

# What is Dharma? – The Value of Values

## Introduction

### A. Dharma Sastras — Scriptures on Dharma – Puranas – Ramayana

*“About the topic of Karma Even Sages are Perplexed”* Because the Dharma Field is Complex. We need them because morality is an issue for human beings owing to free will. 1. Innate Nature (*svabhava*) 2. Dharmic Actions (*svadharma*)

### B. Bhagavad Gita – Dharma & Moksa Sastra – The Context - *Chapters 1,2*

*“The Battlefield of Life is a Field of Dharma”* - Bhagavad Gita

### C. Identity and Dharma

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## I. The Fundamental Problem - Samsari (Zero-Sum) Dharma

**1. I Value Happiness because I don't value myself.** I don't know I am the problem.

*“The “Me self” is little more than its priorities and values.” - Swami Dayananda*

**2. My pursuit is legitimized by my society.** "We hold these truths to be sacred and undeniable; that all men are created equal and independent, that from that *equal creation* they derive rights inherent and inalienable, among which are the preservation of life, and liberty, and the **pursuit of happiness.**" – Declaration of Independence

**3. Strategies for Gaining Happiness** - Get what I want. Avoid what I don't want. (*raga/dvesha*)

### A. Worldly Samsara - I want Success and Respect

1. I value free will and the right to pursue my likes and dislikes.

2. I suffer because the world doesn't conform to them. My suffering is reinforced by my strategy.

3. I have a crisis, convert my value for objects/experience into a value for freedom from *samsara* and become a seeker.

**B. Spiritual Samsara** - I don't know spirituality is still *samsara* a frustrating side track.

4. My sense of smallness increases and I become disillusioned with Neo-Advaita.
5. I hear about Vedanta (non-duality) and try to experience non-duality.
6. I skip *Karma Yoga* because I want a quick fix.
7. *I fail to understand **the value of character** in the quest for moksa and don't question my "me values" or why I value "the me self."*
8. I intellectually assimilate the idea that I am Awareness and feel free, whole and complete, *not realizing that the sense of completeness is only a feeling generated by loss of ignorance.*
9. I feel that I have failed and *give up Vedanta not knowing that Vedanta is the solution.*

## II. The Solution – Motivations (*purushartas*) - Inquiry into *Samsaric* Values

*"What do I value most: security, pleasure, virtue or freedom  
or do I want freedom from these values?"*

### A. The Values to be Investigated

1. **Security:** Anything practical, emotional, social or political in the form of money, property, reputation, status, influence or power that make you feel secure.
2. **Pleasure:** Anything that entertains and satisfies your senses, emotions or mind: music, literature, sex, drugs, travel, luxuries, etc.
3. **Dharma:** Pleasure not born of desire but derived from serving, helping, friendship or relieving suffering. It is pleasure derived from doing what needs to be done. Doing good. - Ramayana
4. **Freedom:** Freedom from what you don't want i.e. suffering, lack, loss, insecurity, etc. Nobody wants freedom from what they want. *I don't know that freedom from what I don't want is just another object.*

### B. Getting, Keeping and Getting Rid of Objects Doesn't Work

*"Only you are required for unhappiness" — Dayananda*

1. Joy is Not in Objects
2. Joy is in Me/ I am the Joy

### C. Converting the Desire to Have and Not to Have into the Desire to Know

*The Vision of Vedanta*

1. The problem is I don't know that nothing is missing.
2. I think I have problems when I am the problem.

3. Since I have free will I am the solution. It is fun all the way.

### III. Karma Yoga Dharma - The Dharma of Feelings & Emotions *Chapters 3,4*

*Loving the World is Loving Yourself*

*Knowing all Actions are For Your Benefit Makes All Your Actions Meaningful.*

*Do Well by Doing Good. Seek the Self and All Else will be Added unto You.*

*Dharma Yoga is Karma Yoga is Bhakti Yoga is Jnana Yoga*

#### What it is – What it Does for Me?

1. I don't want to be free of security and pleasure, nor need I be. I want freedom from what I don't want. But, *there are many things that have to be done whether I want to do them or not.*
2. Responding to them in an appropriate and timely fashion to them is *dharma*, doing God's will. Not responding in an appropriate and timely fashion is *adharma*. I'm a Cog in the Cosmic Watch.
3. Responding appropriately is called *punya* (good *dharma*). Responding inappropriately is called *papa* (*adharma*).
4. Responding appropriately increases my self-love whereas responding inappropriately reduces my self-esteem. I need to love myself if I am going to succeed. The first step to loving myself is loving God.
5. If I pursue security and pleasure with *dharma* in mind I am doing everything within my power. If I am doing the best for me, I love myself.
6. I need not worry about getting and keeping because *Isvara* has my back.

#### Free Will Based Core Values

1. **Self-Reliance** leads to Self Confidence. I depend on me, not objects.
2. **Renunciation, Sacrifice** *Chapter 5*
  - a. External Renunciation – Actions, Situations, Objects. Escapism: no conflict no growth.
  - b.. Internal Renunciation - Appreciate the value of Conflict; it is the engine of growth.
    - Stage 1 - *Karma Yoga* - Renunciation of Likes and Dislikes in favor of *Isvara*.
    - Stage 2 – Renunciation of Doership by Knowledge (*jnana yoga*)
3. **Accommodation** - Give away “me-ness”
4. **Gratitude** – Appreciating your smallness reduces reduce arrogance. *Isvara* is the Boss.
5. **Devotion** - Serving, accommodating and sacrificing is love for the world.

*“Disturbing likes and dislikes are the downside of Free Will”*

## IV. Upasana Yoga Dharma - The Value of Discipline – *Chapter 6, Yoga Sutras*

*Center Your Life on Inquiry. Don't Fit Inquiry into Your Life.*

### What is it? What does it do for me?

- A. It yokes the three centers which integrates my personality.
- B. It gives me control of involuntary thoughts.

### Implementation – Meditation – Ashtanga Yoga

*Meditation implies Karma Yoga and Values*

#### I. The Values

##### A. Prohibitions (*niyamas*) – **The Don'ts**

1. Non-injury (*ahimsa*) — Avoid physical injury, abusive indecent language and aggressive violent thoughts.
2. Don't lie (*asatyam*) to yourself or to others.
3. Don't steal (*asteyam*). Give fair value, physically, emotionally, intellectually.
4. Don't disrespect (*brahmacharyam*) the opposite sex. Be chaste.
5. Don't be a miser. (*aparigraha*) Avoid unnecessary possessions and possessiveness. Don't flaunt or show off.

##### B. Injunctions (*Yamas*) – **The Do's**

1. Be clean mentally, emotionally and physically (*shoucham*). Non-concealing. A pure minded person has no secrets. Transparency.
2. Be satisfied with what you have (*santosam*). Acquire enough to tide you over on rainy days. Once you have enough, be generous. Eliminate neediness. Appreciate the abundance of your existence.
3. Do Without (*tapas*). Less is more.
  - (a) Be energetic. Physical exercise builds vitality
  - (b) Saving more than you spend and speaking only when spoken to builds resilience, radiance and charisma (*punya*).
4. Increase your knowledge. Study scripture daily. Chant the Holy Name. (*svadhya*)
5. Worship your personal deity (*Isvara pranidhanam*) and practice *karma yoga*. Don't allow experiences to create a cynical bitter personality.

#### I. The Discipline

1. *Asanam* – Sit in a deliberately comfortable posture (*sukasana*). Relax the body with the mind to control involuntary thoughts.
2. *Pranayama* - Control of breath exerts ownership of the mind.

3. *Pratyahara* – Retrieving. Bring the mind back from the clutches of powerful involuntary thoughts.
4. *Dharanam* - concentration, focusing attention on a particular thought. Pray (chant) with total awareness as if you are hearing yourself or seeing the words appearing in your mind screen. – 5 minutes
5. *Dhyanam* - extending attention span until one can listen to a 60 minute teaching with full attention (set up for *sravana*)
6. *Samadhi* - depth of attention. It is “absorption” until one’s surroundings disappear; I don’t hear anything, I don’t smell anything. I am ignorant of the world and I have thoughts which don’t disturb me. When the thought I am meditating disappears I am not aware of myself because I am totally absorbed. I am “not present.” Total self-absorption is called *samadhi* without dividing thoughts.

**V. Jnana Yoga Dharma - Commitment to Cognitive Transformation *Chapters 7-12***

*“You are only as good as the thought that is in your mind at every moment.”*

**A. Value for Knowledge of unseen Isvara**

- B. Firm Daily Commitment to *Karma Yoga* and *Upasana Yoga*
- C. Firm Daily Commitment to Listening (*sravana*), Reflecting (*manana*) and Assimilating (*nididhasana*)
  1. Value for Knowledge : Science - Scripture – Impersonality – Objectivity  
Three orders of Reality
  2. Value for Teacher – Appreciation of Avidya - “I am always ignorant.”

**B. The Value of Character – Two Personality Types *Chapters 13-18***

**C. Values as Knowledge – The Value of Values**

*“Acute Sensitivity to Non-Injury Precludes an Inquiry into Values”*

**1. Cultivate These Values - Knowledge - *Chapters 10 & 16***

*Read [The Yoga of Three Energies and The Yoga of Love \(ShiningWorld.com/shop\)](http://ShiningWorld.com/shop)*

*“You are only as happy the value that playing in your mind at any moment.”*

Accommodation, Cooperation, Flexibility, Resolution, Closure, Integration, Forbearance, Service, Devotion. Patience, Moderation, Renunciation, Dispassion, Austerity, Restraint, Self-Control, Precaution, Gratitude, Charity, Generosity, Mercy, Modesty, Moderation, Truthfulness, Straightforwardness, Sincerity, Honesty, Fairness, Equality, Deliberation, Discrimination, Sincerity, Charity, Generosity, Fearlessness, Purity, Transparency, Openness, Chastity, Cleanliness, Order, Steadiness, Consistency, Simplicity, Completion, Peace, Solitude, Satisfaction, Compassion, Empathy, Sympathy, Love, Kindness, Loyalty, Fidelity, Trust, Steadfastness, Reliability, Harmony, Silence, Respect,

Determination, Facilitation, Humility, Confidence, Responsibility, Duty, Vigilance, Enthusiasm, Introspection

## **2. Transform These Values and Apply the Opposite Value**

*“You are only as happy the value that playing in your mind at any moment.”*

Conflict (*Harmony*), Argumentation (*Resolution*), Competition (*Cooperation*), Alienation (*Conciliation, Resolution*), Aggression (*Gentility, Patience*), Cruelty (*Kindness, Mercy, Charity Compassion, Love Forgiveness*), Stubbornness (*Flexibility*), Hostility, (*Empathy, Kindness, Respect*), Antagonism, Arrogance (*Humility*) Obstruction, Disaffection, Separation, Impatience (*Patience, Forbearance*), Intemperance (*Moderation*), Self-Indulgence (*Austerity*), Self-glorification (*Humility, Modesty*), , Retribution (*Mercy*), Revenge (*Forgiveness, Absolution*), Retaliation, Inconstancy (*consistency*), Doubt (*Determination, Confidence*), Dithering, Distrust, Dishonesty (*Sincerity*) , Dissatisfaction (*Satisfaction*), Suspicion (*Trust*), Deceit (*Straightforwardness*), Treachery (*Loyalty, Fidelity, Steadfastness*), Negligence (*Vigilance, Responsibility*), Lethargy (*Resolution*), Complacency (*Inquiry, Introspection*), Disgust (*Respect, Affection*), Revulsion, Fear, Indifference (*Empathy*), Luxury, Extravagance (*Simplicity, Austerity, Frugality, Thrift, Conservation, Economy*), Loquacity (*Silence*), Arrogance (*humility*), Pride, Pomposity, Conceit, Pretention, Ostentation, Condescension, Presumptuousness, Pompousness, Boastfulness, Flamboyance ( *Modesty, Humility*), Possessiveness (*Generosity, Charity, Renunciation*), Infidelity (*Loyalty*), Indiscretion, Neediness, Vulgarly

## **D. Gunas and Values - Triguna Vibhava Yoga Dharma**