Chapter VII

Quotes from Masters on Spiritual Love

Sri Aurobindo says ‘love is the silence of the heart.’ It is the eternal will. In a poem *God* he says:

“Master of all who work and rule and know
Servant of Love.”

In a poem *The Vedantin’s Prayer* love is:

“O hidden door
Of Knowledge, open! Strength, fulfill thyself!
Love, outpour!”

The Mother says, ‘there is only one Love, there are not two.’ It is divine Love. This physical consciousness in the physical body is for us upon earth, a divine significance. Our object is to take special care of the body, to cleanse it of its outward dross, make it sound and free from disease, to immortalize it if possible. As a matter of fact, the cells of the body are immortal. Science has discovered that each cell is potentially deathless. What we have to do is to clean the energy which is now obscure in the material cell and make it luminous. The way is the way of consciousness. Every human being has in him the possibility, the capacity of making his own consciousness come forth, pure, transparent and luminous. The pure light charges the body with a transfiguring force. This material
body of man has the marvelous advantage of being united with the supreme consciousness. What is true of man's mind and life is also true of the material cell. Even as life impulses and mental knowings can be uplifted and transfigured, these physical cells too may achieve the same transfiguration. In man all these elements share equally in the divine substance lodged there.

Of the animal, the lower creation, it is the not the same. It does not possess overtly the divine element that dwells in man. This divine element is what we call the psychic consciousness. The divine himself forms secretly in matter. It is that which comes in contact with the human mental and the human vital and the human body, and succeeds in remoulding them in the supreme Nature. "The secret consciousness - energy appearing as a material form is also intrinsically the delight of existence. Its other name is divine Grace or Love."¹

Sri RamChandra (Lalaji), the Adi guru of Sri RamChandra Mission, says about divine love. "It is the shadow of the Ultimate, and the principal jewel of man. The shadow disappears, when it comes under light. In worldly matters, one generally loves the pleasure of the senses. It is easy, because the senses are inclined towards it. If the senses are moulded towards Reality everything can be achieved. That is,
if love is developed for the infinite bliss, excellent results will follow. Its use has been wrong so far. In short, love alone is the secret of success. It helps the aspirant who practices spirituality..."2

Sri RamChandra (Babuji), the founder of Sri RamChandra Mission, says that love makes every task easy and paves the way for the shower of Master's grace to smoothen the way to the ultimate goal. "Love is the hunger of human soul for divine beauty" according to Socrates; and "Love is the inner awakening to Reality," according to Babuji. "Love Him who loves all; and thus everybody is automatically loved through Him..."3

Sri Partha Sarathi, the president of Sri Ram Chandra Mission, says that "the secret of human transformation is love. We are human beings with a certain ability to love. Initially we scatter this love in all directions foolishly and suffer for it. If the love makes a search for something really of eternal verity the scattering of this love progressively decreases, until it becomes focused on one object. This process we sometimes call renunciation, but it is wrong. Renunciation results out of a positive acceptance of one channel for our love."4
Meera Bai was also a mystic. In her lyrics we find divine love. She exhibited signs of divine love from early childhood. When she was three-years-old, a wandering sannyasi visited their palace and stayed overnight. He was a devotee of Lord Krishna and his only possession was an idol of the Lord. Instantly attracted by the image, Meera decided that Krishna belonged to her. When the sannyasi refused to part with it, she refused all food and drinks and wept non-stop. None of the family members could change her mind. The sannyasi sorrowfully realized that God had chosen this little girl's heart to be His dwelling and he had no choice but to meekly surrender.

A couple of years later, Meera witnessed a marriage procession form the palace balcony for the first time. Filled with curiosity, she asked her mother about the man on the horseback. Her mother said that he was the bridegroom going with his family and friends to the bride's house to get married to her.

"Then who will be my husband? Where is my bridegroom, Mother?" Smiling at Meera's innocence, the mother pointed to Krishna's idol and said, "Krishna is your bridegroom. Don't you remember your dream in which you had married the Lord of the Universe?" From that moment
onwards, Meera's love for Krishna came to full bloom and his idol became her most cherished friend and companion.

When Meera was eight, her mother passed away and her grandfather, RaoDuda, who frequently hosted holy men and derived great pleasure in listening to religious discourses, took charge of her upbringing. Meera thrived in the devotional atmosphere at her grandfather's house. There, she came of age, and was married to Prince Bhojraj, the son of Rana Sanga of Mewar.

In Mewar, except for her father-in-law and husband who treated her with love and affection, Meera, with her devotion to Lord Krishna and lack of interest in worldly affairs and pleasures, was a total disappointment to her new family members. Besides, her love for Krishna had created a thorn in their relations from the very start; they furiously demanded that Meera should forget Krishna and focus on Bhojraj.

Since childhood she had been wedded to the Lord in her mind and heart. Her childhood love for Krishna's idol had now developed and evolved into love for the supreme self. As far as Meera was concerned, this physical marriage with Prince Bhojraj was not of her choice; it was totally unreal.

With utmost honesty, Meera explained to Bhojraj on their wedding night itself that she could not accept him as her
husband in the truest sense because she was already married to Krishna. Despite facing all kinds of marital pressures, Meera reiterated that she was inseparable from Krishna. Krishna was her lover, her beloved, her husband, her friend, and her all. Krishna was her reality, her world. Charmed by her sweetness and childlike innocence, Bhojraj had a shrine built for Lord Krishna within the palace grounds and Meera began spending most of her time in the temple singing, praying, composing lyrics, and expressing her heart's longing in words.

Meera's love for Krishna became deeper and deeper. She started overstepping the boundaries of royal tradition and family honour by mixing with holy men and common devotees in the temple and spending numerous hours in their company. To the worldly eyed mother-in-law and sister-in-law, her behaviour was not only incomprehensible but it was disreputable. Casting aspersions on her name and character, they harassed her in numerous ways and declared her insane. Yet despite their complaints and his own frustrations regarding their conjugal life, Bhojaraj continued to have full faith in his wife. About ten years after their marriage several tragedies struck Meera. Bhojraj died in war. She was filled with tremendous vairagya. She wrote, "Life in this world is short. Why involve yourself in it? The body is false, all material objects are
false, false is the entire creation.” During this stage of detachment and renunciation, Meera met her spiritual guru, saint Raidas.

Her spiritual guru was a cobbler by birth and profession. The head strong Rana imposed a ban on her devotional activities. She did not heed his commands. She was fed up of life in the palaces. She left Mewar and became wandering ascetic. Throughout her travels, Meera spread the message of divine love.

"O Friend, the true path to God
Is that of meditation and love
Adore the lord; love Him."

Meera was ecstatic when she reached Vrindavan, the land where Krishna spent his infancy. During her stay she came to know about sage JivaGoswami. He was a proponent of bhakti yoga and a great devotee of Sri Krishna, was also residing there. She rushed to his dwelling place. Goswamiji declined to meet her. Because he had taken a vow not to look at woman’s face. She said, Sri Krishna is the only purusha and the rest of us are his devotees. “However, I was learning today that there was another purusha. Still you had not transcended the consciousness of sex and gender”. Shaken by her words to the very core of being, Goswamiji quickly realized his folly, rushed to the door to welcome her and thanked her profusely for opening his eyes.
Meera expressed the intensity of love in one of her poems.

"Do not mention the name of love
O my simple-minded companion
Strange is the path
When you offer your love.
Your body is crushed at the first step,
If you want to offer your love
Be prepared to cut off your head
And sit on it.
Be like the moth,
Which circles the lamp offers its body."\(^5\)

Meera spent several blissful years in Vrindavan and went to Mathura where Krishna had liberated his parents from the tyranny of evil Kamsa. Later on she proceeded to Dwaraka where Krishna lived until the end of his life on earth. At last she merged with her beloved.

One of the endearing names of Lord Parameswara is Haran literally meaning "one who steals". What does the Lord steal? His devotees' hearts as Thirujnana Sambandhar declared from his experience when he was just three-years-old, "There cannot be a thief like Siva". The chronicles of the 63 Nayanmars recorded by Sekkhizhar in the Periya Puranam all point to the fact that the Lord...
had stolen their hearts and made them His own. They belonged to different backgrounds; yet they were all one in their love of God, a love without reservation which is God.

It is not difficult to win God’s grace for He can be bound easily by loving devotion. A saint says that the heart’s emotion should course down as tears from the eyes and the tongue lisps His names. It is this expression of unconditional love that puts an end to the cycle of rebirths. It is supreme love made possible by the Lord’s infinite compassion, which makes Him claim His devotee as His own.

“True love certainly cannot be developed at once. It is the striving over several births that can enable one to imprison God in one’s heart. No one is barred from loving God everyone is capable of love. And it is never in vain as the lives of these great saints attest to the transforming nature of love towards God”.
Notes


   President of Sri Ram Chandra Mission.)


