



# RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi:-

We have to function in home and society as instruments of Divine Mother. Never should ego and agency enter our actions and defile our consciousness. The discordant note that disturbs the rhythm and the music of actions is egoism. Mother's teaching is the awakener. Enquire thyself into Thy true nature and know thyself. You are the Light of lights. Nature is inert; you are Pure Consciousness, having no relation to nature. Through ignorance you have assumed a relation with the Nature and have identified with Nature's modifications.

Give up this relation and strengthen your relation to God. Set yourselves to the task of securing freedom from this relative existence, samsara. Stick to your duty and to your spiritual ideal. This exhortation of Divine Mother should goad us into illumined activity and absorbing sadhana. At each step, Divine Mother is guiding and protecting us, as the Lord Krishna protected the Pandavas in Dwapara Yuga. As He taught Arjuna in the battle field the doctrines of divine life, so too, Divine Mother is teaching us in the battle field of life itself. Let this powerful Self-knowledge become the constant guiding light, the invigorating power and the protective armour for us in our life.

Shastras say bondage has come through non-enquiry, avichara, and liberation is to be sought through enquiry, vichara. Well, having seen the Divine Being with our own eyes, where is a liberation apart from the loving communion with Her. Infatuation (moha) over the body is bondage. This will go, when our love for Divine Mother deepens and our service of Her cause becomes our consecrated offering to Her. Through Her grace, detachment even in intense activity becomes possible.

To hold before our minds the image of Divine Mother and to do the anusandhana of the Primal Power, Para Shakti, constantly: this is the unbroken sadhana. Vyaktis (individuals) are many; but Shakti is one and nondual. She is Brahman Itself. Without looking into the form and gunas of vyaktis, we should fix our gaze only on Shakti. Shakti is God. Her qualities are not prakrithi gunas; they are para gunas, Transcendental Attributes, which are changeless, perfect, auspicious and infinite. These qualities of God should become manifest in us.

Then we become ideal children of God, the ideal disciples and ideal devotees, models for mankind to emulate. The mentality of the selfish man is narrow, shallow, crooked; but that of an ideal devotee is broad, pure, and sublime. God is supremely great, immensely vast, and infinite. To know Him, the mind has to transcend the gunas and become vast, pure and universal.

A pure and guileless mind, free of doubt and misgivings, and endowed with shraddha, alone can be receptive of divine grace. The Lord gave wise counsel to Duriodhana, but the latter did not trust the Lord. He charged the Lord with partiality for Pandavas. His mind was full of dirt. Anger, jealousy, hatred, suspicion etc raged in it. These asuric traits led him to total ruin. An aspirant should have shraddha in the scriptures and the Guru's Teaching. He, who doubts these sources of authentic wisdom, is incompetent for Brahma Vidya.



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God has given a golden opportunity to mankind to realize the eternal peace, by manifesting Himself on earth with attributes of gracious motherhood. It is said that God comes for the destruction of the wicked, for the protection of the virtuous and for establishment of dharma. But here is One, who has appeared without wielding any weapon, yet engaged in destroying the evil forces in Her own mystic way. Here is One, who is all-forgiving in Her nature, who seeks nothing from this world, whose blessings and benedictions go to the entire creation, whose silent life has been a laboratory of mighty spiritual experiments, who has come in a Mother-form in order to make Herself accessible to all Her children. Endless salutations to those Lotus Feet! This world is a mixture of good and evil, purity and impurity, truth and falsehood, and into such a world has descended the ever-pure One, the All-good.

World cannot taint Her; action cannot bind Her. Human weakness and wickedness cannot provoke Her. She is infinite patience personified. A diamond lying in a heap of cow dung retains its lustre; though hidden by smoke, fire is always aglow. Similarly, Divinity, both in its aspects as the Antharyami and the Avatar, shines undimmed in glory even when hidden by Nature.

It is such a great Guru of infinite dimension, who guides our destinies. To perceive Her glory, these fleshy eyes are not enough. As during the monsoon, all ponds, wells, rivers etc are filled with water, so too, all parts of our being, should be filled with love for Divine Mother. That overflowing love for the Deity, the intense yearning for Darshan, the unspeakable anguish of separation from Her and a dynamic Gurubhakti that expresses itself in Her service: these are indeed the mighty forces that put us constantly in tune with Her wherever we are. It is not enough that our eyes get filled with tears; within us, there should be a blazing fire of silent aspirational love.

The world of vanities is illusory. Mother alone is eternal. Many have dropped their mortal coils and passed on to the unknown, right before our eyes. Then, why still clinging to this perishable body? The perishable has no intrinsic worth; the imperishable is invaluable. The imperishable alone should be loved, worshipped, and relied upon. Let our hearts rise in Bhakti and reach the Divine Altar, like a sacrificial flame. The lovely garland, made of the fragrant flowers of our pure and dedicated actions, strung together on the thread of sublime bhava, is our love-offering that should adorn the neck and the Lotus Feet of our beloved Deity.

By our actions we should please Divine Mother. The actions which serve only the body and not the Indweller are productive of misery. The robber Ratnakara committed vilest sins just to serve his body and those related to his body. Through the grace of Guru Narada, he at last awoke to the truth that all earthly love is hollow and that God alone is one's own. Through the grace of the Guru and the power of great Tapas, he at last emerged as the Great Rishi Valmiki, the author of immortal classic, Ramayana.

In Her disciples and devotees, Divine Mother has infused a great power and this power will never go a waste. It will manifest itself in the fullness of time. By Her wonderful spiritual ministrations and mystic touch, She has raised a spiritual Garden of a variety of fragrant flowers. A farmer, who sows paddy, raises only a paddy field; if he sows wheat, the crop also will be wheat only. But here is a Divine Farmer, the Farmer of the Soul, who has raised a lovely garden of a variety of spiritual plants. Variety and synthesis constitute the uniqueness of Her system.



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The three paths of knowledge, devotion and action, the diverse disciplines, approaches and attitudes, all happily cohere in Her divine garden of spirituality. Integrated development of personality is what She expects of earnest aspirants who tread Her path and follow Her disciplines.

Mother as the Deity, occupies the pivotal place in the life of Her devotees, whatever be their mental temperament, their choice of path and their particular attitude of spirituality. Hence no one can ignore the fundamental discipline, namely, devotion to Divine Mother. It is in the crucible of Bhakti that ego-self will melt away and one becomes a pure instrument of God. Ego is so deep-seated in man that any discipline other than Bhakti, is powerless to wipe it out. Just as one tells beads of a rosary, this ego-notion, 'I have done it' goes on revolving in the mind of the jiva. Even stars in the sky may be counted, or the great ocean can be emptied; but impossible it is through human effort to eradicate this ego. Only God's grace can destroy the ego of man.

Though consciousness of Godhood is always with Her, Mother is profoundly humble; though She has nothing to gain for Herself, She is incessantly active for the good of mankind. As the Ideal Person, She has by example of Her luminous life, set the highest standard for human conduct for all times to come. This glowing picture of Mother's life is a source of inspiration for mankind. We, children, should be worthy of such a Mother, Her grace and Her Teaching. We should never court laziness; nor should we bind ourselves to our activity.

Different from these two states, is the spiritual poise. Activity is good, it has spiritual utility; but it should be an outflow of the sattvic mind. Our bodies should become like a piece of sandalwood. Even when rubbed a little against a rubbing stone, the sandalwood gives out a pleasing aroma. Other wooden pieces do not have this quality. The Sadhaka should remain tuned to God. Then his life itself gives out the fragrance of virtue, the aroma of his inner spiritual abundance.

Mother is a gigantic steamer, who can take any number of passengers across this formidable and stormy sea of samsara. But the passenger should have the authentic ticket of faith. Once a Railway train is in motion, the passengers can sit at peace in their respective compartments; the train will take them to their respective destinations. But if the passenger is not alert, if he gets down at a station and engages himself in chit-chat, the train will go, and he will be left behind. Then whose fault it is? The fault is of the passenger, and not of the Driver of the Train. So too, if the disciple is not alert and watchful, if he is not obedient to Guru's behests, if he wanders in the world of illusion aimlessly, he cannot reach the Goal. The fault is then not of the Guru.

An earnest aspirant should endeavour constantly to clean his mind. He should keep himself away from evil influences. He is like one, who after washing his feet with the pure water, again gets into the dirty mire. Contact with the Guru purifies; but to maintain this purity, there should be steadfast adherence to sadhana as prescribed by the Guru. Yearning for contact with the Guru, for the darshan of the Deity and for self-purification is a sign of awakened spiritual impulse. This is not enough. There should be zest in the performance of duty also. Mother does not like lapses in duty. We should bring the power of concentration, the poise of mind and the love for God, to the field of duty.

With mind purified of its contaminations and absorbed in God, we should rise as embodiments of dharmic lustre. Our Mother has come for dharma sthapanā. We, Her children, should shine



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with dharma tejas. Reflecting Her qualities, we should become beacon lights to human society. We should become a bridge across the river of Maya, so that millions may cross and enter the immortal abode. Then alone we will prove worthy of trust which Divine Mother has reposed in us.

Like our illustrious Bhagwan, our spiritual Father and inspirer, let us pray to Divine Mother: O Mother Divine, let us not forget thy divinity even for a second. Let the vasanas in our chittha be wiped out by the current of Bhakti. As a black bee forgets itself, getting engrossed in the sucking of the sweet honey deposited in the flowers, so too, O Mother, let our minds be immersed in the bliss of thy sweet Name. O Devi, the Compassionate One, cast Thy glance once on us so that Thy grace may transform us in accordance with Thy Will.

Once Bhagwan awoke to the knowledge of Mother's divinity, he became a resigned, egoless and guileless child of God. Thereafter, he exemplified dedication of the highest order. He dedicated his body, mind and wealth to Mother's Divine Work. As the steady streams of devotees flowed into his peaceful home, he welcomed them all with the grace of a loving father. He looked into their comforts. He did not care to know their antecedents, their qualities, or their defects. Nor did he involve himself in intimate acquaintances. He was kind and considerate, but was inwardly aloof, alone with the Divine. He looked upon devotees as the children of God. Name of Divine Mother was his mainstay.

Such a great example is there before our vision and in our recollection. Breaking the cage of self and desires, let us plunge into the work that awaits us. Reticent in speech, withdrawn into our deeper being, dreading at the same time the inner foes who are waiting for an opportunity to invade our inner Kingdom, and ever in tune with our Divine Mother, let us do our allotted duties and become participators in a great Divine Cause.