



RAMĀ ŚAKTI MISSION

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The date of inauguration happened to be a 14th. This too, is not without significance. In the numeral sense, 14 signify ten sense organs and the four functional aspects of the anthakarana, namely mind, intellect, ego and chittha. The day one negates these 14 aspects of the limiting adjunct, is 14th October, the day of inauguration. By transcending the senses and the anthakarana, one enters the Heart, the city of the Primal Power, Shaktinagar. In this sense, opening of Shaktinagar signifies Realization, Sakshatkara.

Opening of the Mahadwara of Matrunilayam at the Hands of Divine Mother Herself, signifies admission of the Jivatman into the kingdom of God (vaikunta or Manidweepa). The gracious Shakthi with the attribute of motherly love, feeling compassion for the individual souls closes the door to Garbhavasa (state of transmigratory existence) and opens the door of Deliverance. This is Her Supreme grace. Shaktinagar is thus the abode of salvation, Moksha Dham.

The spouses should never forget the goal of life. The husband should stick to Ekapatnivratha and the wife to pathivrathya. This is the grand tradition of Bharatiya culture. The husband should look upon all women other than his wife, as his mother. The wife should look upon her husband as personification of divinity, and should be chaste in her thought and mental bhava.

These two dharmas or aspects of Dharma, are verily two mighty fires. Fire is symbolic of purifying power. Of spouses, possessing these fires, are born the pure and free souls. Such couples, steadfast in the observance of dharma, constitute the base of the emerging illumined generation.

The virtuous parents, who give birth to such great souls, who bring them up as God's trust property, and dedicate them back to God secure moksha, salvation through the grace of God. The great souls dedicated by their parents, do the work of God, and on completion of their allotted work, go back to their eternal abode. Matrunilayam, the residential abode of Divine Mother, signifies the eternal abode of the Universal Mother. To go back to the eternal Svasthana or to merge in the beautiful divine Lotus Feet of God is the summum bonum of life.

Identification with the limiting adjuncts of body, senses and anthakarana, has given rise to limited selfhood, the notion of the petty I. When you transcend these limiting adjuncts through jnana, you transcend all the fourteen lokas of Brahmanda and become Brahma Himself. This is another significance of the date 14th. That, which transcends the microcosm and the macrocosm, is the supreme abode param dham. Supreme abode is the supreme state, paramapadam.

Bearing in mind the indescribable greatness of the supreme state, man should be prepared to undergo any hardship, face any trial and sacrifice his own self for it. Look at Shaktinagar. It is situated on the top of a hill. The path leading to Shaktinagar is a rugged one. On the way, you have to pass through bushes, small jungles and ascend the hills. Of course, the journey is a little difficult. Is not dwelling in the mother's womb miserable? Is not samsara full of sorrows, fraught with three fold fires?

Overcoming the hurdles, the jungles, the hills on the inner path, one is enabled by the grace of the Guru, to reach the summit, the Heart-Lotus or the Thousand pettled Lotus, the Abode of the Maha Shakti. The Maha Shakti's advent on earth as the Guru and savior has made this upward



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journey and God-vision, comparatively easy for mankind. But man should recognize this truth of Devi's advent and make the best use of it.

Apprehending the truth that the Power within every one, and the Maha Shakthi are one, one should overcome the illusion of the ego, rise above the body-consciousness, transcend the dualities, have this chittha free of pulsation, realize the nondualistic state and merge in the divine Lotus Feet of Paramatman. That is the ultimate abode, the seat of Heart, Hridaya Sthana.