



RAMĀ ŚAKTI MISSION

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An inner transformation must come to you, householders. While living amidst the family, you can pursue your spiritual goal, provided your heart is with God. Think not that your wife and children are obstacles on your path. They will obey you, when you want yourselves to be left undisturbed for the purpose of meditation. The sanyasi has no external wife; but prakrithi herself becomes his unruly wife and the passions are the disobedient children born of contact with her. He who achieves victory over his own local self, is in solitude even amidst associations and occupations.

Supreme Shakti Herself accepted Home as the venue of Her Sadhana and showed how a housewife could ascend the peak of Yoga within the disciplines and duties of Home. The truth of the divinity of Mother, of Her avataric manifestation on earth, is a profound secret.

Nevertheless, Her illustrious life and achievements in the field of dharma and Yoga, are bound to receive recognition by the world by passage of time. God becomes the Avatar primarily for establishment of dharma. No one else, however great he may be in knowledge, devotion or yoga, can undertake this mission. But when the Avatar appears, each one who takes refuge at His Feet can become a helper in the divine cause.

God is perfection itself. Hence He stands in need of nothing. But to attain liberation, the jivas should dedicate their body, mind and wealth, to the Supreme Being. Bondage of the jivas thrives in the form of attachment to body, mind and wealth. By surrendering them to God, jivas attain mental purification and wins the grace of God.

Attachment to the body comes from one's identification with it. This identification is the nature of beginningless avidya. It is to sever this identification that the Sadguru initiates the sadhakas to the wisdom of the Atman. He, who reposes faith in the Guruvakya lives a life of discipline as enjoined upon by the Guru, eventually rises to the plane of illumination, jnana.

All notions of I and mine, and all passions which are designated as the six enemies of man, stem from jiva's identification with the body. When this identification goes through knowledge, the jiva awakes to his ever-free Atmic state. Knowledge imparted by the Guru, is the sword that you should always wield in your hands.

Then the six inner foes dare not approach you. If the light is on, if you are awake, and if you have a sharp sword in your hand ready for use at any time, which thief will have the courage to enter your house and rob you of your possessions? Human body is the house. The light that illumines the house is the inner illumination. To remain wide awake means, to be aware of one's own Self. The sword signifies discriminative insight, Viveka.

By surrendering the body to God, the body becomes an instrument in the Hand of God; otherwise, it continues to be a limiting adjunct, an upadhi. When attached to the body, all actions of man come back to him in the form of Karma. These karmas bind him to mortality; drag him through rounds of births and deaths. When the body is surrendered to God, actions do not produce karma. They become a force that takes him closer to God. They constitute his spiritual merit, as well as the purifying agency.



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Surrender of mind to God means surrender of ego and self-will, the renunciation of self-centered desires and detachment from the reactionary passions. Such a devotee accepts God as his own, and God's will as his own will. One who has surrendered one's mind, will not question the ways of God, will not have doubt about divine justice and the wisdom of God's dispensation. He will not superimpose human imperfection upon the Guru. He will be even-minded in success and defeat. He is not affected by mundane events. His devotion and spiritual zeal be ever on the increase.

Surrender of wealth implies in principle, the abandoning of the sense of possession. 'Everything, including myself, belongs to You, O God.' Such will be the attitude of a devotee. He, who is attached to wealth, will always be restless, thinking only of wealth. The gain or loss of wealth affects him terribly. How can such a mind ever rest on the thought of God? How can it be employed in meditation? Greed and covetousness go on increasing in such a mind. The wealth should be looked upon as God's gift, to be utilized in the proper way, for worship of God and for worthy causes.

The mortal plane is the plane of samsara, where the jivas are made to undergo the enjoyment of pleasures and suffer pains, as ordained by their prarabdha karma. It is the merciful Sadguru who shows the way of Deliverance.

When God appears as the Guru and the Saviour, salvation is within the reach of all those who take refuge in Him. But one should have faith in His words and exclusive devotion to Him. By perceiving the glorious deeds and leelas of Saguna Brahman, the mind and vision of the devotee become pure. His devotion deepens. His faith becomes firm.

When once God appears as the Avatar, He does not cease to be. His Name, form and glories live forever. By contemplating on these, one rises higher and higher in devotion. If one says, He is not, He has ceased to be, one will be led on to atheism and nihilism; but if one affirms, He is, He is, one will become a great devotee. God can bestow divine vision even on one who is born blind, and lead him to Realization. But you cannot force Him to yield knowledge and Moksha. Self-surrender is the dharma of the seeker. To give is God's Will and Pleasure.

Each Avatar comes for a special purpose, and assumes a particular moral ideal for this purpose. The truth of His divine nature, His mission, His leelas and the significance of the moral ideal He chooses in His life divine, all these cannot be explained by human beings however learned they are. The Avatar is conscious of His divinity and His mission on earth. He does not depend upon any one, but goes ahead with His work.

Those who are fortunate to take birth during His leela on earth and are drawn to Him through devotion are able to associate themselves with Him and even experience the glory of His personality. Yet, even they are not able to apprehend His divine nature and the greatness of His life and work in their proper light. To realize the Godhood of an Avataric personality, the devotee should have his own divine power awakened. He should gain divine insight by God's Grace.

The descent of God as the Avatar is an epoch-making event. His power, His divine sportive leelas, His achievements and His unique glory, leave their impress in this world, for the eternal adoration by mankind. His Image becomes the object of worship in the consecrated shrines for all times to come.