



RAMĀ ŚAKTI MISSION

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Grihasthashrama is a positive state wherein man can evolve himself fully, lead a faithful and purposeful life and also devote himself to Sadhana. Sadhana consists of various means and disciplines resorted to for the attainment of purity of mind, devotion and worship of God remaining amidst various family and social obligations.

The basic pre-requisite of a society, and the prop and pillar of other orders of life viz. Brahmacharya, Vanaprashta and Sanyasa is Grihasthashrama. Again it is from this Grihasthashrama that do come, Brahmacharis, Brahmacharinis, Sannyasis and Sannyasins. Hence, amongst all orders of life, Grihasthashrama may be said to be of prime-importance.

Home is a place for multifarious activities, both mundane and spiritual; a place wherein there is scope for spiritual Sadhana, like contemplation on the Self, self-surrender; developing an attitude of selfless service and dispassionate outlook. Home is verily a place of quietude and serenity in which a real Grihastha lives. Where there is peace, there is divine lustre.

Home is an outward material expression of highest spiritual ideals, intelligently held, emotionally felt and intuitively perceived according to Divine Mother. Again religious truths and rituals are made intelligible and presented in material form and symbols in the Home.

Home, Griha, should reflect peace and tranquil heavenly atmosphere, sanctity of a shrine, and purity of a hermitage. It is a place wherein, vibrations of supernal energy should be felt. Home indeed is in itself a sacred shrine, the abode of God. Grihastha is one who always lives in such a home.

From the spiritual point of view, the cardinal virtues, purity, sanctity, divinity, righteousness and heavenly attributes are personalized in a Griha. Hence, one who having realized himself and is in constant remembrance of the Lord (Atman) and is ever immersed in bliss is the man living in Griha as Grihastha. The quiet and calm of the home are conducive for spiritual disciplines like meditation on Truth, Devotional activities, and other activities for propitiating God.

Unless one develops bhakti (reverential love) towards God, service rendered in any form or duties discharged in any manner, however good they may be, are not wholesome and purposeful. Service untouched by egoistic attitude, service which evokes unalloyed love, service which brings in purity of thought, action and deed – such service is at the altar of Grihasthashrama.

In Mother's opinion, a life full of lust and attachment does not become the life of a Grihastha. Your pure lives should become the foundation for Satya (Truth) and Experience of the Highest. Even as a multistoried building requires a strong foundation, so also, for the pursuit of the Highest, you should bear an unassailable strong moral character, congenial behavior, winsome manners, excellent conduct and other virtues like, truthfulness, forbearance etc. Constant remembrance of the Lord and continuous contemplation on the Highest, observing spiritual disciplines should be the watchwords.

No longer seeking the evanescent, always beholding His unseen hands in every action, saturated with the joy of selfless service towards children, parents, wife, relatives, friends and



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society, under no circumstances growing oblivious of the Truth, one should tread the path of righteousness in his home life; then his selflessness ceases to be a conscious effort and his service to others becomes spontaneous. Mutation of an egoistic worldly life, into a life of living in the presence of God is the stepping stone to the mansion of Grihasthashrama.

Man's nature is one of evolution. In the innermost recesses of his heart there is a keen desire for higher life, which gets awakened (even in a homely life) when he sheds pride, anger, lust, avarice craving for low pleasures and unceasingly engages himself in Sadhana. Whatever he desires for, whatever he hankers after is within himself only. This is true in the case of a Grihastha too. When with humility he surrenders to the Guru and is initiated by him in spiritual truths, with faith in his words and instructions, devotes himself to following the injunctions of the Guru, and thereby ceaselessly strives for his own upliftment, then the God dwelling in his heart reveals before him.

A heart full of spiritual attributes, in itself is the shrine of God. Ceaseless contemplation on the Self, the effulgent Atman the most lovable Parapurusha, The Supreme is worship. Constant remembrance of the Self is Sadhana. Realization of the Highest through these processes is the aim in Grihasthashrama.

Heart (hrutkamala) is the Sanctum Sanctorum (Garbagudi) encircling this from outside is the home, shrine (body). Decorate these with non-sensuous outlook, pure thoughts, and equal love on all (Sahanubhutyā), expansive qualities, and selfless service with sublime feelings. All these allude to development of good and lofty moral thoughts from within and chaste and noble acts from without.

Purity is a natural attribute of the Atman. The chitta will become ever pure, when love for God develops in one; when one's life is cast from a mould of Bhakti, purification of all faculties result.

From the highest point of view, a spiritually disciplined person, with the aid of a pure heart and adoration for God could convert home into a heaven. Prayer and worship are the two main functions in a temple. As you enter a temple, intensive feelings of prayers automatically are evoked in you, mind become serene, calm, tranquil and thinks only of the God.

With refined emotional attitude, noble sentiments overflow from the heart. When an atmosphere analogous to this is created in the home through the untiring noble efforts on the part of the real Grihastha towards a purposeful living, the Griha itself becomes a temple wherein worship may be offered.

The primary aim of the Jiva (individual soul) is the realization of its identity with the Supreme, and an individual should understand clearly that he has entered Grihasthashrama only to submit in all humility at the alter of the Highest, by singing His glory, serving Him by serving others with the firm conviction that He is present in all.

The boon to the Grahasthas is that they can offer selfless service to others, who come to them or approach them, for, in doing so they are serving Him, the Omnipresent Being. By continuously remembering Him and chanting His Divine Name, singing and glorifying His attributes, praising His leelas, one attains purity of thoughts leading to purity of action and deeds. Verily then the home itself attains the status of hermitage, a temple, a holy place and a heaven too.



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Priceless spiritual knowledge or knowledge of the Self is your birthright. Now you have forgotten the qualities of the soul which are indestructibility, immeasurability, and eternity. It is ageless, permanent and perpetual.

It is neither born nor will die. Look up to your ancestors, who were great ascetics, recluses, who sacrificed their comforts and lives too for obtaining the highest knowledge. Is not their own blood that runs through your veins also now? Blessed indeed are they, who with nobility of heart, and humility of mind, sublime thoughts and righteous conduct prepare to dedicate at the Lotus Feet, their pure lives and thus earn eternal happiness and Divine Benediction. A real hero is one who has mastered his senses and who has no desires. The desireless state of mind in itself is full of joy and bliss inexplicable.

From your parents you may inherit wealth and fortune capable of offering comforts and joys of the world which are perishable. But Mother has come to offer you permanent wealth of Eternal knowledge. Through Her own immaculate life in home She has shown to all that Realization of the self is possible amidst mundane activities. To enrich and enlighten your mind, to enable you to behold the fullness of jeeva, to show and lead you on the right path, to strengthen your noble resolves, to fill your heart to the brim with prem and bhakthi and finally to release you from this phenomenal existence, Mother has come in your midst.

The knowledge of the Supreme banishes illusions and restores in one the understanding that Self and Supreme are identical, which fact was for the time being surrounded by ignorance. As expansive as the space around us is the space in the heart also. Within it are contained both heaven and earth. The world and all that is contained therein are but the emanations of the Divine in objective form. Hence to divide life as secular (Laukika) and sacred (Alaukika) is strictly not correct. In truth, Paramatman is the inner essence of jiva as well all other creation. This knowledge that the Supreme Energy – Omnipotent is the indweller of all will be laid bare to him whose perspective becomes very broad to embrace in its fold all that exists.

The great mistake occurs from turning one's attention from the stream of Providence, as this closes the mind and deprives one of knowledge and prevents clear perception. One always ought to keep oneself in a state of purity, in a state of humility and free from anger, malice and hatred. The pure Atman is never an agent or an enjoyer. Associating Him with mind and body brought about by ignorance (Avidya) apparently makes Him appear as the agent or the enjoyer; this feature is wrongly attributed to the Atman by the mind as his own nature again through ignorance.

Through the super-imposition of mind, senses and the body on the Atman he comes to be known as Jeeva – a doer of deeds and enjoyer of the fruits thereof. When Knowledge dawns through Guru's Grace and through one's own subsequent faithful efforts Atman is perceived in His original Splendour.

Heaven is nearer than earth to those whose minds are purged of all doubts and delusion. When desire, anger, doubts and confusion of mind are overcome then will be conferred on one that godly nature (Satwa) leading to goal ultimate. Acquirement of true knowledge at the feet of the Guru removes ignorance, the cause of birth and death. Real knowledge enables perception of the entire humanity as the expression of the One Supreme Self; all that lives and exists are but the different forms of one Pure Entity.



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When one comes to know that the Universal Self of which he himself is a form, then he begins to behold the Divine in all beings. Before his transcendental vision, the entire world appears as the veritable embodiment of the Ultimate Being. Then he perceives the real Truth, Unity in Diversity and witnesses things as they really are.

Hence remaining in the homes, in Grihasthashrama, striving for the ultimate is possible, once you know the import of the above truths.

That God, for whose darshan the Yogis are doing penance for years and years, is within your own heart, where He has always been. In the profundity of pure silence discover Him within you. Though he is transcendental and beyond everything, yet in the relative aspect He is all pervasive.

By discountenancing perishable objects, by developing a disgust for transient things, develop a state of acknowledgement that He alone is ever true and eternal; this state of mental assertion begets humility and Divine Providence and the knowledge, that you and He are identical, dawns. In that blazing light of knowledge you will apprehend the Agent, Agency and enjoyer as one and the same.

When you are firmly established in the Supreme Knowledge, you become aware of the fact that, He, who is none other than you, as you, indulges in action for the good of the world.

Yet, the truth that, He in your garb, as you again, witnesses and enjoys your actions as His own past times (Leelas) becomes at once clear to you.