



RAMĀ ŚAKTI MISSION

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Blessed is he, who is steadfast in the performance of the duties of life (karmaviva) and desists from, forbidden actions are selfless, and who has not fallen into the trap of Maya, who has offered his heart to God.

Instances are there, though of course very rare, of some who though steeped in worldly pleasures, suddenly awoke, felt repentant, and turned to God. But such sudden conversions do not happen normally.

Human life is very great, for in the scheme of Creation, it is man who can aspire for the highest, raise himself and attain the consummation of his life, which is called Self-Realization or the Great Deliverance, Moksha.

Neither society nor family is an obstacle to God-realization for a genuine aspirant, who is inwardly awake, alert and mindful of his life's supreme purpose. One's own mind is the hindrance to one's spiritual progress. Wherever one may choose to live and work, one should not become a source of annoyance to others.

In the deepest of one's being, one is divine and perfect. However, to realize this divine nature, one should strive hard for purification. So long as one has not realized one's own true nature, imperfections and limitations are bound to be there in him.

A host of saints and sages have left behind the footprints of their great lives and achievements in the world for man to draw inspiration. They had no trace of self or sensuality in them. They always reveled in their own Atman. They silently lived in God without entering into arguments and disputations. Their sattvic nature and saintly qualities shone forth in them. They were never slaves of their minds. They were servants of the Supreme. Even amidst associations and activities, they remained unattached. They rose above the allurements of wealth, name, fame, and social distinctions. Though most of them were householders, they were free of worldliness in the form of attachments to wife, wealth, children, home etc. They were crest jewels of renunciation, tyaga. Selfless and God-possessed, they stationed themselves on the summit of Yoga. Such a magnanimous soul, freed from samsaric bondage, was Bhagwan, the Consort of Divine Mother, whose 102nd Birthday anniversary we are celebrating today.

Bhagawan's was a life of simplicity and sacrifice. Linked to the great life of a divine personage like Mother, his own life as a householder, devoted to the service of Divine Mother's devotees and the divine cause, emerged as an example worthy of adoration and emulation. His home, illumined by his divine consort, was verily a great Temple. Into that temple of holiness, came streams of bhaktas from several places, eager to find succor and to learn the lessons of higher life at the Feet of Divine Mother. Without giving a thought to find out if they were genuine in their aspiration or motiveless in their devotions, without looking into their castes or creed, or competency, Bhagawan served them all wholeheartedly, with the natural affection of a father.

Even though he did not realize the Godhood of Mother in the earlier period of his life, he was never an obstacle to Mother's spiritual pursuit and Holy Communion. He watched to the point of wonder, Her godly virtues, Her utter selflessness, Her detachment and Her divine love.



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With academic education and high intelligence in his possession, Bhagawan was one, who never yielded to emotional effusiveness. His devotion had illumination as a support. He never aspired that his wife should occupy a place of distinction in society. When he came to realize Mother's divinity, his whole being surrendered to Mother, unquestioningly and without any reservation. Of course, he had a violent temper; but it was confronted always by nectarine love, Her enlightenment, Her heart of motherly tenderness and above all Her natural ardour for dharma, surprised him and also subtly worked a transformation in him. Thus, by close contact with Mother, he opened himself to Her grace. His outlook on life changed. His vision was divinized. For Mother, He was God, Her deity of worship. When She cooked for him and fed him, it was Her naivedya to Her deity offered in love. To serve him was Her exalted worship of God. Thus under the divine influence of Mother, Bhagwan was totally transformed.

By Her own illustrious life, Mother laid a strong spiritual base for Home, and made it the most venerated order of life.

Affluence did not blind the vision of Bhagawan. On the other hand, he led a simple life of service and sacrifice, spending the wealth for noble humanitarian causes and for the furtherance of Mother's divine mission, Devakarya. Silently, unostentatiously he made his own significant contribution to the Divine Cause, during the Advent of Divinity in this Age.

Even during the war time, when food and other essential commodities were under ration, Bhagawan and Mother served the devotees who came to their house group by group, almost every day. May your guest be God unto you. This vedic injunction was strictly followed by Sri. Bhagawan. For Mother, the devotees were Her beloved Children and it was the tenderness of a mother, rather than the strictness of a disciplinarian, that She extended to them. By her love itself, She moulded their lives according to the patterns of spiritual discipline. In that home of hospitality, everyone experienced unending joy, love and peace.