



RAMĀ ŚAKTI MISSION

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The true vision of God, the vision of His Cosmic form (Viratroopa Darshan) takes place only in the Heart, which transcends the mental realm. Impurities, dualities, delusions, distortions, all these are in the mental plane. Hence God cannot be seen through an impure mind. That is why a devotee, an aspirant on the path of bhakti, should take utmost care to cleanse his mind. He should consecrate his heart to God. Other than God, it should be impossible for any one to enter his heart. God alone should be his aim.

He should not stop anywhere on the path. He should go on ceaselessly striving for purification and for increase of devotion. He should not interfere with unnecessary affairs around him and should not indulge in unwanted activity. He should keep his character and conduct free of any stain. He should not do anything that causes displeasure to his Guru.

A genuine devotee's motto is love for love's sake. He does not seek anything in return, either from the world or even from God. To give himself to God in love: this is the fulfillment he longs for. A pure, blemishless flower of life is what he wants to offer at the Lotus Feet of God. He does not listen to worldly gossips which pollute his ears. He of course functions in the world, but worldliness is not in him. Wherever he is, he is alone with God.

Nine modes of Devotion, Nava vidha Bhakti, have been elucidated in the scriptures of Bhakti. They are Shravana, Kirtana, Smarana, Padasevana, Archana, Vandana, dasya, sakhya and atmanivedana. All these modes of Bhakti are independent paths to God-realization, as also, stages in the Godward journey. The aspirant should remember that the Deity of his devotion and adoration, his Ishta, is enshrined in his own heart. That will give him a sense of closeness to his deity, a sense of inseparable oneness with the Deity.

When God descends as the Avatar, He becomes accessible to one and all. But to know Him as He is in reality is not a physical perception or mental idea. It is a spiritual vision, enlightenment, a truth intuited directly on the spiritual plane of consciousness.

Even those who do not know Him, may feel the impact of His presence, power and personality. They are drawn mysteriously to the orbit of His embodied presence. They may behold Him with their eyes and may understand a certain measure of His greatness through His teaching and deeds on earth. With all this, it cannot be said that they have known Him. God-vision is possible only through the heart.

Under the power of the saguna presence, their worldly tendencies and passions may remain suspended for a time. They may even be deluded to feel that they are free of vasanas. But as they court evil associations and indulge in the vishayas of the world, those suspended tendencies and passions begin to re-assert.

In the hot summer season, weeds and grass dry up and disappear; but with a few showers of rain, the entire ground gets covered with the green. Similar is the case of the vasana-ridden mind of the worldlings. Divine Mother, in explaining this phenomenon, used to give the simile of a gramophone record. The Gramophone record appears to be silent, but when it comes in contact with the needle, suddenly the recorded music makes itself audible.



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Then, how to reform and transform the mind? Through sadhana and satsang. In Her Teaching, Divine Mother, all along, has stressed these two. Sadhana and satsang are like a sheltering fence around a tiny sapling.

Those rare souls, who recognize the supreme divinity of the Avatar, by His Grace, undergo marvelous transformation. Their cravings and attachments fall off automatically and they experience the constant pull of God's attraction. Their vision changes. They behold the mystic leelas of Saguna Brahman. Deep in their heart they experience the fountain of bliss. Meditative state comes upon them spontaneously. Love bursts forth. They find themselves in the realm of constant loving anusandhana of their Beloved.

Just as the Nirguna Reality is apprehended through intimate experience, so too, Saguna Brahman is known only through mystic enlightenment dawning on one's own inmost consciousness. Realization of God, the supreme goal mentioned in the scriptures, and repeatedly stressed in the Teaching of our Beloved Mother, is not the fleeting vision of a form, or perception of a sound or light. It is the highest spiritual experience, the experience of the all-pervasiveness, the all-immanence and all-transcendence of God, the Absolute.

Out of infinite mercy for the jivas, the Supreme manifests Himself, in every Age, as the Avataric personality. When He so descends, His main concern is to make the foundation of human life very strong and secure. That foundation is dharma. On a solid foundation of Dharma alone can be built the glorious mansions of God-attuned lives.

For the benefit of humanity, Divine Mother has shown the path in crystal clear teaching and has lived a life of Sadhana of the highest order. Her own radiant life reveals various aspects of spiritual life, intricacies of Sadhana and subtleties of dharma. She did not depend on others for the fruition of Her sadhana. She did not seek help or assistance. She never complained to anyone when problems and difficulties of life confronted Her.