

दधर्मा Dharma

The [Rtam](#) is the most absolute, perfect and divine law of [Brahman](#).

[Dharma](#) along with [Karma](#) are the important and fundamental components of the [Rtam](#).

There is no correct English translation of the word [Dharma](#).

The closest meaning is a [virtuous](#) way of conduct and living but this is not even a 20% completely accurate nor comprehensive translation.

The [Uttharkanda section of the Ram Charitra Manas](#) has described Dharma in the most succinct manner that can be understood by all.

[According to Lord Ram](#):

Brother, there is no greater Dharma than benevolence(दधर्मा), no greater sin than oppressing others.

I have declared to you, dear brother, the verdict of all the Vedas and the Puranas, and the learned also know it.

Benevolence means [altruism](#) or selflessness and being always concerned about and working for the welfare of others.

दधर्मा is a very complicated word.

A simpler meaning is दधर्मा दधर्मा or simply दधर्मा (SEVA).

दधर्मा (SEVA) means Selfless Service.

So the highest Dharma is दधर्मा (SEVA) or Selfless Service not just to humanity, but to the whole world.

Because the highest ideal of the [Sanathan Dharma](#) is:

दधर्मा दधर्मा (Vasudhaiva Kutumbakam)

The whole world is One Family.

My description below may seem too long and lengthy and cumbersome.

Here is a concise description of the same by [S Radhakrishnan](#), one of the greatest philosophers of modern [Bharat](#).

What is [Dharma](#)?

If you understand hurting another man is adharma (violation of Dharma), pleasing another man is Dharma, you have performed Dharma.

[S Radhakrishnan](#), 2nd President of India.

<https://aryadharmaworld.com/wp-content/uploads/2017/11/dharmadefinitioniradhakrishnan.mp3>

You do not need to learn any scripture or memorize any shlokas or perform any prayers and rituals, just practice the above words of [S Radhakrishnan](#) and you are an embodiment of Dharma.

Rule of Dharma is not only the right and responsibility of the "[Hindu](#)" religion.

It applies to every person of any religion.

[Dharma](#) is beyond religion.

It was created by [Brahman](#).

And [Brahman](#) creates for all of creation, not just a particular religious group or for man alone.

The core essence of Dharma is:

द्वन्द्वं द्वयं द्वयं द्वयं द्वयं द्वयं द्वयं द्वयं द्वयं

द्वयं द्वयं द्वयं द्वयं द्वयं द्वयं द्वयं द्वयं द्वयं द्वयं

Dharma defends those who defend it.

Dharma destroys those who destroy it.

Dharma can neither be created nor be destroyed.

You will reap what you sow.

Manu said:

Adharma (Iniquity), committed in this world, produces not fruit immediately, but, like the earth, in due season, and advancing by little and little, it eradicates the man who committed it.

...Dharma, being destroyed, will destroy; being preserved, will preserve; it must never therefore be violated.

Most people who describe Dharma, especially new age peace and love gurus and even MK Gandhi himself spread the half truth that Dharma is just Ahimsa (non violence), endless love and compassion.

Dharma is part of the Rtam.

The Rtam is the only supreme and divine law in this world.

The Rtam was created by Brahman.

And as we know Brahman is supremely patient, trusting and compassionate.

But as we also know the Rtam is dispensed dispassionately according to your Karma.

The whole verse from the Mahabharat is:

दध्नुर्धर्मो धर्मो धर्मो धर्मो

धर्मो धर्मो धर्मो धर्मो

“Ahimsa Parmo Dharma

Dharma Himsa Tathaiva Cha”

Ahimsa (Non-violence) is the supreme Dharma,

So too is violence in service of Dharma.

Many volumes and books are written in all religions about the concept of Dharma.

According to these books, people follow Dharma by rituals, pilgrimages, prayers, sacrifices and appearances.

This confuses people.

According to other texts of the Sanathan Dharma including the Ram Charitra Manas, Dharma is composed of four basic pillars:

Truth

Purity

Charity

Compassion

Lord Ram also said:

Tolerance is a great virtue.

What is Truth?

Truth is that which is infinite and is eternal and it was never created but it always existed.

This is what Jiddu said about Truth:

There is no path to truth and there are no two truths.

Truth is not of the past or of the present – it is timeless – and the man who quotes the truth of the Buddha, of Shankara, of the Christ, or who merely repeats what I am saying, will not find truth because repetition is not truth: repetition is a lie.

Truth is a state of being which arises when the mind – which seeks to divide, to be exclusive, which can only think in terms of results, of achievement – has come to an end.

Only then will there be truth.

The mind that is making effort, disciplining itself in order

to achieve an end, cannot know truth because the end is its own projection and the pursuit of the projection, however noble, is a form of self-worship.

He alone shall know truth who is not seeking, who is not striving, who is not trying to achieve a result.

Jiddu also said the following about truth:

Truth is truth, one, alone; it has no sides, no paths; all paths do not lead to truth.

There is no path to truth, it must come to you.

Truth can come to you only when your mind and heart are simple, clear, and there is love in your heart; not if your heart is filled with the things of the mind.

When there is love in your heart, you do not talk about organizing for brotherhood; you do not talk about belief, you do not talk about division or the powers that create division, you need not seek reconciliation.

Then you are a simple human being without a label, without a country.

This means that you must strip yourself of all those things and allow truth to come into being; and it can only come when the mind is empty, when the mind ceases to create.

Then it will come without your invitation.

Then it will come as swiftly as the wind and unbeknown.

It comes obscurely, not when you are watching, wanting.

It is there as sudden as sunlight, as pure as the night; but to receive it, the heart must be full and the mind empty.

Now you have the mind full and your heart empty.

[Krishnamurti, J. Krishnamurti](#) The Collected Works Vol. V Benares, India 1949

What constitutes Purity?

Purity is constituted of heart, mind, body and spirit.

That means there must be purity of thought, word and action.

What constitutes Charity and Compassion?

Charity and Compassion are constituted by thought, word and deed.

Just throwing a few [lakhs](#) or even crores of rupees and putting your name on the donation board in front of the building does not really mean one is truly charitable and compassionate.

Charity and Compassion are only delivered by [सेवा](#) (SEVA benevolence), [empathy](#) and [mercy](#).

[Lord Ram](#) also said in the [Ramcharitmanas](#):

The conduct of the saint and the sinner is analogous to that of the sandal tree and the axe;

for – mark it, brother – the axe cuts down the tree, but the fragrant sandal imparts its perfume to the very axe that fells it.

For this reason sandal finds its way to the heads of the gods, while the axe, for its punishment, has its steel edge heated in the fire and beaten with a hammer.

In [Section VI](#) of the [Shanthy Parva](#), [Yudhishtira](#) also describes other components of Dharma in addition to those above:

Forgiveness

Moderation and self-restraint

Renunciation and humility

Abstention from injury.

Injury does not mean just physical harm, but also the injury caused by feeling of hatred toward another person.

In addition to the above, the [Gita](#) also mentions the following divine qualities:

Valour and Fearlessness

Wise apportionment of knowledge and Concentration

Sacrifice, Study of the scriptures

Austerity and Uprightness

Non-violence, Forgiveness, Fortitude

Tranquility, Freedom from anger

Aversion to fault finding, Freedom from malice and excessive pride

Freedom from covetousness

Gentleness, modesty and steadiness (absence of fickleness).

Consistently and constantly practicing the 3'Rs according to the [Dalai Lama](#) is also a part of Dharma:

Respect for Oneself

Respect for Others

Responsibility for Ones Actions

Another important component is:

Gratitude

Other aspects of Dharma will be practicing [the things I have figured out](#), and also what I have written about [Arya](#).

Learning the Dharma starts first at home, then in school and then in the village or town that you live in especially your immediate neighbourhood and among your family and friends.

Inculcation of Dharma can be greatly enhanced if one practices [योग Yoga](#) and [ध्यान Dhyān](#) daily.

Everybody wants to “conquer” the world.

We have great histories of world “conquerors” who only actually spread death and destruction.

It is more important to conquer yourself.

If you follow the above principles of Dharma you will conquer yourself.

As Paulo Coelho said:

“If you conquer yourself, then you will conquer the world.”

NOTE:

There is no single person in this world, even the Gods themselves, who can always and faithfully follow all the principles of Dharma I have mentioned.

Even Lord Krishna instigated lies and deceit in the defeat of Bhishma and Karna.

Even Lord Rama shot Vali hiding from the back.

Sometimes people are forced into circumstances beyond their control and they violate some principles of Dharma.

But they still uphold Dharma if they follow at least 75% of the rest of its principles and make every effort in the future to correct and abide by the principles of Dharma that they have violated.

Dharma according to Lord Krishna

In the Gita, Lord Krishna teaches that Dharma is above everything.

If you have to break your vow to uphold Dharma, you should break it.

If you have to cheat to uphold Dharma, you should cheat.

If you have to kill your own wicked family to uphold Dharma, you should kill them.

Even a God, [Lord Krishna broke his own vow](#), to save [Arjuna](#) who was fighting for the cause of Dharma.

[Arjuna](#) killed his own cousins, and even his revered granduncle [Bhishma](#) and his half brother [Karna](#) to uphold Dharma.

I consider [Lord Krishna](#) the greatest upholder of Dharma, even more than [Lord Ram](#).

This is because [Lord Krishna](#) upheld Dharma and did what was right, regardless of what others thought of him.

His instigated way of defeating of [Bhishma](#) and [Karna](#) was correct and done solely to uphold Dharma

But it only bought him condemnation and a bad reputation because of the deceit involved in the way it was done, which was not befitting of the conduct expected by a [Kshatriya](#).

But in the case of his [banishment](#) of [Sita](#), [Lord Ram](#) upheld Dharma to do what others thought was right.

[Sita](#) had passed the [Agni Pariksha](#).

There was nobody more pure-hearted and virtuous than her.

But to avoid the stigma of what other ignorant idiots thought of their queen, he [banished](#) her even though he knew in his heart that she was the most virtuous and pure-hearted of women.

[Dharma according to Lord Ram](#)

[Lord Ram](#) was called the [Maryadda Purshottam](#) – the most decent man and supreme embodiment of Dharma.

Yet when [Vali](#) and [Sugriva](#) were fighting, Ram shot Vali from the back.

Vali was most disappointed and complained to Ram:

You are the [Maryadda Purshotham](#), how can you shoot me in the

back, you should have come in front of me and shot me.

Then [Lord Ram](#) replied:

I am the [Marayadda Purshotam](#) only to people who are decent and follow Dharma.

You cannot claim to be decent after [what you did to Sugriva](#), so I behaved with you as befitting an indecent man deserves.

But also remember this below about [Lord Ram](#):

This is extract from an [article](#) by [Sadhguru](#):

[Ravana](#) had ten heads.

[Rama](#) had to cut off all the ten heads to finally kill Ravana.

With the battle won, [Rama](#) said, "I want to go to the Himalayas and do penance, because I have committed a great sin.

I have killed someone who was a great devotee of [Shiva](#), a phenomenal scholar, a great king, a generous man."

The others were shocked.

[Lakshmana](#), his brother, said, "What are you talking about? He kidnapped your [wife](#)."

But Rama said, "Out of the ten heads of his, there was one that had great wisdom, piety, and devotion. I regret cutting off that head."

Further extract from the same [article](#) by [Sadhguru](#):

What [Rama](#) was trying to say that no matter what horrible things [Ravana](#) had done, there was one aspect of him that was a tremendous possibility.

Just follow this fundamental principle – if you see something wrong in someone, condemn that, not the person.

If you bring this wisdom into your life, you will be free of baggage. When you do this to others, the same will happen to you.

[Rama](#) did penance for having killed a man who had kidnapped his [wife](#) and had done many other terrible things. Still, Rama identified this one head that was beautiful about him.

[Rama](#) was a man of great wisdom, which is why he is worshipped. He failed in many aspects of his life, but his failures never altered his wisdom and quality.

No matter what life did to [him](#), he stayed above that.

I want you to remember Rama's example throughout the year.

If you are sensible enough to identify the quality rather than condemn the person, before [Guru Purnima](#) comes and we shift to [Dakshinayana](#), or the southern run of the sun, you should have reaped a rich harvest.

A rose plant has more thorns than roses, but we still call it a rose plant because we recognize its beauty.

A mango tree has more leaves than mangoes, but we still call it a mango tree because we recognize the sweetness of its fruits.

Every human being has at least one drop of sweetness in them.

Why don't we see this?

Please do this with everyone around you – try to recognize that one drop of sweetness in even those people who you otherwise consider to be horrible.

Only if you recognize it in others, it will reflect in you.

On the other hand, if you see terrible things in other people, that is what will reflect in you.

This does not mean you should become blind to everything.

You see the leaves in the tree; you see the thorns in the rose bush – but you acknowledge the flower and the fruit.