



RAMĀ ŚAKTI MISSION

BULLETIN NO: 254B

24th February, 1979

Life of activity should not degenerate into sense indulgence, bhoga. It should be guided by a spirit of tyaga and the attitude of yoga. Then only the actions lead the jiva to the presence of God. Sensory perceptions, talks, social contacts and even humanitarian activities, should not leave any impression in the chittha. For such a state of detachment to come, one should offer oneself, one's will, power, doership, fruit of actions, all, to God. This is the purpose of doing vedantic sadhana also. Vedanta is not dry for a genuine aspirant.

It is the life giving gospel of truth. So long as one lings to one's petty ego one can not enter the portals of Vedanta. Ahambhava is the generation of selfishness, passions, karmas, bondage and all the miseries of life. When that goes, the jivatman rises to the plane of God-communion.

The Garhasthya life which Mother lived was indeed Yoga at its perfection. It reflected the triple splendours of vairagya, tyaga and prema. Yet, in Her discourses, both in the public and in the private gatherings, She did not speak much on vairagya.

She knew that the householders might wrongly interpret Her concept of vairagya and might even give their duties and cause disruption of domestic peace and marital harmony. But Her own radiant life and love-inspiring personality, had their profound impact upon the lives of Her disciples.

As the unique exemplar of yoga and Dharma, Divine Mother shone in home, with a matchless radiance, radiating peace, comforting the stricken souls, inspiring the sadhakas and silently influencing everyone who came in contact with Her.

Whether the world know it or not, the life of Mother in the sphere of domesticity, in the roles of wife and sadhaka, has produced an influence which can never be wiped out. That is an ever-growing influence, a far-reaching influence. Generations to come will be benefited by that divine influence.

Even during Her sadhana days, Bhagawan had occasions to glimpse the power of Her dharma and personality. One incident comes to my memory at this occasion. A child of two and a half years, was living with Mother in Bhagawan's home in Tellicherry. That was the time when Mother was in sadhaka vritti, in Her self-assigned role as a spiritual aspirant.

She had to combine Herself the twin roles as a dutiful housewife and as a God-absorbed Sadhaka. Mystical communions and domestic chores went on harmoniously in Her. Even while at work, Mother used to have visions of lights, and sounds, of a mystical nature, which sometimes took Her mind even to the borders of ecstasy. Yet, to the Altar of Duty, She brought Herself, by the power of Her superhuman will.

The little child, fond of a particular sweetmeat, approached Shri Bhagwan, crying for it. It was not Bhagawan's habit to bring sweets or peppermints. Hence Mother too, in deference to Her Lord's wish, never got from the market any sweetmeat even for the sake of feeding the little child.

When the child repeatedly asked for the sweetmeat, Bhagawan, just for fun's sake, said: Go and ask Her (Mother). She has kept it under Her pillow. The child straightaway went to Mother



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who was working in the kitchen. It was not kitchen; it was a veritable Yajnasala and Yogabhoomi for Her.

In that holy place, the Mother of the universe, assuming the role of a wife, was preparing Naivedya for Her adorable deity! Which poet or painter can depict the sublime bhava of that dedicated wife, the Maha pathivratha, the embodiment of dharma, engaged in the service of Her lord.

The child now repeated his demand to Mother, adding Bhagawan's words. For Mother, Bhagawan was God Himself, and His words were Veda Vakya. Spontaneously, patting the child tenderly on his back, Mother said: Yes, it is there. Go and take.

Wonder of wonders! The child found the object of his desire when he lifted the pillow. He brought it to Bhagawan with his face wreathed in smiles. Bhagawan was greatly surprised at this turn of event, at this miracle. Being an intellectual, he wanted to verify the fact.

He asked Mother whether She had kept the sweetmeat under Her pillow. First, Mother's reply was in the form of a silent significant smile. When repeatedly asked if She had actually kept the sweets, She replied in the negative. Immediately Bhagawan realized that it was Mother's superhuman power that materialized the sweetmeat under the pillow, just to make his words come true!

Where Divine is, there all divine powers operate. There, success also is. Mother, it must be remembered, had not used any divine power for the materialization of that sweetmeat. It was evidently a spontaneous happening, which revealed the power of Her dharma.

This event helped Bhagawan grow into awareness of Mother's greatness. The facets of Mother's superhuman personality were gradually revealed to him as he watched in silent wonderment Mother's actions and his own inner change in the outlook of life.

Mother's relationship with Her husband was not a mundane affinity. It was a divine relationship, an assumed dualism within the unitive consciousness. Yes, inherent in Her, was capacity to dwell in the nondual Consciousness as well as to worship Her Deity with whole-hearted bhakti.