

## Relevance of Bhagwat Leela

Sree Sree Maa

One day Lord Sri Rama told his supreme devotee Sri Hanuman, “Look Hanuman, whatever you are, so am I.” In response, Sri Hanuman said, “My Lord, that may be possible; however, I am not aware of this equivalence. It is true that waves play on the breast of the mighty ocean, but the waves are not the ocean.” —A true devotee is God’s very own. When, through the power of pure love (bhakti-prem), the devotee’s heart completely unites with the heart of the Supreme Lord (Bhagwan), then the forces of divinity flower within and permeate the devotee (Bhakta), thereby manifesting the form of Bhagwan in the Bhakta and they become indistinguishable. No divine play of God (Bhagwat Leela) flourishes without this union of the Lord and the devotee. Throughout the ages, such divine plays have been enacted time and again in this mortal world to manifest and reaffirm the existence of the Divine Lord and express the glory of the Supreme Absolute Reality. In this multitude of cosmic consciousness, why does such Bhagwat Leela occur mainly in this physical worldly plane? —Because this worldly manifestation is the middle plane of cosmic existence. Here it becomes possible for the individual consciousness (Jiva) to evolve and perfect itself into the unified liberated consciousness (Shiva) in a balanced manner thereby attaining a state of divine harmony.

During the Puranic age of Satya Yuga this divine play manifested as the leela of Lord Shiva and Devi Sati. Keeping in view the needs of that age, Sri Bhagwan and Bhagwati



themselves descended on this earth to ensure the protection and stability of creation. It is mentioned in the Sree Sree Chandi that when the Supreme form of Mahadeva (Great God) performs the play of creation-existence-annihilation (srishti-sthiti-pralay), then he is named “Shiva”, meaning the Infinitely Benevolent. Sati is the divine power of the Will of this Supreme Existence, one who constantly maintains the omnipresent self-awareness of this Shiva-Supreme. From the social angle of those times, the marriage of Shiva—the God of the non-Aryan path—to Sati, the daughter of Prajapati Daksha—the Aryan overlord—was held to unify the spiritual paths of the Aryans and non-Aryans. The subsequent manifestation of Sati’s Dasha-Mahavidya form (the ten knowledge forms of



the principles of creation) and giving up of her body followed by Shiva’s Tandava dance for the rest of the age, finally ending with Sati’s holy body being cut into fifty-one pieces by Lord Vishnu’s Sudarshan Chakra, out of which

was created the fifty-one holy peethas (or spiritually awakened holy centres). A deeper realized analysis reveals that the presence of these Sati-peethas on earth makes it possible for creation to freshly germinate even after the great deluge of worldly destruction. These fifty-one peethas symbolize the fifty-one matrika-varnas or seed-letters of creation. The Dashamahavidya knowledge forms depict ten important stages embodying the fundamental principles of creation. Therefore Shiva’s

consort Sati is actually the Goddess form of the Nature of the Supreme Divine (Parama Prakriti). Thereafter Sati was reborn as Shailaputri Parvati, the daughter of the Himalayas. The tapasya (self-disciplined spiritual practice) performed by Devi Shailaputri to attain Lord Shiva as her husband is depicted by “Nava-Durga” or the nine forms of Durga. In the parlance of Yoga, the tapasya of Nava-Durga symbolizes the nine special stages through which a sadhaka attains complete Shivahood.



We see that every Bhagwat Leela has an external purpose as well as a deeper internal significance. In the Treta Yuga, the principles of sadhana and realization enunciated in the great treatise Yoga-Vashishta Ramayana took the form of another divine play—Maryada Purushottam Bhagwan Sri Rama’s leela. Through the tapasya of Brahmarshi Vashishta-deva and his great Rishi Mandala (circle of sages), Lord Vishnu descended onto this mortal world as Purushottama (the Supreme Purusha or Godhead) to demonstrate the expression of the Supreme Soul (Atma-Ram) within the individual being (Jiva-satta). Along with him descended the Supreme Goddess’s power in the form of Devi Sita, symbolizing the divine force of Kulakundalini, the universal energy source. Commentaries on the spiritual import of the Sri Rama-Sita leela have been enshrined in the writings of great sages and sadhakas throughout the ages. To realize this



great truth of the creation and evolution of Consciousness, a sadhaka has to walk through the paths of Karma, Gyana and Bhakti (namely those of Divine Works, Knowledge and Love). The paths of Karma and Gyana are based on realization. On the other hand, Gyana-mixed-Bhakti or Bhakti-Prem is that divine seed of pure love which sprouts and flowers within the being’s self-consciousness and externally expresses itself in the form of God’s leela, through the life of a true Bhakta. In the individual sense, the teachings Sri Rama’s leela is of immense significance. The entire leela is a depiction of the harmonious union of Gyana and Bhakti and is a wonderful display of the purity of love shared between Bhakta and Bhagwan, which shall be remembered in golden letters on the sands of immemorial time. This leela spanned the age of the Upanishads.

In the Dwapara Yuga, Maharshi Krishna-Dwaipayana Vyasa-deva, the legendary son of sage Parashar, and his Rishi Mandala organized the manifestation of Sri Krishna leela. The divine play of the Manifested Divine Consciousness, Saguna-Brahma-Sanatana, Purushottama Sri Krishna—the Supreme Godhead—presents the truth of eternal,



permanent reality. The Bhagwat Leela of Sri Krishna has two major facets. The first is the grand

fulfillment of the path of Naradiya Bhakti (attributed to sage Narada’s unique style of communion with God) culminating in Raas-leela, the unending play of uninterrupted, unfettered love in Purushottam Sri Krishna’s everlasting divine world, Nityaloka. The worldly manifestation of this divine play,

which takes place in the ambit of Yogamaya beyond the realms of Kala (Time), was held in the holy soil of Sri Vrindavan. The second facet was the Mahabharata leela orchestrated by Sri Vyasa-deva, where in the midst of the Kurukshetra battlefield, was delivered the peerless message of the Srimad Bhagwad Gita—the Sacred Divine Song. The ‘Gita’ is a finely crafted assemblage of spiritual advice encompassing the paths of Karma, Gyana and Bhakti and is considered among the most authoritative

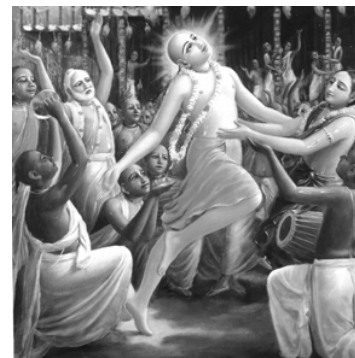


enunciations of the path for a Jiva to attain the ultimate perfection and fulfillment in Yoga. From the time of his appearance to his leaving this mortal world, every stage of Lord Krishna’s leela demonstrated the underlying Truth of the Yogic path, encompassing both the temporal as well as the everlasting realms. For example, in his Balya-leela (childhood stage) we observe aspects of Yoga being enacted in a number of dramatic ways; his Madhya-leela (middle stage) manifests Gopi-prem and Nitya-Raas—the root cause of cosmic creation; and in the Anta-leela (final stage) during the time of Mahabharata, we see the play of a sadhaka’s (the Pandavas in general and Arjuna in particular) battle for spiritual fulfillment guided by the hand of a infinitely compassionate, all-knowing Supreme God (Sri Krishna). A special feature of Sri Krishna’s leela is the vivid demonstration of yogic principles from the very beginning. From his early childhood to the slaying of evil king Kamsa in Mathura, we see a complete yogic mastery of the eight-fold principles of

nature and its instantaneous external manifestation. The same aspect is again demonstrated in the symbolism of the Kurukshetra battle and the message of the Gita, wherein this victory over eight-fold nature is internal and leads to progressive perfection in the path of sadhana. In the first part we see an enactment of the yogic principles of Nityaloka, the everlasting world within in the realms of Yogamaya, while in the latter phase we see the dramatization of yogic science in the phenomenal world, the world of Maya - that is, coupled together we have the complete manifestation of Absolute Truth covering the entire gamut of Parabrahman’s creation, both permanent as well as temporal. In my view, the Supreme Divine himself manifested his full glory and powers for the benefit of worldly souls so that Eternal Truth does not get completely erased from the minds of people under the influence of Kali-devata in the next Yuga.

In Kali Yuga, the tyranny of Kali-devata oppressed Sanatana Dharma (Path of Eternal, Realized Truth) from all sides. The growing influence of evil forces resulted in rapid erosion of the power of benevolence within the Jiva-satta (individual worldly soul). The Eternal Dharma faced the haunting spectre of a decadent death. Through the heartfelt prayers of the great

assemblage of Rishi-Munis the Supreme Lord again descended on earth - embodying the soul of Sri Krishna with the heart-mind

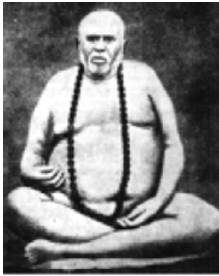


of Sree Radha, manifesting the divine expression of Radha-Bhava, the emotive love of Adya-Shakti-Mahamaya (The Supreme

Power, the Eternal Divine Mother)—to relieve the Jiva from this distressing misery. Thus appeared on this earth, the Infinitely Merciful Lord Sri Hari in the form of Sri Chaitanya Mahaprabhu, spreading amidst one and all, the ancient, all-powerful Tarak Brahma Naam—“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare”—through the power of which a person does not regress back in evolution from human to animal or a lower soul-form. Amidst this decline of Sanatana Dharma, many spiritual movements converged to follow the path of “Rama and Krishna Naam”.

At the end of Kali Yuga, the cycle which had reached its nether point now began to move upwards again towards Dwapara Yuga. At the juncture when Kali moved into Dwapara, Lord Purushottama again descended on earth as Yugavatara Sri Jagannathaswarupa Sri Trailanga Swami and Sri

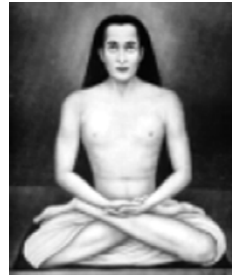
and divine beauty of Sri Jagannatha-tattwa (the ultimate stage of realization of Narayana-hood) and also for unification of all faiths towards the benefit of humankind. This Avatara established the harmonious identity of Vedanta and Tantra and catalyzed a spiritual and social revolution whose effect is still ongoing. In the view of the great Mahatmas who have attained the Sri Jagannatha stage of perfected evolution, Kali Yuga is now behind us and Dwapara Yuga has already begun its return cycle. This brings us back to the age of sadhana of the Srimad Bhagwad Gita, the yogic path of which has been resurrected by Yogiraj Sri Sri Shyamacharan Lahiri Mahashay for this era. Several details on this along with relevant references and proofs can be found in the excellent treatise, “Kaivalya Darshanam” or the “Holy Science” authored by Sri Yukteswar Giri, a sage-disciple of Sri Sri Shyamacharan Lahiri Mahashay. Sri Yukteswar Giri Maharaj wrote this book on the



Trailanga Swami



Sri Ramakrishna  
Paramahansa Dev



Mahavatar Babaji  
Maharaj



Sri Shyamacharan  
Lahiri

Balarama-swarupa Sri Ramakrishna directives of Mahavatar Babaji Maharaj  
Paramhansa-deva, to manifest the great glory himself.

### Notice

There is a library of spiritual books in the Ashram. This library has been formed by books collected by Sree Sree Maa Herself. Her earnest desire is the development of spiritual knowledge within Her children. Through this notice, we request all our Guru-brothers and sisters to become members of this library. The membership fee is Rs. 5.00.