



# RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi:-

The current of devotion, reverent bhava and spiritual zeal should incessantly flow in our hearts. It should inundate our entire being. The outflow of this inner spiritual abundance should illumine every phase of our activity. This is the ideal of spiritual life which Divine Mother has placed before us to strive for and attain.

All powers and qualities are expression of the Omnipotent Shakti. Though in the aspect of consciousness She is the cosmic witness, in the aspect of Power, She is the ruler, the inner controller, the animating energy as well as the governing law. In us should take place Her manifestation in the form of virtues, talents, spiritual discernment and pure love. Then alone the world will know whose children we are, whose disciples we are.

It was this Supreme Power, Kali, whom Sri Ramakrishna worshipped at Dakshineswar; it was again Her unprecedented manifestation whom Swami Vivekananda foresaw in his yogic vision. The Swami's inspired utterances echo glimpses of a profounder vision, as well as his inmost longing to see Mother India re-installed on the pedestal of her spiritual glory. His life was a long prayer, a silent inner worship, a consecration to the highest. To propagate the message of his Guru, he renounced everything and sacrificed his life at the altar of gurubhakti. It is the self renouncer, svartha tyagi who will ascend the peak of Yoga.

To-day, the vision of that illustrious son of India has come true; the prayers that rose from his heart found its fulfillment; the imperious Mother Shakti, for whose advent he prayed, with whom he communed during the last phase of his earthly life, whose irresistible power made him a vehicle of inspiration and a mouthpiece of a Great Master, has made Herself visible to mankind in form, force and function. By Her will, She has chosen to manifest Her gentle and gracious aspect.

There She stands, unarmed, in the battlefield of life, as the leader of souls, blowing the conch shell of victory, preaching the message of a dynamic spirituality, infusing energy to all tired frames, bones and veins, radiating Her dharmic effulgence like the Sun. The thunder of Her voice awakens the slumbering jivas and prepares them for Her divine mission.

She is infinite patience personified. Through the magnetism of Her love, She is drawing spiritual seekers from all parts of the country to Her presence in the most wonderful way.

Having seen the degeneration of the day, She has made Garhasthya Her chosen field for Her ministry. Home is the pillar of support for the society. And it is this pillar that She is strengthening, building it securely on the firm base of dharma and spiritual wisdom.

The bulk of mankind are householders. All are engrossed in worldly activity; yet rare indeed are those who know the mission of Home, the purpose of life and the technique of yoga. Beasts and birds too are living. They too multiply, live together and die. But man alone has been given the power to discriminate, to develop his consciousness and to discover the divinity. Therein lies his supremacy over the rest of creation.



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The presence of God within should be realized. Then alone all powers of the Soul become awake and man himself becomes a perfect tool in the Hands of God. In other words, knowledge is the source of all other powers. In the wake of knowledge, all other hidden powers are roused to activity. Saraswathi is Devi Herself as Jnanaswaroopini. All vidyas are mastered by Her grace only. Devi Saraswathi's grace and Guru's grace mean one and the same. Whereas Devi shines as the deity, the Guru is the visible divinity in human form, guiding the souls towards God. Hence his function in the liberation of the jivas, is of supreme importance.

Guru's functional role as well as his absolutistic nature, is indicated in the celebrated invocatory hymn of the Guru Gita. Guru is the Supreme, as well as the ideal for the God-seekers. He is the expression of God's perfection and attributes. While the heart of the initiate should rise in reverent bhava for the Guru, his consciousness should be firmly fixed in the Guru's upadesha-vakya and his Teaching. The inner path opens only when the initiate has shraddha in the Guru's Word. The insight that reveals the nature of bondage and the capacity to detach oneself from prakrithi, come as the Sadhaka proceeds in the light of the Guruvakya.

Concentration and love should be fixed on the ideal of our pursuit. This is the primary condition for victory in spirituality, the easiest way to Realization. Distraction of mind and division of love, are of the nature of those who are after worldly pleasures; but God-seeker should have single-mindedness and undivided love.

God is the Supreme Light. When we concentrate on God, He will provide us the light needed for our inner journey. To aim at Jnana considering it as something apart from God, is one of the several forms of illusion.

Out of infinite compassion, Divine other revealed to us the truth of Her divinity. What is thus been revealed to us should be revolved again and again in the mind, until constancy in remembrance becomes habitual. Repetition, avarthanam, is not mere muttering of the Mantra; it is repetition of the idea of God in a process of fervent remembrance, with a sense of closeness to God and a feeling of belonging to Him. Guru is the flawless one. Never should a sadhaka superimpose any shortcoming or limitation, or blemish, upon his Guru.

Human beings err. It is a sin to find fault with the Guru. Where else can perfection become so palpably manifest, as in the perfect Guru! Regard for Guru as divine, and obedience of His behests, should be with proper understanding, and not under mere ethical compulsion or because of spiritual formality or scriptural injunction only. The fault-seeing vision should become the search light turned on oneself.

The Word of the Guru is the power of wisdom in vibratory form. Even if the disciple has no intelligence, or even if he is deaf and is not able to hear the Word, the World will not be lost on him. It is to the soul that the Guru is whispering the Word. He can communicate directly to the soul. If the soul is in rapport with the Guru, the Word will awaken him to the Reality. Mother's words are imperishable. They remain as subtle vibrations in the global atmosphere for ever. They are charged with the power of Truth and will be the heritage of world's spirituality accessible to mind silenced by meditation.

The power to imbibe the inner meaning of the Guru's Word, comes through devotion to Guru. Grace brings superior insight. Under the impact of grace, the mute has become eloquent; the illiterate has become spiritually wise. No one knows what is in store for him. Anything may



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happen in life. But in all circumstances and situations, the Sadhaka should remain unshaken in his faith in the guru's Teaching, in his loyalty to the Deity, in his devotion to the Guru.

Pure devotion is not different from spiritual enlightenment. When we rise in devotion, its glow should beam forth through every part of our being, through every expression of our personality; in the bhava of our mind, in the gaze of our eyes, in the words uttered by us, and in the manner and mode of our life. To live is not to merely exist. It is something more. It should have the highest aim, God-attainment. Love alone gives meaning to life. Love sanctifies life. Love is associated with restraint of chitta vritties. Under the profound influence of love, chitta remains fixed on the object of love. It transcends even the subject-object relationship. It is transformed into chaitanya.

(Continued in the second part – 225B)