



# RAMĀ ŚAKTI MISSION

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Think not that God is elated by praises, honour and worship offered to Him by human mortals. He is established always in His own unique glory. But man is not like God. He desires honour, name, fame, power and position. If these were denied to him, he gets depressed.

The combination of knowledge, devotion and action, is what is called pure love, prem. Desire is prem perverted. Hence each desire has got the seed of love-energy inherent in it. When love is directed to perishable objects of the world, it is desire; when it is focused on God, it is bhakti. Desire can be transformed into devotion. Sublimated desire takes the form of pure love. When mind is withdrawn from worldly desires and is fixed on God, one begins to experience real bliss which is one's true nature.

All sorrows leave, when the mind attains to the state of tranquil poise, chittha-prasada. In the tranquil poise, wanderings cease. The intellect of the tranquil-minded remains anchored in equilibrium. He becomes a man of steady wisdom. The clear, easy and luminous path towards attainment of this exalted spiritual state, has been shown by Divine Mother. Within you is the third eye, the eye of Siva. The third eye should open through the grace of the Guru. To walk on the path of jnana, one should get rid of one's attachment to one's own body, negate duality and remain established in the bhava of nonduality.

Nonduality does not mean that the disciple should claim equality of status with the Guru or that the devotee should consider that he is equal to God, and thus bring about their own downfall. What is stressed in the Teaching is that Brahman alone is, and that the disciple should give up his ego through self-surrender. There are steps and stages in quest, or sadhana, for advaitic realization.

All on a sudden one cannot leap into advaitic consciousness. Can you secure a university degree by simply getting admitted into a primary school? Just as there are steps and stages in the acquisition of secular education; so too, there are stages in the acquisition of Brahavidya also. Abhyasa, systematic practice is required. To achieve progress on the path of devotion and pure bhava, to enjoy the bliss accruing from disinterested services, you must go on doing sadhana.

Pure love is God-love. The object of love is Love only, for Love is God. God dwells in every heart. Hence Heart is universal in dimension. But because of selfishness and attachment, man does not experience the universal vastness of heart. Attachment and other evil passions arise from egoism only. Man's speech and action display his egoism.

Cultivate devotion by worship of God and by selfless service. When the chittha is purified of contamination of attachment, God-love awakes. All evil qualities now take to their heels. You do not have to adopt any other discipline or vow to drive them away. Love is pure. Love purifies. Love is purity itself.