

QUOTES ON ŚHRĪ MANDODARĪ

FROM 5 TALKS AND 1 BOOK OF HER HOLINESS SHRI MATAJI NIRMALA DEVI

Sahaja Yoga ▪ Quotes on Incarnations ▪ sakshat.avatar@gmail.com



Śhrī Mātāji: On the right-hand side also, was another one, where the wives, you see, the dedicated wives, devotees, uh devoted wives, you see, as called as Satī.

Now, one are known as Yatis, another are Satīs. So, the ones who tried to find out about uh-uh-uh element-ts, and overpower the elements and all those things, they ... they were Yatis, and the ones who tried to find out about uh ... sorts of mast... have a mastery with their willpower, you see, were the devoted women. They too master the elements very much.

Though the devoted women are regarded even higher than uh Yatis. You know, Satīs are higher than Satīs [Yatis] ... uh-uhh uh Satīs are called as the-ee ... uh the ... Sanskrit it's a ucchar [higher]: they are much higher than the Yatis. So their achievements were uh-uh-uh much more in dimension. Because what they had ... had used their bhakti also, because they were dedicated to their husbands.

One of them you can say was Rāvaṇa's wife, to take it foy ... for example, was Rāvaṇa's wife. She was so powerful! Such a powerful woman She was. Of course, She was Mahākālī Herself. So, that you give ... you can imagine: She was the Mahākālī Force Herself. But She was a Satī as She came. So She had a Sahaja Samādhi. She had the Sahaja uh Power.

But there are many Satīs who achieves [achieve] Satī Power.

But I'll describe this Lady, you see, this Satī, Mandodarī She was, Rāvaṇa's wife.

Now, when She married him -- She had to marry though She was Mahākālī, there's also a big story. Uh-uh-uh, if I go through that story also is very interesting. Can tell you later on about it.

So She was married to him.

And when Rāvaṇa, you see, uh-uh-uh s... was fighting Rāma, She was the Satī and She ... She was a de... devotee of Śhrī Viṣṇu. And She always used to worship Śhrī Viṣṇu.

So She threw Her kaṅkaṅ [bracelet of thread used in Pūjās] -- this is the kaṅkaṅ. It's call as kaṅkaṅ, you see. See this one?

[Showing and conversing about kaṅkaṅ:]

So, all these ... uh ... this kañkaṇ, you know, She threw it in the air. And Rāma's ... ah-ah-uh arrows were coming, and they would return back to Rāma.

Because Rāma cannot cross beyond the Powers of a Satī also. He has to respect her [a Satī in general].

Because She was the devotee of Rāma, first of all, and of which, you know, that Kālī is the sister of a ... Umā is the sister of ...

Sahaja Yogi: Viṣṇu.

Śhrī Mātāji: ... Viṣṇu. So, you see, how can He kill the whuh ... husband of ...

Sahaja Yogi [interrupts]: Sister.

Śhrī Mātāji: ... the sister?

You see, all of these points are there.

And the kañkaṇa was in the air, is projective. Everything failed. You see, nothing would go, even Sudarśhan Chakra wouldn't go that side.

Sahaja Yogi: Mh.

Śhrī Mātāji: So, Lakṣhmaṇa said, "What are you doing? What is it? You are getting back your, all your arrows! Why don't you control your arrows? You see what to do. See there, what is there." He saw this kañkaṇa was moving there. He said, "Oh, God! Now, you have it. If this is the thing to work out, then am I useless?" Poor Lakṣhmaṇa was sitting very much in frustration.

Then Yama, the God of Death, he thought: "The time is coming and what is this kañkaṇ doing here? You see, so must try to solve this problem." [Sahaj Yogi laughs.]

So, He is the clever one.

He ... he went into the heart of ... uh-uh-uh or He went into the mind of Rāvaṇa, and told him: "Oh, you are not uh the one who is winning the war, it is your wife's anger." And, oh, his ego was challenged. [During laughter:] [unclear], "Kañkaṇ [unclear] you see in the air, you see that [unclear] is there. That is the one that is protecting you." Very angry: "What does She mean by challenging my manliness?"

See, so he went down to his palace. And he saw She ... She was sitting there smiling. She said: "I know you will come back." He said: "What do You mean? I

cannot fight the war? You think I live by Your powers? Will You please get ... get back your kañkaṇa? It's my order!"

So, as a Satī you have to obey the orders of your husband, you see.

Sahaja Yogi: Mh.

Śhrī Mātāji: She said, "All right. I will take it back." She took [it] back, you see.

So, [as the Sahaja Yogi laughs:] but you can find out loopholes, you see. That is, that's the [unclear]. [Everyone laughs.]

So, She said, "Now, I've taken back My kañkaṇ." All right. Then She sat before Viṣṇu. She said, "How dare You kill My husband? I will not eat food till he comes back here alive, I will not eat."

Now, Viṣṇu had a problem. Now what to do? He cannot kill, Rāma being Viṣṇu, you see. [Another Sahaja Yogi laughs.] He cannot kill Rāvaṇa. Now He said, "What to do?" So He told Lakṣhmaṇa: "It's a big problem!"

So Lakṣhmaṇa informed Yama: "Again the problem has come [same Sahaja Yogi laughs]: She won't eat food till [he laughs again] ... Rā-ah ... Her husband goes back, you know." So Yama said, "I know it's very dangerous, but I have to try this trick otherwise I'm in for trouble. This man has to die, for the time has come." So, Yama said, "It's a very big risk of ... to say this to Satī."

You see: one woman fighting all this [he laughs again], with Her will Power.

"It's all right." He says, "All right. I will manage it."

He took the form of a ... of Rāvaṇa himself. He became, took, started looking like Rāvaṇa. And He went there, and He stood up in the door. And he said: "Now, see, I have come now." [She] said: "Did you win the war?" She [he] said, "Yes!" She said, "All right." "Now, will You eat Your food?" And the food was lying before Her. And She made a mistake there: She ate the food.

Before your husband has taken the food you are not supposed to eat your food. You see, that's why Indian women will never eat it. [Sahaja Yogi laughs.] Because this gives them power, you see. To be [a] dedicated wife means power. So, they do not mind, even if their husbands are bad, even if they are rākṣhasas, they are anything: they will be dedicated to their husbands. They'll love them. So that they keep their own powers, and by that they save their husbands' also.

So he stood up there, and [unclear], "You eat Your food."

As soon as She ate the food, you see, uh not even She ate the first morsel, Rāvaṇa's head was cut. And the head fell at the feet of a ...

Sahaja Yogi: Mh-hm.

Śhrī Mātāji: ... Mandodarī.

And then, you know, he, Yama came in his own form. And She cursed him that, "You will be a dog in the next life." And He became a dog, in the next life. He has to become that.

So they are so powerful.

But this I'm telling you about someone who was uh uh sort of a Sahaja Sāmarthya [Spontaneous Power], [unclear].

Sahaja Yogi [interrupts]: Which dog was this, Mother?

Śhrī Mātāji: Hah?

Sahaja Yogi: Which dog? This wasn't the dog which accompanied Yudhiṣṭhira.

Śhrī Mātāji: Of course!

Sahaja Yogi [overlapping]: [unclear].

Śhrī Mātāji: Who else?

Yes!

Sahaja Yogi: [Laughs.] That's the Yudhiṣṭhira who released Yama from this.

Śhrī Mātāji: You see, actually, it is uh, Rāv... after Rāma, you see, whatever curses and everything went carried on during the time of Kṛiṣṇa.

Sahaja Yogi: Acchā.

Śhrī Mātāji: So he is the same dog!

Sahaja Yogi: Mh.

Śhrī Mātāji: The one who followed Yudhiṣṭhira, you see.

Sahaja Yogi: Mh-hm.

Śhrī Mātāji: Near ... Dharmarāja means ...

So, this uh ... this story, She ... tells you about Mandodarī, who was of's Kālī, Umā, She was Pārvatī Śhakti, so is different.

1979-0528 Talk to Sahaja Yogis, Seminar, Day 2, Dollis Hill Ashram, London, UK



“There are many stories like this.

Even the wife of Rāvaṇa [Mandodarī], who was killed by Rāma, was like that, which I will tell you later on sometimes.

There are stories and stories may interest you.”

1981-0330 Public Program, Cycle 1, Day 4, Anāhata, Śhrī Lalitā, Śhrī Chakra, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia



Śhrī Mātāji: Formerly everybody used to put in India but now they have become very modern so they don't put anything.

Sahaja Yoginī: But I think, Mother, ...

Sahaja Yogi: Mother, [unclear].

Sahaja Yoginī: ... widows don't use the kumkum.

Śhrī Mātāji: Huh?

Sahaja Yoginī: The widows, they don't use their kumkum.

Śhrī Mātāji: No, ah, in Sahaja Yoga we do. We don't accept widowhood in Sahaj Yog. Nobody is a widow, in Sahaj Yog. Neither men nor women.

Sahaja Yogi [laughing]: [unclear].

Śhrī Mātāji: This is all just to suppress women, they started widowhood.

Śhrī Rāma married the wife of Rāvaṇa [Śhrī Mandodarī] to Vibhīṣhaṇa: She was a widow.

So this was not a custom.

Sahaja Yoginī: [unclear].

Śhrī Mātāji: This was started later on just to suppressed women.
1994-0426 Talk to Sahaja Yogis, after Public Program, House of Carla Mottino, Kuala Lumpur, Malaysia



“There were so many stories about Sadāśhiva giving a eh-eh ... blessing to people, even to Rāvaṇa, which is a very interesting story about Rāvaṇa. That Rāvaṇa did lots of penance.

I don't know what he did, how much he must have starved with his ten heads, [as laughter starts:] and what [laughs], I mean, if one mouth is there you feel so hungry, with [as laughter starts:] ten mouths, you see! [Smiles.] I don't know what he must have done to-oo do that kind of a penance that Śh-śhiva just got fed up, you see.

His Compassion is so great, He thought, ‘Let this man have whatever he likes.’

So, Rāvaṇa went to Śhiva, and the Śhiva said, “What do you want? Why are you doing all this to yourself?” So, he said that uh: “I want to have a blessing.” He said, “What blessing?” “First You promise, that, whatever I ask for, you will give me.” He said, “Of course. If it is in My power, I'll give.”

It's a very interesting story.

So, he said, “I want to have Your wife.” Because he knew His wife is Ādi Śhakti. And, if he gets the Ādi Śhakti as a partner with him, he can do wonders. So he asked that, “I should get Your wife as my partner.”

Now, it was very difficult, you see, for Him [laughing:] to take such a decision: to give in to this devil. But in compassion, He did it.

And all these events, you see, really show that how His Compassion works out things.

As a result, ah-ah-ah-oh it was decided that the His wife, Pārvatī, had to go with this horrible fellow.

But Pārvatī's sister [brother] was Śhrī Vi... Viṣṇu, that is, Śhrī Kṛiṣṇa, and He said uh-uh-uh to Himself: that, ‘I can't allow My sister to go with this devil. I must do something about it.’

The most mischievous one is Śhrī Kṛiṣṇa.

So what He did: was to make him feel like going for the bathroom. So he felt shy, He put the Lady on one side, and he went to the bathroom.

Now, uh-uh-uh Śhiva had warned him: that, "You'd better be careful because this Mother Earth is the Mother of this Lady, and never put Her on the Mother Earth. You must uh carry Him [Her] all the time on your back."

So when he reached uh-uh-uh certain point this Śhrī Kṛiṣṇa created a mischief, and he felt like going. So he put Her down. As soon as he put Her down, the Mother Earth sucked Her in, and he ... he didn't know what to do.

Second time again he tried. And eoh ... he again went to Śhiva and he said, "See now: this is what You have promised, and this is what is doing." So He said, "I'd warned you: that it ... Her brother is a very mischievous fellow, and He'll, some or other, manage, so you'd better be careful. This time you don't listen to Him. Don't put Her on the ground, whatever it may be."

So this time, he did another uh-uh-uh try, we can say, and carried Her on his back. Suddenly, he found a little boy -- It was Śhrī Kṛiṣṇa Himself -- uh laughing at him. She [he] said, "Why are You laughing at me?" "Oh my! Why are you carrying this old woman on your bo... back? She has no ornaments." He said, "She's the Goddess." He said, "No! She has no ornaments. She's wearing nothing. How can She be the Goddess?"

So, you see, in India that's a ... uh-uh-uh proverb we use. Somebody, some lady who has, who lives without any ornaments or anything, that she's like the Lanka Pārvaṭī.

So he was carrying Her to Lanka. And the ... when he looked at Her up, he saw a very old woman without any teeth, you know, laughing at him. He got such a fright, he threw Her away. [Laughter.]

That's Mahāmāyā! [More laughter.]

Then the, third situation was, he went and told: that, "You'd better tell Your wife that She's not to listen to anybody, and You'd better see that You give me Your wife Itself." He said: "All right. She'll be born in Lanka, and you can marry Her."

And's, Her name was Mandodarī.

Now the great story goes on like that.

But this Mandodarī was the great worshiper of Viṣṇu. And at the time when Rāma came, you see, to kill him, all this was organized by Mandodarī Herself. Because She know ... knew that, if Śhrī Rāma kills Rāvaṇa, he will get his uh liberation from these ideas about women. The way he was running after uh-uh-uh Sītā and doing

all these things, She actually wanted that something should happen that he should take another birth, and he should get rid of these uh-uh-uh notions of uh-uh-uh looking after beautiful women, and the way he brought Sītājī there. She was against it completely, but he would not listen.

So the war took place. And in the war, he was killed by Śhrī Rāma.

All this episode came because of the unlimited compassion of Śhrī Śhiva.

His Compassion is, to look at, looks very illogical sometimes. But there's a big logic behind it. The logic is that: whatever He does, brings forth a uh-uh-uh kind of a solution of the problem."

1995-0226 Śhivarātri Pūjā, How to Get Detached and Ascend, Castle Mountain Camp, 256 Webbs Creek Road, Wisemans Ferry, New South Wales, Australia



"Seeing a widow was considered to be ominous. Ritualistic people do not eat food cooked by a widow.

Our society is unaware of the fact that our Scriptures do not allow such things. After the death of Rāvaṇa, Śhrī Rāma married Mandodarī, the wife of Rāvaṇa, to Vibhīṣhaṇa.

But people say that, 'Śhrī Rāma was all right, yet widows cannot marry.'

Just imagine your own mother, sister or daughter in such a miserable condition! May God save from such a society! It is better not to have such a society and if at all some society is made everyone should have the right to live peacefully in it."

2000-0407 Śhrī Bhūmī Devī Pūjā (Hindi), Inauguration of the H.H. Śhrī Mātājī Nirmalā Devī Foundation, Nirmal Dham, Behind BSF Camp Chhawala, New Delhi, India



"During the Tretā Yuga, at the time of Śhrī Rāma, Ādi Śhakti incarnated in three separate human personalities, expressing Her three aspects:

1. Sītā [Jānakī] (Mahālakṣhmī) as the daughter of Rāja Janaka
This was the first absolute human form (*Loukik*)
2. Satī Anasūyā (Mahāsaraswatī) as the wife of a Great Saint
3. Mandodarī (Mahākālī) as the wife of the demon Rāvaṇa"

Book of Adī Shakti, Chapter 1 (Creation, the Eternal Play), Page 20



“At the time of Rāma's Incarnation Ādi Śhakti existed in three persons: Mahālakṣhmī, as Sītā, His wife; Mahāsaraswatī, as Satī Anasūyā who gave birth to Dattātreya, the Primordial Master; and Mahākālī as Mandodarī, the wife of the demon Rāvaṇa.”

The Book of Adi Shakti, Chapter 2 (Divine Incarnations – Ambassadors of God), Page 34

