



RAMĀ ŚAKTI MISSION

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As the Saguna, as the Nirguna and as the indefinable all-transcendent Absolute, God has several aspects and endless excellences. The Saguna signifies the Avataric Manifestation; the Nirguna means the impersonal, the immanent and the all-pervading Power; beyond these two aspects, God has a nature, which admits of no characteristics Nirvishesha Brahman. The Saguna, revealed in personal splendour of divinity, is cognized through insight gifted by divine grace. The Nirguna abides as the Atman, the undivided Self in every one.

To apprehend, to contact and to experience the Atman, the chittha should become pure, modeless and universal. The Absolute beyond the visheshanas is experienced only in Nirvikalpa Samadhi. Whether it is recognition of divinity in the Saguna, or intuition of the Divine in oneself, or perception of the Divine in Creation, it is Knowledge of the spiritual order. It is not an intellectual grasp. The intellect is an offshoot of ignorance. It is a tool of ignorance. It functions in ignorance. It is limited in range of vision. It is darkened by delusion. It cannot therefore apprehend the Reality.

The evidence of knowledge in all these three cases is philosophical detachment, desireless activity, love of virtue and steadfastness in Truth. Your attitude to God and fellow-souls, your reactions to life's situations, your mode of behaviour and your mental states, reveal whether your prajna is awake to the Reality, whether your faith in God is unshakable and firm.

There is a kind of intellect, which of course is bright with worldly intelligence, education and experiences in life. Development of such intellect is remarkable feature in the modern age. But the nature of the Buddhi that is fit for apprehension of Truth is of a different kind. The intellect of the former type is associated with the ego. Hence it is susceptible to doubt and delusion. But the intellect of the latter type is egoless, endowed with shraddha, anchored in Truth and silent by surrender.

Only a pure, sharp and steadfast intellect can receive revelation from beyond. The devotee has a superior intellect. He has true discrimination. He knows that God alone is real and lovable. He is an adept in his duty, for he has no vested interests or selfish motivations. He has his searchlight always turned inward. By worship, devotional disciplines, righteous conduct, cultivation of noble qualities and service of the Guru, the buddhi becomes pure, subtle, extremely sharp, discriminative, steadfast in God and bereft of the ego-taint.

It is with such buddhi that one can meditate on Identity (Soham Dhyana) or engage in deep metaphysical enquiry (vichara). Buddhi should become prajna swaroopa. Then only God can be realized. Maya, the mysterious deluding power of God, has deluded the whole world. When your desire is on objects, when your dependence is on things, persons and self-effort, you are under the spell of Maya. But when you take refuge in God, when your object of desire is God only, when your reliance is on God's saving grace, Maya disappears and in its place you see only the sportive leelas of God.



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Faith in God, concentration on duty, detachment from cravings, and adherence to anushtana are required for cultivation of devotion. Faith should be unconditional and unshakable. Unconditional faith, in the sense that, your faith in God should not depend on any external circumstances. Anything may happen in life. All such happenings fulfill the karmic law. Pleasure and pain are rewards of your merit and demerit. You reap what you have sown. Do not relate faith to such events and worldly experiences. Events and experiences in life are mundane. Faith is a grasp on the supramundane Reality.

God is the ocean of the mercy. When you hold fast to Him, He will give you the strength to bear all miseries and to meet all situations with courage and equanimity and eventually to rise above the karmic plane itself. Face your prarabdha with courage, calmness, peace, real understanding and patience. There may be people who try to shake your faith; but understand, no one can give you faith.

Faith is an inherent faculty. But it remains veiled by false notions, prejudices, passions, doubt, delusion and oblivion. This veil goes through satsang, spiritual disciplines, prayer and surrenders to the Guru. Shun evil company by all means. That company which produces misery, is evil company. Forgetfulness of God and loss of faith constitute the greatest misery. Evil association leads to doubts, worldly desires, and loss of remembrance, loss of discrimination and gradually to utter ruin. Avoid arguments on controversial issues. Discuss not things that inflame violent passions. Lend not your ears to gossip, personal criticism, sacrilegious doctrines, flattery, falsehood and worldly talks that arouse temptations for enjoyment.

Take delight in the service of the Guru. Have faith in the Guru's instructions. Remember God always. Exert yourselves for cultivating noble qualities. Stick to dharma under all conditions.

There is no association greater than association with the Sadguru. From this association you get right guidance, timely warning, and knowledge of your own shortcomings, impulse for moral purity, and zest for quest, higher devotion, aversion for perishable things and finally spiritual enlightenment. To keep God always in thought is the principle of sadhana. By the power of the Name, 'Manthra Shakthi', this can be achieved. What you see in the external world is the progress made through 'yanthra shakthi'; but to control the mind, to conquer the emotions and to get united with God, what is required is Manthra Shakthi. Manthra Shakthi is adhyatmic shakthi. By Manthrashakthi only you get mental peace.

Ancient people employed Manthra Shakti even in the battles. When God as the Avatar is on earth, yoga shakthi is easily accessible through simple devotion and trust in the Saviour. The goal of Yoga, the ultimate truth of Vedanta, that Supreme Being, the blessed Gopis of Vraja beheld with their own eyes as Sree Krishna. They were immersed in the bliss of darshan, in the bliss of Lord's instruction and the bliss of sannidhya (proximity to God).

Once Gopis knew Krishna as the Divine, they dedicated their minds and intellects to the Lord. They carried on their domestic chores with their love fixed on God. Normally women are attached to their husband, children, wealth, ornaments, home etc. But when the music of Lord's flute fell on their ears, the Gopis forgot everything, renounced



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everything, and ran to Krishna. Such was the profundity of their devotion to the Lord. They could not live separated from Krishna even for a second.

This viraha, which Mother experienced, was not born of actual separation from God, as it is in the case of the devotees. What Mother experienced was the Mahabhava of Radha, or Radha Bhava as it is called, in a state of total identity with that eternal Divine Empress of love. In that state, the purest of the pure, tears flowed copiously, incessantly; the body became a pillar of fire as it were; and the floor on which Mother lay, became like a sacrificial fire pit, 'Agnikunda'. The proximity of any human being, why, even the touch of the earth, became unbearable. But with all this, in the midst of intense inward anguish, there was always an undercurrent of bliss.

Radha of Vrindavana embodies the acme of perfection in love, profound dispassion, utter renunciation and absolute self-consecration to God. Even the hand of destiny can be set aside through faith in God and devotion to Him. Markandeya's parents were a deeply pious couple. They had no issue.

They did tapas and Lord Shiva, pleased with their devotion, appeared before them and asked them to choose between two boons: either an ideal son (satputra) who will live for 16 years or a bad son who will have a longevity of 100 years. Ancient people were lovers of dharma. The parents opted for an ideal son. With a radiant smile, Mother continued: Modern people, if such a boon was granted, will opt for a bad son who will live for 100 years. They do not care for dharma. Their minds are swayed by attachment. They may even think in their minds; any way let a son be born. We will reform him afterwards.

Markandeya was born. The child's luster and loveliness increased day by day like the waxing moon. He was playful, energetic, pious and at the same time indrawn. He manifested devotion to Siva even from infancy. The boy's father could not enjoy the sportive play of the child since the thought of boy's short life tormented his heart. The boy noticed this sadness and one day asked his father: Father, tell me what ails Thee? Why art thou devoid of cheer? What is troubling the mind, O dear father? Whatever be the cause of your worry, there is a way out, if we invoke the grace of God. Father then told him the truth. At once the boy, full of shraddha, comforted his father, and with his blessings, took to the worship of Lord Shiva.

His tapas increased in intensity and depth of devotion. When the sixteen years were completed, Yama's emissaries appeared; but they could not approach young Markandeya, surrounded as he was by the blazing flames of tapas. Finally, King Yama himself came. The boy taking refuge in the Almighty Lord embraced Siva Linga, which he has been worshipping for years, in order to escape the clutches of death. Yama put the noose around both the boy and the Linga since the boy had clasped the sacred Sivalinga with both his hands. Meanwhile the omniscient Sage Narada reported to the Lord of Kailas this outrageous act of Yama. At once the Lord manifested himself in the Linga and saved the boy literally from the jaws of death and blessed Markandeya profusely.

Markandeya episode establishes the wonderful efficacy of faith, the power of absorbing devotion and the supremacy of divine grace. Through grace, Markandeya could conquer death. Nothing is impossible for grace. God is in the Law; yet, He is above



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Law. When God becomes propitious, even destiny is overruled. If there is no devotion, vedantic pursuit will end up in dry and cold intellectualism. Reliance on God is essential.

God loves surrender, single-minded devotion and humility on the part of the jivas. By prayer, faith, contemplation on the glories and tales of God's sportive play, the mind easily comes under control. Without His grace, no one can transcend Maya. God takes note of your bhava. If you call Him once from the bottom of your heart with full faith, He will surely respond. Such is His nature. It is faith, bhava and devotion that invoke the divine presence. Temples of God are not mere places of worship. They are meant to serve other purposes also. They are meant to be centers of adhyatmic culture.

During drought, in the earlier days, people used to assemble in a temple of God and unitedly pray for favour of rain and the prayers used to be invariably answered. Perfect faith of one single individual is enough to invoke the answering grace for a common cause. Or, if all hearts are united in prayer, the answer will come.