



# RAMĀ ŚAKTI MISSION

**BULLETIN NO: 06**

10<sup>th</sup> March, 1973.

As per custom traditionally handed down from generation to generation, everyone celebrates his birthday as an occasion for rejoicing. But the Advent day of the Divine incarnations like Sree Rama is a religious festival which will be celebrated so long as the sun and the stars will exist.

The cause of embodiment is avidya. From avidya arises dehaatmabuddhi, the feeling of body as the self. From this identification of self with the body flows the stream of karma. It is the karmas, good and evil alike performed in previous births that have become the cause for this birth. When actions are done with agency, they produce vasanas and these vasanas become the cause for further karmas and further births. Mother's upadesh shows you the way to redemption. It is not a mere manthra for repetition. It is the word of wisdom, a power that has reveals the inner part and awakens the jnana that is dormant in yourselves. Vedantic thoughts must become the life's guiding principles. Then alone they have value. Upanishads are mystic intuitions revealed to purify intellect. Your intellect must become purely sharp, extremely subtle and free of ego-touch. Finally it must become absolutely silent. Then alone, divine knowledge flashes forth.

Even Arjuna, the great hero, whose name itself instills courage, was bewildered about his duty, owing to delusion, moha. The lord dispelled that moha by his powerful words. Such is the power of upadesh. Whenever dharma declines, whenever the human intellect loses the power to distinguish truth from untruth and dharma from adharma, God comes as the avathar on earth. God's advent on earth is not a descent. It is a manifestation. God is all-pervading, all-filling power. This power becomes manifest as a human being for the mission of restoring the dharma. This is the Avatar. The form which God assumes, the extent of power which He manifests, the way of His spiritual ministry, all these are in accordance with the need of the age and the nature of the dharma to be reclaimed.

The Jnanis, pursuing the path of discrimination and aiming only at the experience of the nirguna Brahman, negate all manifestation as unreal. Therefore, God does not reveal His Saguna form and splendour to them. But to the bhaktas blessed with abiding faith and utter surrender, who lovingly look upon the personal God as their saviour, He appears in a soul entrancing form and auspicious attributes. An intellect untainted by ego, discriminative insight, and dispassion to all that is unreal; these are required on the path of jnana yoga sadhana. Even if buddhi becomes very bright, still there are parts remaining impure and dark. Grace must manifest itself as spiritual wisdom. Then alone one knows the truth of God, and not before. God's grace is ever there upon everybody. But you should become a recipient of it. God has given you a precious human body, the gem of discrimination, health, wealth and prosperity. He protects you from calamities when you invoke His aid. He answers your prayer. He is your eternal, all-loving parent and saviour. Think of this love and grace of God. Propitiate Him through your devotion and dharmanishta. Subtlest in nature, not revealed to gross perception, is dharma. Actually speaking, dharma is not a thing to be defined by words. It is not a matter for instruction. It is to be revealed through actions. When the mind is in tune with God, all your actions become dharmic. Everywhere, at all times, even in the midst of duties,



## RAMĀ ŚAKTI MISSION

contemplate on God. Do not get entangled in anything. Do not get caught up in your own mental modes. Getting disturbed over trivial matters, the jiva loses the great opportunity given by God for his redemption from samsara. Contact the divine through meditation.

From incessant God-thought, from regular practice of meditation, will come the power to abide in dharma, and the courage to face the trials of prarabdha. God never tests you. He never puts you into hardships. Experiences of life are reward of your own past karmas. Bear them in patience and real understanding. Remember that your real nature is bliss itself. Approach your own divine state of being by sticking to truth and righteousness. Truth knows no defeat or fall. It is ever triumphant, ever glorious. Raja Harischandra sacrificed everything for the sake of truth and ultimately truth won. Harischandra had to face the ordeal of what is known as 'Sattwa Pareeksha'. The trials of sattwa appear only when one transcends the plane of sattwa with abiding faith in truth, sticking always to dharma, with courage and determination ever in his possession, that great votary of truth emerged unscathed through sattwa pareekahsa. God-vision is not a joke, not a child's play. It demands your whole minded dedication. As in the wake of the blazing sun the blocks of ice melt away and disappear, so also, the subtle body must perish in the fire of jnana. Then alone, one escapes from the wheel of births and deaths.