



# RAMĀ ŚAKTI MISSION

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Most of the people of this world are engaged in activity which only leads to an intensification of bondage. One in millions earnestly strives to attain liberation from the yokes of karma, by taking refuge at the Feet of the Sadguru and by following the disciplines of yoga under Guru's guidance. The jivas, with their consciousness bewildered by sense of agency, and their minds attached to cravings, waste their precious life span, sowing seeds of karma, and reaping the fruits of their past actions. They do not know that the ego-sense which expresses itself as agency and enjoyership is the root cause of their manifold miseries in life, and of births and deaths also.

Moved to compassion towards the suffering mankind, the great souls, the liberated beings and the Divine Incarnations, appear on earth to instruct mankind on Brahmavidya, and engage themselves in a mission of mercy. Those who surrender themselves to them and follow their teaching, open themselves to the redemptive grace and awake to enlightenment. One should experience the truth of one's own true nature and one's relation to the Supreme, through the grace of the Guru. This knowledge frees one from the rounds of births and deaths.

The blind cannot have any idea of sunlight, even if he listens to a thousand lectures; he who has not tasted the sugar, cannot have the knowledge of the sweetness of sugar. So too, he who has not received the grace of the Guru, cannot understand Reality, cannot experience the supreme bliss of God, even if he has studied all the holy scriptures and listened to numerous expositions.

In the Bhagavad Gita, we see a glorious scene, a divine setting, of a spiritual communication and communion, where, the Supreme Himself is in the role of the Guru, and Arjuna the great Pandava hero, in the role of a humble devotee and an aspirant. Though action was the immediate need of the hour, the Lord first imparted Sankhya Yoga to his disciple. The reason is obvious. Unless one knows one's real nature, one cannot understand the principle and the operative technique of Karma Yoga. All can read the Bhagavad Gita and theoretically understand the doctrine of the Self. But that will be only word knowledge, shabda jnana. To face the ordeals of life with composure, to cross the river of prakrithi with masterly skill, to fight the battle of life with superb courage, this word knowledge is utterly inadequate. The word of Truth must come from Truth itself. Divine alone is the Teacher of the world. It is the Divine who speaks and guides through all gurus. It is the divine voice that reverberates in the global atmosphere. Those subtle vibrations ever remain in the oceanic ether, inspiring and illuminating the meditating minds. Jivas are in the mortal plane. In this plane of mortality, one jiva cannot save another, or uplift another. If jivas can save one another, or uplift another, where is the need for that Nirguna Shakti to assume forms and descend amidst mankind from time to time?

Nirguna Brahman is non-relational Reality. We are one with Him in the essentiality of our nature, but bound to prakrithi in our state of ignorance. So long as ignorance is there, no one can assert or affirm his divine nature. The way open to jivas therefore is to worship God, to pray to Him, to seek His grace and thus get redemption from the yokes of avidya. There is no upasana of Nirguna Brahman. Upasana implies a relation between the Upasak and his Deity. Deity is Saguna. The Supreme manifests Himself on earth according to the need of the age and reminds man of his forgotten relation to Him, and of his neglected duty in life. Through the light of knowledge thus kindled, and the religion of love thus established on earth by the Divine,



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the whole global atmosphere gets revitalised and dharma is restored to balance. The Saguna Advent becomes an epochal event. His utterances become the sacred scripture, the guiding beacon for mankind. His leelas, His glories, His superhuman deeds, His ministry of compassion, become the themes of contemplation. He becomes an eternal image of love in the heart of His devotees.

This recurring phenomenon of divine advent is itself a proof of how God intensely feels for His creation. The incomprehensible Infinite becomes a love-inspiring personality and becomes man's spiritual guide and saviour. But such is the power of Maya that the jivas do not recognize Him. Even those who behold Him with reverence sometimes become victims of pramada. The real devotee alone can penetrate the cloak of Maya and perceive the divine splendour. An awakening should come. He who has been awakened from dream, finds the dream unreal. So too, he who awakes to the glory of God, rises above Maya. For him, samsara is extinct.

Sadguru teaches the way of release. It is not enough that one knows one's nature from the Guru and the scripture. One must also know what one's duty is. In the field of duty, he must learn the science of higher living, the technique of detached activity. It is performance of duty that invokes the dynamism of knowledge imparted by Sadguru. Daily life should be all illumination. Action and attitude should be based on knowledge. That is true sadhana. Otherwise, knowledge remains only a theory. In the march towards the Divine, every pilgrim has to encounter obstacles. These obstacles are not from outside. One's own cultivated tendencies, the samskaras lying latent in the chittha, are the obstacles. It is the samskara that drag man through endless births. As the waves rise and fall in the sea, as clouds appear and move in sky, the waves of Maya continue to play in the chittha. Clouds of illusion obscure the light of discernment. As a result of this, man does not do what he ought to do. He does the forbidden actions.

In this crisis of inner moral anarchy, where is the light available for the jivas for their guidance in the voyage of life. That light is the immortal Teaching from God. The supernal voice of God has now become audible to in this spiritual abode. The thought-vibrations of the mighty Universal Mind are ever in this atmosphere. Through the Motherly Heart of infinite love, the Imperious Mother Shakti, appearing in a gracious Mother-Form, is showering Her nectarine Teaching, for the good and guidance of all mankind. As direct recipients of this immortal Teaching, you have to preserve it in the pure vessel of our heart. If the vessel is full of pores, the water cannot get collected it. So too, if the mental vessel is not receptive, if it has the pores of passions and attachments, it cannot hold the ambrosia of Divine Teaching.

In the advent of Divine Mother, the doors to salvation remain kept open wide. Only, you have to enter. That is to say, you must completely surrender to your Saviour, remain firm in your new-found relation with the Divine and go on increasing your devotion to Her. Of course, all have devotion to Her; but this devotion is gauna Bhakti. Through disciplines, this devotion has to be nurtured as carefully and persistently as you tend a sapling. When devotion grows, desires fall off, passions get sublimated, vasanas are wiped out and the chittha becomes pure. It is then that ecstatic love for God springs up like a fountain. This is real Bhakti. Drops of water are inseparable aspects of the ocean. They have their rise, existence and merger in the ocean. So too, jivas are inseparable from God. They ultimately merge in their Source, God. Union with God is the inevitable destiny of the jivas. But only a few feel the urge to get back to the Source and they are the mumukshus, the Aspirants (sadhakas) and the devotees. Others are contented with worldly pleasures. But there comes in the life of every jiva a moment when he feels a void within him, a void which nothing in the world can fill.



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That is a moment of awakening. Then one looks to his saviour. When the jiva comes in the orbit of God-attraction, the hold of the world will loosen, and ultimately, when he is possessed of God-love, prapancha itself will disappear from his vision and in its place he will see only the eternal Beloved. Knowing that Divine Mother is your Source, your eternal parent, you should consecrate all your actions to Her. Holding the lamp of discrimination ever before you, you must guide your mental movements and actions. Wherever you are, whether in the office, or home, or amidst social ceremonies or religious functions or gatherings of pure delight, you must be in tune with Her. A moment of break in contact, brings darkness, it hurls you into Maya. Though unreal and without substance, the snare of Maya is terrible. Attraction of God alone withstands the lure of Maya.