



RAMĀ ŚAKTI MISSION

BULLETIN NO: 234

1st September 1978

Bhishma's vow should be understood, keeping in mind the background of his bhava for Sree Krishna, his knowledge of the greatness of the Lord and his deep and intense devotion to Him.

Though he declared in the assembly that he would make the Lord assume the weapon, he felt deeply repentant at heart for having said so. He was a real Bhaktha. Bhaktha knows that nothing can happen but by the will of God. A hero though he was, Bhishma's devotional attitude was like that of a child towards its mother. From the position of such an intimacy of a child from the bottom of his heart, he prayed to the Lord to make his word come true.

There was no trace of ego in the pronouncement of vows by Bhishma. If ego were there, the lord would not have come to his rescue in making his word true. Having no ego, Bhishma's vow conformed itself to the sankalpa of the Lord. No one can make the lord do anything against Divine will. God is omnipotent; jivas are mere drops in the ocean of God. God is limitless compassion. In His intense and motherly love for His bhaktas, God will do anything for them. He has Himself declared that He is 'bhaktaparadheena'. That is why despite His promise, The Lord summoned the divine 'Chakra' and thus made His bhakta's word come true.

Scriptures should be read with reverence. They contain truths which are very profound, which are not there on the surface to see. By Divine insight only one can grasp the deep spiritual or mystical or metaphysical import of scriptural utterances. Only sages like vyasadeva, Shukhamuni, Maitreya, Vidura and Bhishma could know the greatness of Sree Krishna, the lord incarnate. Even great Tapaswis are baffled, bewildered and deluded by the lord's Maya and they forget the truth quite often. But the real devotee is endowed with a superior insight which can pierce through the cloak of maya and perceive the self-shining Divinity of the Lord.

God's Avatarhood is a deeper mystery. By intelligence one cannot comprehend this truth. How the infinite sports through a finite form, observing human dharma, yet established in the glory of the non-dual Godhead, is an enigma even to the great scholars. Grace alone reveals the secret of Divinity of the Avatar. It is a truth that the supreme did incarnate on earth as personalities like Sree Ramachandra and Sree Krishna, in order to bless the world and to establish the moral order.

Millions worship God's images. Of course, it is the wonderful power of faith that makes them do so. But supremely blessed are those who recognize God when He makes His advent on earth, who take refuge in Him, who worship Him with devotion and attain the consummation of life through His grace. They are privileged to worship the bimba itself and not the 'prathibimba' as others do. Having known advent of God and perceive His glory, they revel in ecstatic love and loving service of the beloved.

Sree Krishna, the Supreme Being incarnated in Dwapara Yuga, is verily love absolute. His form is love solidified. His lotus face, eyes, entrancing smile, glances, gestures, gaits, sportive leelas and ambrosial utterances, all reflect that pure, infinite dimensionless love. Through the mystical Vrindavana Leela, the Lord has established the supremacy of love over all other pathways to God. Not only the love-intoxicated Gopika women of Vraja, but even the great Jnanis, yogis and Paramahamsas like Sukadeva, who always abided in Brahmic consciousness and were



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contended with the constant experience of Atmic Bliss, delighted in extolling the exploits of Sree Hari. Such is the greatness of the personal God.

Though Mother's Mantra during Her sadhana days was Rama Nama, though Her chosen deity was Sree Ramachandra, Sree Krishna often came in Her vision and also gave Her the self-forgetting bliss of companionship; indeed, He was the soul of Mother's ecstasy and rapturous love divine.

God is Truth, Love, Dharma, Beauty, and Auspiciousness. Whereas, the aspects of love and beauty were conspicuously manifest in Sree Krishna and His divine exploits, it was the matchless radiance of dharma and tyaga that found expression in the Lord of Ayodhya, Sree Rama. Sree Rama was Dharma itself personified. "Ramo Vighrahan Dharma" says Sage Valmiki in his immortal epic, the Ramayana.

Truth, righteousness, justice and love shine as attributes of perfection in a liberated being. In these four attributes of perfection, love comes last, because it is the crown of all auspiciousness virtues and the fruit of all disciplines. Hence, it is said that love itself is God. Personal God, the Saguna accessible to mortals, is love personified.

The Ramayana, the Story of Sree Rama, is a treasure house of metaphysical truths, a treaty of dharma, and also a great scripture of devotion. Ekapathnivrata (the vow of accepting only one wife) and pitruvakya paripalana (upholding the word of father) were the two cardinal virtues with which Sree Rama emerges in His human excellence. Rama is 'maryadapurushothama', the perfect man and God in one.

Love personified by Sree Krishna, and dharma exemplified by Sree Ramachandra, were two great ideals which had a fascinating appeal to Mother's heart right from Her childhood. Her mystical inner life had its root in God of love and Her life of dhrama flowed from Her worship of the great moral ideal, pathibhakti and pathivratya. The significance of the dominating influence of these two Avatars in Mother's life is therefore evident.

From Ramayana, infinite reservoir of truth and morality flows streams of moral ideals and spiritual devotion. The characters of this epic provide illustrious basis for the exposition of various kinds of bhakti such as : Matrubbhakti, Pitrubhakti, Pathibhakti, Deva Bhakti, Raja Bahakti and Gurubhakti. In addition to these forms of devotion, there is the ideal of brotherly devotion, 'Bhratrubbhakti' as illustrated by Bhratha and Lakshmana. Though crown came to him unsolicited, unexpected, Bharata rejected the throne as he knew that Rama was the rightful heir to the throne of Ayodya, the only fit person who can adorn Kingship. Bharata thereby illustrates the way of Dharma, as also the discipline of 'Aparigraha'.

Lakshmana too shines as the personification of bhratrubbhakti. Out of intense devotion to Rama he accompanied Rama to the forest. On the eve of Lakshmana's departure, his mother Sumitra counseled him as follows: " oh dear son, follow Rama always like a shadow, serving Him wholeheartedly. Consider Rama as your father and Janaki as myself. May the great forest be Ayodhya to you. With such bhava, go forthwith, my child. May all blessings be with you." What a great nobility of heart did Sumitra show by sending her son to the forest for the sake of looking after Sree Rama and Sitadevi!! And, Lakshmana, true to his devotion, gave up food and sleep for fourteen long years and guarded the divine pair with exemplary bhakti and loyalty.



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Nowadays, people do not care for the moral values and for purity of conduct. They learn Upanishads and want to possess the wisdom of Brahman, without any moral preparation. It is just like longing to reach the top of a building without the help of a staircase. There is the staircase leading to the top floor of the building. One has to climb it, step by step. Similar is the case with Yoga too.

Duty and dharma cannot be ignored, if one desires peace of mind or spiritual progress. What then is the duty ? That alone is duty which makes one move in the direction of God. The reflection of satwaguna in action is the dharmic conduct of the aspirant, a votary of truth and righteousness. The reflection of Truth-Consciousness in life, is the spontaneous conduct in dharma on the part of an illumined soul.

God is the boundless ocean of pure consciousness, the infinite and eternal, the one without a second, the all-pervading power, dwelling in the heart of all as the Antharyami. At every event of global crisis, the Supreme assumes a form and appears as the saviour, for guiding mankind and for establishing dharma. This is the phenomenon of the Avatara. In other words, the Nirguna appearing as a person is the Saguna. The Saguna alone is deity whom the devotee worships. When God is thus manifest as a personality, He becomes visible; otherwise, He is the invisible, inaccessible reality.

Even by the hardest of austerities, renunciation, intense tapas and rigorous practice of Yoga sadhana it is extremely difficult to attain the Realisation of Brahman, the Absolute, and the Abstract. But as a result of the accumulated merits accruing from the worship of several births, one is privileged to behold the Supreme in personalized glory, when the latter becomes the Avatar on earth.

God is supremely compassionate. All jivas are children for Him. Urged by infinite love and compassion for them, He condescends to be born amidst mankind. Otherwise, where is birth, where is death for that eternal being, by taking whose Name, one is redeemed from the rounds of births and deaths? Even though seen with a form and an apparent personality, God is ever the formless personality, God is ever the formless Supreme. He who redeems the jivas from the bondage of karma, is above karma. Body is no limitation for Him; action is no bondage for Him.

He is freedom itself. He is the self-existent, the self-shining Reality. He is above Maya, untouched by prakriti gunas, yet the repository of endless auspicious qualities. Unlike God, individual souls are bound by karma. They cannot choose or reject their upadhi as they like. They have no freedom. Embodied state is imposed on them by their own past actions. God has no prarabdha. His upadhi is effulgent body of pure satwa. He assumes upadhi at His own Will for the good of the world.

That family or lineage, which has traditionally worshipped the Lord at least for three generations consecutively with profound devotion, that family where truth, righteousness, moral purity and justice reign, gets the privilege of being chosen by the Supreme Being for His descent as the Avatar. The Lord does not find even the highest boon of even mukti a sufficient recompense for their bhakti. Finally the Lord gives Himself, by taking birth in that family, as the darling of the pious couple. So was Ramachandra born of Dasharatha and Kausalya in that family sanctified before by the birth of the renowned votary of Truth Satya Harischandra. So too was the Lord born as Sree Krishna in the Yadu race, as the son of Devaki and Vasudeva.