



RAMĀ ŚAKTI MISSION

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While this is the truth as well as the guiding moral principle, you, children, should also bear in mind that Divine Mother is not merely the Guru of a few thousands of Her disciples and devotees and admirers, but the Guru and Mother of the whole universe. She has come for the sake of the whole world. Shaktinagar Her chosen abode on earth, is therefore is not a mere Gurukula, it is the sacred kshetra, where worshippers of various deities are bound to gather, drawn by the mystic pull and attraction of the presiding deity here. When that Omnipotent Mother of the Universe has taken Her abode here, where is the wonder that various devatas have chosen to serve Her from their own realms invisible and inaccessible to human beings?

These deities are the guardian forces, the trusted envoys of Mother Shakti, Her instruments, the rays of Her effulgence, the aspects of Her power. If even mortals with their little and limited vision and glaring imperfections, have been given a privilege to serve the Cause of Devi in Her ministry, can She not delegate certain functions and powers to these deities and invisible forces?

How can one understand the ways and workings of God, when he has not come out of the cage of I and mine, when he is a slave of his own passions, when he is attached to his own body, wife, kith and kin and numerous vishayas of the world? Only those bhaktas, who are totally devoted to the Guru and dedicated to Guru's Cause, can perceive the working of the Divine Hand and understand the greatness of a divine ministry. Others simply talk without understanding anything; simply take delight in criticism only.

For a disciple, Guru is supremely great, the supreme deity Himself, the very goal of his quest. When such a Guru like Divine Mother has given him the exalted upadesha, the quintessence of the Vedas, where is the need for temples and shrines for him? This question may arise in some minds. Well, the Heart is the greatest shrine, and the Atman shining resplendent in the Heart is the supreme deity. Your true nature is Atman. This is the truth Guru has imparted to you. But can you claim to be true disciples in the true sense of the term?

A true disciple has only one desire, the yearning for Realization. He has got the Light of the Guruvakya to guide him. But you, householders, seek favours and boons from God. You pray for many worldly things. God is the wish-yielding tree. Devi is described as bhukti mukti pradayini, the giver of enjoyment as well as salvation. In response to prayers, She, the giver of Brahmajnana, also condescends to be a deity who holds out in one hand of Her boons for the bhaktas and in the other, Abhaya, the state of fearlessness. Fear will be there so long as there is sense of duality. In the state of advaitic consciousness, or in total surrender to God, there is no place for fear of any kind. Hence Abhaya Hastha of Devi signifies Her role as the Guru who raises the disciple into advaitic consciousness.

The Hindu religious tradition accords a venerated place for subsidiary deities, upashaktis, also in the main Temples of God. When a great Mandir dedicated to Devi Sree Ramambika has come into being, it is but natural that shrines of upashaktis too are attached to the Main Mandir.

In the small set up of domesticity, the administration of home is carried on in a co-operative basis. Father, mother, sons and daughters all have their own respective sphere of duties. In addition to this, servants too are there to do the work. The universe is the Home of the Divine.



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To run this Universe, God too has His envoys, agencies servants etc. The various elemental deities presiding over Ether, Air, Water, Fire and Earth, signify divinely appointed agencies of the Cosmic Power. Even to preside over the Creational Leela, Ishwara, the Overlord, has to manifest Himself in triple forms as Brahma, Vishnu and Siva.

Whereas the ignorant and the deluded see diversity and multiplicity of gods and goddesses in the Hindu religion, the enlightened Sages and exalted Devotees, perceive only one Supreme nondual Power, the nondual Brahman as the Ruler and substratum of the universe. So children, if you have at least the Bhava chakshu open in you, you will see only the glory of Parasakthi, your Guru, in this divine abode of Hers and will be able to behold all the deities enshrined here as aspects of Devi's Virat Roopa.

Your heart will then rise in wonder: What a wonderful divine touch of Devi it is that has converted this bare hilly spot into a paradise of peace and spiritual power. This sense of wonder itself will take your mind higher and higher and merge it in the rapturous contemplation of Her glory. Instead of doing this, forgetting even Mother's presence here, you are imagining with your deluded minds, as to why a shrine of Maha Ganapathy has come here, as to why lesser deities are given a place of worship here.

Your vision, your way of thinking, your behavior, your utterances, all depends upon the nature of samskara you have developed through innumerable births. These samskaras should be obliterated and a new mind, a new vision, a new way of life, should emerge. This is the transformation you should seek and this is the transformation Mother likes to see in you. The impact of the Sadguru on an obedient and trusted disciple is in the form of this inner transformation, but the influence of those who are blind to the reality of the Guru's glory, is often disastrous. Hence it is that the scriptures recommend Gurukulavasa, satsang and systematic sadhana, as the protective fort for the spiritual aspirants.