



RAMĀ ŚAKTI MISSION

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Sanathana dharma, as the term implies, is eternal law, eternal religion. Being eternal, it cannot perish. It may remain eclipsed at times. Whenever such moral decline happens, the Divine Being, the Knower of Dharma, manifests Himself in an upadhi in order to resuscitate dharma.

To resuscitate dharma means, to awaken human consciousness to the eternal values of dharma. When dharmic consciousness awakes man's conduct conforms to the principles of righteousness. Dharma is innate in man. But, because man is ignorant of his true self and of his relation to God, the effulgence of dharma remains dim in his personality and conduct. Observance of dharma is not possible unless one knows the reality of one's nature and kinship with God and creation.

Moral degradation growing in all walks of life can be traced to an alarming decline of faith. The recovery of faith alone ensures righteousness in the fields of human activity. Bharatavarsha is pre-eminently a land of dharma and spirituality. These two, dharma and spirituality, should be revitalized in the country. Then, the body of national life becomes healthy. Harmony and happiness will prevail. Bharath, geographically, is India; from the standpoint of dharma, it is the heart of humanity. He, in whose heart the power of the Spirit and the splendour of dharma becomes manifest, represents truly the culture of the ancient India of the Sages.

The remarkable trait that has distinguished the Hindu has been his deep spiritual mooring, his religious consciousness, his passion for righteousness, his skill and competency to discourse on profound metaphysical themes. The Hindu sage has expounded the sanatana tattwa without the slightest admixture of worldliness. Such lofty purity has been maintained while dealing with Atma Vidya, the science of Self-knowledge by him. Through tapas he became a Rishi whose astounding insights are reflected all along in the sacred literature.

The adhyatma dharma, because of its subtlety and profundity, has to be imbibed in the traditional manner, befitting the greatness of spirituality. What does it mean? It means that the Atma Vidya or Adhyatma Vidya has to be imparted and imbibed in a pure atmosphere of the ancient Gurukula. The one who imparts, has to be a man of intimate experience of Brahman, an Anubhavi; the one who imbibes, has to be a humble devotee of Truth, a votary of righteousness, an initiate of higher life, a disciple worthy of immortal spiritual heritage. Without shraddha in the Sadguru's teaching, one cannot imbibe adhyatma dharma by one's own intelligence.

What is grasped only intellectually is coloured by one's own samskaras and is conditioned by one's own intellectual equipment. But what is inherited from Sadguru, is pure illumination that reveals the adhyatma dharma as it really is.

There is nothing superior to spirituality. Dharma, realization, religion and spirituality, all mean one and the same, in their ultimate sense. It is the state of union with the Divine.

Nothing but pure religion, the spirituality based on actual God-experience, can lend honour to India, for India's God-ordained mission is to cherish, preserve and propagate the truths of sanatana dharma. Look at her history. Her achievements in all fields, social, political, administrative, scientific, educational and technological, from times immemorial, have been



RAMĀ ŚAKTI MISSION

based and built on dharma. Truth and dharma, faith and pure conduct, are of primary importance. Everything else is secondary in value.

What is not raised on dharma, cannot endure. Dharma alone provides stability and strength. The inner vitality of a nation consists of the dharmic foundation. When this foundation of dharma is well laid, everything goes smoothly. The nation, then, moves along the pathway of peace, prosperity and progress.

Dharma, religion in its true sense, is the life force that sustains Bharath. Bharath as conceived by the Sages, glorified in the great epics and visualized by inspired poets, is a nation that lives for the glorification of truth and righteousness. Unless one comes to the path of righteousness, one cannot understand this mission of Bharath and appreciate the values of spiritual heritage.

Dharma is the pathway to realization, sakshatkara; dharma is also the very sakshatkara, anubhooti itself. The nature of dharma has to be realized through devotion to God and submission to moral law. Whereas Realization is the goal, the sadhana included in dharma, is to worship God, to please God and to win His favour and grace. In fact, this is the end of all yogas. Nothing should be done that is contrary to the law of dharma that does not find favour with God. This is the essence of all moral injunctions in the Holy Scriptures.

How can one know what God approves and what is not linked by Him? Yes, one knows it by developing a higher insight through gurubhakti. Guru represents the Divine, the Atma Sakshi and the moral law. In Guru, the goal and the path meet. In him, the ideal is the actual. When you are devoted to the Guru and obey His commands with reverence and understanding, He will lead you correctly to the portals of God-experience.

Lured by worldly gains, you should not act against your own Atma Sakshi, the Witness within. You should not deflect from the path of righteousness. What the world gives is of perishable order. The imperishable gain is in the discovery of yourself in the eternal. Those who intensely long for liberation, who aspire for eternal peace, alone get the strength to stick to righteousness, to obey the Atma Sakshi and to tread the path of godliness and gurubhakti.

The function of religion, dharma, is to cleanse the mind to divinize perception, to spiritualize action and to raise man's divinity. In the plane of divine consciousness alone, one realizes the underlying unity and oneness of existence. Whereas man-made castes and creeds divide man, it is only dharma that unites mankind into one family. All that weakens the human mind is a negation of dharma. Dharma chases away all weaknesses. Mental debility, lack of zeal, doubts, fears and frustration, all these flow from ignorance. Dharma dispels ignorance and converts man into a nucleus of enormous adhyatmic movement.

Sanatana dharma enables man to discover the fabulous treasure of power and perfection within himself. Sanatana dharma is not a mere manual of sadhana or a code of conduct only. It is a vision of spiritual experience, a state of unitive consciousness, a state of inseparable identity with the supreme reality. One should dissolve the external physical phenomena and the inner mental world in a blaze of pure illumination; and transcending even knowledge, one should become the ultimate reality itself, in which one does not apprehend a second entity. This highest spiritual experience alone reveals the splendour of sanatana dharma.

To dissolve the external universe in pure illumination means to gain the mystic apprehension of God as the substratum of the universe; to dissolve the mental world means to rise above the



RAMĀ ŚAKTI MISSION

mind of gunas, by realizing the unreality of the ego and the mental passions and by abiding in the true infinite 'I'. Neither the enchanting sense world, nor the elusive ego, should be able to cast a veil over your consciousness.

The external universe of names and forms is a divine creation, Isvara srishti. The divine creation is an effect of divine ideation, Isvara Sankalpa. Since the Divine is perfect, the divine creation too is one of divine beauty and divine harmony. But the jiva superimposes on this beautiful creation, his own mental creation of duality and disharmony. What has been created by the jiva through ignorance and delusion should be dissolved in himself by spiritual illumination. The jiva srishti is the hindrance to realization, not Isvara srishti.

The same objective creation is perceived by the minds of various natures in various ways and also variously by the same mind at various stages of its development. As your perception one's outlook (drishti) is, so is the creation for you (srishti). There is thus an inter-relation between outlook (drishti) creations.