



RAMĀ ŚAKTI MISSION

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The secular and the sacred, the empirical life and the spiritual life: these are not different. The world is the manifestation of Divine power. The life of man should reflect spiritual urge, spiritual outlook and the loving anusandhana of the Divine.

Remaining in the thick of the world, stationed in the order of home, one can scale the height of perfection, provided he has love and longing for God and the guidance of the Sadguru. How to reconcile worldly duties with God-pursuit, how to convert every minute of life into an occasion for sadhana, how to accept the tests and trials of life as opportunities for self-mastery: these are included in the technique of Garhasthya.

Life in Garhasthya order is a very responsible phase in a man's career on earth. A mere family life is not what is meant by Garhasthya. Father, mother and children constitute a family. But if they are to become members of Garhasthya Order, their life in home should be one based on moral principles and spiritual outlook.

To get education, a job, wealth and creature comforts, alone is not the purpose of life. Human life has a higher mission to fulfill. That mission is God-attainment. The jiva gets a human body after passing through numberless sub-human wombs. As distinguished from the animals, man has in him, discriminating intelligence, vishesha buddhi and spiritual discernment, viveka. Viveka is the divine light that guides man on the path of truth and righteousness. This light is in the recesses of the buddhi.

The mind of man is unsteady, flitting from one emotion to another, and going from one object to another. But consciousness, bodha, is like the steadily shining sun in the sky. This consciousness is without modes, immutable. The mind should subside and the intellect should become still and silent. Then alone consciousness shines forth in all resplendence.

The observance of dharma and the practice of adhyatmic sadhanas should be combined in the life of a householder. Then alone home can become a springboard to Realization. Man may have many astounding worldly achievements to his credit; yet, if he has not realized the Parabrahman, he has not achieved the summum bonum of his life.

Mere performance of domestic and social duties or attainment of proficiency in the scriptures is not enough. One must be able to make whole life a sadhana. One must make God the sheet anchor of one's life. Devotion to God should dawn. Love for God should become the all-consuming passion. Without such devotion, no one can resist the pull of the world or wipe out the worldly tendencies cultivated through ages.

Bhakti is supreme love for God. Ritualistic worship, Nama Japa, pilgrimage etc. belong to the preparatory stage in devotion. By such preparatory devotion, the mind becomes gradually pure and disciplined. Real devotion, love for God, rises only when one realizes one's affinity to God. This love, which has its origin in the heart, keeps on growing until it becomes a mighty pravaha, flow. The jivatman should take a dip in this pravaha, lose his separative I and become united with Paramatman. Then he can no more be attracted towards, or entrapped by anything in this world.



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As milk merges in the milk, oil in the oil and water in the water, so too the pure mind merges in Brahman and becomes Brahman Himself. When this happens, jivatwa can no longer persist. Even a very little vasana, or worldly tendency, will hinder this merger. Hence it is that purification of chittha is said to be the only means to God-experience.

Effort should be made to achieve this state of purity within Grahasthashrama itself. Anything may happen in life. Happiness and misery may come; poverty and disease may come; praises and ignominy may come. But in the midst of all this, mind should remain calm and steady. It should never come down. Such yogic height of detachment and nirvikaratha is essential in Garhasthya. Then alone one can enter the portals of God-realization.

To achieve this state of mental stability, the householder should hold on to the Lotus Feet of God. With loving remembrance of God, and with dedication of all actions to God, will come an exhilarating feeling that one is always in the presence of God. A sense of belonging to God, an abiding conviction that other than God there is none whom one can call as one's own in this sword of Maya, must come. Then alone one can rise above the earthly bonds and worship God with single-minded devotion.