



RAMĀ ŚAKTI MISSION

DIVINE MOTHER SAYS

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VEDANTIC EXPERIENCE.

Spirituality is deliverance from mortality. It promotes self-culture, brings about freedom from sensuality and leads to the attainment of supreme peace.

In the highest spiritual experience, the sense of limited personality disappears into the consciousness of the absolute.

Spiritual discipline is directed against the frailties and frictions in the human personality. Resulting in the conquest of the senses and mastery over the mind, the life dedicated to spirituality stops short of nothing but perfection.

Perfection is achieved when the self achieves spiritual aloofness from the illusions of transient existences.

The perfected one is one with the Supreme in will and consciousness. His life and activity are solely devoted for universal benefaction.

The power and personality of the Guru, the aspiration and effort of the disciple - these in combination effectuate the redemption from the bondage of samsara.

In the Guru, there is knowledge absolute. In him inheres also compassion infinite, responsive to devotion. What the Guru transmits to the disciple is the spiritual knowledge without differentiation and the spiritual vision without duality.

When the Brahman-knowing Guru and the earnest disciple meet, there are present the requirements for initiation into the mysteries of spirituality.

The initiation is a mystic transmission of spiritual power; it is also a lesson in the techniques of sadhana, ultimately resulting in the acquisition of complete mastery of senses. It enables the disciple to get over, one after another, the hampering restrictions of the ego interposed between him and the Reality.

Prolonged sadhana by the initiated disciple brings him to a stage of spontaneous awareness, where the discriminating intellect becomes dumb in the certitude of truth-vision, where knowledge itself is transcended in total identity with the Supreme.

Knowledge and Identity are the two states in which a perfected one dwells. In the former state, he is conscious of Brahman as also the fact of empirical universe; in the latter state, he becomes the formless perfection itself, transcending the awareness of the world-appearance and the knowledge of Self.



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Brahman is Pure Consciousness, the essence of knowledge, whereas knowledge is the Consciousness associated with Maya and its manifestations.

Communion with the Supreme is through knowledge and love; kaivalia, spiritual aloneness, is absolute identity with Consciousness itself. It transcends both knowledge and love.

To a perfected being, the so-called difference between the two beatitudes, the liberation in embodiment (Jivan-mukti) and liberation from embodiment (videha-kaivaliam) does not exist.

Brahman is the ultimate reality, the only existence. But, so long as the sense of personal ego persists in the jiva, he is, of necessity, dependent on Isvara, the Oversoul. Advaitic experience is final in spirituality. But to ascend the summit of this non-dual state, one has to undergo the discipline of devotion to Isvara.

So long as one feels himself as a person, he looks upon the self as the body and Brahman as the world. The inter-related entities of ego and the world disappear only when divine grace manifests itself as discerning wisdom, by which Brahman is known as the substratum of both the ego and the world.

All spiritual disciplines are a mode of approach to Personal God, the highest conception of grace inherent in Brahman. Or, in other words, the gracious Brahman is Isvara. Through aspiration and devotion and sadhana and surrender, the jiva should invoke the grace unlimited, that is Isvara, and overcome the delusive duality of ego and the world.