

# Aurora

O Truth let us know thee.

Bulletin of the Surat Branch of Sri Aurobindo Society, Pondicherry.

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BOOK POST

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## The Nectar of Divine Love & Ecstasy

We have entered the 21<sup>st</sup> Century and the New Millennium. We find rapid growth in the information technology by which the distance between the nations has become narrow and the people are coming closer. At the same time let us try to probe within ourselves and know whether on the ground of kindness, love and co-operation have we come closer? If not, then it's time to reform our inner lives also. Love is a major power, which drives the lives of men. Saints and poets have said that its best form is expressed when it is turned to the Divine. Love is universal and eternal, all the deformations of this great and divine power come from of the obscurity and ignorance and selfishness of the limited instruments. That is why let us be constant and egoless in our kindness and goodwill for each other and all and let us love the Divine to progress on the path of self-transcendence and self-perfection.

Amrit means that which does not die. Nectar or Amrit is a celestial drink, which transfers immortality to its enjoyer. The poets and saints of India have always identified the relish of the Divine Love and Ecstasy with the Rasa of the immortal drink.

Sri Ramakrishna Paramhans, coming down a little to the plane of sense consciousness from his Samadhi, danced and sang :

I drink no ordinary wine, but  
Wine of Everlasting Bliss,  
As I repeat my Mother Kali's name;  
It so intoxicates my mind  
that people take me to be drunk !

Sri Ramakrishna, who saw the Divine Mother in every woman, has said:

*A man who has tasted even a drop of God's ecstatic love looks on 'woman' and 'gold' as most insignificant. He who has tasted syrup made from sugar candy regards a drink made from treacle as a mere trifle. One gradually obtains that love for God if one but prays to him with a yearning heart and always chants his name and glories.*

Sri Aurobindo and the Mother have thrown an illuminating light on the subject of Love and have answered many questions in their writings. Differentiating between human love and divine love, The Mother says:

*Love is such a thirst that no human relation can ever quench. It is only the Divine Love, which can satisfy fully the embodied soul.*

The word Divine Love can be used for two movements. Firstly, it is the Divine's love for his creation and the souls that are part of himself. Secondly, it is the love of the creation for its divine source. (The Divine is superior to all genders.)

In Sanskrit the verb 'भज्' means to love and the love for the Divine is called Bhakti. In his book 'Narad Bhakti Sutrani', Narada has expounded the subject of Bhakti through aphorisms. Here he says that Bhakti is 'पर प्रेमरूपा' 'अमृत स्वरूपा च'. In its nature Bhakti is supreme Love for god and in its essential form it is immortal. Then explaining the nature of Love, Narada says 'अनिर्वचनीयं प्रेमस्वरूपम्' The intrinsic form of love cannot be described by language. Still if one wants to understand, it is गुणरहितं, कामनारहितं, प्रतिक्षणवर्धमानं अविच्छिन्नं सूक्ष्मतरं अनुभवरूपम् । 'Love for God is not bound by the three Gunas, desireless, every second it grows, non-separable, more subtle, it is something to be experienced.'

Sri Ramakrishna lays importance on Prema-Bhakti or Raga-Bhakti and says:

*God cannot be realised without love and longing. Unless one has learnt to love God, one cannot realise Him.*

When we think of 'प्रेमलक्षणाभक्ति' it is the most outstanding figure of Sri Krishna that comes before our eyes as the Goal and the sublime Beloved. He is the avatar, the manifestation of the supreme divine. The sacred confluence of three attributes makes his personality distinctly unique. He is 'सुंदरतम, मधुराधिपति' and 'योगेश्वर'. His body displays extra-ordinary charm and grace which throws a spell on the on lookers. He is the master of all sweetness who captures the hearts of all. He is the lord of knowledge and yoga who guides humanity towards its destination. No doubt he is the most worthy receptacle of love of Saints and Poets and those who are pure of heart.

The Mother says: *For one who has known love for the Divine, all other forms of love are obscure and too mixed with pettiness and egoism and darkness; they are like a perpetual haggling or a struggle for supremacy and domination and even among the best they are full of misunderstanding and irritability, of friction and incomprehension.*



