



# RAMĀ ŚAKTI MISSION

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Spirituality is not an easy-going life of pleasure-seeking. It is a life of supreme value, a profound vision and a divine way. Great truths of higher life found expression in Mother's day to day life. Many are there who consider themselves as spiritual aspirants, without understanding the subtle principles of spiritual life. Many are there who actually strive for spiritual progress, but alas, the ego and the lure of the world, never leave them. Unless the veil of the subtle ego is lifted, unless one rises above the lure of the sense pleasures, unless the mind itself merges in the Paramatman, no one can attain the realization of God.

The Gita and the Upanishads are revealed scriptures. They contain deep and esoteric truths. One may be an adept in expounding them intellectually. But so long as one has not got the vision of the Lord of the Gita, so long as one has not experienced the Brahman of the Upanishads, so long as the salt doll of the personal ego has not dissolved in the ocean of Self within, one continues to grovel in the world of Maya only.

Mere dabbling in vedantic terminology does not take one anywhere. What is needed is anubhava, intimate personal experience of Reality. The Wisdom of Truth-experience should become an unbroken state of Consciousness. That is to say, one should achieve identity with the Absolute. The Self should become spontaneously manifest in all conditions. Such is the sahaja state extolled in the scriptures. It comes as a result of repeated experiences of Samadhi and re-emergence.

Unless one becomes a light unto oneself, one cannot be a guide to mankind. Experience of Brahman stands above everything else. It is the spiritual summit. Before the splendor of experience embodied by a Brahman-knower, whole prapancha bows down in reverence.

Become a recipient of Guru's Grace. There is no other way of realizing God. To get divine grace, much seeking and striving is however necessary. One should achieve self-control. As water leaks out from a porous vessel; so too the spiritual power ebbs away from a person, who has not controlled himself, who is given to licentious conduct.

The Supreme Power, Parashakti, became the incarnated Guru of the world. She is the author of a new creation. Her ministry of mercy is still running in this world. Realizing the value of this golden opportunity, you, spiritual aspirants, should renounce your ego and pettiness and take a plunge into this fold of grace. Divine qualities should adorn your personality. Knowledge should shine forth like the midday sun. Spiritual lustre should shine in your eyes and face like fiery radiance.

Divine Mother came to establish dharma. Herself abiding in dharma, She showed the world the radiant purity and enormous power of dharmic life. The luminosity of that life is a mirror for mankind wherein they can see clearly their own innate purity of the soul and the lustre of dharma.

Look at Mother's life of Tapas and dharma, and you can see that spiritual life is not a child's play, but a life committed to Truth and Righteousness. Think not that Brahman can be experienced by a few minutes of meditation. To win the throne of immortality, one has to strive hard. One must yearn for it with all one's heart and must be in tune with God in the inward solitude, withdrawing his mind from all perishable things. The body, the senses and the mind



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must be disciplined and subjugated by penance. Tapas should go on for years together. There is no rule that God must reveal Himself to a tapaswi even if the latter has done tapas for many years. To surrender completely to God, is the duty of the tapaswi. He must not get depressed. His spiritual zeal must go on increasing.

It is by pure love that God's grace can be own. By holding on to the Lotus Feet of God, the aspirant should repeat the Name from the depth of his heart. The Name chanted with devotional fervor, awakens all dormant powers and the Lord Himself manifests in the form of pure bliss in the heart of the devotees in the atmosphere of collective Nama Sankirtan or Bhajan.

Tapas, Brahmacharya and shraddha make a spiritual aspirant fit to receive enlightenment. The mind disciplined and strengthened by Tapas, can be made to concentrate on any object. When concentration is thus fixed on an object, the object reveals its own secret.

The sole object of quest and devotion of a genuine aspirant is God or Reality. Faith in God is the sheet anchor of his life. Cultivating devotion to the Deity, and shraddha in the Guru's Word, he should accomplish the subjugation of his senses and conquest of mind. The fruition of devotional quest that comes after several years of sadhana, is the experience of the eternal. In this pot (ghata) of the body, he enjoys the elixir of Brahman, Brahmarasa.

In this world, mankind pursues two different goals: the lower values and the supreme value. By lower value is meant, gratification of desires, a self-centered existence given to pleasures of the senses. The man pursuing lower value, lives a series of sensations, longings and egoistic urges. He knows no self-regulating discipline, no higher principle, and no central ideal. He grovels in the mire of his own creation.