



RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi.

The new Mahamanthra has settled itself firmly in the heart of the devotees. Its power and potency is simply beyond compare. It has the power to calm the mind and prepare it for higher spiritual pursuit. The Manthra, with its fascinating appeal, has given every one a boost in devotional fervor, a fillip in their day to day sadhana. The mind should be fixed in the meaning and significance of the Manthra. Then, filled with bhava, it reaches a state of inward silence. The Manthra itself rises from vaikhari level to the voiceless peace.

Remembrance of Divine Mother should be carried on with proper systematic recitation of the Manthra. The mind should merge in the greatness and power of the Deity signified by the Manthra. Just as one goes upstairs by means of a staircase, climbing one rung after another, so too, the Sadhaka, holding on to the Name, gradually advances on the inner path leading to the Presence of the Almighty.

By means of a boat we can cross a river; but the condition is, the boat should be strong and without any hole in it. Human mind is the boat. It should be strong, pure, healthy and God-attuned. If it has holes, i.e., flaws in character, the six passions like anger, greed, etc, the water of worldliness enters and soon it will sink, along with the occupant, the jiva. That is to say, a passion-ridden mind makes the jiva sink in the sea of samsara. A God-attuned mind liberates the jiva. Everything rests on the condition of the mind. Firm faith in God and Divine Name is primarily what constitutes the mental strength. If that is there, all other qualities will be added on to it.

With faith, bhava and fervent remembrance of the presence of God, the devotee's mind eventually rises above the gunas and is fused into the Supreme. We, children of Divine Mother, have many divine favours to our credit. We have seen the Form, the Personality of the Sguna, and enjoyed the religious comfort of the personal sannidhya of the Supreme Shakti. The deep impression of this, in the inmost recesses of our heart, is a palpable spiritual influence that will help us tide over the formidable currents of life. What we have experienced, should now be recalled to the mind. It should remain with us as a glow of Truth, an illumination. This is our main sadhana.

We should discriminate in our associations during activity in the social field. The interaction of the gunas within and the clash of personalities without, both disrupt the precious mental serenity. Hence, sadhana and satsang are essential. As we take care to see that the cows do not destroy our crop or as we preserve a lamp lighted for the Yajna, against the wind, so too, we should protect our faith and devotional fervour from evil contacts and asuric forces.

Liquidation of the ego is the individual mission of every sadhaka. This is also one of the aspects of devakarya, God's purpose, for it is through egoless instruments that God accomplishes His purpose. Each one should delve deep into himself and merge in his own deeper Self. Once this merger is achieved, all problems cease, the world is no more a hindrance, and God is no longer the other. One becomes identical with the Supreme. That means, the ego vanishes and the Supreme alone shines.



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She who was with us till yesterday as the Embodied Radiance, the Supreme in Motherly bhava, is still with us and will be with us eternally. Having seen Her, there is no need for imagination or conception regarding divinity. The very darshan of Hers is a spiritual experience for the devotee. Are we not the blessed children, who have received the thrill of Her touch, the thrill of Her proximity, the thrill of Her love, the thrill of Her sannidhya? That thrill should be constantly with us, taking our devotion and our bhava to greater and greater heights of intensity, brightening our vision and transforming our whole life-pattern. She has given us everything, the Maha Vakya, the Maha Manthra, the facilities for sadhana, a sheltering spiritual Retreat where we can build our spiritual life in a care-free atmosphere, a Temple where we can worship Her in Her lovely Archa splendour (Image), the Samadhi Peetam from which we derive the vibrations of Her Samadhi and spiritual force.

She has given birth to a spiritual Movement by serving which we can become pure, selfless and spiritual. She has laid before us the disciplines of jnana, bhakti and karma, all leading to one royal highway to Realization. She has expounded the tenets of spiritual life through numerous discourses. She has bathed us in the sacred Teertha of Her love and admitted us all into the orbit of Her grace. It is disgrace to us, the children of Parashakti, if we were to become slaves of vishayas. A true devotee or disciple will not fall into the trap of Maya, will not get caught in the net of cravings, will not pursue shadows, will not depend upon mortals, and will never forget the Beloved even for a split second. Praises and censure may come to him from the world, but he will not forget his real status, the spiritual affinity with the Supreme.

Unless one propitiates the Guru and wins His grace, no vidya will become perfect. Ekalavya, though he was not formally accepted by Dronacharya as his disciple, reposed his sublime bhava in the Acharya, made an image of the Guru, worshipped that Image with great devotion and practiced archery unaided by anybody. Since he remained steadfast in Shishya dharma, the law worked, the divine grace descended on him, and he became the greatest in the science of Dhanurveda, excelling even Arjuna. But look at Karna. He told a lie to his Guru Parashurama and learned Asthavidya. But here also the law worked. Instead of receiving the blessing of the Guru, his action attracted a curse from Parashurama. Consequently, Karna forgot the vidya whenever any critical situation arose. No one can master any vidya unless the Guru is pleased.

Truth alone triumphs, not falsehood. Mother's life was a demonstration of the power of Truth and the light of Dharma. All Her actions were divine leelas and expression of the great dharma. Through Her own personal example and immortal precepts, Mother has taught us the principles of non-attachment and the technique of Yoga. To work for God and as God's instrument: this should be the dominating bhava of a Sadhaka. To work for God and to work for one's redemption of self and abandoning of the fruit of actions, lead to the supreme fruit: God-experience. The life of Shri Bhagawan is a concrete example in this. By offering himself to Mother Shakti and Her Mission, Bhagawan became united with Her.

Mother's daily life was distinguished by meticulous performance of duties. Duty had such a fascinating appeal for Her that the altar of duty and the altar of God, became one and the same for Her. Mother was Dharma itself personified.

Renunciation and non-attachment, pure love and dispassion, all these constituted Her inner spiritual abundance. Even though Mother's sadhana and spiritual attainments were all hidden from public gaze, Her light began to shine forth. Those who visited Bhagawan's home felt the impact of Her divine presence, divine love. One incident is worth narrating here. One of the



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intimate friends of Shri Bhagawan was to celebrate his daughter's wedding. The bridegroom came of a very rich family; but they had no liking for the religious way of life and for holy people. Where to accommodate the Bridegroom's party was a problem. Those days, there were no lodging houses or halls as today, particularly in the small costal town of Tellicherry, a place where there were not even comfortable hotels at that time. Hence, for social functions like wedding, the wedding parties were usually accommodated in some relatives' house.

Bhagawan's friend wished that the bridegroom's party be accommodated in Bhagawan's house. Bhagawan was a person of compassionate nature who would do anything to help his friends. So Bhagawan agreed and it was decided to accommodate the entire group of the visiting party at his house. The bridegroom's people had heard about Mother's spiritual greatness, but they had queer notions of spirituality and holy personages. They thought that Mother would always be busy with Her own meditations and holy communions, to the utter neglect of Her household chores and there would be nobody to welcome them and to attend to their needs like food, bath, rest etc., in Bhagat's house.

That was the time when Mother had just completed Her sadhana which culminated in Nirvikalpa Samadhi. When the rose blooms, its fragrance spreads all around. Similarly, when the heart-lotus blooms fully in the Realization, one becomes an embodiment of love and source of magnetic attraction. The bridegroom's never had any idea as to what type of personality they were going to meet at Shri Krishna Bhagat's house. A surprise was in store for them.

Actually, when they arrived, what they saw was something which their eyes could not believe. Mother appeared before them as the very soul of hospitality, as the very spirit of service incarnated as the love itself personified with womanly grace. Mother welcomed them with Her heart overflowing with love, gave them water for washing their feet, and towel to wipe their hands and feet. Then, She led them inside, made them sit, and after exchanging courtesies served them with excellent coffee and diverse kinds of sweets and eatables prepared with Her own Hands. Whatever She touched, gave out a divine aroma. Her love, Her winning manners, Her enchanting smile, Her maternal grace, Her dynamic energy, and above all Her blissfully active nature, all captivated their hearts.

Such a spiritual atmosphere of divine intimacy and pure love, they had never experienced in their life. They had thus a blessed occasion to watch Mother at work, and to wonder at Her perfection. Everywhere She was there to enquire after their comforts, as though they were all Her own. Their opinions about Mother radically change. They became all adoration for Her. All of them felt a divine attraction for Her, as though an unseen bond existed between them and Her, through ages!

Again, at the Wedding Mantapa also, they saw Mother intensely active, attending to several works. Her every action was indeed the overflow of a love that knew no bounds. There was a kind of spontaneity behind the action. A lot of guests had gathered.

Now the news started spreading that Mother had arrived there, and slowly, even the uninvited people in the locality, started coming in groups. When the number started swelling rapidly, the host got worried, for rice and dishes prepared were too short to be served to such a large number of people. In the meantime, Mother entered the kitchen. It was Her nature to plunge into work wherever She went and She Herself took charge of service. The host now approached Shri Bhagawan and expressed his fear that the provisions in the kitchen might run short. When Bhagawan saw that Mother had taken charge of the service in the kitchen section,



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he asked his friend to be at peace. 'Have no fear' said Bhagawan, 'about the shortage of provisions. In our house there were such similar situations. During those days of rationing it was not possible to get rice from the open market and the guests used to arrive in large numbers unexpectedly, and I have found that never even once the food prepared ran short.'

Bhagawan had immense faith in Mother's divine powers. It was a power which Mother did not deliberately use, but which automatically became manifest. Hundreds were fed and still the kitchen presented the scene of plenty. The bride's father was convinced beyond a shadow of doubt that it was Mother who saved him from an embarrassing situation. He was all adoration for Her. It was Mother's nature to attribute everything to the glory of God. Mother never used any siddhi, but wonders like this happened around Her as spontaneous acts of divine mercy extended to the devotees in their difficulties.

Mother's acts of service reflected Her disinterested love. Man always expects something in return for his service rendered to another person. He will have the egoistic notion that he has helped. Even after years he will remember the service he had rendered to anybody. Being the Universal Mother, Mother considered the whole world as Her beloved children. The hospitality of Mother revealed Her superior insight also. She had the capacity to be in rapport with all those who came to Her home and knew by divine insight the likes and dislikes of Her guests. Mother's home was a veritable Vaikunta. It gave the impression of an ancient hermitage of the Rishis, where Himalayan peace reigned. She was the queen of that Kingdom of peace.

The tranquil, the holy, the spiritually charged atmosphere of Shaktinagar, is not a product of man's labour. It is Her creation. When She made it Her abode, the atmosphere too changed; it was filled with Her peace, Her holiness, Her power. As spiritual preceptor par excellence, She exerted much to inculcate the sense of discipline in the mind of every resident sadhaka here so that they may imbibe spiritual vibrations emanating from Her and advance quickly on the path. These vibrations are eternally here and it is the duty of every disciple or devotee of Divine Mother to come to this quiet Retreat often and assimilate these vibrations. It is Mother's principle that home must become heaven, the field of duty itself, a temple of worship. Yes, we have to strive to reach this ideal; but no where on earth we will find such a place like this, where Divine Mother's presence and power is palpably experienced. It is this place that will evoke the purest of bhava and the highest of devotional fervour by drawing the mind towards the scenes of divine leelas. With parental care She has nurtured this great institution. She has rocked us all in the cradle of Her love. To destroy the worldly tendency of the Sadhakas, to awaken them into a spiritual ardour, to rouse up their dormant power of consciousness and to restore them to their original spiritual status: this is possible only to Her, the Eternal Satchidananda Guru of the world.