108 Saṃskṛta Core Concept Pointers – 28 – Dharma

Root:
dhṛ
Devanāgarī:
धर्म
Translation:
essential qualities, according to the nature of anything; highest duty; customary observance or prescribed conduct; discharge of duty
Similar words:
abhidharma
Opposite words:
adharma
Related concepts:
svadharma, mokṣa, varṇa, āśrama, artha, kāma, karman, āpastamba, puṇya, mitra, puruṣārtha
Appears in:
Yoga Sūtra:
Chapter 3: 13 , 14 , 45
Chapter 4: 12 , 29
Sāṃkhya Kārikā:
44 , 23 , 43 , 67
Bhagavad Gītā:
Chapter 1: 1
Chapter 12: 20
Chapter 2: 7
Gītārtha Saṃgraha:
5

Links to Related Resources & Longer Articles:

- T Krishnamacharya Yoga Sūtra Study Quotes Collected and Collated
- TKV Desikachar Yoga Sūtra Study Quotes Collected and Collated
- Paul's Yoga Mālā – A Thread of Pearls from Patañjali's Yoga Sūtra
- Paul's Yoga Sūtra Study Keywords – Collected & Collated into Chapters
- Paul's Yoga Sūtra Study Questions – Collected & Collated into Chapters
- Reflecting on the relationship between Svadharma and Dharma
- Yoga Sūtra on Stress – An interview with TKV Desikachar

Collated Related Short Posts & Quotes:

"The first type of Pramāṇa, Pratyakṣa, arises from the continuous active link,
through the mind and senses, between Jīva and the object it perceives.
The second type, Anumāna, is when present perception is
based on what has been seen in other situations in the past.
For instance, when I see dark clouds, I think that it may rain.
With the third type, Āgamā, undistorted words from
a reliable source are the basis for perception.
The Veda are Pramāṇa by virtue of their source.
The sage Āpastamba proclaimed that the Veda are Pramāṇa for Dharma."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 7

"A particular Dharma is not there,
but somewhere we feel it is there."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 8

"Are our impulses to act self serving,
as in arising from a place of Karma?
Or, are our impulses to act serving the self,
as in arising from a place of Dharma?
Furthermore, how to discern the difference
betwixt my and thy, given the facility of
Karma to proclaim itself as being Dharma?"
– Paul Harvey on Yoga Sūtra Chapter Two verse 21

Asteya – non-stealing.
It's not taking away that
which belongs to somebody else.
Whether Dravya, Dharma, Karma, Vidyā.
– Paul Harvey on Yoga Sūtra Chapter Two verse 37

"The changes we see in one person,
(in terms of Dharma, Lakṣaṇa and Avasthā)
are because of Karma Vāsana.
The Lakṣaṇa or Avasthā that appear
very much depend on Karma Vāsana."
– T Krishnamacharya on Yoga Sūtra Chapter Three verse 13

"To start with, Nimitta is usually an external agency, but this
external agency must itself also be linked to some Nimitta.
In early life for example, our parents, friends or teachers can
be a Nimitta.
As to Yoga, the best external Nimitta is a teacher.
Here, the teacher's role is to help guide you towards your internal
Nimitta, in that the teacher will get to know you and support you
with the appropriate means for your journey from outer to inner.
From this process, a mirror for Nimitta can be through any number
of things, for example Dharma or even Duḥkha can offer guidance."
– Paul Harvey on Yoga Sūtra Chapter Four verse 3

"The first Śloka sets the saga on the field of Dharma.
Dharma is how we respond, whatever the situation,
presuming we can sustain our view within the present.
Karma is how we respond, having lost sight of our view,
because it's become obscured by the force of our memories.
Then Karma is the force now driving us through our memories.
So, Arjuna's Dharma becomes obscured because of his Karma."
– Paul Harvey on Bhagavad Gītā Chapter One verse 1

"One of the purposes of Yoga is to help us
with the challenge of discerning between
what is our Karma and what is our Dharma.
Firstly by appreciating what is and what isn't Karma."
– Paul Harvey Introduction to Bhagavad Gītā Chapter Three

"The message of the Bhagavad Gītā is:
The vision of the lord is certain through
singular devotion developed by honouring ones Dharma
in a spirit that leads to clarity and detachment."
– TKV Desikachar on Gītārtha Saṃgraha of Śrī Yāmunācārya Śloka One

"The first six chapters of the Gītā
deal with Karma and Jñāna that
reveal the true nature of oneself."
– TKV Desikachar on Gītārtha Saṃgraha of Śrī Yāmunācārya Śloka Two

"The Bhagavad Gītā is addressed to those seekers
who are suffering because of lack of clarity with
regard to friendship, compassion and Dharma."
– TKV Desikachar on Gītārtha Saṃgraha of Śrī Yāmunācārya Śloka Five
(Yāmunācārya's commentary on Bhagavad Gītā Chapter One)

"In the indian tradition we have the idea of Varṇa–Āśrama–Dharma
and Dharma–Artha–Kāma–Mokṣa.
According to a persons environment, development
or stage of activity in life, the choice must vary.
Which will help a person grow at the body and mental level?
So as such it should be Sṛṣṭi Krama for a certain level of people.
In old times. up to the age of 24 years should be in the direction of Sṛṣṭi Krama.
In other words more risk taken with the body, more ability to grasp ideas.
i.e. Vinyāsa almost like gymnastics.
Not suitable for older person starting Yoga.
We need to be open to this beautiful idea of adaptation."
– TKV Desikachar France August 1983

"What is the role of Dharma
in the face of survival?"
– TKV Desikachar speaking with his senior Western students London 1998

"Once I am very clear about what is to be known – Svadharma,
then I can be clear about what is universal Dharma."
– TKV Desikachar speaking with his senior Western students London 1998

"The Indian culture says:
'Dharma will protect the one who protects the Dharma'.
If you serve something it will serve you.
The more I honour the other person
the better will be the response,
of course it may take some time."
– TKV Desikachar speaking with his senior Western students London 1998

"There is an image in the world today that the Guru has a following
and his students follow him like the Pied Piper.
This is not good. The true Guru shows you the way.
You go your way and then you're on your own,
because you know your place and you are grateful.
I can always thank my Guru naturally and enjoy the relationship,
but I do not have to follow him around, because then I am not in my own place.
Following the Guru's destination is another way of losing yourself.
The Yoga concept of Svadharma means 'your own Dharma' or 'your own way'.
If you try to do somebody else's Dharma, trouble happens.
The Guru helps you find your own Dharma."
– TKV Desikachar

"Dharma is that which supports you,
Dharma is that which stops you from falling,
Dharma is that which picks you up after you have fallen."
- TKV Desikachar

"The Bhagavad Gītā is about confusion OF Dharma and
the Yoga Sūtra is about confusion AND Dharma."
– TKV Desikachar

"In the journey of life, one meets many people,
Among the many, some become Karma Mitra.
Among the some, a few become Dharma Mitra.
This day marks the passing of one such friend,
dear Dharma Mitra Ziva Kinrot, I salute your light."
Remembering dear friends within the passage of life and death...