



RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi :-

For the last six years, every Sunday, Divine Mother has been giving us the joy of Her darshan and the wisdom of Her instructive and inspiring discourses. Indeed, we are the blessed children, who have drunk deep the nectar of knowledge and love from their very source, the Supreme Being. Blessed has become our life. But there should be on our part a constant remembrance of this blessedness. To be so conscious of such blessedness, is not egoism; it is the grateful recollection of God's boundless mercy and love. Dull-witted cannot enjoy bliss even in the presence of the Divine. It is Tamas that has devoured him. Unless one comes out of this tamas, one cannot employ one's mind in pursuit of God. It is not enough that one receives initiation from the Guru. There should be a reformation of mind and a transformation of the outlook, behaviour, mode of conduct. The initiate is neither totally ignorant, nor fully enlightened. He is a sadhaka of higher life. He has with him the illumination of Guru's teaching,

God in the form of the Guru, is the supreme physician who can cure the jivas of the most dreadful disease, the disease of samsara. Consumption of medicine alone is not enough for getting relief from a disease. One should observe dietetic discipline, pathyam. Then alone treatment becomes effective. Similarly, initiation alone does not give enlightenment and redeem the jiva from the disease of samasara. One should take complete refuge in the supreme physician, the Guru, and follow strictly the spiritual disciplines and moral behests of the Guru. Then only one gets the grace of the Guru and awake to enlightenment.

Even a king, who enjoys royal pleasures and glories, becomes miserable, when his body is afflicted with a disease. The Minister then brings an expert physician, who diagnoses the disease and prescribes the treatment. Accordingly, the King takes the medicine and observes the dietic regulations and a result of this; he is cured of his disease. With the disease thus removed, the King now gets back his sleep, health and happiness. So too, the individual soul, though his essential nature is Bliss itself, has become miserable on account of the disease of avidya. The divine physician, the Sadguru, then gives him the medicine of Mahavakya or the Maha Manthra, and teaches him the methodology of meditation. The jivatman who follows the path with shraddha, awakes to the consciousness of his true nature. Cured completely of the disease of samsara, he enjoys supreme repose in Brahman.

The seat of unique and everlasting peace, where one transcends himself, where the entire phenomenal universe is forgotten, is the Supreme Being, the Paramatman. A taste of this peace one gets in this abode of the Divine, Shaktinagar, which is a place hallowed by the presence of Divine Mother. In a sense, it is the bliss of salokya and samipya muktis that the devotees enjoy here in their communion with their Deity. Years ago, when Divine had chosen Her ancestral home of Her parents to be the venue of Her leelas and spiritual activities, the devotees who thronged to Her presence there, had the similar experience of the self-forgetting bliss, by witnessing the divine leelas. They revelled in the rapturous adoration of God and in the love of God. But even in such a state, Divine Mother had exhorted them to be mindful of their domestic duties. Her commandments and moral behests were a spiritual call to duty and svadharma, reminding us again about Bhagwan Sree Krishna. As one lays a very strong base in order to raise on it a multi-storeyed mansion, so too, Divine Mother's teaching helped those devotees to build their life on a strong spiritual foundation. Enlightened devotion became the



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philosophy of their life. Linked inwardly to the omnipotent Mother, they lived normal lives, true to the call of svadharma. Yes, contact with the Divine, is unailing in its effect. Whosoever comes within the orbit of divine influence is bound to be transformed. Look at Sri Bhagawan, Mother's consort and companion in life. His is an example of marvellous transformation through contact with the Divine. In silence of communion and steady faith, he rose to the pinnacle of spiritual poise and won the supreme state, hardly accessible even to the Yogis. Though he was advanced in age, his mind was always in the prime of youthful vigour, alert, awake, serene, indrawn and God-absorbed. The truth of Mother's divinity shone resplendent in his vision constantly until at last his whole self merged in the Divine Mother. His mahasamadhi was indeed a picture of spiritual triumph of the soul through total surrender to the Supreme.

To be in the presence of the Personal God, Saguna Brahman is a supreme privilege for the jivas. But one should have the eyes to see and the mind to feel, the glory of the revealed splendour of God. Kamsa too saw Sri Krishna Paramatma, but he had no eyes to see the divinity of Krishna; nor could he wonder and adore the superhuman leelas performed by Krishna. He saw Krishna, only as Devaki's son, as his born enemy. Jealousy, hatred and fear rage in his mind. But see the effect of the Lord's darshan on sages and the devotees. The minds of the Sages who saw Sree Krishna as jnanaswaroopam, rose to super conscious state; the devotees went into rapture and ecstasy; the simple-minded Gopis of Vraja, with their hearts given to Him, forgot their homes, children, husband and their own bodies and became identified with Him through love and constant thought of God; Arjuna who became faint-hearted at the battle field, was roused to valour, duty-consciousness and self-knowledge and became an enlightened being, totally resigned to the will of God. Such is the glory of the Personal God.

Devotion reveals the secret of yoga and imbues one with bubbling energy. It gives superior insight. It dissolves the mind. It fuses the personal consciousness to the Absolute. When the mind merges in the Supreme, the all-pervading universal Self, one rises above Maya, for Maya is included in prakrithi and the Lord is the master of prakrithi. When linked to Divine Mother through devotion, there is nothing which the devotee cannot attain in spiritual realm or in empirical life.

It is sattwa guna that can draw us to our Deity closer every moment. Spiritual insight opens only when mind is filled with sattwa. Vibheeshana was an embodiment of sattwa guna. When the time came, he left his brother Ravana and took refuge in Sree Ramachandra's Lotus Feet. Pomp, pleasure, plenty, was with Ravana but dharma was not with him. Vibheeshana who adored dharma, tried to counsel his brother against his evil ways, but it was in vain. On one side, he saw Kumbhakarna, tamas personified, immersed in sleep; on the other side, stood Ravana, the embodiment of Rajoguna, with no scruples about his sinful deeds. Stationed between the two Vibheeshana took the crucial decision to desert Lanka and join Sree Ramachandra. Vibheeshana knew Rama to be God incarnate. He did not go about seeking opinions of others. The decision to desert Ravana was his own. He had no doubts, no mental oscillation. The sattwic mind, disposed to God, receives unerring guidance of God. Vibheeshana felt the mystic pull of God. He is the symbol of Righteousness, dharma marga. Hence Maya did not blind his vision. Where sattwa guna and Divine Power get united, there, success is sure to come. Though born in a Rakshasa family, Vibheeshana attained the consummation of his life through the grace of Sree Ramachandra.

For journey in this world, which is but a temporary abode, what all preparations man makes, reserving seat in the Train or Bus and arranging all other comforts, sufficiently in advance! But alas! How few realize that there is a journey beyond life, that this whole life should be a



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preparation for that journey beyond, parayatra! He, who became the charioteer of Arjuna, is with us today to lead us to Paramapada. Let us not falter; let us not look hither and thither and waste our time; let us not waste our energy on trivialities of life. Let us do our duty and plunge into the arena of the divine mission.

In the jivas, ignorant of God, three gunas are always active. The gunas themselves constitute their minds. Until one realizes God, one is in the plane of the gunas. But Divine Mother has taught the sadhakas under Her guidance how to remain detached from the play of gunas, how to be a looker-on, without getting involved in the mental activity. In this adhyatmic retreat, this higher spiritual education is being imparted by Mother. Shaktinagar is not an ashram of isolation; it is not a home either; it is not a forest retreat. In the forest retreats of ancient times, the daring ascetics had to live in the company of the wild animals and poisonous reptiles. They had to live on roots and fruits of the forest and sleep under the trees. Here, Divine Mother has provided amenities of comfortable living, insisting at the same time on the higher ideals of life. What then is this Shaktinagar? Is it then, an ever-expanding Gurukula? Well, though the Guru and a colony of disciples live together here, the rigours of Gurukula life are not here for the disciples. Here is a Mother, who does not accept any personal service, but is engaged always in serving Her children, in redeeming them from the bondage of prakrithi. The function of Shaktinagar, its historical role, is known only to Divine other. But one thing is certain. Shaktinagar is a divine abode on earth, sanctified by the embodied presence of the Personal God, hallowed by holiness and spiritual splendour. Here one sees, with the vision purified by the bhava, the unfolding glories of God's leela, divine vaibhava. As Bhagwan Sree Ramachandra lived in ayodhya, as Sree Krishna Paramatma lived in Dwaraka, so too, Devi, in Her compassion, has condescended to live triumphant in Her glory, in Shaktinagar, for the blessing of the whole world. The concentrated effulgence of Her power, Her motherly attributes, Her dharma and Her transcendental vaibhava, is seen here. She is the presiding deity, worshipped in the shrine in Her Archavatara Vaibhava. She is the Saguna Brahman who has purified this earth by the touch of Her Lotus Feet, whose mystic attraction is drawing the aspiring souls from far and wide into Her presence, who is delighting Her children, Her bhaktas, with Her darshan and proximity. She is the Mother of tender love, ministering to the spiritual needs of Her children, rocking them in the cradle of Her prem and singing to them the divine lullaby of the reverberating Pranava. She is the Guru par excellence who initiates Her disciples into lofty spirituality of God-centred life.

Brothers and sisters, blessed have become our eyes, for have we not seen the form of the Formless Supreme? Blessed have become our ears, for have they not listened to the divine ambrosial voice of the Silent One? Blessed is the soil of Bharat, for has it not received the ecstatic touch of the Lotus Feet adored by the Sages and the Trimoorthis. Let us silently ponder over the greatness of the priceless boons we have already received from the Supreme. Then, tremendous power dormant in our soul, will become manifest. It was the divine power personified in Sree Ramakrishna that found the channel of expression in Vivekananda. Let us become resigned instruments in the Hands of the Supreme Shakti for Her divine mission. Inebriated with the nectar of Her love, reinforced by Her philosophy, and charged with idealism of a consecrated life, let us march forward as disciplined soldiers of Truth and Righteousness. Let the body wear out in work and go back to dust. What of that? Chaitanya lives eternally. We are eternal life itself. Here, we are on the stage as actors in a divine drama, directed by the Divine. We are conscious puppets under the control of the Wire Puller, God. Assert not egoistically that you have fully known the Wire Puller. The dimension of Her divinity is hidden from mortal vision. If we have realized Her, then, the ego-self should totally be extinct; we will no see an inert world before us, only She will shine in Her Virat Roopa. You may have a



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precious thing kept in a Godrej safe. But so long as the key is not with you, how can you have the delight of possession. Who will listen to the tall claims of a man that he is a King, so long as he is helplessly wandering in a forest. If he has to shine as a King, his place is the Palace, not the forest; he should sit on the royal throne in regal splendour and rule the country. So too, if we are to shine as disciples, we should become reflection of our great Guru. We should be dedicated to the Cause of the Guru. Then alone, the stamp of a disciple shines on us. Ashwathama was the son of a great Acharya; but did he not stoop low and commit the vilest sin of killing the innocent children of Droupadi, the five upa pandavas, when they were asleep. A true disciple is the spiritual son of the Guru. He is verily the image of the Guru. He is in tune with the Guru. Egoless and desireless, he does the will of the Guru and accomplishes mighty things through Guru's grace.