



# RAMĀ ŚAKTI MISSION

**DIVINE MOTHER SAYS**

**NO: 17**

**SD NO:**

## **The Beatitude That Is Home**

The order of home life, significantly termed as “grihasta”, enjoys the first rank of fundamental importance among all the celebrated orders of man’s social existence. Central at home, it reveals the perfect pattern of dynamic life, distinguished by the self-mastery and self-consecration, passion for service and delight in self-sacrifice.

The abode of the perfected house-holder is a consecrated home raised to the adorable status of a holy hermitage of supreme peace. It combines within itself the solemnity of a forest retreat with the sanctity of a temple of worship. It is pervaded by vibrations of powerful spirituality, it bounces in heavenly felicity, it is a sacred shrine dedicated to the Supreme Being.

For the house-holder aspiring for the supreme-wisdom, the privacy of home itself becomes a solitary cell for profound meditations, a fit place for thoughts upon the supreme. Consecrated by devotion, it becomes a holy altar, where divine perfection is propitiated and glorified, where godly attributes are worshipped, where purity is invoked through self-effacing service.

Exalt your home into a habitation of holiness by looking upon them as outer representations of the inner shrines of worship, namely the heart. Decorate them with the splendor of your vision, with the purity of your insight, with the depth of your sympathy and with the divinity of your aspirations.

As a preparatory phase towards the perfect state of impersonal existence, Grihasta provides ample opportunities for transcending the self and surroundings and for rising above all earthly attachments.

Through perpetual discipline, impart a sense of sacredness to your dedicated lives so as to elevate them into the concept of a yajna, a sacred sacrifice of the most exalted order. Employ your subjugated senses, the sublimated mind, the enlightened consciousness and the chastened heart in the performance of your soul’s worship of the supreme.

For the propitiation of the primal power, associate your tapasya for the inner purification with the dynamism of your dedicated actions. Inner purification is freedom from the six-fold passion, which is accomplished through the discipline of the sense-restraint, devotion of the self, development of non-attachment and cultivation of satwik virtues.

Clinging to that which is unreal, is poison; a turning away from all transciences, is dispassion. Passion leads to a disturbance of serenity, increase of misery, loss of reason and intensification of earthly bondage. Dispassion bestows elimination of desires, inward peace, unbroken happiness and security of contentment.

Dispassion, that is virakti, is the auspicious attribute of a genuine seeker of perfection. The luminous state of inward detachment in which the mental vrittis, disentangled from the pursuit of objects, get unified in the introspective Buddhi Vritti is called dispassion.



# RAMĀ ŚAKTI MISSION

Discrimination between the real and unreal, attachment to the real, dispassion to the unreal and dedication to the supreme state of Perfection, which transcends all forms of discipline and attainments. These constitute the Graded progress in the inward path to purity. That which is established in the region transcending the subject-object relationship, is purity that is Brahman. When this luster of purity percolates through the senses, mind and the ego, the external world of objects appears in the veritable manifestation of the Supreme Divinity and the individuality shines forth with the effulgence and the impersonality of the Absolute Brahman.

What remains as the residual spiritual entity upon the liberation of the mind from the senses, the intelligence from the clutches of the ego, and the ego itself from the conditioned consciousness, the self. Abidance in the Self, in the primal state of pure Being, is the Supreme state of solitude for the wise.

Established in this spiritual solitude, the grihasta, the enlightened householder, makes himself a focal point of universal energy for the discharge of his manifold duties pertaining to his particular order of life.

The grihasta who has ascended the summit of establishment, sees no difference between the infinite and the seemingly finite, between God and His creation, between the unmanifested truth. Parmartha and the manifested world, Prapancha.

In sound and silence alike, in quiescence and activity alike, he senses the Divine omnipresence. Every form that he sees is his own form, the form of the formless reality. Though seated in his private chamber, he embraces both heaven and earth in the wideness of his vision. Enthroned in his supreme perfection, he remains in eternal quiescence of Brahman and lives as the Cosmic man with the whole universe as his body. He verily becomes the light and love that encompass and sustain the world.

His word is shruthi; his silence is peace; his look is concentration; his movement is power. He is the father and mother of all, as also the child of all, yet he is above all. This is the exalted status of a grihasta's personality that you should aspire to achieve.

Live in truth consciousness. Rise above the world. Go beyond time. Elevate all phases of your earthly relationship in this mundane life into the sacred height of self-communion. Let your conjugal ties be a true symbol of mystic truth of the 'Shiva-Shaktya'. Self as the presiding consciousness is Shiva as the vitalizing energy shakti.

The luminous Self is the husband, the steady conscious prajna, is the wife. The blissful communion of the soul with the Supreme Self is the harmony and felicity established in the life spouses in the home. This is the spiritual significance of marital alliance. Self is Heavenly home. He who is established in this home is a true grihasta.

Sanyasa, the principle of integral renunciation, is the corner stone of grihasthashram too. The exhilaration of Yoga, the essence of asceticism, the purity of renunciation and the strength and sublimity of wisdom together make up the body of grahastashram. He who associates himself with the passions born of nature, though outwardly a sanyasin, is inwardly a householder, for he still maintains the unholy alliance with his most unruly wife 'prakrithi'. He who has gone beyond the domain of prakrithi and is established in the supreme reality of the self though outwardly a



# RAMĀ ŚAKTI MISSION

householder, is inwardly a prince among sanyasins, for he has neither the ego-sense, nor the sense of possessions.

The monk, has renounced the worldly ties; the householder accepts the social relations; but the perfected grihastha finds nothing to renounce and nothing to accept, for he has found himself to be one with the absolute existence.

Be not afraid of the world, my children, for the world is neither an enemy nor a friend, but your own Self. When you renounce the ego-self, what does it matter to you if you live in the forest or in a crowded city. If you are in beatific contemplation or engaged in ceaseless activity?

That alone is the true renunciation, acceptable to the wise, in which the very idea of renunciation is extinct before the profundity of spiritual fullness. Serenity and disturbance are for the ego-mind. When you banish the personal ego and obtain the peace of the Eternal, you will find even the populous market place as a peaceful hermitage of silence.

The ascetic who is habituated to the silence of the cave, finds the noise of the world unbearable. Remaining in the tempo of the world's activity, you should extract the silence of the monastic seclusion from within the deeper quiet of your deeper self. Then alone you will discover the beatitude that is home.

Wisdom, does not emerge from the pages of sacred books, nor does it descend upon you from peaks or mountains. It is encased in the holy sanctuary of silence of your own soul. When, you are ready for the supreme sacrifice, when you are bold enough to throw your infinite personality into the ocean of totality of existence, when you are strong enough to identify yourselves with the nameless, formless, boundless being, then will be revealed to you the wisdom of the ancient, that wisdom that makes you fearless and free, that wisdom that brings to your doors all the blessings of high heaven.

The highest spiritual experience are revealed during the purest of lives of the best of men in supreme moments of intellectual illumination. Spirituality promises such intellectual illumination, such wonderful mystic experiences, such purity, such peace, such perfection in grihastashram itself.

Om Shanti Shanti.