



RAMĀ ŚAKTI MISSION

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Garhasthya, the Order of Home, abounds in duties, responsibilities and moral obligations demanded of svadharma and social life. Conducting yourselves, both in the domestic sphere and in social circles, as dutiful householders and law-abiding citizens, you should convert your life itself as a form of sadhana for God-experience. Life is a battle. Armed with moral force and spiritual power, wearing the armour of Guru's grace, you should fight this battle with courage of a soldier and emerge victorious. Victory in life means experience of God-Consciousness and liberation from samsara. As soldiers need training in the warfare, as seekers of health join the gymnasium for physical culture, as students, enter the college for secular education, so too, the spiritual aspirants used to live in Gurukula in days of yore, seeking Brahmavidya. Shaktinagar is a Gurukula in the widest sense of the term, an adhyatmic retreat meant for absorbing God-quest. The permanent inmates as well as the visiting devotees should utilize every minute of their stay here for the life's noblest purpose, namely, God-realization. Spirituality is not a joke, not a child's play. It is a serious endeavour for self-transcendence, a profound search after the Reality, a whole-minded pursuit of one's true nature. There should be response from your entire personality to the call of the Spirit. Then alone the quest ends in self-discovery. Through a serious study of the shastras, listening to Sadguru and also by your own reasoning, you can arrive at the conclusion regarding the reality of God and the immortality of the soul. But intimate experience, anubhooti, comes only when your chittha attains transparent purity. Bodily activity, sense-impressions, mental thoughts and intellectual awareness, all these should be subjected to the purifying discipline. This is an important aspect of sadhana.

Reciting the celebrated Shanti Manthra (Peace Invocation) of the Upanishads (Om bhadam karnebhi shrinuyama devaha) is a solemn prayer: 'O Gods! May we hear only auspicious words with our ears. May only auspicious sights greet our eyes. May our actions become a yajna. May we with our strong limbs and steady minds sing in praises of God's glory and spend the whole life span doing the Will of God. May Indra of ancient fame bless us. May the omniscient Poosha be propitious to us. May the Garuda, the remover of misery, be auspicious to us. May Brihaspathi bestow on us his benign grace. May there be peace of redemption from the threefold miseries'. This invocatory prayer reflects a genuine yearning not only for the vision of God, but also for moral perfection. The vedic seers accorded an important place in the scheme of sadhana to purity of vision and conduct. The gods, Indra, Chandra, Sun, Garuda, Brihaspathi, Poosha, etc. are the various deities of the inner world, presiding over the vital airs, the senses, the mind and the intellect. They are aspects of One Supreme Power, functioning in the microcosm of the Jiva. They are also symbolic of the diverse spiritual stages in quest and diverse forces operating within the seeker.

May we hear auspicious words through our ears. Auspiciousness signifies the pure, the true, the sublime, the beautiful, the benevolent, the noble, all pertaining to the attributes of the Divine Being or the spiritual reality. Auspicious words therefore indicate words which glorify the divine, the words which pertain to truth, words which are purifying, elevating, ennobling, inspiring, instructive and illuminating. You should hear only such words. The words which sow the seed of doubt, which inject poison into your mind, which shake or shatter your faith in God, which disturb the mental serenity, which foster



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worldly tendency, which carry tales about unwanted topics, which are derogatory to human dignity and decency, which relate to other's faults and failings, which create disharmony, disunity and enmity, all these are inauspicious. Never give ear to such words. This is the discipline in hearing. This is the way how the deity of the ears can be propitiated. Impressions of innumerable births are lying latent in the chittha. Sadhana is for wiping out these impressions. By hearing inauspicious words, these impressions grow stronger and go deeper. Hence be vigilant.

Hanuman, the prince of devotees, says: O Rama! Of what avail are the ears that cannot hear Your glories; of what avail are the eyes that cannot behold your form; of what avail is the tongue which cannot repeat Your name; of what avail is the mind which cannot contemplate on your divine attributes; of what avail, O my Beloved Lord! is the body which is not engaged in serving You. Sense organs are God's gift to man so that man may experience the thrill of divine perception and the joy of service to God. To visualize the divine presence in all, to extol the divine virtues, to listen to glories of the Supreme, to get immersed in ecstatic contemplation of God and finally to be one with the ocean of Existence-Knowledge-Bliss Absolute, this indeed is the fruition of sadhana, the consummation of human life. It is only when you keep God-thought always in your mind and meditate regularly and deeply that you will be able to perceive the presence of God in all hearts. Otherwise, it will be the gunas of prakrithi that attract one's attention. Let the eyes behold only the Divine. God alone is the reality. Let all your vyavahara be in and through God. But at the same time, eschew evil associations, do not go into contact with those who have no faith in God and moral values, who make you forget God and drag you to bhoga. God is the supreme value, the ultimate purushartha. Cling to Him under all life-situations. Higher than God there is neither an abode nor an enjoyment. He is the highest abode. He is the supreme bliss. All else is unreal. It is this jnana that you should have as your guiding ideal as well as the incentive to sadhana. God's grace, His Feet, His Name, the peace of union with Him: these alone should be of all-absorbing interest for you. Then alone you are true sadhakas.

The most auspicious sight is to behold the Supreme through the inner mystic eye of Enlightenment. Until this inner eye opens, you should have the eye of bhavana, the cultivated perspective of wisdom. The infinite Eye is the transcendent Consciousness above the triputi and the touch of maya. In that state the perceiver and the perception become one, secondless pure being. During the manifestation of God on earth, one gets the privilege to see God with gross eyes. But if the glistening vision of faith is not there to lend luster to one's eyes, how can one see God even when He is there before him with all revealed splendour! Faith is a kind of enlightenment. From faith arises devotion. Devotion generates bhava. With faith, devotion and bhava, when the devotee gazes at an Image of God, the Image shines forth as 'chaitanya ghana roopa' and by beholding that splendour, the eyes automatically close, the mind becomes still, one forgets the self and surroundings, and ascends to a higher plane of spiritual identity with the Deity. The inevitable reward of bhakti is self-transcendence and union with the Deity. In the end, in the stage of perfection, bhakti and jnana become indistinguishable.

Shraddha, devotion and spiritual yearning are three mighty forces which take the jiva to the highest goal. People quote King Pareekshit as an instance in moksha through shravana bhakti. Well, such was the King's intense yearning, such was his surrender to the Guru, such was his absolute concentration in listening to the exposition of Bhagavatha by Shuka Muni, that he had no ideas of hunger, thirst, rest and sleep for



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seven days. His chittha shone with sparkling purity and he awoke to enlightenment. But despite listening to Bhagavata exposition a hundred times, nowadays man does not show even an improvement in his character and conduct. The reason is lack of shraddha and spiritual yearning. Even Kings used to take refuge at the Feet of the sages in ancient days for securing Brahavidya. They had humility, thirst for Knowledge, devotion to Guru, utter surrender, undivided shraddha, purity of bhava, serene disposition, fortitude, power of true discernment, vairagya, spirit of enquiry, steadfast adherence to dharma etc as their qualities. But the modern man, with a little study of the Gita and the Upanishads, says there is no need for a Guru. What is the Gita, what are the Upanishads, if not instructions from the Guru to the disciple! Even when the omniscient God becomes the Avatar, He submits to the guidance by the Guru. He is the exemplar of divine humanity.

The deity 'Chandra' is the shining one behind the mind. He is the presiding deity of the mind. He symbolizes the mind. The sun, 'Surya' is the presiding deity of the eyes. He symbolizes divine intelligence, divine knowledge, the intellect illumined by mystic insight. By the grace of the Deity, Soorya, the intellect becomes radiant with enlightenment. Liberated from the ego, it emerges as 'Bodha' itself. In the mythology referring to the solar eclipse, it is said that a demon Rahu overpowers the sun and obscures the latter's radiance. But the sun is not affected by it. 'Rahu' is the avarana shakti of avidya. Avidya cannot affect the self-shining Atman. The veil is on the intellect and it is the jiva identified with intellect who is a victim to ignorance. The Gurukripa alone can dispel ignorance. It is Gurukripa that is symbolized by the deity, 'Surya'. By shravana, manana, nidhidhyasa and sakshatkara (listening, reflection, contemplation and realization) the jiva emerges into his true Brahmic State. The deity Garuda is symbolic of the integral spiritual force of discrimination (viveka) and dispassion (vairagya). Garuda is the born enemy of the serpents. Garuda strikes terror in the heart of the serpents by his mere sight. Serpent symbolizes the poison of doubt. In the blazing light of viveka, which is symbolized by Garuda, the doubt perishes and the heart-knot is rent asunder. The Garuda, soars high up in the sky. Its gaze is ever upward. The kite also resembles Garuda in appearance and can fly high up in the sky. But its gaze is downward. As soon as its gaze falls on a carcass, it at once descends and picks it up. You, sadhakas, should be like Garuda; with your vision ever intent on the Supreme, with mental gaze over upward, with two wings of viveka and vairagya, you should soar up into the sky of God-consciousness, chidakasha. Guru or God, is the supreme deity. When the Guru is pleased, all devatas are propitiated. Guru's instructions are your beacon lights in the voyage across samsara. When you are devoted to the Guru, to the Guruvakya and to Guru's moral behests, the inner path becomes clear, your face shines with spiritual luster, you get energy and untiring zeal for discharging your duties and finally the chittha itself is transformed into pure consciousness. Live at least one day, from morning till night, in the true spirit of exalted spiritual ideal held forth in the 'Shanti Paata' (Peace Innovation) and you will find how in the midst of duties you will be able to experience the peace, the harmony, the detachment and the bliss of constant fellowship with God and the poise of Yoga in Grihasthashrama.

Have firmness of faith, steadiness of mind and purity of action. Then alone you can inculcate faith and moral virtues in your children. Children, worship dharma through sublime bhava, pure thought and righteous action. Be true to the ideal of shishya dharma. Be ornaments of your race. Never become a burden to the Goddess of earth. Bring up your children along the path of dharma. They are the coming generation. They



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are the tender buds of lotus waiting to blossom into fragrance of purity. Give them proper guidance on tenets of higher life. The all-forbearing mother Earth heaves a sigh of relief and experiences peace at the mere touch of God's Lotus Feet when He manifests as the Avataric personality. The Mother Ganga who bears patiently the sins of the mortals, waits eagerly for a redemptive and purifying touch of the saints' holy Feet. Purity, divinity, and holiness are synonymous.