



RAMĀ ŚAKTI MISSION

BULLETIN NO: 233

19th August, 1978

Blessed Souls,

Heart is the seat of God, Heart is the abode of Nirguna Brahman. It is beyond Brhoomadhia, it is the realm of pure Consciousness, above mind, above Maya, above Thriputi. As such, Nirguna Hridaya is the ultimate abode. Though Heart is one, for the sake of intellectual apprehension, it is classified into two: Nirguna Hridaya and Saguna Hridaya. Saguna Hridaya is the seat of love. The fountain of love springs up from Saguna Hridaya. Until one transcends the gunas one cannot enter the Heart, or rather, commune with the Divine dwelling in the heart. So long as one is attached to the gunas, one is in the mental plane only. Attachment to the gunas is therefore the real bondage. Attachment to the Divine is the easiest means of release from the bondage of the gunas.

There should be an awakening, an awakening of the latent bodha shakthi. This bodha shakthi is the coiled up spiritual energy known as Kundalini. The Kundalini should awake. Once this awakening takes place, there is no more reversion to its slumber in mooladhara. Man's total being now responds to the call from the Beyond. His aspiration becomes intense, his devotion deepens, his faith gets firmly fixed in the Reality and his sadhana becomes a fervent, incessant pursuit of Reality. Just as a man, scorched by hunger, consumes whatever food is offered to him most avidly, yet hankering for more and more, so too the Sadhaka now becomes possessed of intense God-hunger and is absorbed all the time in the thought of God, in the loving anusandhana of God. He is wakeful even in sleep. Until this state of awakening comes to one, one does not know what quest is, what tapas is. However much he may hear from the Guru and learns from the sharstras, there is no stir in his depth, his delusion does not go. With the awakening of the Kundalini dawns that great blazing inner fire called Vairagya, the ornament of a genuine God seeker. When one know that all created things are perishable, the hunt for pleasure in the external world stops, the sense objects (vishayas) now become abominable like vomit. Such a strong and enlightened dispassion is the real strength of mind that insulates it from all allurements of Maya.

Withdrawn from the sense world, the mind now palpably experiences the irresistible attraction of God. He is sure that the abode of infinite happiness is within himself, that is, the Atman. Mind becomes a powerful stream of God-love, flowing incessantly to the Lotus Feet of God, like Ganga towards the sea. This state of mighty and uninterrupted flow of mind towards the Divine, is known as Bhakti. When Bhakti dawns, the mind habitually thinks of God, and rests only on God. It is with such devotion and such strong dispassion, that a householder has to live and function in the sphere of his swadharma, the home. The devotee may live amidst his family and duties, but his heart is fixed on God. He may be busy with his duties, but is detached from desire. He may even move in the society, but he is alone with God. Without falling into the trap laid by maya, he fixes his love and gaze on the Lotus feet of God, who is above Maya. Such fixity of love in God is the most blessed state. When love rules triumphant, six passions vanish of their own accord.

There is nothing superior to Bhakti. The bliss of Bhakti is infinite. In the onrush of love for God, the ego and the worldly impressions are thoroughly swept away, leaving behind only infinite consciousness, infinite bliss. This is your true nature. Bhakti, in its ripeness, transcends the duality of lover and the Beloved. The Bhakta experiences the mysticism of oneness and the



RAMĀ ŚAKTI MISSION

bliss of the assumed dualism: lover and the Beloved. For him God is the life of his life, the soul of his soul. He is incapable of forgetting God even for fraction of a second. He lives, moves and has his being in God. God is the only object of his love, the only object of his consciousness. He has no relation with anyone except God.

All his dealings are in and through God. How deeply is the ignorant jiva attached to his body, to his kith and kin ! He does not know that he will have to leave every one, everything including his own body, one day. But the God intoxicated bhakta forgets his own body and also the world. The supreme attraction of God, and deep attachment to worldly things: these spheres of experience are poles apart.