



RAMĀ ŚAKTI MISSION

BULLETIN NO: 333A

2nd May 1981

Mere external aspects of Gauna Bhakti like congregational bhajan, muttering of divine names, ritualistic worship of the deity, pilgrimages to sacred shrines etc. do not constitute the essential feature of spiritual life. All these are no doubt steps on the path of devotion, but the soul of spirituality is Prem, love divine. Prem is not physical state or mental emotion. It is the fountain springing up from the deepest being of man, the Heart. Chittha that has been transmuted into the nature of chaitanya, the chittha that has assumed the very form of God, is verily Heart itself.

In every heart God resides in an unmanifested form. When He becomes manifest in the heart, it takes the form of love divine. Since the real nature of every one is the Atman, God immanent in oneself, love must be the natural state of every one. But due to the primeval avidya and its manifestations as the petty notions of I and mine, this love does not become manifest in the heart of man.

Divine love cannot come through study of books or brightness of intelligence; nor is it something that can be practiced. Love is God's form. He must reveal Himself to the inner consciousness of the jivatman. Then alone that supreme elixir of divine life, prem, manifests itself.

Love is the efflorescence of divine illumination. Where one is, the other too is. In the darkness, nothing is perceptible. But, when the sun dawns, everything becomes clear to perception. When the eye of Prem opens, everything is seen in the proper perspective. Prem admits of no divisions or differentiations. The whole world shines resplendent as the form of the Beloved in the eyes of a God-lover.

The communion between soul and the Supreme in the incomparable ecstasy of divine love is signified by the celebrated rasakreeda episode in the Srimad Bhagavatha. The soul of that leela is Radha-Krishna. Bhagwan Sree Krishna and Radha Devi are one indivisible Godhead, one indivisible love in two forms. Krishna is the soul of Radha's love and Radha is the soul of Krishna's love. For experience in love, the Divine became manifest in two forms. Where there is intense love, there the pain of separation, Viraha too is. Radha's Krishna Viraha is incomparably unique, and it was this divine viraha that the Lord Gauranga personified and experienced all his life.

When the lord would take out procession of sankirtan along the streets of Nadia in a torrent of religious ecstasy, immersed in the self-forgetting love of Krishna, in the company of His trusted devotees, everyone who happened to participate in the procession, everyone who chanced to hear the Divine Name chanted by the Lord, would come under the spell of bhakti. It was a mighty current that swept everyone. Even the non-believers and the hard-hearted, who fell into this stream of love, attained a kind of Thanmayeebhava, losing the consciousness of their bodies and surroundings.

When Satchidananda Paramatman moves amidst mankind as the Avatar of mercy and love infinite, even the most degenerate characters, taking refuge at His Feet, would be raised to sainthood through His Grace. Many have been redeemed like that. Every stony heart has melted under the impact of association with the Divine. The One, who dwells in the heart of everyone, becomes visible and accessible in a radiant, love-inspiring form. That is the Avatar. By coming into contact with Him, by perceiving His leelas, by contemplating on His attributes, many have been purified and eventually redeemed from the rounds of births and deaths.



RAMĀ ŚAKTI MISSION

The stream of Love flows in everyone. Without knowing this truth, people wander from place to place. The barrier of ego and selfishness must be demolished. Then only one can have a dip in this nectarine stream, becomes blessed and immortal. He returns not to the world of illusion.

Bath in the Ganga is meritorious, since it purifies one, of all contaminations of sin. But one should have pure bhava and unshakable religious faith. In the realm of religious devotion, it is bhava, strengthened and stabilized, that leads to the spiritual experience. Where bhava is, there God's presence is palpably felt. Your bhava towards God is your great asset. Preserve that bhava by all means.

Through cultivation of bhava, devotion deepens and ripens into love divine. Anyone who sits closeted with his own sublime thoughts of God and sings His praises can find some measure of inner peace. But divine love does not spring up so easily. Love is the summit of spirituality. One should progress steadily on the path of disciplines, moral purity and meditation, intensifying his devotional fervor to his deity. Finally, the mind becomes absolutely pure, placid and passionless.

It is then that one, by the grace of God, begins to experience the tremendous attraction of God and His Name. This attraction in due course leads to the portals of ecstatic love for God. The mind, vision, life and actions of a lover of God, all become suffused with divinity, devamaya. The inner consciousness is fused into the Supreme Consciousness. Such a Bhakta transcends prakrithi. Even if he falls into a river or sea, his body does not sink, he does not die.

Chaitnyadeva fell into the sea in a state of divine ecstasy, but was not drowned. The body floated in the water as if it had attained to weightlessness. When the whole body, mind and heart have become a mass of pure chaitanya or love, how can death come! The great elements themselves become the protecting agencies of God Almighty.