

## *Dharmakshetra - A Tirthkshetra*

*"In 1968, the First World Conference of Sathya Sai Seva Organisations was held in Mumbai. It was time when Dharmakshetra was inaugurated. Indulal Shah was mainly responsible for the construction of Dharmakshetra. He has been working tirelessly for the propagation of Swami's Message.*

*Many individuals in the past had to put up with a lot of difficulties while constructing pilgrimage centres. Bhadrachalam is one such pilgrimage Centre. Adi Sankara, unmindful of the physical strain, walked all the way from deep South to far north to establish pilgrimage centres at Badrinath and Kedarnath. Many pilgrimage centers have been established all over the world. Each Centre has a history of its own. Dharmakshetra is no exception to this. Only Swami knows the innumerable difficulties that Indulal Shah faced during the construction of Dharmakshetra. In those days, there was no approach road to the place where Dharmakshetra stands now; he had to walk through thorny bushes to select a suitable site for the construction of Dharmakshetra. He showed Me the place for approval. Many people helped him in the fulfillment of this task. Indulal Shah continued his work with unwavering devotion and achieved success. You need to have God's Grace to accomplish anything. "*

Gurupoornima Sandesh, 13<sup>th</sup> July 2003

## 6B. DIVINE INJUNCTIONS

Sathya and Dharma are the two cardinal principles of Sanathana Dharma. They are the goals of all faiths, the teaching of all saints, the core of the achievements of all sages, the underground current in all scriptures. They spring out of the Atmathathwa, which is the lesson taught in the Gita. The Gita is the essence of the Upanishads, the Vedanta. On the day when you are celebrating the anniversary of the Inauguration of Dharmakshetra, it is necessary to remind you of this.

The Vedanta declares, Isavasyamidam sarvam (All this is enveloped by God), and so, how can man hate or deceive another? The rules and disciplines laid down in all religious systems have as their aim, the application in daily life of this great Truth, the Immanence of God.

Sathya and Dharma are the two eyes of every religion that has emanated from the primal Sanathana Dharma of Buddhism, Christianity, and Islam. They are further elaborated and exemplified in the epics and Puranas of India. Rama entered the forests and suffered poignant agony, for the sake of upholding Sathya (Truth). The Pandavas exiled themselves from their capital and swallowed unmoved excruciating insults, in order that the cause of Truth may prevail. Harischandra reached the nadir of grief and humiliation, but, never gave up his hold on Truth! These are the models held before the men and women of this land for millennia, through song, drama, sculpture, painting, poetry and philosophy. They are beacons inviting the people of all lands to a higher, nobler and more beneficial destiny.

Consider the five Pandava brothers, immortalised in the Mahabharatha epic, by Vyasa. The eldest is Dharmaraja, born of Dharma! The second is Arjuna, the foremost bowman of the age. The third is Bhima, of the Mighty Mace. Yet, both Arjuna and Bhima yielded ever to the slightest nod of Dharmaraja; might must ever bow to right. Transferring the story to modern times, we find that contemporary America is the Arjuna, Russia is Bhima; and, both have to bow before Bharath, the Dharmaraja, who upholds the cause of Right against Might, military or economic.

Dharmakshetra and Kurukshetra are not to be looked for near Delhi or Hastinapur, on the map or on the ground. Nor are the Pandavas and Kauravas merely princely clans into a tale. The human body is named kshetra, and so, Dharmakshetra is in everyone. When the owner of the body discards all desire, passions and impulses, then, the body becomes Dhamakshetra! A child has in its heart only Dharmakshetra, for, it has not yet developed sensual desires. It accepts whatever is offered. But later, when it grows, Dharmakshetra takes the shape of Kurukshetra! - the battlefield where the mind struggles between hope and despair, and is compelled to consume the diverse fruits, sweet and bitter, of one's acts.

The disease of over attachment to worldly objects can be cured only by the drug of attachment to God, cultivated through Japa and dhyana.