



RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi :-

In the unitive consciousness, there is no separation. The impersonality of the Godhead admits of no forlornness. But Godhead is not mere abstract consciousness. It is the plentitude of being in which both the personal and the impersonal cohere. It is the Personal Deity, the human incarnation of the Divine, who enters into a relation with the universe. It is He who generates love in our heart; or rather, He is love itself. Where there is intense love, there is bound to be intense sorrow of separation (viraha) too. All bhaktas in the past have voiced forth this silent inward agony in their heart's outpourings.

Winding up Her leelas, folding up Her personal manifestation, our Beloved Mother receded into the Heart of Her immense reality. That splendour of the personal charm of the Divinity we will no longer behold with the mortal eyes; that divine, love-soaked musical voice we will no longer hear with out physical ears. Is this not the greatest sorrow, a void which nothing in the world can fill? Yet, Her Light is here, shining in undimmed glow; Her disembodied presence is as palpably experienced as Her personal sannidhya. We feel Her as a kindly Being with watchful eyes everywhere in this Campus. Her shrine glows with added radiance, coming from Her Samadhi Peetam. Devi Sree Ramambika, in Her Archa Form, gives us the bewitching smile, the religious comfort, the assurance of protection. She is an intensely living Presence, blessing and guiding Her children. The vibrations of Her voice are still in the atmosphere around us. The Bhagawan Memorial and the Matrunilayam reverberate with Her melodious utterances. Her peace and benediction have installed the inmates in an unshakable inexplicable inner calm. Intense anguish of separation and amore intense sense of closeness to our Beloved, exist together, as a proof of Her mystic ministration of mercy.

This Shaktinagar is Her creation. The chariot of administration has to move on. We cannot allow ourselves to remain buried beneath the immensity of grief. Her call of duty is irresistible. No conscientious devotee or disciple can ignore it. Now the time has come to return our gratitude to Her, to demonstrate the sincerity of our love for Her, to exemplify in our conduct Her lofty ideal, to reflect our spiritual strength in our dedicated activity and service of the Mission. The Beloved One lives in our hearts and in Her Cause. This Shaktinagar is our Varanasi. This is our Brindavan and Mathura. This is our Ayodhya and Rameshwar. This again, is our Nadia and Dakshineswar. All Teerthas and Kshetras are here. Here is the spiritual Retreat par excellence. Here is the highest spiritual institution that teaches us the technique of a God-centred life. Here is the abode of the Personal God. Here is the key to salvation. Here is the realm of infinite peace and bliss.

Mother's work has to go on. Our destinies are intertwined with the unfolding Cause of the Mother Divine. To throw ourselves into Her Cause, to live in accordance to Her behest, to enshrine Her in our heart: this is Moksha. This is the highest form of a blessed and creative existence. Upon every one of us, there is the imprint of Her touch, of Her truth, of Her love. She has reposed in us Her trust. She has bequeathed to us Her idealism. She has given us Her message. This is the time of action, the time of our re-emergence into a plane of consecrated life which seeks nothing in return, which rejoices in the eternal self-offering. Let us now rise to the occasion and show the world whose children we are, and what we have inherited from our most beloved Divine Mother.



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Brothers and Sisters, for the past six years, Divine Mother had been showering upon us the ambrosial of Her immortal discourses. The essence of these utterances has come out already in the form of the bulletins. These recorded utterances of our Beloved Mother constitute our scripture, which we can always turn to, for guidance, inspiration and illumination.

Mother's personal magnetism, Her life and Her teaching constitute the great forces that have exerted a tremendous influence, not only on Her disciples and devotees, but also in the contemporary society. This influence is an ever-widening, ever-growing influence.

For Her devotees and disciples, devotion to Her is the greatest influencing factor; through Her teaching and spiritual initiation. She has awakened in them the knowledge-force. The mental phenomena or manasic prapancha, which is one's own creation, is the hindrance to one's communion with the Divine Mother. The technique of dissolving this manasic prapancha within oneself has been taught by Divine Mother. She has gifted to us the sword of knowledge; it is with this sword that we have to accomplish the destruction of the asuric forces, the liquidation of the inner enemies of man. Devi's grace should manifest itself as the mystic insight. Then only, the inner enemies can be vanquished.

As a mother prepares various dishes suitable to her children and serves and satisfies them in great love, so too, Divine Mother has given us a comprehensive system of sadhana consisting of Namasmarana, archana, congregational bhajan, meditation etc. She has simplified the process of sadhana. The ascetics repairing to Himalayan seclusion have no external problems or worldly duties. They have only the problems of their own minds. But here, the householders have to combine both the individual sadhana and the duties of svadharma. In Mother's system, there is the particular stress on reconciling performance of duties and devotional pursuit.

When a cobra is near you, you cannot have a sense of security. It may any time bite you. Similarly, so long as sensuality, worldly tendency, lurks in one's bosom, one cannot be safe. Any time he may become a victim to sense-lure. Sense organs of man, who has not achieved self-control, become inimical to him.

As the rays are not different from the sun, as drops are not different from the ocean, so too the jivas are identical with the Paramatman. The bodies are different and diverse; but the chaitanya that informs them, is one, indivisible. But this truth should be realized. Once the jiva attains merger in the Paramatman, no longer will he fall into the snare of the world.

Divine Mother has reminded us that until chittha becomes the Chidvasthu svaroopā, there is need for continuous practice of remembrance and meditation. Chidvasthu is jiva's real nature; but due to avidya, jiva has identified himself with the body, become a personal ego and developed vasanas. So long as vasanas persist the chittha is bound to assume the shape of objects and get ruffled with passions. This is the sensuality, the vishayatmakatwa which prevents one from getting united with God. To wipe out sensuality, mind should come under the attracting pull of God through bhakti. Continuous and steady devotion liberates the mind from the quagmire of illusion.

Every one is in the midst of actions. To rise above actions through actions, to develop the state of effective detachment, there should be mystic illumination, Jnana. It is this jnana that puts an end to the sense of agency. Agency, 'aham budhi' is the root of all misery. By adopting the attitude of non-agency, that is, by adopting the attitude that one is only an instrument of the



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Divine, the hold of 'I' on consciousness gradually loosens. It is the sword of knowledge that snaps all bondage. To merely wield the sword is not enough. One should use it. That is to say, in the abhyasa stage, one has to remain alert, aware, and awake every moment and isolate every form of illusion that arises in one's mind.

The divine creation, brahmasrashti ultimately merges in the Paramatman. Paramatman alone existed before creation; even after creation, it is He alone who pervades and supports the entire creation. It is He alone who is manifest as the Creator and the creation. It is His drama, His leela. This creational leela of God does not bind the jiva. It is jiva's own creation, his own manasic prapancha, that binds him.

If one wants to start a journey, one makes all preparation beforehand. Similarly, every jiva goes on making preparations for its samsaric sojourn through a succession of innumerable lives. This preparation is karma and vasana. The currently operating karma (prarabdha), the would be karma (agama) and the stored up karma (sanchita) should perish in jnana. Then samsara yatra ends and the jiva emerge into Brahma Bhava. That is moksha.

Shastras emphasize the need of the Guru for Realization of this Brahmic stage. One should fix one's undivided attention on the Guruvakya. That is the divine seed which the Guru sows in the consciousness of the disciple. Just as a farmer protects the seeds in such a way that they are not pecked by the birds, stolen by the thieves and swept away in water, so too, the earnest aspirant should protect the seed of the Upadesha sown by the merciful Sadguru, from pramada, passions and evil association (dussanga).

Divine Mother's sankalpa gave rise to a new creation in this part of the country and She Herself made this a divine abode by Her personal stay for more than 6 years. Though She has now withdrawn into Her Nirguna Immensity, yet, true to Her declarations, She is here, as a Personal Presence, as the Presiding Deity, and as ever loving Guide. She has provided everything for the spiritual growth of the sadhakas. By remembering Her, by establishing our consciousness in the truth of Her Upadesha, and by implicitly following Her behests, one can discover the hidden path and experience the eternal bliss.