



# RAMĀ ŚAKTI MISSION

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When Mother, the embodiment of dharma, entered into the life of Shri Bhagawan as his religious partner and guardian angel, the latter came under the spell of that dazzling perfection, of that moral radiance, of that immaculate human excellence, as a result of which his own outlook on life too began changing and he became, in course of time, a totally resigned soul. His life too became Yoga. He gained insight into the divinity of Mother and the purpose of Her advent on earth. In fact, he realized that Mother's life was a great divine Yajna, a total offering to the alter-fire of Dharma. Dharma is too deep for human comprehension. With an impure and arrogant intellect one will think that what one does is dharma. If Duriোধana had been asked to define his dharma, he would have replied that to destroy the Pandavas, was his dharma.

Unless one's mind and intellect are totally dedicated to God; unless one associates oneself with the great ones who tread the path of dharma (dharmatmas), one can not know the principle of dharma and the tenets of morally pure life. Great problems and even moral dilemmas will come; but those who rely on God, will be led onto God, along the path of dharma. God himself will solve their problems and God Himself will enable them to protect dharma. He who is wedded to Truth and Dharma, alone knows the steadiness of mind and the courage of heart.

Sree Rama, whom Sage Valmiki describes as Dharma Moorti, went to live in the forest for fourteen long years in great and arduous penance, for preserving the dharma of pitruvakya paripalana. Divine Mother remained in the seclusion of home and all Her life was a ceaseless penance. Not only Her fasts, vigils, meditations and holy communions, but even Her life of duties, was a rigorous tapascharya. What a glorious picture of exalted dharma it was, that life of sacrifice, that life which reminds one, of the immortal heritage of Bharat, that life which presents the grand ideals of sanatana dharma, eulogized by the great Vedic Sages! After worshipping the Tulsi at dawn, Mother used to worship the Feet of Her Lord, Shri Bhagawan every day. That exquisite beauty and dharmic glow of the life of a Mahapathivratha, cannot be described in words. The lofty principles of Garhasthya, the facets of pathivrathya, the grandeur of jnana, the sweetness of bhakti, the ecstasy of karma, and also the superhuman aspects of Avatarhood of God: all these were reflected by that illustrious life of Mother. Through that silent and unostentatious worship of the Divine and steadfast observance of dharma in the sphere of home, without going to preach or proclaim, Mother prepared the great doctrines of divine life in domesticity. The children of Mother should know the glory of this great life and imbibe in their own lives the great ideals which Mother taught. Fabulous wealth is there, but if one does not know how to use it, what is its benefit for him? The eyes are there, but if there is no vision in them, what is the use? Similarly, even after getting contact with a Great Guru, and after a study of Her sacred works, if one does not care to follow the Teaching and mould one's life, how can he reap the benefit of such contact and such study!

Her doctrines, Her tenets of higher life, stressed the highest truth and the highest moral ideal. Everybody knows that Mother never allowed Her disciples and devotees to offer pooja or to do abhisheka to Her Lotus Feet. Throughout Her life She insisted on right understanding and on leading a pure life in tune with God and the moral law.

One remarkable incident comes to my mind now. This happened years ago. It was the sacred Gurupoornima Day. That time, the Mission as a centrally united organization, had not come into being, even though the spiritual movement was there growing steadily under the grace and guidance of Mother. There was what was called Sadhana Mandir at Mangalore, where,



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disciples and devotees from various mandalies, used to gather on festive occasions and for periodical sadhanba sessions. For Gurupoornima that year, a large number of disciples and devotees from Bombay had come, in addition to the local devotees and many from mofussil mandalies. It was a day of great rejoicing for all because, both the Beloved Mother and Shri Bhagawan, had graced the occasion with their sacred presence.

Worship of the sacred Feet of the Guru, has come down through ages, as a traditional observance of supreme importance in the life of spiritual seekers. But it was Mother's principle that She never allowed Her devotees and disciples to offer worship to Her Feet. A pair of silver padukas, sanctified by Divine Mother's touch of Feet, was therefore worshipped by the devotees with great devotional bhava. That day, when Mother and Bhagawan, were in the midst of the devotees, showering blessings upon them, in great prem bhava, one of the devotees from Bombay lovingly insisted that Mother should offer Her own Lotus Feet to be worshipped by the devotees on that sacred occasion. The bond of love that existed between Mother and Her children was so deep that Mother would never utter anything that would hurt the feeling of Her beloved children. But At the same time, She would lead them gently to right understanding in Her own mystic way and personal example. So that day, Mother just smiled and did not utter any word. Suddenly She got up from Her seat, picked up a silver tray, went to Shri Bhagawan, offered obeisance to Him and sat at His feet. With great bhava, She gently placed Her Lord's Feet in the tray and literally worshipped His Feet. It was a sight for gods to see. Bhagawan was humility personified. First, he remonstrated like a child by saying: O, why you are worshipping my feet? I am not fit to receive worship. But Mother silently went on worshipping His Feet and performed abhisheka with rose water. A peculiar bhava of tenderness and indrawn majestic poise had descended on Her face. That worship was actually a rapport with the Supreme, a communion on the spiritual plane, a worship flowing from the Truth-Consciousness. There was no place for any mental attitude behind it. Mental attitude pertains to sadhakas, spiritual novices. Mother's was the actual vision, intimate communion. So that worship which She offered to Bhagawan radiated elevating spiritual vibrations. The entire congregation watched on with wonder and reverence. There was pin drop silence. At heart every one was happy, and was fondly and eagerly hoping that they would have the privilege of partaking the sacred Pada Teertha of Shri Bhagawan, the Teertha that was doubly sanctified by worship by Supreme Shakti Herself. But to the consternation of all, as soon as the worship and the abhisheka were over, Mother Herself drank the whole of Teertha. The omniscient Mother, divining the inmost feelings of the assembled children, proceeded to explain the significance of Her apparently strange behavior. Mother said:

The Lotus Feet signify the highest, the perfect, the purest, the eternal, the Supreme beyond Triputi. From consciousness of this truth, arises the pure and sublime bhava. It is with this bhava that one should offer worship to the Feet. If a single thought of doubt ever crosses a single mind here, this Teertha of Bhagawan's Feet cannot be offered. For Me, He is God Himself. So I am the only person fit to partake of this Pada Teertha.

The devotees understood at once the significance of Mother's utterance. Human mind is fickle. Today, it has bhava. Tomorrow that bhava may go. Today it sees the good, the sublime, and the pure; tomorrow, it sees the defect, the human imperfection. Such a wavering mind cannot have a steady bhava Pure and steady bhava arises only from Truth-Consciousness, only from the deepest recesses of a pure heart. The mind should rise above the gunas and merge in the Divine. Until this state is reached, human mind gropes in darkness. It has no power of right discernment. It mistakes truth for falsehood and falsehood for truth. The nature of the vision depends upon the quality of the mental structure. Good and evil are always mixed in this world.



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The evil mind sees only evil. The pure mind sees only good everywhere. Mind, absorbed in Brahman, and thereby metamorphosed into pure consciousness, perceives God or Brahmachaitanya everywhere.

Man does not know himself; he has no insight into the nature of his own mind. But Divine Mother is the knower of all minds. She is the all-knowing One, the knower of the past, present and the future. She knows the intricacies of the working of nature, for the Nature has come from Her only. But She is beyond Nature. Though constantly conscious of Her divinity, She assumed a human bhava in order to remain and function in this human world, for uplifting mankind. She, before whom even gods pay obeisance, chose to assume the role of a wife and worshipped Her husband. Though all-powerful, She assumed gentleness as Her attribute. As a Mother, Her whole life was a saga of sacrifice. It is such an ever-perfect, all-loving, all-sacrificing Mother whom we saw in our midst all these years. Those who worship Her as their Deity, those who meditate on Her, those who cling to Her in the attitude of a child, all will be able to attain release from this painful samsara.

It is natural that even when the Divine appears as the Avatar in a human form and lives like human beings, doubts may occur in some minds. But through association with the devotees and practice of sadhanas, the doubts should be removed. Truth should impinge upon consciousness. Attitude of dedication should be there behind all activity. Shraddha in the Guru's words is essential. With shraddha, devotion and discipline, one should go on advancing on the spiritual path until he reaches the final stage of discipline in Bhakti, namely, total self offering, Atma Nivedana.

Name and form are not essentially different. They are one and the same facet of Truth. Name and Form pertain to the Personal God, the Saguna. Nirguna has no name, no form. Saguna and Nirguna are not two realities, but one and the self-same Godhead. This truth we should always bear in mind. Though Divine Mother appeared in the form of a human being, She is the Supreme Being. What brought Her to this world as an Avataric personality is Her love and compassion for the jivas. Without considering the fitness, without caring to know whether all will accept Her divinity or not, She imparted the truth, proclaimed Her divinity, showered Her love, transmitted Her power, and enveloped the whole world by Her Blessing.

Mother is the fulfillment of ancient prophecies, the fruit of penance of all noble-souled Sages. Vivekananda realized through his divine insight that unless the women of India were raised, there could not be a regeneration of India and the world. But who could have undertaken such a stupendous task! In vain, the Swami searched for an ideal woman, who could personify in herself divine knowledge, pathivrathya, sacrifice, motherly love, Brahma Tejas and Kshatraveerya. Finally, when he knew that such a woman could never be, he lifted his heart in prayer to Parashakti, the Maha Kali, the Divine Mother of the Universe. The prayer of the Bhakta and the sankalpa of the Supreme were unified. There was a response from the most High, and the descent took place. She who manifested Herself thus on this earth, is Ramambika the Deity of our heart. Her sweet Name which gladdened the hearts of her loving parents, which was constantly on the lips of Her spouse, is today in the hearts of thousands of Her children.

Hail, all hail to Her and Her Name!