



# RAMĀ ŚAKTI MISSION

## **DIVINE MOTHER SAYS**

**NO: 1B**

**SD NO: 1 / PG 1**

The Personal God is the Deity responding to devotion. When you lift your mind in prayer, when you lean upon divine mercy, when you offer yourself in the ecstasy of supreme love, when you resign yourself to the will and dispensation of the Supreme, you are establishing a spiritual relationship with Personal God.

When you deny yourself, when you expand the personal ego into the impersonal Consciousness, when you shed all superimposed adjuncts, when you seek nothing but the ultimate reality of being, you become the Impersonal.

The popular belief identifies Saguna Brahman with the Deity with form. But, what is signified by Saguna Brahman is, being with attributes. The vision of Saguna Brahman is perception of the Supreme Self through the eye of Cosmic Consciousness.

Actually speaking, there is no vision of the Impersonal. That, with which you enter into relationship either through feeling, cognition, vision or knowledge, is Personal God only. Nirguna Brahman remains as a concept until you transcend the Triputi. Only when you go beyond the vision of the Personal God, then you become one with the Unknowable. There is no corresponding experience in the universe of Maya.

The Impersonal associated with Maya, is the Personal. Between the vision of the Personal and the experience of the Impersonal, there is the mysterious Maya, the Cosmic Illusion, which is the seed of the world-manifestation.

From the point of view of this manifested world, Avviakta is the ocean of nothingness, for, the soul is not allowed to retain any consciousness, objective or subjective there. Emergence from the Great Void into the Fullness that is Brahman is an act of grace.

Sadguru embodies this grace. It is this grace which Sree Krishna refers to in His discourse to Arjuna: O Arjuna, hard to cross is My Yoga-Maya. He who surrenders himself to Me, knows Me through My grace by entering into identity with Me.

The entire Gita is a representation of the lofty spiritual tradition and a teaching of the methods for its individual realization and fulfillment.

When Saguna Brahman appears in the human form as the world teacher, the devotees recognize Him through inward illumination or divvyadrishti. They see the confluence of both the Personal and the Impersonal in Him. Blessed is the seeker who is endowed with this faith, blessed is he who is thus able to experience the ecstasy of fellowship with God, blessed again is he who possesses in himself both the wisdom of Brahman and love for the Personal God.

Be exemplars of Guru-Bhakti. Remain steadfast in faith in the Guru's Word, which is the highest wisdom. Worship your Guru through the triple forms of love, service and concentration. Resign your separative will and realize the immortal bliss of Brahman by surrender to the Guru.



# RAMĀ ŚAKTI MISSION

The philosophers speculate on creation and advance various theories on it. Mother tells you, the secret of creation lies in sacrifice. The universe has emerged from the love and self-sacrifice of the Universal Mother. It is Her love and sacrifice that has expressed itself in and through these myriads of names and forms that constitute this universe. The ultimate essence of all fraternity is this divine love. What the six philosophies try to establish, what mystics seek in the silence of devout contemplation, is this love only. Love is God. Love is the sacred truth enshrined in your heart. Love and you will reach God, who is love absolute.