



RAMĀ ŚAKTI MISSION

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Why is the order of householdership, the Garhasthya, considered to be of fundamental importance? The reason is, this order of home is the supporting pillar for the rest of the three orders (ashramas) and for all other dharmas or aspects of dharma. It is from Home that ideal sannyasis, ideal sons and daughters, ideal citizens, all emerge.

This order is not meant for mere enjoyment of sense pleasures, nor merely for amassing wealth or acquiring name and fame, which are lesser mundane goals. The purpose of Garhasthya, is God-experience, and thereby attainment of liberation from the shackles of births and deaths.

The cardinal principles of Garhasthya are Tyaga (self-sacrifice) and Dharma. Not sense indulgence, but self-sacrifice that leads to yoga, is the motto of a householder, wedded to Truth and Dharma.

Home is an institution of higher life. It should be built on the strong foundation of Self-knowledge. Brahmacharis, Sannyasis, guests, all visit the householder's ashram and it is the bounden duty of the householder to welcome them with the warmth of affection, to extend all hospitality to them, to serve them with pure love, to delight them with pleasing and love-soaked words and to provide them inspiration to lead a God-attuned life.

The householder's life should be inspirational to all members of society. Problems, difficulties, trials, tests, all these do come to all. But the householder committed to truth and morality, and armed with faith and forbearance, should face them with courage and equanimity. He should go through his daily life with the equipoise of a yogi.

It is moral beauty that lends radiance to the personality of a housewife, a Grahini. She should regard her husband as the Divine, as her own Self. Thus her love and service of her husband should stem from an awareness of soul affinity, from reverence to Truth and dharma. Her life should reflect her great moral quality of self-abnegation. Spirit of renunciation should pervade her entire being – her outlook through behavior and day-to-day life. She should be equanimous in the alternating conditions of happiness and sorrow. It is the combination of the virtue of self-abnegation, indifference to happiness and sorrow and devotion to Dharma that takes her from this sea of the world to the ocean of Brahmic Bliss.

Whenever dharma declines and adharma is on the ascendant, the Supreme Being descends into this world in an avatraric form. The great accomplishments of the Avatars have been, mainly threefold: the destruction of the wicked, the protection of the virtuous, and the re-establishment of dharma. Devi, the Supreme Power, in response to prayers of the gods, has appeared in various forms and aspects in order to root out the demons or personifications of the evil force.

In this age of Kali, these asuras become the forces of evil dwelling in man's own bosom. Because of their presence, power and operation, mind of man has become exceedingly fickle and fugitive. Evil is there in man's gaze, attitude, utterances, behavior and actions. He has no control over his palate and speech. He has no discrimination as to what to speak and what not to speak, where he should speak out and where he should remain silent.



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Harshness, falsehood and vulgarity characterize his utterances. In affluence, people become egoistic and arrogant. When afflicted with poverty, they accuse and curse the rich. Forgetful of his true nature and the aim of life, man remains engrossed and immersed in sense enjoyment.

Having developed a cruel nature, man remains estranged from the sattwic, the sublime and the beautiful. He is unable to solve his problems, or to look into himself. Instead of correcting himself, he is habituated to seeking faults in others. Without caring to investigate his own true nature, he remains occupied with the pursuit of the external and the ephemeral.

Though tremendous powers and faculties are within him, he does not endeavour to manifest them and to lead a life of honour. Losing sight of the goal of life, and ruining his own career, he gropes in the darkness of Maya. He is not able to run a home or manage a family properly. He has no anushtana, no worship, no practice of reciting the Name of God, no strength of Tapas. Such is the state of degradation into which man has fallen in this Kaliyuga.

Woman too forgot her dharma and her key role in home as a housewife, as the queen of home, as the religious partner of her husband, as the teacher and guide to her children. By serving her husband with pure bhava and with the power and radiance of pathivrathya, woman can manifest her latent soul force and motherly virtues and rise to the summit of spiritual enlightenment. A pathivratha is an embodiment of moral luster and spiritual force. Her mind is pure, placid, and free of the taint of reactionary passions, free of distractions and divisions.

With sacrifice (tyaga) and dispassion (vairagya) as her shining qualities, and dharma as her protective armour, she is a heroic warrior in the battle field of life, winning laurels, inspiring everyone and doing good to the whole world. She is the ideal of Indian womanhood extolled in ancient writings. But alas, woman swerved from this great ideal and neglected her God-ordained roles in life. Identifying herself with the body, she too became self-centered, bidding goodbye to her motherly qualities of love and self-sacrificing spirit and the householder's duty of hospitality.

Instead of regarding children as a sacred trust property belonging to God, she remains bound to them through strong cords of attachment. Thus bound to home, husband, children, jewelry, clothes, and wealth, and deflecting from the path of dharma, she became a veritable prisoner in home, bereft of her luster, her dignity and her grace. Home itself became a symbol of bondage.

It was at this juncture when such an all round degeneration had set in and moral anarchy gripped the human society, that Parashakti, the Divine Mother of the Universe, incarnated Herself on earth and entered the Garhasthya order. Having lived a life of dharma and dedication, She prepared the great doctrine of Garhasthya and gave Her divine message to the world. In Her Teaching, home rises as a symbol of hope, hallowed by dharma and spiritual power. Home is a paradise of peace. Home is a shrine of God. Home is the spiritual hermitage. Home is the field of yoga and dharma.

By Her own illustrious example, She proved that everything, all the four purusharthas, can be attained in the Home itself. A woman by remaining steadfast in Her swadharma, by never swerving from Her high moral ideals, by never allowing even a single dark spot on the pure and exquisitely beautiful image of her dharma, can achieve all spiritual glory; she can become Gargi and Maitreyi in wisdom and Meerabai in ecstatic devotion. The dasya bhava of Maruthi and the Self-surrender of Vibheeshana will come to her. Aye, the great power of Tapas of the ancient



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seers, and sages, will become manifest in her. A woman established in dharma, is capable of such profound spirituality.

Such a woman, the very soul of dharma, is not a bhogi, she is a Tyagi. She is not an ignorant jiva, but a spiritually enlightened Soul. She is a crest jewel of devotion. On her is seen the radiance of dharma as well as the power of Truth. She is the hope of the coming generation. Children born of her will inherit the purest of spirituality.