



# RAMĀ ŚAKTI MISSION

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The Bhakta alone enjoys the bliss of God's sportive leelas, for his vision is the vision of love sublime. Having offered his heart to God, even the celestial pleasures and Brahma's position have no value for him. Other than God, his Beloved, nothing can attract him. His body works like an automaton in the Hand of God. Emptied of the ego, he is a flute in Krishna's Hand. His presence is a benediction. The place where he resides becomes a kshetra. Sense organs give great trouble even to the sannyasis; but they become the means of blissful communion with the Lord, for the devotee. The devotee perceives the glory of God in His creation, His leelas in the events of the world, His will in operation everywhere. Even for a discerning observer, creation is bound to produce a sense of awe, wonder, veneration and inexplicable mystery, regarding the infinite power of God. The starry heavens above, the vastness of the ocean, the infinity of the sky, the stupendous world of variegated names and forms, a mighty tree growing out of a tiny seed, all these prove the immensity of the power of God.

Even after seeing the splendour of divine creation, the puny man boasts of his own intelligence, will and power; even for little things he has done, he feels elated, proud and vainglorious. He does not know that not even a blade of grass can move but by the will of God. The ego and the mind agitate the man; but God's nature is all peace. Though the master of Nature and the author of creation of innumerable universes, God is detached from His creation and is established in His glory. The devotee who gets united with God through love and self-surrender, transcends Maya.

The jivas are bound by prakrithi. They remain obsessed with the body-idea. Because of this personal ego, man is unable to feel his kinship with God. Even after experiencing the protection of Sree Krishna on a number of occasions, Arjuna very often forgot the divinity of Krishna and considered Him as a human being and a friend.

While expounding the gospel of God-realization, the blessed Lord tells Arjuna: this imperishable Yoga I declared to Vivasvat, the Sun God. Vivasvat taught it to Manu. Manu told it to Ikshavaku. Thus transmitted in regular succession, royal sages knew it. The very same ancient Yoga, O Arjuna, I have imparted to you, for you are My devotee. Hearing this Arjuna was beset with doubt. He asks: Later was Your birth; earlier the birth of Vivasvat. How then, am I to understand O Krishna that you told it in the beginning of creation? With a smile, the Lord explains: Many are the births taken by Me and you, O Arjuna. I know them all, while you know not. Though I am unborn, imperishable, the Lord of beings, yet, subjugating My prakrithi, I come into being through My own Maya.

Here is the vital difference between God and man, between the Avatar and the individual soul, clearly explained in the Gita. God is omnipotent, but man knows only little; God does not depend upon anything, but man's is a dependent existence. He has no control over his own body. God can do anything, for He is omnipotent, but man's is only limited power and that too is received from God only. One should know this truth and throw himself unreservedly at the feet of God.

Great is the spell of God's Maya that the whole world gropes in illusion, blind to the truth of God and harbouring the notions of I and mine. It is indeed extremely difficult to get rid of this illusion and realize the nonduality of God. The Lord tells in the Gita: among thousands of people,



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scarcely one knows the purpose of life and strives for its achievement; and of such seekers of God, one scarcely knows Me in truth. This statementshows how rare is God vision. But it was Mother's attitude from early childhood that there is nothing impossible of attainment. What is the basis of such a conviction? The basis is, man is a divine spark. The deepest in him is divine. When he takes refuge in God, merges his will in the divine will and strives earnestly, anything is possible of attainment. The ego-will is weak; but the resolute will arising from God-reliance, is tremendously powerful.

As Mother stepped into this Mandir, listening to the songs on the leelas of Sree Krishna Paramatman, what She saw here, was the atmosphere of Vrindavana. Even Devi enshrined here, seemed to have assumed today the form of Krishna. Devi is Brahman itself. Brahman is the oceanic background of all manifestations. Brhman can assume any form for his Divine purpose. After the twelve year old tapas which culminated in Nirvikalpa Samadhi, Mother had passed through ecstatic experience of love-intoxication and divine bhavas. The memory of those days suddenly flashed in Mother's mind today. It is impossible to give expression to those cyclonic upheavals of ecstasy, to that ananda of God-communion and God-absorption. Love is the essence of your true nature. Love is saguna Brahman. In the realm of love, God is not mere abstract consciousness. He is the personal deity of dynamic attraction, engaged in divine sports in the company of His own kindred souls, the bhaktas.

Today is the blessed day on which the Supreme Being took His birth as Sree Krishna and Mother can see what great happiness and joy are reflected on your faces as you sing His glories. Your devotion should increase day by day, until it transcends the duality and becomes parabhakti. With the knowledge that has been awakened in you by Mother's grace, you should now try to attain the consummation of human life. Never deflect from your duties. Your love-energy should flow into the field of your activity wherever you are. With the detachment born of knowledge and the spiritual zeal born of devotion, you should become adept in your field of duty.

It is not enough that the initiates have mediate knowledge. They should ponder over the truth imparted by the Sadguru. Through meditation and pure conduct, one should rise to the level of anubhooti, intimate experience. Anubhooti alone makes one spiritual. Through contact with the external world, sense organs have become impure. All the five sense organs are awake in man, pulling him towards the trap laid by Maya. The sense organs should be subjugated and the mind disciplined. Control of mind implies that the mind should obey you. You here means the real you, the Self, and not the personal ego. As an unruly elephant is subdued by means of a goad, so too, by the goad of knowledge the mind should be subdued. When caught in the storm, the boat is likely to capsize and sink; so too, when caught in the tempest of passions, one will lose one's sanity and discrimination and slip into evil path. As an expert boatman takes the boat across the lashing waves, so too, should a sincere sadhaka guide his own mind safely across the waves of prarabdha. For this, the grace of the Guru is essential.

The discipline of self-control is essential, until love awakes in human heart. When bhakti dawns, passions automatically disappear. The whole chittha is now absorbed in the loving anusandhana of God. Devotion to chosen deity is a palpable influence in spiritual life. People claim they have their own Ishtadevatas; but steadfastness is not there with them. Their minds oscillate between world and God. Single-mindedness in God-pursuit comes when one begins to taste the joy of devotion. Gurubhakti has declined very much. That has to be restored to its ancient glory. Devotion is closely connected with dharma. Decline of devotion leads to decline of dharma and vice versa.



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The triumph of devotion is in total self-dedication. Dedication of self is the finality in devotional career. This self-dedication is integral offering, the offering of body, mind and soul to God. It is surrender without reservation. It is bhakti on the summit of desirelessness. It is offering of the heart to God. Nothing is now left behind for ego to cling to. Hence ego too disappears.

Jivas are slaves of their own minds. In slavery only, they toil, love, serve, suffer and sacrifice. This condition should change and you should become master of your own minds. In freedom you should be able to love, serve and sacrifice. Freedom comes only when ego is renounced and transcended through self-dedication.

When ego disappears, God's power becomes manifest. All divine qualities shine forth. All powers bloom. The power of knowledge (jnana shakti), the power of action (kriya shakti), the power of attraction (akarshana shakti), the organizing power (sankatana shakti), the creative energy (utpadana shakti) and the power of preservation (samrakshana shakti), are roused into activity.

In the assembly of the King of Lanka, Vibheeshana was the lone voice that counseled the way of peace, truth and righteousness, to Ravana. When Ravana sought his advice on the strategy of self-defence against Rama and his monkey battalions, Vibheeshana said: O King, know for certain, Sree Rama is not a human mortal. He is Mahavishnu, the supreme Lord of the Universe. The Lord is satyasankalpa. His will alone prevails. Rama's prowess is infinite. No one, however powerful he be, can stand against Sree Rama. Therefore, O brother, desist from your ill-advised preparation for war. Return the great Pathivratha, Sita Devi to Her Lord, crave the Lord's pardon and take refuge at His feet. The Lord is compassionate. He will forgive you.

Vibheeshana's wise counsel was of no avail. The demon king blinded by passion, flew into a rage and was about to order the killing of Vibheeshana. Vibheeshana now made up his mind to desert his evil-minded brother and take refuge at the Lord Rama's Lotus Feet. He left the court of Ravana and went to his mother to seek her blessing. The noble mother said: I have given birth to many children, but they have courted the way of evil. By setting your heart on Sree Rama's Lotus Feet, you, my dear son, are really blessed. I am proud of you. I bless you. May the compassionate Lord accept your prapatti.

The sharanagathi of Vibheeshana is an eternally inspiring example for all sadhakas. In this samsara, there is no one whom we can call as our own. God alone is real. He is the only Saviour. No jiva can truly love. No one can save another. Cutting the bonds of family by discrimination, bidding farewell to Ravana and Kumbhakarna, and renouncing all the splendours of the palace and the pleasures of life, Vibheeshana offered himself, heart and soul, to Sree Rama, who in His supreme compassion, accepted him with a divine declaration.

Whoever takes refuge in Me, telling once, I am yours, I consider him as My own and grant protection to him. This is my vow. To the merciful Lord, Vibheeshana became as dear and close as His own brother, Lakshmana.

The ethical import of this episode should be engraved in your heart. As Vibheeshana counseled Ravana, let everyone remind himself or herself about the truth of advent of the Divine Mother and strengthen devotional bond. Totally dedicate yourselves to Her and realize the summum bonum of life.



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Vibheeshana is not only the path of dharma, Dharma Marga, but also the personifications of the ideal of self-surrender. The divine assurance given by Sree Ramachandra is an eternal promise of God. That promise gives hope to the suffering mankind that no one is out of pale of redemption through divine grace.