



RAMĀ ŚAKTI MISSION

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How can worldlings enmeshed in samsara, ever understand such a state of remarkable peace, the nature of a devotee's attitude to life, how can they ever comprehend the significance of the saint's behavior mentioned above? If you take only a small cup to an ocean, you can take only that much water. The bigger the vessel, the greater will be the quantity of water it can hold. How can one understand anything about God and His glory, if one's heart is not pure?

The heart should become spotlessly pure and infinitely broad. Then, it is not only the abode of the Paramatman, but Paramatman Himself. Pure chittha, chaitanya, Heart, Self, all mean one and the same Reality.

Though God is everywhere, though He is both the transcend Divine and the immanent principle of existence, His presence is to be felt and experienced first in the deepest part of your being. That deepest part is the Heart. One, who cannot see God in one's own heart, can never see Him in others. The vision of God is purely an intimate subjective experience. The pure eye of inner spiritual illumination should open and then alone you can see Him everywhere. So seek Him first in your own heart. To behold Him seated radiantly in your heart, you should purify your heart, by removing all worldly contaminations. This is the function of Tapas, of devotion as well as meditation.

Perfect the mood of resignation by contemplating on the immensity of God and that you are inseparable from Him. When you are inseparable from Him; where is the place for the ego? Ego is a spurious offshoot of ignorance and because of that ego, all other vasanas and mental impurities have been accumulated. Feel that you are an innocent child totally depending on Her mercy. Such total dependence on God purifies the heart and paves the way for devotion to grow.

The ego, the persisting sense of selfhood in the body, is the tormenting illusion. It is the source of sin and servitude. For destruction of ego, mere personal efforts in the form of sadhana are not enough. Your reliance should be on the grace of God, and not on your personal effort. All endeavours indicate the state of imperfection. So long as the personal self asserts itself, there is no vision of God, no experience of the Atman. Surrender completely to Divine Mother and let Her fill your heart. No one can go beyond the domain of illusion, unless Mahamaya extends Her helping hand.

The bud that has been in the darkness of night blooms into a fragrant flower, when the rays of the rising sun fall on it. So too, the bud of human heart blooms with bhakti, when, as a reward of merits accumulated through innumerable births, a ray of God's grace falls on it.

A small, tender sapling drawing its nourishment from the earth, the manure and the water, grows into a strong plant and later into a big tree, giving fruits and shade to birds and men. So too, the sapling of devotion has to be tended through japa, meditation and svadharma-nishta. Mere muttering of the Name, allowing the mind to wander aimlessly in the pastureland of sense objects, will not invoke the divine grace. What you fervently meditate upon, that you verily become. By meditating on Sree Rama, you become Rama; every pore of your being will be inebriated with the bliss of Rama. The whole world will shine as Rama Himself. By meditating on Ravana, you will develop asuric nature and become Ravana himself. By constantly meditating on Lord Vittoba and by singing His glories Santa Tukaram was transformed into the



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very nature of God, Devamayam. The gross, the prakrithi elements of his personality, the flesh and the blood, were all drained away as it were, and his body became all light, all effulgence. If gross nature had persisted in his body, he could not have ascended to the abode of Vishnu in the divine Vimana, with his body. Tukaram was a saint of the highest order.

Such great bhaktas like tukaram and Ekanath, made their advent in the Kaliyuga. In Kaliyuga, dharma has declined considerably. Man has many foibles and shortcomings. Yet the lives of the saints show that through the help of the Name of God, man can ascend the summit of spirituality.