



RAMĀ ŚAKTI MISSION

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To cultivate love for God is the most effective way of overcoming the sense lure. The flies sit on all objects indiscriminately, good or bad, pure or impure. But there is one object they cannot sit on, and that is fire. The mind purified by devotion and constant God-contemplation, is a blazing fire. The flies of worldly cravings (vishaya-vasanas) dare not approach this fire. of pure mind. What will happen if they ever sit on this fire? They will be reduced to ashes. Vasanas will be destroyed in the blazing fire of Jnana.

Children, if your minds become such bonfire, if this spiritual fire, this fire of God-remembrance is ever in you, no evil thought, unholy worldly craving, can ever find a place in your chittha. Soham-Bhava, when strengthened, leads to attenuation of vasanas. The idea that the world is unreal and Brahman alone is real should become a spiritual illumination through Guru's Grace. Atmic identity should go on increasing in strength through vichara and meditation and eventually the chittha, attaining quiescence, will experience the bliss of Samadhi.

Scholars keep the idea of Brahman only in their thought. They have no direct and intimate experience, swanubhooti. Saints perceive God in all creation. They have no differentiating notion, bheda-bhava. The great Saint Ekanath Maharaj of Paithan in Maharashtra, once invited all vedic pundits and vedantic scholars of that region to his house for a feast. They all responded to the saint's invitation. Pundits in those days used to meet together and enter into discussions but they never harboured any bitterness in their heart. They were prepared to surrender when defeated in the discussions and debates. Saints who used to meet one another and collectively revel in the pure oceanic love of God.

Now, when the brahmanas all sat for the lunch, there appeared a guest at the door of Ekanath – a brahmana of emaciated body, dark complexion and ugly features. As a result of past sins, he had no learning even though born in a Brahmin family, and did not know to recite any invocatory manthra of God. There was no sign of any tejas or sattwic serenity on his face. But the God-intoxicated saint Ekanath, who perceived His beloved Deity in every being, received the visitor cordially, welcomed him into his house and seated him with due honours along with the learned Brahmanas. The presence of this ugly lackluster man was too much for the Brahmanas to bear. They got wild with the saint and told : Don't you know this fellow is a great sinner? Why have you allowed him a place amidst us, the learned Brahmanas, and thus insulted us?

In gentle tone, Ekanath Maharaj replied: O learned men, please reason with me, has not that great sinner Ratnakara of yore become the most exalted Sage Valmiki and composed the immortal epic Ramayana? Has not Ajamila, who was immersed in sense enjoyments all his life, attained Mukti in the end by repeating the Narayana Nama? Why take into consideration a man's sins? Is not the all-merciful God dwelling in this man's heart too?

The saint's words did not pacify the scholars. They wanted evidence of the saint's faith and bhakti. In one voice, they said: If you have so much faith in God, prove that to us. Let that stone image of Nandi in the nearby Siva temple get up, come and partake of this feast.

This was indeed a severe test for the saint. All saints had to undergo such tests in their life, one time or other. Santa Ekanath now prayed to the Lord: O Lord, extend Thy grace, show these men the peerless glory and power of Thy Name. Establish, by actual demonstration, that Thou art the protector of Thy devotees and that Thy devotees will never come to grief.



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At once, the Lord commanded Nandi, and Nandi rose up from his seat, moved towards Ekanath's house, entered the dining hall and started consuming the entire food with great gusto! The scholars were mystified and fell at the Feet of the saint, seeking pardon.

Nothing is impossible of attainment, if one has superb faith in God. All worldly attainments are hollow if one has no faith in the Almighty Lord who is in one's own heart.

He, who following the abhyasa yoga that has been handed down through venerated tradition of Brahmavidya, and by renouncing all mundane desires, has attained to the experience of Brahman, he in whom the auspicious qualities of God have become manifest, that embodied Being, that exalted Soul, signifies the saguna aspect of the Lord. He is the Sadguru. He is the beacon light for the world. By taking refuge in such a Sadguru, by following the path prescribed by him, an earnest Sadhaka can realize the summum bonum of life, namely, God-realization.

Love and Blessings.