



RAMĀ ŚAKTI MISSION

BULLETIN NO: 214

22nd April 1978

Those who go abroad and remain separated from their beloved parents, home and mother country, experience a rare unspeakable joy at the very thought of returning to their parents, at the very prospect of coming back to their homeland. Several times superior to that joy, was the joy of the citizens of Ayodhya, when they heard that Rama would be returning to Ayodhya after 14 years of life in the forest for the fulfilment of a divine Mission.

As the prince of Ayodhya, and as God-incarnate, Sree Rama was the apple of the eye for the citizens of Ayodhya. The bond between the king and the subjects was a deeper bond of mutual love in ancient times. King loved the subjects as his own children. The people loved and adored the King as visible God on earth.

There are several forms of Devotion such as Matru Bhakti, Pitru Bhakti, Pathi Bhakti, Deva Bhakti, Raja Bhakti and Guru Bhakti. If one should dedicate one's entire life at the altar of devotion. These are the primary conditions to be fulfilled for Realization.

It is steady faith that emerges afterwards as inward spiritual enlightenment, Jnana. So long as the jiva indulges in sense objects, vishayas, the mind is bound to be unsteady, flitting from one object to the other, from one emotion to another. As long as mind has not attained steadiness, neither faith, nor knowledge can dawn.

The Supreme is the motionless Reality, eternal, the True, the all-pervading, the basis of the phenomenal world. There is nothing apart from Him. When the mind is focussed and fixed on Him, it partakes of His nature, becomes steady and pure, and rises above the gunas. Such a mind is free of the dual throngs of pleasure and pain. Devotion to God leads to fixity of mind in God and eventually to its merger in Him.

Ego, jivahood and experience of misery in the forms of birth and death, all continue so long as the jivatman remains identified with the subtle body. Mind is a constituent in the subtle body. When the mind merges in God, all these, the ego, jivahood and mortality, all come to an end.

Mortal plane is a condition of identity with the perishable upadhis. If the mind is to get detached from these upadhis and to remain tuned to God, without any further reversion to mortal plane, there should be first an awakening in the form of dispassion. Sage Valmiki is a glowing instance in such awakening and conversion.

Dawn of dispassion is indeed an awakening from a life in the slumber of avidya, to an abiding conviction that God alone is real and everything else is perishable. When such awakening came to Valmiki through the grace and upadesha of the Saptarshis, intense repentance came to Valmiki over his past life of sin. Accumulated sins of mountainous dimension, perished in that fire of repentance and tapascharya, and finally he rose to enlightenment, to the state of a Maharshi through the chanting of Rama Nama.

From where did arise this dispassion, this deep penitence, this power to perform the most rigorous penance, this profound concentration and the supreme enlightenment which converted a robber into a God-man? From the Soul. Soul is potentially divine. All powers are in the Soul.



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They should be awakened and activated. One degrades, or uplifts oneself through one's own thoughts and actions.

The injunction of the Lord in the Bhagawad Gita, one should raise the self by the Self, means that the lower self should be subdued through the power of the higher Self. Lower self is the ego-bound individual. The higher Self is the Divine dwelling in the heart. Guru and the higher Self are one. To invoke the power of the Divine Self, one should surrender oneself to the Guru, receive Upadesha, and tread the path of sadhana shown by the Guru. When a man yields to his lower nature, he goes to ruin. But when he surrenders himself to the Guru, the Divine Self manifests itself in him in the form of the power of self-control. Through this power which constantly operates in him, he rises higher and higher, until at last he is united with the Supreme.

Various situations confront a man in his life. Pleasures and sorrows come as rewards of one's own actions in the past. God does not test any one; nor does He make His children undergo trials and tribulations. All are His children, and urged by the infinite love alone does He incarnate Himself amidst mankind, and willingly takes sufferings on Himself for the sake of His children. What a height of ignorance it is to think that such a compassionate and all-loving God will test His children! But a sadhaka should test himself. He should test whether his faith is firm or devotion deep enough, whether he has control over his own senses and mind. He should watch how his mind reacts in the trying situations of life.

The presence of an ideal son, Sadputra, or a pathivratha should be there in Bharat for all times; for then only Mother Earth, the goddess of fortitude, will get the strength to bear the enormous burden of sin.

People say that misery is unbearable. But Mother says, prem and anguish of Viraha, are both unbearable. This is Her experience. Where there is intense love, there alone appears the anguish of viraha. Radha, the queen of Brindavan, embodies prem and viraha in unique combination. Radha's thoughts dreams, visions, all revolved round Krishna only. In her heart Krishna alone reigned. No other thought could find place in her mind; no other object or form, could her eyes behold; no other voice, except the voice of Krishna and his Murali, could gain entry into her ears. Her whole body, mind and heart, were permeated by Krishna prem. Everywhere, Krishna's form shone forth in her vision. But there were times when Krishna disappeared from her vision, producing in her heart a void which nothing else could fill. At such times, she suffered intense soul-anguish, the fire of forlornness, viraha thapa. Unable to bear that, she even exclaims Ah, if only I could forget Him! Well, this is the outpouring of the love-loran heart. How could she ever forget Him, to whom she had offered her entire heart! The nature of intense love is such that the object of such love can never go out of mind even for a second.