

Rama Sakthi Mission Trichur

CHARANAM SHARANAM RAMAMBIKE
CHARANAM SHARANAM TRAYAMBAKE.

(WEEKLY BULLETIN)

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RAMA SAKTHI MISSION TRICHUR

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VITOBA



AMRUTHAVANI

Beloved children,

Bhakthi

The ignorant as well as the learned who have not experienced this inner fountain of love, think that devotion is an emotional excitement. This is utterly wrong. Excitement is a mental state. It comes and goes. But Bhakthi is soul's constant love for God. It is a supramental exercise of bliss divine. So long as the soul is identified with the ego and attached to the senses (vishayas), Bhakti cannot dawn at all. But when liberated from ego and the slavery of the senses, the soul comes to experience the ecstasy of intimacy with God. This intimacy is one of **Intense love, which is called Bhakti.**

*Love and blessings
Rama Devi*

(Saktinagar Bulletin 24Aug.1974)

(Sa Twasmin Parama Prema Roopa-Narada Bhakthi Sutra)

--Bhagavad-Gita-18/43

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

The actions of Kshatriya born of his own nature are heroism, exuberance, determination, resourcefulness, without trace of cowardice in the battle, generosity and leadership.

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**TEACHINGS OF POOJYA
SREE BHAGAWAN**

Charanam means Holy feet and Sharanam means surrender or taking refuge at.

Taking together it may interpreted as ;

a)Surrendering our ego we in all humility takeshelter at the Lotus Feet.

b)having come to realize that none else can protect us,we have come to Thee and with humble salutations at Thy LotusFeet ,we implore Thy protection.

c)knowing fully well that all this is evanescent and impermanent we without reservations unconditionally surrender at Thy Lotus Feet which alone are permanent ,and beg of Thee Protection,Knowledge and Wisdom.

(Rama Jyothi.July 1999.Vol.8 no.3)

DIVINE MOTHER IN VITOBA TEMPLE ,PANDHARPUR

It was in the year 1953, Divine Mother Sree Rama Devi visited Vitoba temple in Pandarpur Maharashtra.Divine Mother's programs were conducted by one of Her devotee Sri Kushavarker.Divine Mother and about 200 devotees started from Mumbai and their stay and food were arranged in Pandarpur by Sri Kushaverker.They were accommodated in Namadeva Mandir. Bhajan were arranged in Vitoba Mandir itself.The Bhajan was so loudand thrilling that all of the devotees felt like Vitoba was present there.Divine Mother stood in Samadhi in Vitoba bhava with eyeballs upwards and keeping hands on both hips like Vitoba idol."Jai Jai Vitala ,Panduranga Vitala" Came out from all throats and they all swam in the sea of divine rapture.

Now they could not see Mother.They saw Vitoba and RakkuMayi(Rukmini Devi).In the divine bhava Divine Mother stood in front of the Vitoba idol.Mother held the Idol like embracing(like Yasoda embracing Krishna)with left hand and to the wonder of wonders, some butter appeared in Mother's right palm.When She held the butter in Her right palm near the mouth of the Bhagavan(the Idol),Bhagawan opened the mouth and took that butter.Some devotees really witnessed that miracle.The devotees began to dance in ecstasy seeing this and the entire scene was changed to heavenly .Mother held her right hand towards the devotees and they saw the hand in the butter has vanished.Some devotees danced and some other devotees sat in meditative absoption and some others chanted bhajan very loudly in ecstatic rapture.That was an unforgettable day to Mother's devotees.

-KNK

(God is the friend of lonely and a constant companion of humble
-Divine Mother)

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WORDS OF WISDOM

Swami Vivekananda on Bhakti

1. Bhakti can be more easily practiced by persons in every condition of life. ^[Source]

2. "Bhakti cannot be used to fulfil any desires, itself being the check to all desires." Narada gives these as the signs of love: "When all thoughts, all words, and all deeds are given up unto the Lord, and the least forgetfulness of God makes one intensely miserable, then love has begun." ^[Source]

3. Bhakti is not destructive; it teaches that all our faculties may become means to reach salvation. We must turn them all towards God and give to Him that love which is usually wasted on the fleeting objects of sense. ^[Source]

4. Extreme love to God is Bhakti, and this love is the real immortality, getting which a man becomes perfectly satisfied, sorrows for no loss, and is never jealous; knowing which man becomes mad.

VISION OF VISHNU

MRS. T. N. K. NAYAR

After midnight Divine Mother's mother was awakened by a dazzling light striking her face. What a marvelous vision greeted her eyes! It was not Her daughter's Form she saw. She saw with open eyes the splendid vision of Maha Vishnu, six armed with divine emblems and ornaments, reclining in bed with matchless beauty. All around She saw celestials and sages with palms folded in humble worship before Almighty Lord. She could not believe Her eyes and unable to bear the impact she closed her eyes. Again she looked and she found Lord's face alone had changed to the lovely face of Her daughter. For a few minutes the supernal vision blessed her, bathing her in ineffable bliss. Then everything vanished in that effulgence and she found her daughter Ramadevi as before on the bed. The Almighty Mother revealed Herself to the mother as her chosen deity Vishnu

OM SHANTHI!

PEARLS FROM MOTHER'S LIPS

1. Bhakta is not a trader. There is no bargaining in bhakti. The bhakta has no commercial attitude in his approach to God. He is not a beggar. He is the giver only. Other than God, he sees nothing, seeks nothing, desires nothing, remembers nothing, knows nothing and experiences nothing.

2. God never leaves you. Cling to Him. He is your own. Get acquainted with Him. Love Him with your entire heart. (*Saktinagar Bulletin* 24Aug.1974)

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DEVIMAHATMYA- (Chapter-2)

ब्रह्मणस्तेजसा पादौ तदङ्गुल्योऽकतेजसा ।
वसूनां च कराङ्गुल्यः कौबेरेण च नासिका ॥ १६ ॥
तस्यास्तु दन्ताः सम्भूताः प्राजापत्येन तेजसा ।
नयनत्रितयं जज्ञे तथा पावकतेजसा ॥ १७ ॥
भ्रुवौ च संध्ययोस्तेजः श्रवणावनिलस्य च ।
अन्येषां चैव देवानां सम्भवस्तेजसां शिवा ॥ १८ ॥
ततः समस्तदेवानां तेजोराशिसमुद्भवाम् ।

16-18. By Brahma's light her feet came into being; by Surya's light her toes, by Vasus (light) her fingers, by Kubera's (light) her nose; by Prajapati's light her teeth came into being and similarly by Agni's light her three eyes were formed. The light of the two sandhyas became her eye-brows, the light of Vayu her ears; the manifestation of the lights of other devas too (contributed to the being of the) auspicious Devi.

MANDIR NEWS.

BHAGAVATA SAPTHAHA BY.PROF VASUDEVAN POTTI.

Bhaktha Mahila Trust of Trichur has come forward to conduct a Bhagavata Sapthaha in Sree Rama Devi Mandir. The Pravachana will be by Prof. Vasudevan Potti, Rtd. Prof. Malabar Christian College Calicut. He is a scholar in Sankara philosophy and also a Bhagavata exponent. The Sapthaham will start on 6-9-2015 (Mahatmyam) and will finish on 13-9-2015. All are invited.

QUIZ COMETITION PRIZE Distribution.

The function of prize Distribution to Winners of Quiz competition and Ramayana Parayana were conducted on 15-8-2015 in Mandiram Hall. There were 22 prize winners altogether. We congratulate the Prize winners.

VITOBA TEMPLE IN PANDHAPUR

Vitthal temple, Pandharpur is the main centre of worship for the Hindu deity Vitthal, believed to be a local form of god Krishna or Vishnu and his consort Rakhumai. It is the most visited temple in Maharashtra. The Warkaris start marching from their homes to the temple of Pandharpur in groups called Dindi to reach on Aashadhi Ekadashi and Kartiki Ekadashi. A dip in the holy river Chandrabhaga on whose banks Pandharpur resides, is believed to have power to wash all sins. All the devotees are allowed to touch the feet of the idol of Vithoba. In May 2014, the temple became first in India to invite women and people from backward classes as priests. [Aashadi Ekadasi is a religious procession and is celebrated during the months of June- July (Aashaadh Shukla paksha). It consists of a beautifully decorated Palkhi having the "padukas" of the lord and the Palkhi procession consists of people collectively walking, singing and dancing the glory of the Lord in what are called as 'Dindis'.

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