



# RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi :-

Pleasures and pains in samsara are but states of mental agitation. When the mind subsides, the native bliss of the Atman manifests itself. Mind, clinging to the world, has been dissipated on numberless objects; but when concentrated on God, it becomes one with God. By complete surrender to God and by becoming His instrument, one gets established in peace. In such a state of God-attunement, dutifulness becomes a part of one's nature and all actions flow from him in divine rhythm.

If we think of Divine Mother constantly, if we cease to direct our gaze to anything other than our beloved deity, if we desist from following the ways of the world and follow only Mother's principles and remain steadfast in our loyalty to the ideal, that is, Nishta, we are sure to transcend prakrithi and rise to Brahma Bhava, the state of absoluteness of being. He who possesseth the infinite wealth of Jnana, alone is the truly rich man. He alone is fearless and free in all situations.

Superior to all knowledges is Brahavidya. Other knowledges are of the mundane world; but Brahavidya is paravidya, by attaining which samsara comes to an end and union with God is realized.

As devotion to Divine Mother goes on increasing, day by day, ultimately spiritual illumination will dawn. In the state of supreme enlightenment which comes through actual God-experience, there is no place for any dualistic notion, dwaita bhava. Doership, enjoyership, ego, all becomes extinct. Prarabdha affects so long as these two notions of agency and enjoyership are there. In the state of jnana, the body may undergo prarabdha, but there is no identification with the doer-enjoyer personality. Hence one remains always in peace.

Near the shore, the waves go on lashing one after another; but the mid-ocean is calm, deep and vast. So too, the waves of passion are in the mind only; beyond the mind is the ocean of calm, immutable Consciousness. That is God.

In the interior of the sanctum sanctorum is God in the form of Archa (Vigraha). By going round the temple, one does not see the Image of God. He must get into the temple, and go near the shrine. Similarly, by staying or wandering in the mental world, one cannot see God seated in one's own heart. One must penetrate the five sheathes by vichara or bhakti, or both combined. Then alone one will eventually attain God-experience.

The glory of satsang is indescribable. By constant satsang, one awakes from slumber of avidya. But this satsang should take the form of constant inner aspiration, ardent remembrance, devout meditation and vichara. Then alone God is realized. Mere formal verbal repetition of the Name alone is not what is known as smarana. It is the inner state of abiding in the awareness of God.

A monkey is the very symbol of fickleness; but look at Maruthi. Though he too was a monkey, he rose to the position of a super yogi through devotion to Rama. By association with the Lord Krishna, Gopika women of Vraja became objects of reverence even for the exalted sages like



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Narada and Shukadeva. Birds are flying in the air. That is natural to them. There is no greatness in it. But to fly to the sky of Transcendental Consciousness (Chidakasha) on the wings of vairagya and viveka, is a great feat. That is what raises man to divine state.

The fruit of total renunciation (parama tyaga) is ascent to the summit of Yoga. This renunciation is the renunciation of I and mine, all selfishness and sensuality. This is what a sadhaka has to attain. But greater than this, is the sacrifice of God. Though omnipotent and ever-free, God assumes a form and becomes a man and leads an ideal life of sacrifice. Mother's whole life illustrated the sacrifice of the highest order, a silent inner sacrifice. The fruit that grows on the tree is not for the tree to enjoy, it is for others. Sun is not the beneficiary of its light. It is the world that gets the benefit of sunlight. So too, it is to the entire world, not merely the disciples and the devotees, that the fruit of Mother's sacrifice goes.

Mother's love was infinite, equal to all, unconditional and was identical with Her nature as light is identical with the sun. All attributes were fully manifest in Her: Love, Compassion, Forgiveness, Patience. All these constituted Her motherhood. The sphere of operation of Her mystic attraction is infinite. It is working even now and will be so for all times to come. Those who are receptive of it will surely be drawn to Her Feet. She is the eternal Consciousness dwelling in the Heart of all. That is Her Nirguna nature. But as the personal deity, She will always be adored and worshipped and loved by Her disciples and devotees.

To be attracted to Her, to be drawn to the orbit of Her divine influence, is indeed a great blessedness. Once the jiva comes within the sphere of God's attraction, all attachments will begin to fall off, and all virtues will bloom. It is the fruit of meritorious actions of innumerable births. The good samskaras of previous lives do give a fillip to the Sadhaka in the present life. Even though one is not born with such spiritual samskara, there is no room for despair. One has to redouble his efforts. By the grace of the Guru such persons suddenly receive divine light.

When one beholds the splendor of God, one seeks nothing but His grace. Such is the attraction of God. Vivekananda, as directed by his Master, approached the shrine of Mother Kali for getting his poverty removed. But when actually looked at Kali's image, he was overwhelmed by divine presence and he could pray only for knowledge, devotion and dispassion. Vivekananda was a great Tapaswi and a Gurubhaktha. Though his guru attained Mahasamadhi, he did not waver. He dedicated himself to the Cause of the Guru. He faced the criticisms boldly, and went ahead with his Mission. He preached Guru's message throughout the world and became famous in the world. His fame was his Guru's Glory. His ideal of Gurubhakti and total dedication to the Mission should become a source of perennial inspiration for us, for destiny has brought us to the orbit of a divine mission. Though Divine Mother is not in the bodily form, Her power is working in us and guiding our steps. Let us see Her in Her cause and let our devotion bear fruit in the dedicated service of the Mission.

A great and sacred duty has devolved upon us. Our lives should reflect the glory of Her teaching. In the interior treasure house of our heart we should preserve the Nikshepa of Her teaching. The infinite ether is itself Mother's treasure house, where the subtle vibrations of Her mighty utterances are still there. By meditation and inner attunement, any Tapaswi in any part of the globe, can receive those vibrations. But we, disciples and devotees, have seen Her form and heard Her voice. Her words should ring in our ears. The eye of knowledge should open. Then only we can behold Her leelas. Even the body shorn of impurities, should become the luminous vehicle of Her divine power.