



RAMĀ ŚAKTI MISSION

BULLETIN NO: 283-286C

20th October 1979

During this Navaratri Festival Devi is worshipped throughout the three worlds. While it is a few only in this mortal world who worship Devi, innumerable gods and goddesses worship Her in the heavenly spheres.

Her, the seven great Sages constantly adore in their divine realm; in this world, the cave-dwelling ascetics, the exalted Munis, the Jnanis and the bhakths, are all engaged in the worship of the Primal Power. Even the Great Lord Siva worships Devi.

All Upasakas, with God-realization as their Goal, worship Her to invoke Her grace. Even in the world of Yama and in the Patala Loka, Parashakti is worshipped.

In every human being, it is that Primal Power that dwells, works and manifests as the powers of sentience, intelligence and discrimination. She is therefore the universal deity worshipped by entire Creation. When Devi withdraws Her power of presence from a living being, then life becomes extinct in that body and the inert body alone is left behind. Where Her power and prabhava do not function, there, there is no life, no activity.

When Dharma declines and adharma prevails; that Parashakti comes into embodiment, for the destruction of the evil, for the protection of the virtuous and for the restoration of the moral balance of the world.

When one departs from the path of dharma and thus slips into adharma, one is bound to reap the consequence, irrespective of whether he is a man or a demon, or a god or a Muni.

The moral law is same for all. It applies to all. Violating this law, no one can go forward or rise high.

The embodied beings remain attached to their own cultivated vasanas. Engrossed in the vishayas, immersed in enjoyment, deeply identified with their own bodies, these beings remain as slaves to senses. Their minds are weak. Their intellect is dull and bewildered. They delude themselves with the thought that the world of objects is real. Caught in the jaws of Yama, they suffer untold sufferings of samsara.

But such is the compassion of Devi that She will not leave them to their fate. In Her role as the Preceptor of the world, She imparts knowledge, brings them back to the righteous path and leads them on to the goal. In this process, She takes on Herself the sufferings of Her children.

Her advent as the Avatar is in accordance to the need of the Age and the mentality of the mankind. The roles She assumes in life have the reinstatement of the fallen dharmas as purpose.

She is the immanent power as well as the Transcendental Consciousness. In gods, men, beasts, birds, worms, trees and stones, Her power abides. She is Siva. Siva is Sakti. Both are one. Whether Shakti worships Siva, or Siva worships Shakti, there is no difference. It is the Self-worship of the Supreme. Parasiva or Parashakti is not involved in the gunas. Beyond the gunas is the Supreme Power. She is Parabrahman.



RAMĀ ŚAKTI MISSION

She came to this earth, mounted on Her Vahana, the lion of dharma. By entering the Garhasthya dharma, She faced problems and found solutions. By sadhana, tapasya and dharmanishta, She awakened a tremendous spiritual force in Home.

Her every action reflected wisdom, power, spiritual skill, perfection, love, dharma and yoga. Exemplifying in Her, the loftiest principles of a dharmic life, She kept the altar of Dharma as object of supreme reverence.

Siva and Shakti are inseparable. Yet, if Shiva aspect incarnates, the personality, the power, the mode of ministry, etc. will be according to the nature of His purpose. If Shakti aspect incarnates, all expressions of personality and life will be serving the purpose of Her descent on earth. Man cannot know this through intelligence, discussion or logic. Shakti has manifested Herself on earth and made an impact on the contemporary society. Remember Her, extol Her qualities, meditate on Her leelas and offer your heart to Her. That is all what the jivas can do.

Though non-dual Power, She divided Herself, as it were, into two. What is there in one, is in the other too, for it is the same Infinite Power that manifests itself in both. There is no difference between the two. The notion of difference is in your intellect. Your intellect is impure. Devi is all pure love. In pure love, there is no division or difference or any impurity. In real enlightenment, there is no touch of ignorance. In mature vedanta, there is no dryness. In genuine dedication, there is no craving for the fruit of actions, no desire for the benefits and favours in return.