen because they were being suppressed. So you see that suppression is an even more dangerous tendency. It doesn't leave you even after death; it follows to your next birth as well.

The grip it has is a strong one. These vasanas can create fresh bad karma for us.

By now you must have realized the importance of knowing relative truths and the laws of cause and effect. Understanding these laws of causation well, imbibing them without any doubts, churning them intermittently in your mind, and practicing them in your life is sadhana. These are efforts (*purusharthas*) we have to make during all our waking hours in all that we indulge in, because the vasanas that we have to overpower are the ones that have travelled a long way with us, from the many births that we have previously experienced. Despite all your efforts, these vasanas would still keep cropping up out of habit. When you realize that the vasanas have cropped up, give them some time to wean off. The more you churn the laws of causation in your mind and determine to practice things the righteous way, the more strongly you will be able to overpower the vasanas. Success lies in frequent churning of these truths about the laws of cause and effect.

I repeat: Success lies in how often and how well you do the churning of the truth in the mind.

*Q: Does the mind of other people who live together also change, or does that depend on their prarabdha?*

**Rajini:** To answer your question, the other person's behaviour and attitude towards you would change with the change in your attitude! The time required for the change towards you would depend on your prarabdha karma, and the time required for a change otherwise would depend on their prarabdha karma.

As you proceed with this new attitude in life, don't let any doubts remain. Whatever be the doubts, ask freely without any hesitation. They will be removed. There is neither any difficulty nor anything to hinder our life in any way, in this new attitude towards life. Everything about life would be more joyful. Be assured. Gradually, everything will be taken care of by the Divine residing in your heart. You will be able to see Him guiding you always!