



RAMĀ ŚAKTI MISSION

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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.

It was chaitnyadeva who introduced the congregational Nagara Sankirtan, the processional worship of God along the streets and thoroughfares, without looking into any mental states of the people. He took God's Name to the common man and saved many in His illimitable mercy. With Himself stationed in the midst of the procession, He was the very soul of the entire congregation. Now a days, people cling only to the forms and not to the essence. Nagara Bhajans are there, but devotion is very rare. Divine Love signifies infinite expansion of heart. Having become one with God, the lover transcends all human frailties. He has no egoism, no sense of agency and enjoyer-ship, no attachment to sense objects, no love for name and fame. His existence is rapture.

To remain immersed in the ocean of Prem, one should have with him the inherited merits of innumerable births. Unless mind has risen above the gunas and has totally merged in God, no one can taste that divine elixir of love. Prem therefore is a radiation from unitive experience of the Supreme. As light merges in light, water in the water and oil in the oil, losing all separate existence, so does the individual soul, under the powerful influence of love, become united with the Supreme Self.

If a drop of oil falls in water, it floats on the water, without merging in the water. Similarly, if there is the slightest taint of gunas in the mind, it cannot merge in God. So also, during the bhajan, so long as identification with the body persists, one cannot remain absorbed in that self-forgetting bliss of God.

A real Devotee, the lover of God, is established in the changeless consciousness. Even if he is afflicted with diseases, if his life itself were to depart from his body, he remains fully immersed in the love of God; nothing can eclipse his God-consciousness.

What Sadguru inculcates is the love of God, love of Reality. The image of Guru's divinity, glory, love and spiritual stature, should shine in the heart of the disciple. It is this Image of the heart that he should worship constantly through the purest of bhava. A disciple who thus worships his Guru in his own heart, who treads the path shown by the guru, who implicitly follows Guru's behests, will come to possess the invaluable treasure, namely jnana. Inspiration, illumination, Samadhi and sahaja state all will come to him through Guru's Grace.

The Supreme is the Veda Purusha as well as the Veda Natha (Being extolled in the Vedas as well as the Lord of the Vedas). When one achieves identity with Him, one becomes omniscient. Action is not the goal. The world is there, where actions grow by leaps and bounds. Your own home is there, where you are engaged in vyahara. The goal of man is God-experience.

This experience cannot come through mere activity. The education that you imbibe at the Feet of the Sadguru, the disciplines that you observe, the devotion that you cultivate and the



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yearning for God-vision which you develop, all should lead to an inner state of unbroken anusandhana of God, which alone will culminate in the great Identity Experience, called Yoga.

But no one can escape activity. Even for the bare maintenance of the body, action is a must. But you should learn the art of working without ego sense and the feeling of possessiveness. Unless one renounces I and mine, a plunge into the Ganga of love is impossible. A plunge into the Ganga of love rids one of jivahood. For him, even the world ceases to exist.

All limiting adjuncts fall off, the forms of prakrithi are discarded and merger in Brahman takes place. It is to re-establish this religion of love that Avataric personalities appear on earth. Then preach non-attachment and initiate the ardent devotees into Brahma-Vidya. To preach this message of love and non-attachment, Gauranga Mahaprabhu embraced the monastic order. Sacrifice, dispassion, integral wisdom, boundless love, all found their glowing expression in Him, which attracted multitudes into His presence.

Children, it is not a formal Nama Sankirtan that is meant by spirituality. In each home, now-a-days, there is bhajan, but alas! The heart of man remains dry. Study of Vedas is undertaken, expositions of Vedanta Tattwa go on everywhere, sacred books translated into regional languages, are published; despites all this, dryness persists in the human heart. Real bhakti alone can convert human heart into an abode of love, peace and bliss.

The fountain of love must open and you should be able to commune with the Beloved in the holy sanctuary of your own heart. Hungry oneself, how can one feed others? The ignorant cannot teach, the bound ones cannot liberate others. First realize God within your own heart and become full. That power of intimate experience is the source of all blessing for the world. Let God utilize your body and mind for His Mission. To lose oneself in God, is the greatest gain.

Blessings and Benedictions.