



# RAMĀ ŚAKTI MISSION

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The people in the world are engrossed in worldly activity. While functioning in the field of svadharma, while engaged in the performance of their manifold duties, they have no insight into dharma to guide them. That is to say, they cannot discriminate which is dharma and which is adharma, what is to be done and what is not to be done. Consequently, they conduct themselves according to their own mental urge. Shaktinagar has therefore come as an institution of spiritual education, Brahmavidya, where people can cultivate knowledge and be initiated into the disciplines of spiritual life.

The individual souls continue to grope in ignorance, even after receiving the bitter blows of life. This is because, they do not know the nature of ignorance. The nature of ignorance has to be known. Then alone, it can be removed. To know the nature of ignorance, there is need for knowledge. The institution of Gurukula had flourished in ancient India. Even great Emperors like Janaka, and virtuous souls like Yudhishtira, had received education at Gurukula. Such Gurukulas have almost disappeared in India and the advent of Shaktinagar as an ever-expanding Gurukula, is a boon to the spiritual seekers, where they can master the art of becoming recipients of Divine Grace.

Since the sacred scriptures have been translated into diverse languages and general education is spreading everywhere, people study scriptures themselves and are deluded to think that they know everything concerning spiritual life. Also, bewildered by the ego, they think that whatever they do is right. This is really a state of inner darkness. In the darkness you cannot identify objects.

The sun should rise. Then the darkness automatically goes and you perceive objects clearly. So too, in the state of avidya and moral darkness, you do not know who you are, and what your duty is. You do not know your own mental activity. In Shaktinagar, you have the privilege of association with the Sadguru and of receiving unerring guidance for sadhana on the spiritual path.

What one does not know oneself, one should hear from a person of knowledge. The knowledge of Brahman is innate in everyone. The spiritual impulse too is latent in every mind. Whereas knowledge is hidden by ignorance, spiritual impulse and spiritual consciousness are hidden by worldliness or worldly tendencies and egoism. To awaken both spiritual impulse and spiritual consciousness, there is need for association with the Sadguru and initiation from Him.

Divine Mother's life was an ideal life, inspirational at the loftiest level. She did not go anywhere, either to a cave or a mountain resort, seeking peace, and a place congenial for sadhana. She remained in home, found peace and solitude within Herself, stationed Herself firmly in the field of duties, faced the problems of life, reconciled svadharma with sadhana, did intense Tapas and finally attained the direct experience of Brahman through Nirvikalpa Samadhi.

Thus, by Her own exemplary life, She showed the grihasthas that the world is no hindrance to spiritual quest, and that one can attain God even by remaining active in the sphere of worldly duties. Her personality, life, a pragmatic philosophy and perennial inspiration for men of the world, to seek and find God in the midst of life itself. It is such a Guru, a world-Teacher by divine right, who is the presiding deity in Shaktinagar.



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By association with Her, Her consort Shri Bhagawan reached the spiritual summit; by devotion and surrender, many devotees left their bodies in perfect peace, chanting Her Name and showing thereby that salvation is within the reach of everyone who takes refuge in Her.

Mother has warned that the illusoriness of the world should not make one indifferent to his duties. The pleasures of the world are evanescent. World is not real by itself. But, one must conduct oneself in the world, with his gaze and heart set on God. To attach greatness and value to perishable objects is a delusion. By coming to Shaktinagar and by imbibing the true teaching of Divine Mother, the Sadhakas must learn how to live unattached in the world, yet devoted to svadharma.

Mind is a substance, a padartha. Hence it cannot comprehend God or Atman, whose nature is Pure Consciousness. Heart is the seat of God. One must transcend the mind and reach the Heart. When chittha is purified, when it rises above the gunas of prakrithi, it is not chittha; it becomes chaitanya itself. How to transform chittha into chaitanya, how to bring Himalayan peace into homes: this is what is taught in this spiritual retreat of Shaktinagar.

One has duties towards oneself, to one's family and to the human society at large. Remaining steadfast in Atma Tattwa, one should discharge these duties, in detachment and devotion. So living, one should shine as a many-splendoured gem, as a beacon light to the world. To prepare such an illumined generation, is the function of Shaktinagar.

Inauguration of this spiritual centre is not a secular event. It has a profound significance, a divine purpose and a historic role to play. It is the very symbol of God's mercy on mankind. In the spiritual tradition, the function of the Sadguru is to show earnest seekers the path to Perfection. But such earnest seekers are very rare in the world.

Householders have to fight the daily battle of life for the bread. They have no desire for higher life, no mumukshutwa and no viragya. But Mother has opened the door of Her mercy to all. By the splendor of Her sannidhya, She dispels the darkness of Her devotees. In the flood of Her grace is swept away the accumulated dirt of the vasanas. This mystic process of cleansing the minds of the approaching devotees is a remarkable feature of Shaktinagar.

Normally after absorption in Nirvikalpa Samadhi, no yogi, however great he be, will be able to return to the world of empirical duties. But Mother, continued to function in Her self-chosen role as a housewife, meticulously performing all Her duties. Besides this, She engaged Herself in Her spiritual ministry, of guiding thousands of seekers who went to Her, seeking spiritual solace and guidance.

She moved from place to place, preaching Her message and guiding the sadhakas. Even after coming to Shaktinagar, She kept Herself busy, inculcating discipline in the life of inmates, instructing them on Sadhana, conducting sadhana sessions and supervising in a general way all the departments of activity in Shaktinagar, in Her role as the presiding Mother of Shaktinagar.

She taught the discipline of self abnegation and showed the way to salvation. In the hearts of Her devotees, Her form and leelas got themselves imprinted, which became the driving force behind their upasana of their Deity. How knowledge of Brahman can be realized, was the essence of Her Teaching.



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If one can constantly remember God, if one can take refuge at the feet of the Sadguru, if one has an abiding faith in the Guruvakya, one can transcend the limitations of nature, like the sense organs and the anthakarana and overcome the manifestations of ignorance such as avarana, vikshepa, worldly samskaras and the vishaya vasanas. This is the message of hope emerging from Divine Mother's Teaching.

Shaktinagar is not an ashram, not even a mere institution. The rigours of the ashram life of yore, are not here, though life here is governed by disciplines. The function and historic role of Shaktinagar in the ministry of Mother will be unfolded only by passage of time. This is the abode of God on earth! It is the duty of the sadhakas to imbibe the spiritual atmosphere here, and to fix their minds on the Deity, on their sadhana, and on their allotted duties. If they do so, blessed become their lives, blessed become their families even. Heaven will shower blessings on them and the earth will rejoice.

There is the moral law. Those who obey the law, are brought closer to God. Keep off self and passions. Stick to dharma. Swerve not from karthavya nishta. Face the problems courageously. Renounce I and mine and become instruments of God. If you can do this, the hidden knowledge will shine forth in you.

In the days of yore, there were great Tapaswis. What Mother teaches is to make life itself Tapas. Merely to sit with eyes closed is not tapas. To control the movements of mind by watchfulness and discrimination, to bring it into a state of concentration and to direct the concentrated mind itself to Paramatman: this is the principle of tapas. Remembrance of God should always be with you whatever work you do. Then the work becomes tapas. The upward faced power of mind leads the jivatman to God; the downward faced movement of the mind leads to degradation and ruin.