



RAMĀ ŚAKTI MISSION

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The aspect of God-quest, the approach to the Divine, can be of a twofold nature. One is, to practice the vision of the Undivided Atman in every one; the other is, to go deep into oneself, to discover oneself and to merge into the Supreme within oneself. The former is a longer route and a harder task; the latter is the direct approach and takes an earnest aspirant quickly to the Vision of God. First, one should know oneself. Then only one can know the nature of God. When you know your own self and the nature of God, you know the affinity, the kinship and the relation with God.

From this knowledge of the affinity, the kinship and the relation with God arise supreme devotion, utter surrender, self-consecration and the abiding dasya bhava, the bhava of being an instrument of God. God-experience is also called the Advaitic experience. This experience is the peak point in Yoga. It transcends the dualities of mind, the triplicity of avidya and the triad of Maya. Upon experiencing the union with God, one perceives the world as the manifestation of the Divine Power, or as His sportive play, or as the blissful overflow of Consciousness, 'chidvilasa'. His personal ego gets fused with God. Upon his mind, which is placid, strong and God-fixed, the modes of gunas do not act. He is above the gunas.

He has knowledge of universal oneness. He experiences universal love. Those who have seen God face to face, who have known God intimately and have entered into Him, alone can preach Him, proclaim His glory, propagate His message and lead others to His Presence. Their words go straight into the heart of the attentive listeners and remain imprinted therein. Those words remain in the atmosphere as the imperishable and inspiring force.

There is a traditional belief in God. It is because of the belief that people visit the holy shrines, worship the Deity and are engaged in religious rites and observances. This traditional belief should become the spiritual faith. Then only religious devotion and righteous life begin. Conventional piety and customary observances become acts of loving communion, when faith awakes and the knowledge of God's glory dawns in the horizon of your consciousness. It is the ignorant who bargains with God, complains to God, questions God's dispensation, doubts His mercy and resists His Will. The man of faith, who is awake to the glory of God, is always, inwardly, in a state of ecstatic contemplation.

With his mind always on God, he bears the afflictions and adversities with courage, equanimity and resignation. God never tests you. He never sends miseries to you. His love, grace, light and protecting Hand are always on you. Tests come from prakrithi. Miseries are your own making. But when you turn your face to God, He gives you the strength with which to face the test. He gives you the knowledge with which to bear the miseries cheerfully. As a goldsmith tests the gold by the elaborate process of rubbing, breaking, heating and beating the metal, so too, Nature makes every one pass through trials and temptations and problems and moral dilemmas. Whereas the weaklings lament and despair, the heroes, armed with firm faith in God, emerge stronger and purer. Life is a training ground for the jivas.



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The mind should be strengthened, disciplined, purified and trained. With such a mind well under control, you should enter the arena of the world. As a warrior receives training before he is sent to the war front, so too, you sadhakas, should be spiritually and morally trained. Then only you will have the power, the courage, and the skill for fighting the inner foes and for winning the empire of freedom. Firm faith, fervour of devotion, purity of mind and the bhava of supreme reverence to God, are required. Then only one can develop the spiritual force. Experience the joy of worship, taste the sweetness of the Name and feel the immediacy of His presence. Mind is the stream of kalpanas. It is the river of Maya difficult to cross. This river of kalpanas, this river of Maya, should be transformed first into the river of pure bhava, and then into the ocean of pure Consciousness.

Jnana, devoid of doubt, reveals God, because God is Jnanaswaroopa itself. What obstructs the rise of jnana, is the mind. Mind doubts. Mind desires. Mind becomes modes and modes flow externally. He, who is always in a state of doubt and is a slave of desires, cannot rise to the plane of Jnana. But the man of shraddha, the man who has taken refuge at the Feet of the Guru, whose only desire is the vision and experience of God, awakes to Reality even with a single instruction. Such is the glory of the Sadguru and the Word. Anchored in faith, keeping company with God, holding the lamp of discrimination ever before you and mindful of your duties and responsibilities, you should live in continuous sadhaka vritti. Turn your office; the field of your duty itself into a 'Tapobhoomi', strengthens the attitude that you are an instrument of God.

The bhava of instrumentality and the bhava of the witness, mean one and the same. Rising above the plane of mind, you should live in God with consciousness fixed in God and love focused only on God. This is the real spiritual life. To reach this state, first you should practice constant remembrance of God, develop virtues, be dutiful and make every action of yours a form of service to God. To be enthroned in Yoga, to be steadfast in Wisdom, to live in God, all these mean one and the same spiritual state, the state of egolessness. To achieve inward purification, your thought, speech and action should be God-oriented.

Every thought you think, every word you utter, every act you perform, should contribute to a state of sadhana. When the mental movement is towards God, you are in sadhana. When it is towards prakrithi, you are in vyavahara. Sadhana leads to happiness, mental strength, peace and liberation. Vyavahara, i.e., ego-centric action, produces karma, forges bondage, weakens the mind and creates inner tension.

As your bhava, so your God is. God responds to your bhava. Bhava should become pure and sublime. When bhava is pure, God is felt as one's own. Through the strength of bhava, the devoted one makes God manifest in the Image. Through bhava, he converses and communes with the Deity. To make life a continuous offering at Divine Altar, to elevate human relationships into a spiritual affinity, to establish an inner link with the Deity and to see the world as the leela of God, there should be bhava. It is bhava that brings cheer, vigour, colour and dynamism, to your spiritual career. In the absence of bhava, one feels dryness within; the distance between oneself and the deity increases; sadhana becomes dreary and monotonous; service becomes a sham.

When bhava dawns, the God of imagination becomes the Reality. Philosophy is in the plane of thought. With it you cannot feel God. You may give lectures. But without



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bhava for God, you will not have the moral courage or inward spiritual stamina. Bhava gives you the sublime feeling of closeness to God. Honey in the flower of pure mind, is bhava. Shraddha gives rise to bhava. Bhava leads to bhakti. From bhakti, bhava re-emerges with intensity, depth and purity. Bhakti, bhava and jnana together become a mighty current which unites the Jivatman with the Paramatman. If any of these four, shraddha or bhava, or bhakti, or jnana, is there, the ego cannot raise its hood, action cannot bind you with karmic chains and experience cannot bring misery.

Until one purifies himself through svadharma nishta, until one knows himself and his affinity with God, one cannot enter the portals of bhakti. The disciplines of self-analysis, enquiry, meditation, jnana nishta and karma yoga, are all meant for making oneself a recipient of God's supreme favour, the ambrosia of Bhakti. God is the Personal as well as the Super-Personal. The Super-Personal is Pure Consciousness, the Absolute of the Advaitic Vedantha. It is the very same Absolute that becomes the Personal Deity of the bhakta. God as the Super-Personal is the non-intervening Witness. To the devotee who approaches Him with devotional intimacy, He becomes the loving parent, the inspirer, the compassionate Guide and the constant companion.

He manifests Himself in the devotee's intellect as the discerning insight and leads him on the path of Righteousness. You should never impute any human limitation or imperfection to God, for God is the Supreme Power and Supreme Perfection. But you can have a human relationship with God. God's easy accessibility is revealed through such intimate relationship. Through human relationship with God, as one's father or mother or master, the ego diminishes and finally disappears and one becomes God-possessed.

The Supreme, as Mother, is Shakti or the Devi. Her praise has been sung in the Vedas. Hymns composed by the great Advaitin Sankaracharya, reveal Her adorable attributes as well as the supremacy of devotion. Though She manifests Herself in Saguna splendour, She is the Nirguna Shakthi, She is Parabrahman. When you regard Her as the Supreme Power and get linked with Her, all your weaknesses will take to heels. When you approach Her in childlike innocence, simplicity and surrender, She reveals the tender aspect of Her motherhood. She loves you, caresses you, rocks you in the cradle and sends you to yogic slumber. The reverberating mystic pranava is Her lullaby. Worship of God as Mother, is the easiest way to moral purity, devotion, self-abnegation and Self-Realization.

To a real Shakti worshipper, women are images, phases, embodiments or expressions of the Universal Mother. He looks upon them as his own mother. This pure bhava, purifies chitha. The conquest of passions, very hard to be achieved even through the most rigorous tapas, is easily accomplished through ecstatic love for Divine Mother. When you cling to the Feet of the Universal Mother, Maya is transformed into 'Leela', ignorance into illumination, the world into a playground of Mother and life into the expression of Her cosmic yoga.

The eye which perceives in oneself and all, the presence and power of the Supreme Shakthi, is the Jnana Chakshu, the eye of the wisdom. Without Her sanction, will and power, man cannot move even a blade of grass.



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In the immensity of undivided Consciousness, who teaches whom! In the profundity of silence, where is the place for word and language! Children, it is for your sake that Mother descends into the level of speech. When you become inwardly silent, you will be in a position to receive instruction in silence. Transcending triputi, he who has become the Perception itself, he who has become the infinite Eye itself, for that Great Soul, birth and death, mind and Maya, world and vyavahara do not exist.