



RAMĀ ŚAKTI MISSION

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In the words of Sree Tara Devi:

This is in continuation of my narration in the last bulletin.

I would like to mention here in brief just one incident to show how profound was the feeling of devotion those simple-minded devotees in Tellicherry had for Divine Mother and what limitless love Divine Mother showered upon them. Those devotees had intimate contact with their Beloved, and apart from Divine Mother, no other God existed for them. They did not know philosophy or ritualism. They knew only to love their Deity and that love was all-sufficing for them.

They had heard from traditional hymns of praise to the Guru: The water that washed the Feet of the Guru is the sacred Teertha; the left-over in the Guru's plate, Uchishta. Mother always held before them the highest ideals, the purest form of spirituality. According to Mother, the experience of Brahman, anubhooti, is the water that washed the Feet of the Guru, the sacred Teertha. And what is the left-over, the Uchishta? It is the sacred Word, the Upadesha Vakya. To imbibe the truth of the Vakya, to meditate on it and to mould one's life accordingly: this is, to partake of the Uchishta.

Similarly, the Feet of the Guru signify the Transcendental Reality, the absolute beyond Triputi. How can we wash those Feet of the Guru? By the sacred water of bhakti, bhava and prema. Such were Mother's lofty ideals which She placed before those disciples. But so far as those poor women were concerned, Mother's bewitching Form was the only Reality they had set their hearts on.

Four elderly ladies of this intimate group of earlier devotees in Tellicherry: Bhavani Akka, Girijakka, Janyakka and Subhadrakka, once met together, and in their intense longing for Guru Pada Teertha, hit upon a novel plan. The plan was this. Every day early morning and also in the afternoon at 3.30 P.M. Mother used to have Her bath. These four ladies, with a small vessel in their hands, stealthily entered Mother's compound in the afternoon, went behind the house and stationed themselves outside the closed door of the bathroom.

There, they waited with abated breath. The water that washed the sacred Guru Charanas will now flow out of the outlet in plenty and they would collect it easily in their vessel. That was their plan. But God had His own plan. That, these poor women did not know. They waited in all hope. Now, Mother started taking bath. They could hear the sound of the water falling and splashing. Their eyes were eagerly set on the outlet of the bathroom. But to their utter dismay and astonishment, not a single drop of Teertha was coming out! They searched in vain for any other possible outlet. The whole matter now stood before them as an inexplicable mystery.

Having finished the bath, Mother suddenly opened the door, and seeing the four elderly women devotees outside, rooted in the ground, mute and perplexed, Mother burst into laughter. The whole nature seemed to echo those divine vibrations. It was the laughter of the Playful One, the laughter of the all-loving heart, the laughter that drew the hearers into their very Source, the laughter that roused the slumbering spirit into the consciousness of affinity with the Supreme.

The unexpected Darshan of the Radiant One and the divine laughter had such a powerful impact upon their minds that they forgot their own bodies and remained as though entranced.



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In the recesses of their heart they felt the undercurrent of a profound bliss. What could be the reason for such an experience to come to those devotees? The reason is, the Vision and the Voice of the Divine so deeply influenced them that their minds at once, at that moment, subsided and their inner consciousness and the immanent power came into a rapport with the Supreme Power that is Mother. That communion, that rapport, made them transcend body-consciousness!

Then, they came to senses. A great surprise was in store for them. When they entered the bathroom and searched for water, to their great surprise, they found that no water had collected in the bathroom also. Then where could the water have gone? It would remain a mystery to all, but not to those four women, who by then, had realized that it was all the wonder of Mother's own Will, a lesson for them who had set out from their homes on a strange mission.

For some time, Mother watched them with amusement. Then Her motherly heart melted in compassion and tender love for Her devotees, who did all this, only out of their intense love for their Guru and the Deity. In all sweetness and infinite love, which touched the deeper chords of their heart and comforted them, Mother said: I have given you the nectar of knowledge and the elixir of prem. These are the real Teerthas that make one immortal and blessed. And, yet, you are hankering for this external Teertha!

Soothing their hearts again with glances of love, the Beloved Mother, with Her divine hands, drew water from the well, sanctified it by Her touch and poured into their vessel. See the picture of God's bhakta-vatsalya! Man has selfish motivations even behind his so-called love and service. But God is all love. Urged by love alone, He becomes manifest in an upadhi and appears amidst mankind, takes sufferings and leads the jivas to deliverance. Happily, with their minds cheered up, those four devotees took leave of Mother and went home, a sense of fulfillment reigning in their hearts.

Mother does not want Her devotees to wander in illusion. All Her Teaching and spiritual ministry, is with the object of rousing them to their eternal nature, to give them real freedom, and to awaken social consciousness itself to the eternal spiritual verities and moral values. If one person awakes to Enlightenment, he becomes a beacon light and an inspiration and hope for all others.

The doubting person cannot achieve self-transformation, for doubt and delusion operate only in the domain of Maya. It is faith that leads the Sadhaka to the goal, by awakening his own dormant powers and slumbering consciousness. Once the slumbering consciousness awakes, once the hidden powers are roused into action, no power on earth can block the way to God. Straightaway one goes to God and gets fused into Him. It is because of God's power and in accordance with His Will that the Temples and shrines of worship arise, and spiritual movements spring up.

The entire universe exists and functions by His power only. He is the inner controller of everything. In fact, He is the only Operator and all jivas are mere instruments in His Hands. He who knows this secret, takes refuge at His Feet. He becomes as it were, an envoy of God in this world. To execute the Will of God, as a mere instrument, to please God in all ways possible, to dedicate oneself to the divine mission, this is the duty of an envoy of God. Maruthi was such an envoy of Sree Ramachandra. Through Rama's Grace he did superhuman wonders and won an eternal place in the heart of all as a peerless Bhakta.



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Even Angada, the son of Vali, went to Lanka as an envoy for the work of Sree Ramachandra. What superb courage did that small monkey show before Ravana, the King of Lanka! Wherefrom did that courage come to him? It came from his immense faith in Sree Rama and His Work. Rama's infinite prowess was behind all achievements.

During the advent of God on earth, there is a flood of grace on earth. One should take a plunge into that flood. Divine grace manifested by the Avatar is a mighty current, a pravaha, which takes all and sundry to the ultimate goal. But the condition is, one should have faith in the divinity of the Avatar. It is not Realization through Tapas, but salvation through Grace, that comes during God's manifestation on earth. But the inner link should be firmly established. We should never forget the happiness of sannidhya that we enjoyed. God is. His Grace is.

Nihilism and atheism are mere words having no substance. There is only Fullness, Poornam, and that is God. Vedanta should become a living experience of a God-fixed life. It should be graced with love. Those who spend all the twenty-four hours in the Library, do not get thereby any enlightenment. It is only through Devotion to God that one gets enlightenment. Those who are devoted to God, who look within, who discipline their own minds and contact the Divine within, who perceive His presence in all, they alone rise to Supreme Enlightenment. Even if mighty problems crop up, their tranquility is never disturbed. Even Mount Meru may shake; but their minds are unshakable. Even the heavenly luminaries may lose their effulgence, and even perish, but the Power that abides in the heart of all, is imperishable.

The adhyatmic force is the power of God manifesting in the life and personality of the jivas. This force is superior to all other forces. God alone is the protecting Power. He who is shielded by God is invincible. He has nothing to fear. That is why Santa Purandara Das sings in one of his abhangas: O God Vittala! Your protection alone I need; for, with You as my refuge, I have no fear even from the adverse planetary positions.

Bhaktas are prepared to face any challenge, to undergo any hardship, to suffer any misery, but they are not prepared to leave their hold on God and His Name. Prarabdha operates in all embodied beings; but whereas others lament over their lot, the devotee undergoes the suffering with supreme fortitude and composure and his mind is always at the Feet of God, and not on his body or on the changing life-situations. This shows that a true devotee is in possession of knowledge also. Children inherit the wealth of their parents. What parents give is only perishable wealth; but what our Divine Mother has given us, is the imperishable wealth of jnana. This adhyatmic treasure which we have inherited from our revered Divine Mother, should be put to use, when occasions of tests arise in life.

The seed of the Upadesh, which Mother has planted in us, is imperishable. But it is the duty of the disciple to nurture it through faith, daily anushtana and intense yearning. He should be sincere in his aspiration and endeavours. External display and ostentation in observances, should be avoided. One should silently tend the sapling of spirituality. He should walk in the light of the Guru's Teaching. If he ignores the Guru's Upadesh, violates the moral laws, gets engrossed in pleasures and remains immersed in unwanted vyavahara, great is his loss.

A great jnanai, who was also well versed in the ancient lore, once went to the house of a Brahmana. The Brahmana received the honored guest warmly and extended to him all hospitality. His daughter, a paragon of virtues, a smart-looking graceful woman, served the guest with great reverence and love. Impressed with her facial glow, winning smile, cheer and active spirit, he asked her:



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How old are you? Quick came the reply: I am fifteen years of age. By appearance, she was somewhere near thirty. At once the learned man knew the import of her utterance. Again, he asked: What is age of your husband? Ten years, replied the woman calmly. Any other man would have at once jumped into conclusion that here was a mentally deranged woman. But the wise pundit was happy with her answers. He asked a third question: How old is your father-in-law? Five years, the woman replied, retaining her mental poise.

Admiring the depth of her knowledge and understanding, the wise man said: O mother! Please explain to me all about the knowledge which you have cultivated in these fifteen years of your life. The woman, who, with a smile on her lips, was busy in the service of her husband and in-laws, modestly requested the Jnani to come the next day. On his arrival the next day, the woman started saying:

“Holy Sir! When I was a little girl of 5 years, my parents who were poor, sent me to a saint, and advised me to speak truth always, to serve the saint humbly and to observe always dharma. With such parental blessing, I went to the Mahatma, who received me with all love and tender care. I grew up in his hermitage, in that holy atmosphere, engaging myself in his service. Thus several years passed and one day, the Mahatma, pleased with my service, and taking pity on me, called me to his side and said lovingly:

‘My daughter, I am giving you initiation into a new life. Have faith in my word and carry on your sadhana.’ So saying, he whispered the sacred Manthra into my ears and profusely blessed me. After receiving the Upadesha, my outlook, thought-pattern and entire mode of life, changed. Really, the Guru’s upadesha gave me a new birth, a birth into higher consciousness. It is now 15 years since I got the Upadesha. Hence I consider my age to be 15.

It was the saint himself who arranged my wedding. After wedding, the compassionate Master gave me the parting advice: ‘My daughter, abide in Truth which I have imparted to you. Renounce the duality of happiness and sorrow and live unattached, serving devoutly your husband and attending to your domestic chores.’

Observing my conduct and qualities and the disinterested love with which I served him and attended my duties of the new home, my husband came to learn from me about my venerable Guru and he too was drawn to the blessed Feet of the Master. The Master blessed him also with the Upadesha. Thus, both of us became the disciples of the same Guru. 10 years have passed since my husband got the Upadesha. Hence I consider that he is 10 years old.

The upadesha brought a radical change in my husband also. Observing this transformation, his father also learnt about our common Guru, and he also expressed a desire to receive the Upadesha from our Master. We took him to our Guru. The Guru, compassionate as he was, imparted Upadesha to him also. Thus my father-in-law also became his disciple. It is five years since he received the initiation. Hence it is that he is five years of age.”

This story emphasizes the truth that real birth is not the birth of the body, but awakening into knowledge of Reality. That is the beginning of spiritual life. Sadguru alone can give us this new birth. He alone can make one realize that one is birth less and deathless. One should serve the Guru, have faith in his Upadesha and keep his moral commandments. Then alone becomes a recipient of Guru’s grace.



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Acharya Devo Bhava, May your Guru be God unto you, is a vedic commandment. Acharya does not mean a mere scholar. He who has integral knowledge, samyak jnana, whose conduct reflects the inward illumination, he alone is an Acharya. He alone can lead others to the goal. His teaching is a message for all humanity. Teaching based on book-knowledge has a limit. But the knowledge of Brahman, which the Sadgurtu possesses, is limitless, inexhaustible.