



RAMĀ ŚAKTI MISSION

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Affinity with God is the beginning of the cultivation of religion; of the flowering of virtue and of selfless activity. This affinity is an inward relation between the individual self and the supreme self, a deep eternal bond of loving communion. Once you become conscious of this relation, you rise above the lure of prakrithi and the limitations of personality. You live in God and for God. God becomes the charioteer of your life. The separative, self-assertive ego is transformed into the submissive instrumental ego.

God is the abode of peace, the treasure house of wisdom, the repository of endless auspicious qualities. When you are linked to Him, succour, strength, knowledge and virtue become yours. The soul estranged from Grace and separated from God, is a victim to sorrow and privations. The soul who has received the Grace and has awakened to the affinity with God, is free of bondage.

The relation with persons and objects in the world is of a mundane order. It is a personalistic relation persisting as attachment. It is not of love and illumination, but a sort of bondage forged by ignorance, illusion, egocentric consciousness and selfish motivations. But the intimacy with God is natural, eternal and intrinsic in the very nature of the soul, because soul is God's own reflection. It is a spiritual relation that abides as pure love and perfect enlightenment. As the universal Self, God is the common ground of all individual selves. He is the origin, the inner ruler, the constant companion, the real friend and guide, the Lord, the refuge, the only lover, the final abode of which every being has to ultimately return and find rest.

God loves all jivas alike. That is to say, His love is impartial, unending, unconditional and infinite. But the love of the Jiva is scattered among persons and things of the phenomenal world. When the attachment is withdrawn from all external things and directed to God, you begin to experience the bliss of your inward affinity with Him. You should establish your personal contacts and social relations on the basis of your affinity with God. Then the dividing line between the mundane and the spiritual will disappear. Life becomes a continual ecstasy. It is your relation to God and love for God that spiritualize your mental outlook and mode of living.

In earthly relations and personal attachments, there is the lurking fear of separation as also the visitations of sorrow, for all things in samsara are subject to both separation and sorrow. But in your affinity with God, realized in experience, there is no fear of separation, because God is eternal. There are layers and layers in personality, conjured up by ignorance. When these are penetrated, you reach the spiritual core of your being, which is the boundless Being, God. The deeper you go, the purer becomes the mind, the broader becomes the vision, the greater becomes the joy of closeness to God. When you reach your deepest being, you touch God and your nature is metamorphosed into God's own nature. Then you get established in eternal affinity with the Divine.

There is a pseudo self, the ego. Behind it is the reflected self, the jivatman. And behind the reflected self, is the Supreme Self, the One Undivided Atman in all. Through discriminative knowledge, the ego should be isolated. Through love and contemplation, the reflected self should become fused into the Supreme Self. Though the jiva is very



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close to God, yet he cannot feel the presence of God because of identification with the ego. Between the ego and the infinite, there can be no relation at all. The relation is between the jivatman and the Paramatman. The ego arises from identification with the adjuncts: the physical, the subtle and the casual bodies.

So long as you are identified with any of these upadhis, you cannot know your intrinsic relation with God, or experience your spiritual oneness with Him. Ego belongs to Maya. Maya is God's deluding potency. It is Maya that obscures as well as reveals the Divine. When it obscures the reality from the vision of the jiva, it is called ignorance. When it reveals the Reality, it is called Knowledge. Maya should become favourable to you. That means, she should become the revealing enlightenment. When she is unfavourable, she binds you to samsara. But when she is propitious, she makes you conscious of your intimacy with God. When you become the recipient of God's grace, the illusion is transformed into immediate illumination, 'aparoksha jnana'.

Jiva's relation with the Divine comes under four categories: the ordinary, the intellectual, the emotional and the spiritual. The ordinary is of the nature of a mental mood of usual human relationship, though it is with the Divine. The intellectual is of the nature of philosophical understanding. The mystical, or rather, the emotional, is of a dualistic intimacy arising from knowledge. And, the spiritual is the relationship of love, maintained even after experiencing the Absolute.

On the ordinary human level, the devotee's conception of relationship with God is based on the experience of human intimacies. He looks upon God as his father or mother or master, and himself as a child or servant or an instrument as the case may be. On the intellectual level, the devotee's conception of relationship with God is based on the truth of the 'Bimba-Pratibimba Tattwa'. God is the Reality (Vastu) and jiva is the reflection (pratibimba) of the Reality. The reflecting medium is the Mind (chittha).

So long as there is chittha vritti, there is jiva too; but when the chittha is transformed into Consciousness (chaitanya), the reflection vanishes and God alone remains. When the ordinary bhava and, the philosophical refinement of it are both transformed into an intimate, intuitive perception, the devotee finds himself in what is called as the emotional relation with God.

This is a relation based on profound emotive experience of God. Emotional relation such as this rests on mystic insight. From mystic insight springs up the fountain of pure love for God. This is parabhakti. Culmination of devotion is in the union with God. Love and knowledge are blended in the ineffable experience of the Supreme Being. The devotee has now gained the knowledge of both the personal (saguna) and the Impersonal (nirguna) aspects of the Supreme.

Even after gaining the highest knowledge of the Reality, the enlightened one assumes, as it were, a dualistic relation of love with God. His spiritual freedom enables him to be one with God as also to be a child, a lover and a servant of God. Assumption of relation in the case of the Enlightened One does not mean pretence. Pretence implies persistence of the ego. The enlightened is egoless. His dualistic affinity shows only his freedom to abide in any level of consciousness. He abides in Brahman in a state of identity; yet, he can worship God in the attitude of a servant, 'dasya bhava'.



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Fear and external modes of worship drop off when one rises to the plane of God-consciousness. Yet, adoration of God and dasya bhava continues to persist. Whatever be the Bhava the enlightened assumes, the dasya element pervades it. There is no bhava, which can exclude the dasya bhava in one's relation with the Almighty. Mother has initiated you to the truth of identity as also to the knowledge of relation. The mahavakya pertains to identity. Bimba-Pratibimba tattwa speaks of relation.

Have faith in the Guruvakya. Withdraw your love from the perishable objects and focus it on God. Disciplines and restraint are essential until spontaneity in awareness is attained. Everywhere, in all life-situations, in joy and grief alike, hold fast to God and establish a harmonious relationship with all fellow souls.

Let all modes of your worldly affinity be in and through God. Other than God, nothing should attract your love. Nothing should be allowed to interrupt your inward communion with God. He who is established in inward affinity with the Divine, alone enjoys the bliss of God's fellowship. He walks with God in the midst of life's trials and travails. The ego cleaving to temporal pleasures and attachment to things and persons are barriers between you and God. Demolish these barriers by a will sharpened by faith and Reason begotten of surrender.