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Dharma Kshetram
Field of Dharma
09.02.1994

TRUTH AND DHARMA

Yato satya tato dharma

Yato dharma tato jayah!

- Mahabharata.

Where there is Truth Dharma is there
Where there is Dharma Victory is there.

ETERNAL VALUE

Dharma is the First

Dharma is the Best

Dharma, Divine Most

Dharma must Last.

DHARMA GITA

Bhagvad Gita is Dharma Gita. Gita is nectar of Dharma. Establishing Dharma is the Vision-Mission-Goal and Target of Gita. 'Dharma' is first word in Gita whereas whole Gita is the way of personal and universal Dharma. There are important and key occasions where it directly refers to "Dharma".

This presentation is an offering to people who help to eliminate Adharma and establish Dharma.

DHARMA

Dharma is a word concept with several meanings and representation. Exact English representation of Dharma is not precise. To understand "Dharma" one has to conceive and combine the meanings of duty, virtue, righteousness, right way, basic nature, character, right conduct, justice, foundation, that which holds, basic support, value, inherent worth, implement order, law and much many things.

1. THE VIRTUOUS CONFLICT

Dharma Kshetre Kuru Kshetre

Sama Veta Yuyutsava

Maamakah Pandavaaschaiva

Kima kurvatu sanjaya I-1

In the field of Dharma of field of Kuru,
Eager to fight and vanquish too;
My own ones and Pandavas too,
Assembled Sanjaya, what did they do?

In this world which is Field of Dharma
and Field of Work conflicts do arise
between Right and Wrong Forces.

2. THE NOBLE RACE

Kula Kshaye Pranashyanti

Kula Dharmaah Sanatanaah

Dharme Nashte Kulam Kritsnam

Adharmobhi Bhavatyuta I-40

In the race is lost,
Righteousness is lost;
When right is lost,
The Wrong will last.

A Race becomes Noble Race when it contributes
for Wrong to be Lost and Right to last.

3. THE VALUABLE CHARACTER

*Adharmabhi Bhavaat Krishna
Pradushyanti Kula Striyaha
Streeshu Dushaau Vaarshneya
Jaayate Varna Sankara I - 41*

When wrongness grows,
Character is the lost;
When character is lost,
Everything is lost.
When Character is kept nothing is Lost.

5. THE HELL AND THE HEAVEN

*Utsanna Kula Dharmanaam
Manushyaanaam Janardana
Narake Niyatam Vaaso
Bhavateety Anu Shushruma I - 44*

When virtue is nil,
Then it is the hell;
Now let me tell,
Nothing will be well.

Virtue-less World is Hell, Virtue-full World
is Heaven. (Hell and Heaven are here !)

7. THE DUTIFUL WAR

*Swadharmapai Chaaveskshya
Na Vikampitumarhasi
Dharmyaadhi Yuddhaat Shreyonya
Kshatriyasya Na Vidyate II - 31*

Even if you consider, duty, your own,
It is unfit to grieve, let it be known;
Better than righteous war, well fought one,
What is there for a warrior, Kunti's son.

War against Destructive Forces is unavoidable
Duty.

9. THE PERFECT WAY

*Shreyaan Swadharmo Vigunah
Para Dharmaat Swanushtitaat
Swadharme Nidhanam Shreyah
Para Dharmo Bhayavah. III - 35*

Though not perfect, better own way,
Than done well, some others' way;
In one's own way, the death is best,
Others' way fearful, difficult test.

Conceive, Construct and Create your
Own Way and Perfect that Way.

4. THE SOCIAL VALUES

*Doshairatah Kula Ghnanaam
Varna Sankara Kaarakaih
Utsaadyante Jaati Dharma
Kula Dharmascha Shashwatah I - 43*

Because of evils of killers of race,
Impurities will take high place;
Values of race will then be lost,
Values of society will also be lost.
Values enrich Society.

6. THE RIGHT SEEKING

*Kaarpanya Doshopa Hata Swabhavaha
Pricchaam Twaam Dharma Sammudha Chetah
Yaashreya Syaannischitam Bruhi Tanme
Shishyasteham Shaadmaam Twaam Prapannam. II-3*

It is not clear, what should I do
What is the right, I know not, true
Please show the path, I come to you
Which way to go, tell me too.

In Absence of Clarity seek Guidance.

8. THE RIGHT NAME

*Atha Chettvam Imam Dharmyam
Sangraamam Na Krishyasi
Tatah Swadharmam Kirtimcha
Hitvaa Paapam Avapsyasi II - 33*

If you don't fight, now this war,
Partha ! see ! this righteous war;
The dutifulness and your fame,
Both will cease: so your name? !

You are worth your name when your actions are
right fight the Negativity and B-Right.

10. THE RIGHT INSPIRATION

*Yadaa Yadaa Hi Dharmasya
Glaanir Bhavati Bhaarata
Abhyutthanam Adharmasya
Tadaatmaanam Srujaamyaham IV-7*

Whenever, wherever the right is harmed,
Whenever, wherever the wrong has formed;
When wrong is up and right is down,
Then, Bharata ! I become on my own.

In critical situations spirited leader Arises
and Inspires.

11. THE TIMELY LEADER

*Paritraanaya Saadhoonaam
Vinaashyacha Dushkrutaam
Dharma Samsthaapanaarthaya
Sambhavami Yuge Yuge. IV-18*

To protect the good, and right men,
To destroy the evil and wrong in men;
To establish the right at each stage,
I occur at right time, age by age.

Eliminate Negative, Encourage Positive
and be Momentous Leader.

13. THE TRANSIENT RESULTS

*Te Tam Bhuktvaa Swarga Lokam Vishalam
Ksheene Punye Martya Lokam Vishanti
Evam Trayee Dharmam Anuprapanna
Gatagatam Kaama Kaamaa Labhante IX - 21*

Enjoying vast, heavenly worlds,
When reduced are right-work fruits;
Return to the mortal worlds,
Thus come and go material-way ones.

Even Right-works in Material way Limits the
person to impermanent Gains.

15. THE BELOVED DEVOTEE

*Ye Tu Dharmaamritam Idam
Yathoktam Paryupasate
Shraddha Dhaana Matparamaa
Bhaktaa Stetateeva Me Priyai XII-20*

Right way this immortal way,
Follows this in the proper way;
Dedication-full who thinks 'me,'
Devoted he is, very dear to me.

The person dedicated to Right Path is
Beloved Person.

17. THE SUPREME SUPPORT

*Brahmani Hi Pratisthaaham
Amrita Avyayasya Cha
Shaaswatassya Cha Dharmasya
Sukhaikasya Ekantikasya Cha XIV - 27*

For ultimate one, support is 'me,'
For immortal, immutable, also 'me';
For eternal, right way, support is 'me',
For absolute bliss, support is 'me'.

12. THE RIGHT DESIRE

*Balam Balavataam Chaaham
Kaama Raga Vivarjitam
Dharma Viruddho Bhooteshu
Kaamosmi Bharatarshabha VII - 11*
The strength of strong ones is me,
When it is without desires, you see;
In the living being aspiration is me,
When opposing not right, now you see.

Right aspiration is that which is with Right
means and Right Goals.

14. THE RIGHT MAN

*Kshipram Bhavati Dharmaatmaa
Shaashwat Shanti Nigacchati
Kaunteya Prati Jaanihi
Na Me Bhakta Pranashyati IX - 31*

Soon he will be right-self man,
Permanent peace gets than man;
This my word know now ye,
Never falls the devotee of me.

The Dedicated person is Right Person.

16. THE LIBERATING KNOWLEDGE

*Idam Gnaanam Upashritya
Mama Saadharmya Maa Gatah
Sargopi Nopa Jayante
Pralaye Na Vyathanti Cha XIV - 2*

If one takes knowledge, this one,
In nature, with me attains union;
At creation he has no birth,
At dissolution he has no death.

Right knowledge joins soul with Supersoul and
Liberates from Grief of Birth and Death.

18. THE COLOURED VISION

*Yaya Dharmam Adharmancha
Karyacha Akaryamevacha
Ayathavat Prajanati
Buddhi Sa Partha Rajasee XVIII - 31*

What is right and not too,
Action and also inaction too;
Sees which in incorrect way,
That intellect; Rajasik, let me say.

Right conduct is supported by Supreme Spirit.

When Ego covers intellect Dharma appears as
Adharma and Adharma appears as Dharma.

19. THE BLINDNESS

*Aharmam Adharmamiti Ya
Manyate Tamasaavrita
Sarvaarthan Vipareetascha
Buddhi Sa Partha Tamasee XVIII-32*

Regards right as non-right one,
In darkness is sure which one;
In perverted way takes which one,
That is called as Tamasik one.

When Darkness covers intellect one
cannot see What is Right.

21. THE WAY OF SELF

*Shreyan Swadharma Vigunah
Para Dharmaat Swanushtitaat
Swabhaava Niyatam Karma
Kurvan Na Aapnoti Kilbhisham XVIII - 47*

Even not well done, better own way,
than well done, some others' way;
when own natural works are done,
effects of defects gets no one.

Ultimately doing things own way is
Optimal way. (Improve own way
continuously)

23. THE SELF TALK

*Adhyeshyate Cha Ya Imam
Dharmayam Samvaada Maanayo
Gnaana Yagnena Tena Aham
Ista Syamiti Me Matih XVIII - 70*

This dialogue the just right one,
With intensity studies which one;
Knowledge sacrifice he does see,
This is the sure view of me.

Introspect through a Dialogue with
Self to find Just-Right Solution.

20. THE INTERESTED PARTY

*Yayatu Dharma Kamaarthaan
Dhrutya Dharayaterjuna
Prangena Phalaakanshi
Dhruti Saa Partha Rajasee XVIII - 34*

With firmness which upholds,
Duty, desire, wealth, also works;
In fruits of works; designing one,
That stability is Rajasik one.

When one works with attention on the own
returns his approach tends to be less than Right.

22. THE FINAL WAY

*Sarva Dharmaan Parityajya
Maam Ekam Sharanam Vraja
Aham Tvaam Sarva Paapebhyo
Mokshay Ishyami Maa Shuchah XVIII - 66*

Leaving fully all other ways, ye,
Take shelter only in me;
From your sins, all whole lot,
Freedom gives me, you grieve not.

Self is the Ultimate Source.

**THIS IS THAT
THIS (DHARMA) IS THAT (DIVINITY)**