



RAMĀ ŚAKTI MISSION

BULLETIN NO: 264B

21st May, 1979

To live unattached amidst one's kith and kin is not easy. One should have superb faith in one's own ever-perfect Atman. Withdrawn from the sense objects, vigilant and alert, with mind resting in the Atman within, one should try to see only Divinity in others and build relationship on this awareness. One should keep guard over one's own conduct and mental movements. Faith in the Atman is faith in God. Our bodily limbs may fail, but Atman never undergoes any change, Atman is imperishable. Atmic force comes to the aid of the devotees and to the votaries of truth and dharma in the hour of trials, tests, temptations and tribulations.

That God is the witness of one's own thoughts, bhavas and actions should be the nature of the Atmic faith too. Such a man of faith is incapable of evil and unrighteous conduct. He will also live with a sense of closeness to God. By closeness to God and constant remembrance of His omnipresence, and by noble conduct, the spiritual lustre will go on growing on him. The person who worships his deity should remember that it is the all knowing God Whom he worships, for it is this awareness that will keep him on the path of dharma.

Through immense faith in one's own Self, devotion to God, regular sadhana and righteous conduct, one should come to possess the fabulous inner wealth of Atma Jnana. It is such a hero, such a pure instrument, that the Avatars, saints, messiahs, wait for, for the propagation of their divine mission on earth. He who is firmly anchored in God, who is commissioned as it were by God for His divine work, can shake the whole world by his spiritual power. Wherever he goes, success awaits him.

Maruthi, the great devotee of Sree Ramachandra, went to Lanka, the Kingdom of Ravana, without any fear and showed the demon king something of the prabhava of his Lord. How could he do this? He could do this by the power of Rama Nama which was constantly on his lips and heart and through immense faith in the prowess of the Lord. Ravana symbolizes the vasana shakti. Maruthi's success in the mission of Rama, Ramakarya, signifies the triumph over evil, temptation and worldly enjoyment through the favour of God's Name and grace.

Though Maruthi saw with his own eyes the vaibhava of Ravana, his mind was never attracted towards bhoga. His heart was with Rama. His whole mind was on Rama's cause. For him, the Name, the Lord and the divine mission of Rama, were all identical. Taking the Name of Rama, Maruthi could successfully establish the fame of his Lord even in that kingdom of the enemy.

He who is immovably installed in the Name, who has realized the illusory nature of a separative, who is always in communion with the Divine immanent in himself, whose love, loyalty and allegiance to his Deity are undivided, whose conduct never brings any blot on the fair and immortal image of Bhakti, is a devotee of a very high order. He draws the whole world unto himself through the power of bhakti. He can never fall into the lure of worldly pleasure and material prosperity. He is contented with the nectarean love of God. With regard to this, a pouranic story comes to my mind:

Once in the divine abode of Vaikunta, in the presiding presence of Maha Vishnu, the gods Brahma and Maheswara, with their consorts and deva ganas, met and there was a great rejoicing. All were filled with bliss. At that time, Devarshi Narada came there singing the Name of Narayana. The sage was warmly received and Goddess Lakshmi, giving him a seat of



RAMĀ ŚAKTI MISSION

honour, duly asked him: O Sage, you are now coming from the bhooloka; do tell us, whose praises do those people on earth sing, relying on whom do all affairs of the world go on.

The sage replied: O mother, how can I describe your glory! Everywhere, there is the imprint of your vaibhava. Fortune smiles on all and men are immersed in enjoyments. Bhoga has become the order of the day and people have adopted strange modes of life. Their way of dress, mode of living, outlook on life, all have changed. The noble-minded, feeling concerned over this excessive enjoyments, are praying to the Almighty Lord to make Himself manifest on earth.

Lord Vishnu on hearing this left Vaikunta and appeared on earth in the form of a sannyasi, effulgent with spiritual lustre and divine holiness. The Lord's presence itself brought about a subtle change in the minds of the people. Disgusted with enjoyments, people now turned to the Lord's Feet for peace and salvation. Their interest in Vedantic truths was awakened. Listening to the Lord's exposition on jnana, even those who had hitherto reveled in bhoga, now realized the futility of sense pleasures. Bhakti got its rightful place and people's face shone with spiritual glow.

Devotion, dispassion and renunciation became the coveted ideals. The radiance of jnana dispelled the moral darkness from the corridors of social life. People came back to the path of right conduct and the whole world turned spiritual, with the result that none had to go to the abode of Yama. Years thus passed and once again Sage Narada, in his wanderings, visited Vaikunta.

Lakshmi and other inhabitants of Vaikunta, who were pining for the darshan of the Lord's bewitching form and presence, now got the authentic report of the Lord's doings and leelas and wonderful ministry on earth. A thought now occurred to Lakshmi. How could she any longer remain in the divine abode in the absence of her consort's saguna sannidhya! She would go to Bhooloka, do her work there and establish once again her position in the hearts of the people.

Of course, this should be understood in its proper light. All this, is a divine leela. What can Lakshmi do unless it is willed and permitted by the omnipotent Lord! The world sport must go on, and God devises His own scheme accordingly. Lord Vishnu, in the form of the sannyasi on earth, now withdrew His powers unto Himself and sat absorbed in His own infinite Self, allowing His consort to do her work.

(To be continued)