



RAMĀ ŚAKTI MISSION

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Buddha renounced the royal pleasures and wandered forth as a homeless ascetic in order to find out the cause of life's miseries. He had no self-centred motivation. His quest was motivated by compassion. If you, devotees, are possessed of devotion to the Guru, you can never remain quiet. You will dedicate yourselves to the service of the Guru's Cause. Total dedication opens the door to Deliverance. Dedication gives peace. When sandalwood piece is rubbed, fragrance comes out of it and spreads all round. So too, when your body wears out in the service of the Guru, the great fragrance of virtue will emanate from you, which will be a source of inspiration for mankind. Gurubhakta lives forever in the heart of mankind. The pure bhava with which Gurubhakta serves his Guru, is a sattwic vritti, which has no touch or taint of any worldly object or worldly cravings. It is the purified sattwic vritti that flows towards the Paramatman in unbroken anusandhana, and finally merges in the Paramatman.

The Avatars, making their advent on earth, show the glory of the religion of Bhakti and the greatness of Dharma to mankind. Parashakti came as the Jagadguru for a mighty global mission. If She had come only as a Pathivratha, such a regenerative mission would not have come into being. Savitri of ancient fame was a great pativratha. But how many disciples were initiated by her into spiritual wisdom? Which institution was founded by Sati anasuya? Pathivrathas come to uphold pativrathya dharma. They are not spiritual Preceptors or founders of Missions. The Avatars of God are a unique category. Their mission too is unique. Man, with his limited intelligence, can never understand the glory of God and His work.

Do not remain complacent with the idea that you are all householders and that you have nothing more to do than living a harmonious family life. No doubt, Divine Mother assumed Garhasthya Dharma in this avatara. But you have rivers to cross and hills to climb. It is not a joke to lead a householder's life. Without walking into the death trap of illusion, delusion and attachment, you should hold on to God constantly, with unflinching faith and devotion. Your heart, transcending ego, pettiness and cravings, should become as wide as the sky and as deep as the ocean. Then alone you can merge in that boundless sea of Consciousness, the Atman. That Truth, the Reality, the nondual Atman that shines in every being, is God.

Garhasthya is a sphere, She chose the ideal of pathivrathya and seated on that Peetam of Pathivrathya, She engaged Herself in the great mission of human regeneration. Mahakali standing on the prostrate form of Siva, Signifies the awakened Atmic Consciousness and Atmic Shakti that brings about the destruction of evil and dissolution of the manasic prapancha. Stationed on the Peetam of pathivrathya, Divine Mother has brought about a tremendous awakening among the house-holders. It is Her power of dharma that has restored this crumbling order of Home into its ancient glory.

The Lord, in His discourse to Arjuna, had already given the eternal promise that He would manifest Himself as the Avatar in every Age whenever dharma would decline. So, the avatic descent and God's regenerative ministry on earth, are in accordance with the inviolable sankalpa of God. No man, no force on earth or heavens can hinder the divine work. He who recognizes the Divine and the divine work, who takes refuge at His Feet and throws himself to His cause, is elevated to the summit of spirituality, he passes on to Deliverance. But he, who denies, decries and reviles Him and works against Him, goes to ruin. In the life, he gets only the shell and not the pulp, the husk and not the grain (paddy). By worshipping Him, you are



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absorbed unto Him; but by being attached to the objects of prakrithi, you go on wandering, from womb to womb.

Brahman and Devi (parashakti) are one and identical. Even in the Mahapralaya, Brahman remains unaffected, for He is the immutable Reality. Devi is omnipotent. Alone She vanquished and routed hosts of asuras. Rakshasa chieftains like Shumbha and Nishumbha could not recognize the greatness of Devi, even after seeing Her. Hence they fought in vain against Her. These asura brothers believed each other, and both perished. Those who court the company of the evil-minded also become evil and go to ruin. How can illumination emerge from their association!

The jivas are in ignorance. The Devotee alone has wisdom. The Omniscient Lord did not consult human mortals whether He should wage war against Ravana, for He knew that unless latter was annihilated, dharma would not thrive on earth. Which law-enforcer is there who will ask a thief whether he wants punishment or not? Will the sun ask the permission of the crow to rise in the east? In ignorance, there cannot be discrimination, justice, love and right action. Difficult is to separate mustard seeds from Ragi from a mixture of both, or sugar from the white sand. By subtle spiritual insight alone can one separate body from the Atman, prakrithi from purusha.

In this fierce battlefield, where asuric forces were all arrayed against the forces of good, Devi had to assume the most terrific form, even though by nature, She is all Sattwa and love. As She is terrific, so is She gentle too. Even with the terrifying appearance, with blood-coated tongue protruding from the mouth, Bhadrakali, is still graceful, an embodiment of divine beauty. When man gets angry, his beauty departs, but God is not like that. How gracious, gentle, serene and beautiful is Lord Ramachandra! But who can perceive beauty in the ten headed Ravana, the personification of vassana Shakti, egoism, selfishness and sensuality? Rama, the ascetic, without chariots and shields, stationed himself on the battlefield, facing the powerful Ravana and the host of Rakshasa forces. Who can understand or comprehend the magnitude of divine power and divine leela! The saints and sages revel in divine glory; all others waste their time in arguments and disputations.

God has given his commandments for the guidance of mankind through the shastras and Divine incarnations, so that they may tread the path of righteousness and come back to Him. God is the goal, the source, the abode eternal. To realize Him is the greatest honour. Children, do not leave your hold on God. What little devotion or knowledge you have with you, go on increasing it. The world around cannot touch you, if you remain anchored in God and shielded by dharma. Though Ravana was a Rakshasa, no blot came upon his wife Mandodhari's pathivrathya. Though surrounded by evil, she was majestically stationed on the peetam of pathivrathya. Dharma is the shield as well as the saviour.