



RAMĀ ŚAKTI MISSION

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To live amidst the problems of life and yet to maintain mental serenity, to be active in the field of duty, and yet to pursue one's spiritual goal, to live in the family set-up and yet to be alone with God, one should have the shelter of divine grace and the Guru's Teaching. Divine Mother's protection is always with us, but we have to take refuge in Her and follow Her Teachings. Till the fall of the body, we have to be wakeful, alert and detached. We should have deep insight and clear foresight. Rama Shakti is Adi Shakti. She is always victorious and is established in Her matchless mahima.

She is knowledge. She is love. She is the sum total of auspicious qualities. She is the destroyer of all that is base in us. When She manifests Herself, all powers and faculties and virtues become manifest and bloom together like lotus at the rise of the sun. Our heart should become pure and broad. It is said that Kaali dances in the crematorium. The chittha where passions have perished is the crematorium, the dancing ground of Kaali. The delight of Her dance is experienced only by the pure at Heart.

It is egoism that makes man narrow-minded, selfish, a victim of passions. Mother wants everything broad, vast, sublime, noble and pure. Devotion to Her is the most effective cure for all ailments of avidya.

The sadhaka should feel the presence of ego and evil tendencies unbearable since they separate him from God and keep him in the inner darkness. He should not court association of anything that blocks the way to God. The ego has not spared any one.

Garuda is the mount of Bhagawan Vishnu. Even though he is so closely associated with the Lord, ego came to him also. But whenever ego comes to His devotees, the compassionate Lord devises ways also to root out that ego. It is the ego that invites blow. Even when the blow comes, the understanding devotee realizes in it the saving grace of God. He thereafter never repeats his folly and remains tuned to God with increased fervour. Our minds should be filled with the thoughts of Divine Mother. They should be all adoration of Her attributes. The sadhaka should hold the lamp of discrimination ever before him.

Love for the Guru ripens into Bhakti. The passage to Bhakti is through self-discipline, self-abnegating service and spiritual sadhana. Ancient Gurukulas provided a congenial atmosphere for growth of these three: self discipline, self-abnegation and adhyatmic sadhana of meditation. Never harbouring a single thought of doubt, keeping oneself from selfishness and egoism and the eightfold pride, one should follow the doctrines of higher life enunciated by the Guru. Such a person is the disciple.

First inheritance from the guru is mediate knowledge, paroksha jnana and the awakened moral sense. Well grounded in this knowledge, the disciple should enquire, and learn to discern the subtle truths of prakrithi, the functioning of the mind and the direction of his hidden tendencies. Love for Guru should steadily burn in him. He should walk with caution, speak with restraints, hold his senses in check and keep his mind in tranquility.

Unmindful of our defects, Mother has accepted us into Her fold. She has not tested Her disciples. The only bond She knows is the bond of love. Love never tests; love only trusts.



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Love co-exists with patience. Mother is the boundless ocean of compassion, the Reality from whom we derive our existence. Our spiritual life begins only when we know our affinity with Her. Jiva is a drop in the ocean of Brahman. The drop never becomes Brahman; but it can merge into Brahman. This merger is the highest destiny for the jivatman.

The very thought that the Supreme is with us as our guide, shelter and saviour, should keep us in a constant state of cheer and bliss. Truth does not depend upon conceptions, imaginations and attitudes of man. Mother's divinity is a self-shining truth. It does not depend upon our bhava. Only, we have to remember the truth constantly. Upon an image, the worshipper has to project his bhava. Through bhava he invokes the presence of God. In the absence of bhava, the presence of God cannot be felt. Divinity of Mother is not a thing to be imagined; it is a truth to be recognized through inner insight, which comes through Her grace.

God has the power to assume any form and appear at anytime, anywhere, according to His Will, for His purpose. The assumption of form does not limit Him. Whether with form, or without form, He is always perfect. Man takes birth according to his karma. He has no power to choose his body. He has no self-knowledge. The grace of God alone can save him. The splendour of Devi's advent on earth is a boon to mankind. But to recognize this truth Her grace is required.

In this world there are many who have scholarship, high education, great intelligence and specific talent also. Of course, all these have their own worth and place in practical world; but superior to all these, is the grace of God. It is grace alone that redeems the jivas from the rounds of births and deaths. The sadhaka should wait for grace and strive incessantly for Self-purification.

When the Swati star is on the ascendant, the pearl oyster comes to the surface of the sea and keeps its mouth open, waiting eagerly for a drop of rain. As soon as one drop falls, it closes its mouth, goes deep into the bottom of the sea and convert it into a beautiful pearl. God-seeker should be like a pearl oyster. As soon as he gets the Guruvakya, he must dive deep within himself and convert the assimilated word into the pearl of wisdom.

Many are there in the world who receives the Upadesha from the Guru. Then, how is it that the Word does not become the pearl of jnana in all. The reason is, ideal discipleship, intense yearning for God and sincere striving, are not there. By swimming on the surface of the sea, one does not get the pearl. Pearl lies at the bottom of the sea. One has to delve into one's own chittha and reach its bottom. Then alone he gets the pearl of jnana.

Man possesses the power of resolute will, the power of love, the power of desire, the power of steadfastness in endeavour; but he uses them only in his worldly vyavahara, only in the pursuit of the perishable. If he directs all these powers towards God realization, he can realize the summon bonum of his life. But alas! Such is the spell of Maya that man has no interest for the imperishable. All his love and care, is for the body. Grace of God is great, not the perishable body. If body has any utility value, it is only when it is employed in the pursuit of God, and in doing good to fellow men.

An inspiring ideal for ever, is the life of Divine Mother. Saints exemplify love for God, but in Mother not only the supreme love for God, but the supreme ardour for dharma, were also seen. Mother has revealed many facets of Her perfection, divinity and yoga. Bearing within Herself the highest ecstasy and prem, Mother could apply herself to the minutest aspects and details of her domestic chores and wifely duties. It requires supreme strength to reconcile ecstatic love



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and empirical duties. Only lord Siva could receive and hold in his matted hair, the descending force of Mother Ganga, and release her for the blessing of earth.

Mother Ganga symbolizes the dynamic love-energy, the divine ecstasy in action, the immortalizing nectar of wisdom, it is these powers of love and wisdom that Divine Mother embodies and these tremendous powers flow from Her as pure Ganga of ecstatic actions for the good of the world. Unless one's mind becomes free of passions and pettiness, and becomes broad, vast and pure, one cannot even catch a glimpse of the magnitude of Mother's love, Her dharmic ardour and Her divine yoga. With Her matchless purity and power of pathivrayathya, she held aloft the greatness of Indian womanhood. Withdrawn into herself, without looking at the world, or sitting in judgment over human ways, without engaging herself in arguments or discussions, holding fast to dharma, and guided by Her superior insight, she lived the exemplary life. In silence She built the edifice of purest spirituality and the doctrines of the divine life. From the seclusion of home, she emerged as the very symbol of moral triumphs, as the teacher by divine right; truth alone triumphs, not falsehood; truth is eternal, sanathana. Eternal dharma is the radiance of eternal truth. Mother, Her life and Her teachings, will be eternally a source of strength, of comfort, of inspiration, of guidance, and of illumination for mankind.

(Continued in the next Bulletin)