



RAMĀ ŚAKTI MISSION

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Unless the mind is disciplined, purified and directed towards God, one cannot achieve freedom. To keep the mind tuned to God and to the service of the Divine Cause, devakarya, the name of God is the greatest support. When linked to God, through the Name, even the mind of a monkey rose to the height of Yoga, in Treta Yuga.

The mind should be filled with zeal, energy, and enthusiasm. Then alone sadhana can be carried on persistently. If the mind is depressed, it is difficult to restore it to serenity and strength. Depression is one of the greatest of mental weaknesses. He, who associates himself with a weak-minded person, becomes weak. Through Satsang, one becomes transformed to Sadvastu Itself. Such is the law. Outer form of Satsang here means association with the God-realized Guru; inner form of Satsang means communion with the Antharatma through meditation, along with the path prescribed by the Sadguru. By these two forms of Satsang, chittha itself is transformed into chidvasthu. Chidvastu is the Paramatman.

Mental weakness spreads like a contagious disease. Sadhakas should live in a spiritual atmosphere through noble association. They should ponder over Guru's greatness and Teaching. They should never allow their minds to slip from the ideal.

We must consider ourselves supremely blessed, because we had the privilege of association with Divinity itself. A remarkable characteristic In Her Advent is that She manifested Her benign, gentle aspect and maternal kindness and compassion. Under the shelter of Her divine Abhaya Hastha, all could feel a heavenly relief from the torments of mortal existence.

The divine wealth of jnana which our Beloved Mother possessed was not reserved only for the chosen few. She is Jnanaswaroopa Itself. Being the Universal Mother, She served Her wealth of Jnana to all, without taking into consideration the recipients' qualities or competency. By Her nectarian words and divine love, She attracted numerous souls to Her embodied presence. By Her spiritual initiation and repeated exhortations, She made Her disciples conscious of the glory of a consecrated life. She made them look into their own hearts, charged their minds with Aspiration, and made them feel the rapture of an immortal bond with the Supreme Shakti. She continued to shower Her Bodhaamrut until the last breath of Her life in the body. Even monsoonal downpour has an end, a limit; but there was no end to Her Bodha Vrishti and Kripa Vrishti. Her sweet love-soaked voice, Her call to freedom, is bound to ring in the hearts of Her devotees wherever they are.

The call of Divine Mother is the love-call of the Eternal dwelling in every one's heart. He who responds to that call, awakes to a new phase of life, a life of devotion, aspiration and moral ardour. The sadhakas are the soldiers of Spirit. They should be ever on the onward march. They should not stop, should not stagger, should not look hither and thither, should not look back, should not withdraw their steps. Divine Mother has already put Her disciples on the inner path and instructed them on the esoteric of meditational discipline. Her presence and guidance are always available to earnest sadhakas, devotees and disciples, nay, to all those who tune themselves to Her. The external distractions do not pose a threat to the spiritual life of a Sadhaka who tunes himself to Divine Mother.

In the order of Home, activity is unavoidable. In the field of activity itself, the Grihastha has to build his spiritual life. The sadhana prescribed by Divine Mother, is of such a nature that no



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gaps are allowed to occur in the life of spiritual quest. Non-attachment and meditation, practiced by disciples, enable them to remain tuned to Mother even during activity. The cows that roam about in a grazing field, return to their shed by sheer force of habit. So too, the mind habituated to meditation, will return to the Source, the Divine, despite intense activity.

Sense of duty, vedantic perspective and devotion to the Deity, these three are the main ingredients of spiritual life under Mother's system of discipline. Her Teaching contains guidelines and exhortations on these three. Divine Mother Herself is the exemplar of such a spiritual life in its perfection. Dutifulness was almost a passion with Her. Even Samadhi and divine ecstasies could not interfere with Her steadfast performance of duty. Samadhi was spontaneous to Her; yet, at the call of duty, She emerged even from such absorptions to the wonder of all. It was a wonder how She could reconcile a life of duties with a life of God-intoxication and mystical communions. Even in the moving Train, amidst noisy scenes around, She remained absorbed in Samadhi, motionless like a marble statue for hours together. But when the destination was reached, She would at once re-emerge from such absorption, sense the world around Her, and alight at the station. Such a superhuman command over the mind, exercised from a super conscious plane, was unheard of in the history of spiritual personages.

In Mother's presence there was always an atmosphere of exalted spirituality. No man could retain his weakness and yet be in Her mystic presence. Even scholars became speechless before Her, listening to Her discourses, watching Her Samadhi and admiring Her wisdom. The illiterate womenfolk were lifted to heights of self-forgetting ecstasies by a mere glance or touch of Hers in Her divine bhavas. Who can adequately extol Her greatness! Brahman is all silence. His experience is in silence; and in silence only He can be praised.

We should look upon ourselves as the immortal children of Parashakti, and should manifest the divine qualities of our Mother. A sadputra is the very image of the mother. He is the ideal in every respect, in the love of Mother, in obedience, in loyalty, in dedication. The advent of Maha Ganapathy is famous in the puranas. He is Devi Parvathy's creation, Her child. By virtue of implicit obedience he pleased his Mother, won Her Grace and occupied the foremost place in the pantheon of Hindu deities. He commands so much of influence in the day to day Indian life that He is invoked first before any undertaking, be it social, religious, semi-religious, commercial or literary. He is adored as the remover of obstacles and the bestower of success in any enterprise.

The child and the mother are not two. The Creator and the created are actually not two. One alone is. It is from the One that the entire creation has come forth. In the One the universe exists and in the One it merges. To see the One in the many and many in the One: this is the divine vision, jnana Drshti. For jnana Drshti to open, the grace of the Maha Maya, the universal Shakti, should descend. In this Kali Yuga, particularly, the Upasana of Shakti is essential. The Divine in the twin aspects of Power and love, of Majesty and motherly tenderness, is the Universal Shakti. By worshipping Her, the weaknesses in the human bosom, will be destroyed. Divine Incarnations and great Sages have advocated Upasana of Shakti in this Age. Sree Ramakrishna Pasramahansa and Shankaracharya, were Shakti worshippers. They Showed how to love Mother, how to worship Her, how to win Her grace. The Great Mother who appeared in various terrific forms for the destruction of the asuras, has again given mankind Her darshan in a sweet Mother-Form. She has armed us with the sword of Knowledge. By Her advent itself, Satya Yuga has dawned. Satya Yuga is the Age of Truth and She is Truth itself. To those who have staunch faith in the Truth, who are wedded to Truth in conduct, who abide in



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Truth-Consciousness, who revel in the Truth constantly, who merge in Truth, this is not Kali Yuga, but Satya Yuga only. Kali dares not approach them.

Where doubts creep in, where delusion clouds the vision, where mind wavers, where norms of good conduct are given a go-by, there Kali is. To overcome the malefic influence of Kali, Sadhaka should arm himself with the powers of Brahmacharya, Gurubhakti and Tapas. He who has subjugated all the sense organs and lives inwardly in tune with God, is a Brahmachari. By sitting with eyes closed, one does not become a Tapaswi. That which rouses the dormant shakti, that which makes the mind merge in the Mahima of the Sadguru, that which leads to the dawn of Enlightenment, that which opens the door to Freedom that is Tapas.

The Compassionate Mother, in order to confer an eternal blessing upon mankind, imparted the Maha Manthra, the Manthra which can cure the disease of transmigration, Bhava Roga. Even though She has folded up Her manifestation, She is the eternal Shakti, without beginning, without end. The day has an end; so too, the night; the body dissolves into elements. Everything in creation has a beginning and an end. But Para Shakti, the Absolute, on whom the Universe exists, is eternal. Just for the sake of a divine purpose, She manifested Herself in a divine upadhi, gave darshan, delighted every one with Her voice, revealed Her attributes, taught the world the tenets of spiritual life and established religion in the heart of Her disciples and devotees. When that purpose was achieved, She withdrew into Her Formless Immensity. Yet, in Her supreme abode, She has a Transcendental Form. She continues to be with us as a guiding, protecting, benign Presence.

The Manthra which She imparted will link the mind of the mortal to the eternal. It will purify the mind, broaden the vision and fill every Upasak with spiritual zeal, Utsaha. As in the case of Arjuna, man will awake to his duty and his divine destiny, through the power of this Name. It will awake moral consciousness. Arjuna was proud of his Gandeeva, Bhima of his mace. But the world knows that it was the dharmic force of Yudhistira that enabled the Pandavas to win the Grace of Sree Krishna Paramatma and immortalized them in the heart of humanity. Duriodhana had immense Military Force with him. Yet, he along with his race, perished totally, in the huge conflagration of the fire of Adharma set ablaze by them.

The intoxication of God-love is the culmination of Nama Sadhana. There is nothing superior to God-love. When this fountain of love springs up in the human heart, the lover and the Beloved become one. The world becomes blessed by the presence of such a Devotee.

Nama Sadhana and Vedantic disciplines lead to the same goal. In the pleasing sound of the Name fervently chanted, there is a mystic force that brings about merger of the mind. In the deepening fervour of Bhakti and consequent absorption of mind in the Name, the Heart-knot breaks, the restraint of chitta vritti takes place, and union with God is attained.