



RAMĀ ŚAKTI MISSION

BULLETIN NO: 249

7th January, 1979

In the words of Sree Tara Devi

The glories of Divine Mother and Her wonderful leelas cannot be adequately extolled or exhausted through narration. Her life is full of significance, full of epochal events, each reflecting Her perfection, divinity and human excellence. She has not expected anything from this world, but has sacrificed Herself for the upliftment of human race. God will do anything for a devotee who dedicates his entire heart to Him. Did He not become a charioteer to Arjuna? For Him, there is no differentiation as to high and low with regard to work. These differentiating notions of high and low with regard to work are contrary to the spirit of Karma Yoga, contrary to the idealism of service, contrary to the ethics of duty.

Duality, dwaita bhava, is a delusion, which produces only misery to the jiva. All pairs of opposites are in the mental plane. Until the mental plane is transcended, one cannot experience peace or possess spiritual illumination or enjoy pure love for God. In the realm of ecstatic love, there is no feeling of misery. Love gives only bliss. Love implies soul-affinity, knowledge of relation to God. Miseries persist so long as the separative I continue to hold sway over one's consciousness. Once Ganga, the symbol of dynamism, the roaring, the ecstatically singing Ganga, joins the ocean, it does not keep a separate identity. It merges in the great ocean.

So also, once the jiva joins the ocean of Satchidananda, the separative I disappears, and thereafter bliss and peace are constantly experienced. Times without number, our beloved Mother has referred to the petty ego as the source and creator of all sufferings. Is not that divine voice still ringing in our ears? Have not those great utterances come out in the form of bulletins? Have not many taken down those luminous discourses? But if those teachings are not applied to one's life, if the knowledge which they provide, is not put to use when occasions arise, what is the utility of all shravana? What is of utmost importance is shraddha. A man of shraddha will mould his life according to the Teaching of the Guru and the Holy Scriptures.

Mother has taught us the spiritual disciplines, the moral norms, the meditational technique, the hints to establishment of inward communion with the Almighty and has provided us all guidance necessary for our entire life time. Even about the behavioural pattern of a sadhaka, how he should conduct himself in home, in society, and in the fields of his duty, how he should meet the challenges of life, all these have been taught by Mother. Even casual utterances contain forewarnings to be taken note of by earnest sadhakas. The sadhakas should set themselves to the task of applying Her teaching to their everyday life.

During interludes of Her busy life, a life of duties and incessant spiritual ministry, Mother used to be mostly absorbed in meditation and Samadhi. Even such sessions of solitude were a higher form of Her spiritual ministry for the upliftment of mankind. Whenever Her disciples and devotees, finding themselves in critical and dilemmatical situations, looked to Her for guidance and protection, She would mercifully intervene and save them. Secrets of such operations of Her intervening grace, are not open to ordinary human intelligence. They are facets of divine ministry.

Mother's was the pure love and unconditional mercy towards the jivas whom She looked upon as Her own children. Pure love is not a commodity available in the market of mundane life. The



RAMĀ ŚAKTI MISSION

ignorant have no idea of it. What they fancy as love, is nothing but infatuation and personal attachment. With their vision distorted by ignorance, people mistake falsehood for truth, injustice for justice. Finally, they even reach such a state of intellectual arrogance as to assert that what they speak is truth, and what they have done is dharma.

Buddhi, in its pure state, is a force, luminous equipment; but when tainted by ego, it becomes perverted intelligence, misleading the jivas. Mother had time and again raised Her voice against the ego, perverted intelligence and adharma. On this colorful stage of life, Mother has taught us the technique of introspection. She has taught us the art of detecting our shortcomings, foibles and faults, and of reconstructing our lives on the foundation of enduring principles.

Temples are no doubt places of worship and institutions of culture; but mere visits to the Temples and the daily darshan of the Deity, do not transform the inner vision. The glory of God should be realized. The eye of spiritual illumination should open. For this, one should have association with the Sadguru, undergo mind-disciplining sadhanas and win divine grace.

Difficult it is to gain insight into the profundities of Divine glory, and divine deeds. During the Mahabharatha war, every day before the commencement of the daily battle, Yudhishtira used to call on Bhagawan Sree Krishna, at the latter's shibir (tent) in order to offer obeisances and receive guidance. One day, when he went to the Shibir, he found the Lord immersed in dhyana. He waited for a long time, but the Lord did not emerge from His absorption.

Yudhishtira was perplexed. Why should the Lord take so much trouble: this thought was uppermost in his mind. Yes, whatever the Lord does has significance; it is dharma. Dharma tattwa is profound and extremely subtle. Even the depth of the sea can be fathomed; but unfathomable is the depth of dharma. God alone is the knower of Dharma. He who completely surrenders himself to God, is led on the path of dharma.

After a long time, the Lord opened His eyes and saw Yudhishtira prostrating to Him with great reverence and devotion. Lovingly the all-merciful Lord embraced His devotee. There was a keen longing in Yudhishtira's mind to know as to why the Lord engaged Himself in dhyana and Samadhi for such a length of time.

Unable to resist this longing, he straightaway asked the Lord: O Lord, why have You remained absorbed in Samadhi for such a long time? Could it be that we are going to be defeated in the war? Or, have you any purpose in your mind. Pray enlighten me on this. With a smile, the Lord replied: O Dharmaputra! Today, My thought is with that great hero, that invincible Dharmatma, Grandsire Bhishma, who lying on the bed of arrows, is awaiting the auspicious moment for casting away his mortal frame.

What a tribute the Lord paid to Bhishma's superhuman personality! Yes, indeed, Bhishma shines in the Mahabharatha, resplendent with the glory of his Vrata Nishta. Just to gratify the worldly desire of his father, Bhishma took the fierce vow of lifelong Brahmacharya. From beginning to end, he preserved that vow without the least lapse. Really, he was great. But even such a great hero, Bhishma Pitamaha, acknowledged that he was not fit to receive worship (agra pooja) suitable only to the perfect one in the Rajasuya Yajna from Dharmaputra.

Bhagawan Sree Krishna alone was acclaimed as a fit person to be worshipped. From where that knowledge came to Bhishma? From his steadfastness in the moral vow. The vow gives tremendous power. The power of vow is one with the Divine Power. Vow entails moral



RAMĀ ŚAKTI MISSION

disciplines. Observance of disciplines is possible only through love. Finally, the vow and the allied disciplines, lead to the union with God, who is Love Absolute.

Love is the infinite power and this power is dormant in every one. But when this love-energy is directed to the perishable things of the world, it binds the jiva to the mortal plane. When this love-energy is directed to God, one becomes a Devotee. The Devotee gets united with God and becomes an Image of God on earth, reflecting divine attributes, and providing inspiration and guidance to the fellow beings. It is only when one is united with God that one enjoys freedom.

God is Freedom itself. He is perfection itself. He is the self-existent One. He is omnipotent. Nothing can bind Him. He can manifest Himself as a Person and dwell in any state of consciousness or bhava, and yet remain immovably established in His supreme glory, freedom and nondual stage. By His own sweet will He assumes a form; by His own will He casts away that form. No one, no power on earth, can resist His will, or thwart His design or obstruct His course of action. He is the awakener of spiritual impulse in man. He who is awakened by Him, becomes immortal and famous. Millions exist in the world, but the God realized soul alone truly lives.

Without wielding any weapon, Divine in the gracious Mother-form, appeared in our midst for a great global mission, taught us, Her children, the spiritual skill of truly living, moving and having our being in Her Immensity. Her infinite power is in the jivas too. This power should become manifest. Let us cling to those Divine Lotus Feet, the Feet extolled in the Vedas, in the Upanishads and in the Puranas. Are those Feet the ordinary feet? No.

They are divine, capable of bestowing immortality. No one can describe adequately the glory of those Feet, not even Adishesha. Vedas lapse into silence when they begin to extol those Feet. Who on earth or heavens, can ever comprehend the greatness of those Blessed Feet, the Blessedness of the One who, with one single stride measured the entire earth and with the other the heaven and the intervening space! It is through faith and love that one can win the divine insight through His favour.

Will the mind which questions as to how the Lord performed such a stupendous feat of measuring both earth and heavens with His Lotus Feet, ever know the glory of Divinity? No. Without worshipping God through devotion, without doing His anusandhana, without achieving merger of mind in Him, no one can understand anything about the glories of God.

A single sun that shines aloft in the infinity of sky, crores of miles away from this earth, illumines this earth. If this is a fact, then, imagine, O man, how infinitely more powerful, how limitless in glory, must that Supreme Being be, whose effulgence is described in the scriptures as the splendour of a crores of suns! Can such an infinite Being, beyond the range of mind and intellect, be realized by puny human beings, with Tapas, however great and arduous such tapas may be! His grace must descend. Then alone He can be realized. There is no other way of attaining Him.

Dhruva did intense Tapas. Even such a Tapaswi got the Vision of Maha Vishnu only for a few minutes. But when God incarnates Himself on earth, He bestows on mankind a supreme blessing, a rare boon, to behold His form, to enjoy His presence, to listen to His words, to receive His love, and to be re-absorbed in His Lotus Feet. He who makes the best use of such a God-given opportunity, is indeed blessed.