



# RAMĀ ŚAKTI MISSION

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As one's outlook or perspective (drishti), so is the creation (srishti). A radical change in the outlook brings about corresponding change in creation perceived. Man's guna-tainted materialistic outlook should be transformed into pure spiritual vision. Then, the world will appear as Brahma chaitanya itself. The person, endowed with such a vision, beholds through that pure eye of love and enlightenment, the Saguna form of the personal God and His mystical, immortal and enchanting sportive leelas. The truths of prakrithi and the truth of Brahman, both are revealed to him.

The mind of a man, whose vision has been spiritualized, does not react to the external stimuli. It remains immune to what happens around him and what happens even to him. His attention does not go to the interplay of gunas, to the ever-changing objects of this ephemeral world. The principle of the macrocosm is in the microcosm too. In the human body, composed of five elements, are all the prakrithi tattwas. But his mind is not on the body; it remains fixed on the Paramatman who shines resplendent in his heart.

One, who is engrossed and entangled in the unreal world of names and forms, is already caught in the jaws of Yama. That hero, who can come out of those jaws, alone, is eligible to tread the path to liberation, mukti marga. That is to say, unless the mind is detached from the unreal, no one can persistently strive for liberation. Blessed is the liberated. He has attained the consummation of his life. His family too is raised; and the whole world shares in the fruit of his liberation as a power which contributes to the Lokasamgraha, world solidarity.

Paramatman is the attributeless Reality. But as the Author of this wonderful Creation, He is the part of the universe and in His supreme love for the jivas, He has arranged for the maintenance of all living beings: from man the crown of creation down to an insignificant worm crawling under his feet. Even by looking at creation you can see the evidence of His compassion, His unerring wisdom, His infinite prowess and glory. Not contented with this, He Himself takes embodiment in saguna form and appears amidst mankind. Thereby He leaves in the heart of mankind the impress of His love, of His personal glory, of His bewitching form, of His powerful Name and of His inscrutable leelas. Into this great pravaha of God's compassion and love, the jivatman should take a plunge and be carried to the infinite ocean of Sachidananda. When devotion and sense of wonder fill the heart of the jiva, his perspective and vision change; his nature changes; his mode of life changes. The beauty of a simple, purposeful and higher life enchants him now.

The all-merciful God has provided all facilities for Sadhana. He himself appears as the guide, the messenger and the savior. Yet, what a pity, that the jivas do not make use of these and choose to wander aimlessly in the horrible wilderness of samsara. The Lord of the Universe is in every heart. One should realize Him while living in the body; or at least, he should get united with him at the time of leaving the body. Then alone, his human birth is considered supremely blessed.

All men are alike in the general outer appearance. But, according to their inner nature, according to their qualities and spiritual worth, they belong to various grades. There are people who are in the lowest level of brutes; there are also gems of humanity who embody the divinity and divine qualities. Man is human, not because of his form or appearance, but because he is endowed with power to do manana (reflection). Using the power of discrimination, which he has in him, he should sift the eternal from the non-eternal. Giving up the non-eternal, he should



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cling to the eternal. He should strengthen his faith in the Guru's word and deepen his devotional affinity with God. The glory of God and the Guru, should become a theme of his constant contemplation. In that continuous process of contemplation and communion, his selfhood should merge and freed of jivatwa, he should become one with Paramatman.

The state of union with that supreme Nirguna Brahman is what is called Samadhi. It is not so easy to attain this spiritual height of Samadhi. One may be strong of body, of impressive personality, well-versed with scriptures, and may excel in expounding them too. But with all this he lacks in actual experience, anubhooti. It is anubhooti that charges every utterance of his with power. The one with book knowledge has not accomplished the eradication of misery within himself. How then can he remove the misery of others?

To be born at a time when Saturn (Shani) is in the birth star, is considered inauspicious and to be productive of misery. To have Kethu also in conjunction with Saturn is to have greater misery in life. Such a person is not only miserable himself, but is the source of troubles to others. But when the Guru's strength, the grace of Brihaspathi, comes along with Shani, the path of spiritual welfare opens for him. His words become truthful and beneficial and are invested with the power of entering the heart of others. His thoughts become pure and magnanimous. His actions become righteous. Saturn in fact does not harm. Everyone enjoys the fruit of his own or her own actions. Planetary position happens to be in accordance with the nature of one's past actions.

Dwelling in dehatmabuddhi (the notion that body is the Self), and taking to evil ways, the jiva builds a painful destiny for him. Man is the architect of his own destiny. Evil begets evil, and good begets good. All exist; but he alone lives, who has found his anchorage in God, who has keen moral sense, whose life is with a high idealism and purpose, who is ethical in conduct. Association with such noble souls brings good. By their contact, one gets a new direction, a new vision, a high ideal to inspire him. But association with the evil-minded brings downfall, sorrow and misery.