



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 226B**

15th July, 1978

Mother has not run away from the battle field of life. She has not knocked at the doors of others seeking peace. She stood unmoved, courageously, in the field of Her svadharma. There itself, She climbed the peak of spirituality. This was again, a part of Her mystic leela. The seeker and the sought, the lover and the Beloved, the servant and the Master, the devotee and the Deity, are all She only. But in Her human roles in this divine drama, She has been absolutely true to Her chosen parts. Love and bliss, spiritual zeal and untiring energy, were always with Her. Even physical fatigue did not appear on Her, such were Her spirit, Her love, Her ecstasy of work. When devotees belonging to various castes, speaking various languages, from various parts of the country, came to Her, attracted by Her love and divinity, She received them all and admitted them into the orbit of Her personal care and motherly love, looking upon all, as Her children.

In Her motherly heart, there was no place for differentiations based on caste, creed or nationality. Everybody felt the warmth of Her love and Her protection. God is equal to all. He has no special favorites. He does not differentiate between the rich and the poor, the learned and the illiterate, the high and the low. He can be attracted only by pure love. When Sudama went to Dwaraka, the Lord received him with supreme joy. Even His wives stood in attendance by the poor Brahmana. The same scene was enacted a number of times for years together in Tellicherry, where in that home of hospitality, Divine Mother served Her devotees who used to visit Her quite often, with Her own Hands. Those Hands of Devi that are raised in blessings for all creation are the very Hands that have served hundreds of such visiting devotees.

Bhagawan's home in Tellicherry was a home of peace, a temple of divinity and also a Gurukula. There, Mother's disciplined life unfolded its divine beauty even to the casual visitors and observers. She was an apostle of discipline, but the discipline She imposed, was on Herself, and not on others. Upon the devotees who arrived, She only lavished Her love, tender care, comforting words. She made them supremely happy. To Herself, She was very strict, strict with regard to timings for getting up in the morning, for meditations for different duties of the household. Her life, from dawn to night, was marked by order, discipline, and divine spontaneity. The devotees had their highest spiritual education by merely watching Mother at work. The picture of Her effulgent life of dharma, of Her selfless service, of Her holy communions, inspired every one. Her life taught the lesson that dharma was all-important in life. One can live even when one's limbs are amputated, even when he becomes blind or deaf or dumb; but suppose his heart stops functioning? Life departs when the heart fails. Heart is the vital centre of the body. So too, it does not matter if one has lost one's wealth, or health, or social position. It is not a loss even if death were to separate him from his body; but if dharma goes, everything is lost. Dharma is the vitality of effulgent life.

There is more penance in the life of a householder who sticks to his svadharma, than in the privations of a forest life. The challenges of life which a householder has to face, call forth the best and the noblest in him. Into Mother's home came devotees in groups from several parts of the country, and occasions were not wanting when they arrived without prior intimation. Even then, without feeling even in the mind the least bit of inconvenience or annoyance, Mother would throw Herself in their service joyfully, with Her heart filled with love. To please and serve the visiting guests who came in large numbers, to do one's wifely duties desisting from doing anything which the husband does not like, to guide the devotees on the spiritual path : this



## RAMĀ ŚAKTI MISSION

indeed was an enormous responsibility involving penance. Renouncing the divine splendours of the highest abode, Divine Mother chose to become a mistress of the home, a wife totally resigned to her husband! Before this sacrifice of the Divine Mother, how insignificant is our sacrifice, our penance in life! If we contemplate on this aspect of Mother's Avatara Mahima, we will become humble; we will learn patience and forbearance.

Whether living with the family, or leading a hermit's life, samsara has its seat in the human mind. Mother has taught us by precepts and examples, how to eliminate samsara by taking refuge in the Divine and by following the doctrines of spiritual life. It is our own mental attitude, or bhavas, and our clinging to things that create samsara or perpetuate relative existence for us. The home cannot bind us; nor can the cave liberate us. Mind alone is the cause of bondage as well as liberation. Purity and non-attachment have to be cultivated within one's own mind by constant perseverance. If we use binoculars, the distant objects appear in close range of vision. Similarly, by using the binoculars of introspection, we will be able to perceive clearly even the subtlest of mental movement. By introspection, we eventually gain insight into the hidden layers of our mind. By introspection and meditation, we should engage ourselves in the cleansing process. We have with us the impress of Her darshans and gracious glances. This is the most powerful aid in our self-purificatory mission. A real devotee awakes with one darshan of the Deity, or with just one word of the Guru.

In the universal heart of Mother, there is one pure longing, the longing for our awakening; but we should have the fire of aspiration burning within us. Then alone is upliftment possible of accomplishment. Vasanas should perish. That is the spiritual reclamation for the jivatman. It is vasanas that bind us to mortal plane. They should be swept away in the current of Bhakti. When God is in His saguna form amidst us, it is easy for us to develop bhakti. When Bhakti awakes in the human heart, all bonds are cut. Then one perceives the Beloved everywhere. Fault-seeing vision is replaced by the vision of the Divine Play.

Brothers and sisters let us be grateful for the favour God has granted us by opening our eyes to the reality of His revealed splendour. That God is with us, should be our constantly inspiring truth and illumination. Let us behold Her glorious form; whatever work we do, let it be for Her pleasure; let our thoughts revolve round Her; let our utterances be in glorification of Her deeds and attributes. If we do this, tremendous adhyatmic force will become manifest in us. God dwells in every one. But man cannot be equated to God. If man is a tiny lamp, God is the infinite Light, the infinite Fire. If man is fish, God is water. The world needs the sun for its sustenance, but the sun is not dependent upon the world. Similarly, man cannot live without God, but God does not depend on man. God alone is. Man is His image. Man should know and grow into a perfect image of God. That is the consummation of human life.

The silent-force of Divine Mother is an ever-operative force, which is guiding and protecting us, wherever we are. Through spoken words, written works and illustrious life, Mother has delivered Her message. Let us be receptive of it first and then broadcast it to the world. Let us be worthy of Mother's love, worthy of Her grace, worthy of Her immortal Teaching. Inwardly tuned to Her, let us march forward.