



# RAMĀ ŚAKTI MISSION

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The Ramayana, the Mahabharatha and the Bhagavatha, the immortal scriptures of Hindu Religion, 'sanatana dharma', voice forth the doctrine of Avatar hood, of God descending into humanity. The descent does not mean God leaving one abode for another. God is the Absolute. He is the all-pervading Reality. He neither comes nor goes. The avatar signifies the Unmanifested Brahman becoming the manifested personality. When the supreme reveals Himself in an upadhi, He is called the Avatar, or God Incarnate. At critical junctures in human history, the Divine has appeared for a universal mission. God becomes the Avatar for the purpose of establishing the moral order, 'dharma samsthapana'.

When dharma declines, when evil forces become rampant everywhere, when egoism, selfishness and attachment becloud the intellectual vision of man, when he loses the power to discriminate between truth and falsehood, virtue and vice, good and evil, God embodies Himself and appears in order to vindicate dharma and uphold religion. This is the phenomenon of the Avatars.

The nature of the Avatar, the mode of His life, the field of His activity, the manner of His ministry, the method of His teaching, the way of His divine leelas and the measure of His manifested power, all these are in accordance with the need of the Age. In the Avatar, God takes up diverse roles: as the ideal person (maryada purusha); as the perfect devotee; as the true disciple; as the Divine Teacher; as the Deity of worship; as the Saviour of the suppliant; he is an initiator of a new Age.

The Avatar is not a fraction of God, or a mode of God, or an aspect of God Himself in visible splendour. But the power, which He manifests through the upadhi of the Avataric personality, accords with the purpose for which He appears. Therefore compare not divinities. The devotees who have worshipped God through numberless births, recognize God when He appears as the Avatar, but even the scholars and tapaswis may fail to know His divinity, deluded as they are, by His inscrutable Maya.

When God appeared as Sree Rama and Sree Krishna, only a few sages recognized them as God. The master may put on any garb and appear in any guise, but the dog recognizes him. So too, the Divine may appear in any form, in any bhava; but the devotee immediately recognizes the Lord. Such is the internal relationship between God and His devotees.

Even when God appeared in subhuman species like Fish, Tortoise and Boar, the genuine devotees and great sages recognized Him. But those who had no faith doubted Him even when He revealed His splendid form. Krishna revealed His superhuman splendour to Duriোধana, but Duriোধana said: 'Krishna, play your hypnotism on Pandavas. You cannot deceive me by this magic of yours.' Neither learning nor logic can prove the Avatharhood.

The truth of the Avatharhood is a mystery. This is realized only through a mystic perception called faith, which comes purely through the grace of God. The pundits search for Brahman in the pages of the sacred books; the priests try to propitiate Him



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through the sacrificial rites, 'Yajnas'; the ascetics repair to the cave to meet Him in their hearts. But the unsophisticated women of Vraja enjoyed the elixir of bliss and the peace of samadhi through sheer love for Krishna, the God Incarnate.

God incarnates Himself on earth, not by the devotee's ardour of prayer, or by the tapaswi's power of penance. He descends by His own Will. Without a transcendental divine sankalpa, the descent of God will not happen. But it so happens that the prayer of the devotee is united with the sankalpa of the Divine.

It is not to demonstrate power that God appears as the Avatar. He is Power. By a mere act of will, He can achieve anything. He can create or destroy. He becomes man to exemplify the principles of dharmic conduct, to reveal the excellence of humanism and to manifest the auspicious attributes of divinity.

Through His exemplary life of dharma and through the perfected life of His devotees, God reveals the sublime pattern of an ideal life and establishes the rule of Righteousness on earth. The Avatar alone can assuredly say, I will grant you mukti, have no fear. Guru shows the way. It is God Who liberates the jivas. Mukti is very hard to get. Even great sage Jadabharatha had to be born as a deer under the spell of Maya.

But even animals and birds attained salvation through the grace of God when He appeared as the Avatar. There is no Nirguna apart from the Saguna. The Nirguna Power, when revealed through a form, becomes Saguna. Saguna is not a lower order of Reality. He is the Supreme Himself. If you think that there is a Nirguna different from the Saguna, you are in ignorance, because duality comes only from ignorance.

When the Absolute becomes the Author of Creation, Preservation and Dissolution, He is known as the Personal God, Iswara. When He incarnates on earth in a particular upadhi, He is called the Avatar. The Absolute, the Isvara and the Avatar signify one and the self-same Reality. His perfection remains the same, even though His functions vary. Though God becomes Man for the sake of divine leela, the real devotee does not superimpose on the Avatar, the idea and limitation of a human being. For him, the manifested Being is always the Supreme Being. Such a devotee experiences in the presence of the Divine, the bliss of salvation, the exalted yoga state and the innocence of a care-free child.

The moment one associates the Avatar with human frailty, he ceases to be the devotee; he finds himself in darkness; he loses the 'adhar' in life. Truth shines before you in all splendour when the Avatar is on earth. But if you regard Him only as an imperfect mortal how can you open yourselves to His grace! When God projects Himself as the Avatar (Atmanam Srjamyaham). He may accept the human bhava for the sake of revealing the perfection of humanism and the beauty of dharma.

Even with the apparent limitation, the Avathar is not at any time, tainted by prakrithi. He has no veil over the Atmic consciousness. He has no vikshepa of ego and self-conceit (abhimana). Perfection shines through Him even from His very birth. All His actions are expressions of dharma. While accepting this limitation in His projected personality, He shines triumphant in freedom and perfection. For the purpose of manifestation, God accepts the upadhis of pure sattwa.



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But He is the Lord of Maya. He can accept or reject Maya as and when He wills. But jiva is a slave of Maya. He has no control over Maya. Maya controls him. The jiva gets the body under the compulsion of his own karma. God accepts the body for the sake of uplifting humanity. He is above karma. He has no prarabdha. He takes suffering for the sake of redeeming the jivas that take refuge in Him. He forsakes none. He is the Jagadguru.

God and His Maya are actually not two. In fact, there is nothing but God. Maya is His inexplicable power. Through this power, He appears as the world and the jivas. When He projects the world of jivas, He is their overlord, the Witness, the Ruler, the Dispenser of the fruit of actions, the Teacher and the parent. When creation resolves back into Himself, He is the Nirguna Brahman, the non-relational Absolute.

Since creational sport is also eternal, the eternal Brahman is Himself the eternal Isvara of eternal creation. The idea of a personal self, 'jivabhava', is a superimposition on Brahman through ignorance. When this goes through jnana, there is no jiva, there is only Brahman. Since Brahman transcends world and Maya, jiva cannot possess Godhood Consciousness. The Divine Incarnation alone can possess the Consciousness of Godhood. God, either as the Infinite Person or as the manifested Avatar, alone can command devotion or receive worship and not the Nirguna Brahman, which can be experienced only in the Nirvikalpa Samadhi. When you adore, worship, know or love, you are in relation with Saguna Brahman.

By assuming the Name, the Form, the attributes, and by revealing the beauty and grandeur of numerous superhuman leelas, the Avathar becomes the theme of meditations, the object of love, for millions of devotees. His Name becomes the Mahamanthra. His story becomes the purifying scripture. His beautiful and benign form shines as image in the human heart and also as consecrated idols in the temples of worship.

Though the outer material body passes into elements, the spiritual form of the Avatar remains eternal. Rama lived in Treta Yuga and Krishna in Dwapara Yuga. Though thousands of years have thus passed, the ardent devotees have seen their divine forms even in recent times. The divine forms are imperishable. Being the sacred tabernacle of the Universal Spirit, even the gross physical body of the Avatar partakes of effulgence of sattwic purity and spiritual splendour. The meditation on His Form dissolves the mind into the formless Reality.

The Divine cannot be contacted through the mind. So long as the mind exists, there cannot be a vision of God. One has to reach the plane of super consciousness to gain the mystic apprehension of God. But when God becomes the Avatar, His presence can be invoked and His inner contact can be established, through a mere thought, soaked in love, through prayer steeped in repentance.

God is the Unseen Power. But He becomes visible only on two occasions. One occasion is, when He appears to the meditating vision of the love-lorn devotee; the other is, when He incarnates in flesh as the Avatar. The mystic vision in meditation appears only after the strenuous tapasya, after years of patient waiting and toils of devoted search.



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Because one beholds the Avatar so easily without any such tapasya, the human beings do not realize the glory of the Divine Manifestation.

Parajana, parabhakthi, paravairagya, the oceanic compassion, the dharmic radiance, the magnetic power of attraction, the sacred beauty, the infinite capacity to love, to forgive and to sacrifice, all these abide together only in the Divine Incarnation. The phenomenon of the Avatar is the play of the Infinite on the finite. Many are there who worship the images of God. But blessed are those who recognize God when He incarnates on earth. They worship the Bimba itself and not the pratibimba.

Exercising His freedom, God becomes the worshipper and the worshipped, the lover and the beloved, the superhuman and the human, the enjoyer and the enjoyed, the doer and the witness, the disciple and the Guru, the child and the mother, the servant and the master, all in one single personality. Resigning to His own transcendental will, the Avatar exemplifies the highest egoless existence. In His Avataric projection, God enjoys the sweetness of all divine bhavas, His own transcendental vaibhava and His own inherent Bliss.

Saints and Sages traverse a particular path and reach God. They therefore lead the aspirants along that path only. They are all yogis, having attained union with God. But God is the Lord of all yogas, yogeshwara. By becoming the Avatar, He traverses all the paths and Himself becomes the path. Knower of all the minds and all the paths, He can lead mankind along various paths. He is the Truth, the Path as well as the Goal.

The Avatar knows in superior wisdom, the glory of God, the secret of dharma and all about the ways and modes of prakrithi. Because He is Brahman, He is the best among Brahman Knowers; because He has assumed the human bhava, He knows the perfection of humanism; because prakrithi has come from Him, He knows the ways and functionings of prakrithi. Hence He is the Guru par excellence. Though perfect from very birth and is endowed with all the auspicious qualities, though omniscient Teacher of the world, the Avatar submits to guidance by the Guru and performs tapasya. Such is the law He Himself has put.

Though He is above law and can set aside the law, He obeys law and reveals the path for mankind to follow. The Jnani signifies the ascent of the soul to the absolutistic state.

The avatar signifies the descent of the Supreme to the relative plane. The ascent of the soul is from ignorance to wisdom, from bondage to freedom. The impulse for ascent is aspiration for perfection and freedom. But God is ever free and is all wisdom. The descent of God as the Avatar is impelled by His compassion for the jivarashi. To lose the ego in God is the greatest sacrifice for man. But leaving the transcendental vaibhava, God becomes man in the world of mortals to become a bridge for mankind to reach Godhead. Even after assuming the human upadhis, the life of the Divine Incarnation is one of continuous sacrifice.

Assuming the human bhava, He reveals to mankind the nature of aspiration, the supremacy of devotion, the marvel of faith, the intricacy of the rapture of bhava, the state of yogaroodha and the highest potencies of dharma.



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The Avatar can choose to dwell in any level of consciousness and in any state of bhava, without deviating from His absolutistic state of perfection. He can retain Godhood Consciousness and be human. He can enter into any bhava and yet be in the natural poise. He can transcend the manifestation and abide in His supreme state. He can participate in the joys and sorrows of the jivas out of mercy and yet be totally detached. He can withdraw into His unmanifested nature, parama bhava, any time He likes. The effortless state of samadhi, the divine bhavas, the bhava-aveshas and the sahaja poise are together seen only in the Avatar.

God has no favorites. God has no particular kinsmen. His love is equal on all and impartial in nature. By making His advent on earth, He gives blessing and an opportunity for the whole world. But the world loses this chance and divine favour. Whosoever obeys His law becomes blessed. Whosoever disobeys and violates His laws estranges himself from His grace. Pandavas and Kauravas were same in the eyes of the Lord. Pandavas surrendered to Him, obeyed His behests and became recipients of His grace. Kauravas ignored Him, disobeyed Him and invited their ruin.

To know the Avatar as God Himself is the knowledge that saves during the advent of God. To love Him, to adore Him, to constantly remember Him, to dedicate oneself to His cause: This is the Yoga, the easiest pathway to salvation during the advent of Saguna Brahman.

With the sacred touch of the Lotus Feet of Saguna Brahman, the Mother Earth heaves a sigh of relief; the sacred rivers become sanctified again with added holiness, being freed of the contaminations of sins; the temples of worship become surcharged with divine presence; with His advent as the Guru of the world, the sadhakas everywhere get a fillip in their quest; a tidal wave of spirituality sweeps over the world; and the religious Shakthi regains the venerated position in the heart of the aspirant. Doors to Deliverance are kept wide open when God moves on earth as the Avatar.