



DHYAN-KAKSH
SCHOOL OF EQUANIMITY & EVEN-SIGHTEDNESS



Dharma (Righteousness) Definition



‘Sada Hai Sajjan Ram, Ram Hai Kul Jahan’

‘Shabd Hai Guru; Sharir Nahi Hai’

SATYUG DARSHAN TRUST (REGD.)

GUIDING FORCE

“Satvastu Ka Kudarti Granth”



**“Read, comprehend, and exercise the same
to become a exemplary human being”**

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“Sada hai Sajjan Ram, Ram hai Kul Jahan”

God is Our Beloved Friend
and He is Omnipresent.

so

Acknowledge and embrace Him and
accordingly adopt His virtuous qualities.

“Shabd hai Guru, Sharir Nahi hai”

The word of God (Shabd) is the Master
not some physical body or idol/image.

so

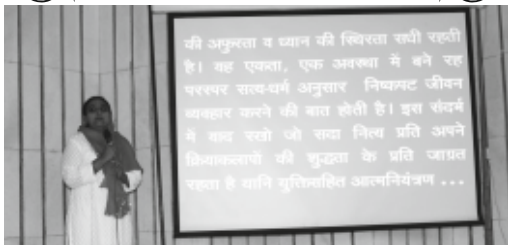
Embrace knowledge, not knowledgeable,
Anchor your faith in eternal, not the messenger

**Stand firmly on this,
remain steadfast on this eternal truth**

“OM Amar Hai Atma, Atma Mei Hai Parmatma”

“OM”, the soul is immortal
within the soul resides the Supreme.



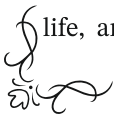




Dharma (Righteousness)- Definition



Dharma - Literal Definition

The word *Dharma* is derived from the root *dhr* ("धृ"), which means "to uphold" or "to sustain". In this sense, the element (God, nature, power, energy, existence) that sustains the entire universe/cosmos, and actualizes the unity of and society and which is upheld, is called *Dharma*. In this context, *Dharma* as a sustaining principle refers to those eternal, truthful laws and behaviors through which this creation operates and by which life and the world remain balanced and harmonious.





In simple terms, that which sustains, protects life, and prevents degeneration is *Dharma*.



 *Dharma* is the essence or strength of a substance, which continuously safeguards it. 

This essence is called *Dharma* because it is upheld by the thing it protects. *Dharma* upholds those righteous and just people who know and follow their duties, which means *Dharma* serves as their refuge and vehicle.

If we define *Dharma* in other words, it refers to all those actions, principles, or behaviors based on rules, practices, and customs that are essential for the existence and stability of society and are generally accepted universally. For instance practicing compassion, justice, truthfulness and other virtues is the *Dharma* of all human beings. Clearly, *Dharma* is the sacred path of virtuous deeds or moral conduct, through which not only is society protected and peace and happiness are 





enhanced, but it also leads to a better state in the afterlife. That's why Satvastu Ka Kudarti Granth says:

धर्म के रास्ते पर चलो, धर्म का रास्ता बड़ा
महान है, इस में हमारी जीत है।

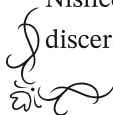
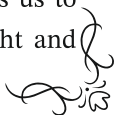
(सतवस्तु का कुदरती ग्रन्थ, बुधवार का पहला बोर्ड,
सप्तम सोपान, कीर्तन न० 30)

In addition, *Dharma* also refers to the inherent tendency or nature of a substance or person that always remains within them and never separates from them. Thus, *Dharma* is the basic intrinsic nature or quality or disposition of a substance, which is called its eternal element and primary characteristic. For example, the *Dharma* of the eye is to see, the *Dharma* of the body is to perish, the

Dharma of a snake is to bite, the *Dharma* of a

 wicked person is to cause harm, and the 
Dharma of fire is to burn.

In this sense, fulfilling the purpose for which each substance is created is called its *Dharma*, and only the object that adheres to its *Dharma* is considered valuable and useful. To understand this, if we take the example of a human being, we find that the *Dharma* of a human is humanity. All human virtues fall under this *Dharma*. Certainly, humanity is another name for restrained and dignified behavior according to moral boundaries. Moral boundaries determine both the prescribed rules (do this i.e. Vidhi) and prohibited actions (do not do this i.e. Nishedh). *Dharma* essentially teaches us to discern and distinguish between Right and

Wrong, Do's and Don'ts, Truth and Falsehood,
Virtue and Vice. Hence, it is also known as the
disposition of the consciousness that
considers what is right or wrong, the intellect
of justice, discernment, and integrity.

One who knows the subtle distinction of
Dharma and follows their personal duty i.e.
swadharma is called a righteous and
enlightened person. Such a person, even
witnessing the adversity of ego-driven efforts
and attaining detachment from worldly
pleasures, can only achieve Abhyudaya
(prosperity and progress in this life) and
Nishreyas (ultimate liberation or Moksha
after death). As it is said:

सत् असत् दा विचार जेहड़ा करदा,
सत् सत् बात इन्सान ओ फड़दा।

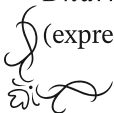


सच्चाई धर्म दे विच ओ विचरदा,
श्री राम जी दे दर्शन ओ करदा।।



(सतवस्तु का कुदरती ग्रन्थ, षष्ठम सोपान,
कीर्तन न० 7)

It is clear that *Dharma* refers to actions that are appropriate and necessary to perform, considering any particular relationship, situation, or characteristic, and that yield auspicious outcomes. Moreover, duties or behaviors deemed appropriate for a particular caste, clan, class, or position are also referred to as *Dharma*, commonly known as Kartavya (duty). For example, the duties of parents, the duty of a child, or the Rajdharma (duty of a king). With the intention of following *Dharma* or in the pursuit of *Dharma*



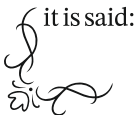
(expressed as duty), God proclaims:





Perform your duties joyfully
Discharge your responsibilities with
truth and righteousness

That is, while living in the householder stage and keeping in mind the interests of family, society, country and the entire world, fulfill both your personal and universal responsibilities truthfully as prescribed by divine scriptures i.e. Swadharma and Kartavya with a sense of detachment and joy. Understand that by dedicatedly and selflessly adhering to your moral duties in this way, one attains both self-contentment and unwavering tranquility. Additionally, by exercising self-control daily while continuously on the path of duty, the path to self-welfare also opens up. As



it is said:



गृहस्थ धर्म विच रह के, अपने आप नूं पकड़ो,
फिर फ़र्ज़ अदा तुसां हस के करो
हस के करो, उस ईश्वर दे घर है सब कुछ,
उस ईश्वर दा द्वारा आके फड़ो

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम
(द्वितीय) कीर्तन न० 16)

It is clear, dear ones, that *Dharma* is not only the foundation of moral principles, ideals, and virtuous conduct, but it is also one of the supreme goals of life. Dharma represents the belief in the eternity of the soul and God, eternal life and eternal values, the superiority of moral order over material existence and the conduct and behavior that follows from these beliefs. Thus, adherence to divine commandments as prescribed by divine scriptures, discernment of duty and non duty, self-control, virtuous conduct and performance

of prescribed actions without attachment, all
fall under the purview of *Dharma*.

(सतवस्तु के कुदरती ग्रन्थ अनुसार-धर्म)

Satvastu Ka Kudarti Granth says that:

What is Dharma: Selfless path

(सतवस्तु का कुदरती ग्रन्थ, बुधवार का पहला बोर्ड,
सप्तम सोपान, कीर्तन न० 30)

Means thereby Dharma is the name of performing every duty in life without any kind of desire, attachment, or wish, that is, by renouncing the fruits of action, with a sense of non-doership and executing them skillfully according to prescribed rules and regulations of nature. Therefore, by considering duty as the highest responsibility, not only should you follow the selfless path of righteousness, but also guide others to leave the path of

unrighteousness by showing them the way of
righteousness. In this way be called a
protector of Dharma. As it is said:

**Whosoever selflessly brings a person
who is involved in wrongdoing back
onto the right path**

Will be hailed as an altruist

(सतवस्तु का कुदरती ग्रन्थ, बुधवार का पहला बोर्ड,
सप्तम सोपान, कीर्तन न० 30)

To achieve success in this endeavor, Satvastu
Ka Kudarti Granth makes us vigilant and says:

**धर्म ते चलीं, अधर्म न करीं,
खुशी विच उमर बिता**

(सतवस्तु का कुदरती ग्रन्थ, प्रथम सोपान,
भजन न० 19)

Means, to live a happy life, immediately stop

engaging in reckless, base, vile and wicked actions and start walking straight on the insightful and noble path of Dharma. This is because Dharma fosters simplicity, naturalness and equality, whereas Adharma i.e. unrighteousness promotes deceit and inequality. Righteousness yields joy and unrighteousness yields sorrows. Performing actions in accordance with the guidelines of divine scriptures is Dharma i.e. righteousness and engaging in actions prohibited by divine scriptures is unrighteousness. Adherence to Dharma makes life and the world's existence possible, harmonious and balanced and disregarding Dharma i.e. unrighteousness leads to imbalance. In simple terms, whose result is beneficial for one self and others is truly righteous and whose result is harmful to oneself and others is unrighteous.

Understanding this dear ones follow the truth
because there is no Dharma greater than truth
and no adharma greater than falsehood.
Despite being aware, let us not be swayed by
present circumstances, stray onto the path of
Adharma, as Satvastu Ka Kudarti Granth
warns us of the consequences of walking on
the sinful path of Adharma, saying:

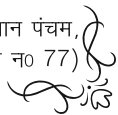
धर्म दा मार्ग छड के सजनों अधर्म दे
मार्ग क्यों जांदे हो
पाप दी बेड़ी डुबनी जे,
क्यों धर्म नू नहीं पहचानदे हो
धर्म दी ताकत बड़ी बलवान,
धर्म दे मार्ग चढ़े श्री राम
अपने प्यारियां दी लाज बचाके
अधर्मियां दा खातमा करन तमाम
धर्म दे मार्ग चढ़े हनुमान,
उसी मार्ग मिल पए श्री राम



ओ दुष्टां नूं मार मुकावे,
गदा ओन्हां दा है जे तुफान
धर्म दे मार्ग चढ़ पिया,
चढ़े विभीषण राज जी
उसी मार्ग में मिले
श्री रामचन्द्र महाराज जी
अमर ओ हो गया लंका दा
पाया उस राज जी
चलदे चलो चलदे चलो धर्म दे
मार्ग है जित तुम्हारी
चलदे चलो सजनों मुख न मोड़ो,
उस मार्ग मिलन श्री राम बिहारी
मिलन श्री राम जगत भंडारी
धर्म दा रस्ता धर्म दा मार्ग है जे ओ महान
पौड़ी -पौड़ी चढ़दे जाओ
सजनों पावो अपना स्थान
कैसा ओथे है विश्राम



(सतवस्तु का कुदरती ग्रन्थ, सोपान पंचम,
कीर्तन न० 77)





Conclusion

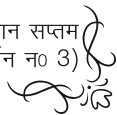


Dear ones, just as the incarnated souls of different eras followed the path of *Dharma* and attained peace, you too can attain it. For this keeping firm faith and devotion in your eternal Dharma, protect and uphold it by practicing it truthfully according to the laws of nature. Do not make the mistake of losing your Dharma under any adverse circumstances or situations. Instead, become Dharamveer the protector of Dharma and show your ability to sacrifice your body, mind, and wealth for its sake. Remember, those who prioritize physical beauty and make it an integral part of their nature ultimately succumb to bodily defeat. Those who become slaves to desires get defeated by mind. And those who succumb to the lure of luxury and comforts get entangled in worldly attachments and suffer financial defeat. As the Granth says:

धर्म मत हारना रे, धर्म के ऊपर
सजनों तन मन धन सब वारना रे।



(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम
(प्रथम) कीर्तन न० ३)



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Human Values

- Contentment-Definition
- Means to develop Contentment
- Endurance-Definition
- The Practical form of Endurance
- The identity of an Enduring person and the benefits of adopting Endurance
- Truth/Truthfulness –Definition
- Means of developing Truth
- The Importance of Satsang/Association with Truth
- Importance of being a Truthful Speaker (Satyavadi)
- Dharma (Righteousness) –Definition
- Subject and Main Objective/Purpose of Dharma/Righteousness
- Surrender for the pursuit of Dharma i.e. Righteousness
- Selflessness – Definition
- Obstacles on the Path of Selflessness and Ways to Overcome Them
- Benevolence

The means of restraining the mental tendencies

- Practice
- Practice-The key to success
- Detachment
- The True Criteria of Detachment
- The Significance of Silence
- Silence and Speech
- The importance of silence in life

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