

**“Whatever act you do, do it in the thought “It is the Divine’s command and therefore it is my duty to do so”**

**- Sri. Radha Krishna Murthy**

***Dear Brothers and Sisters,***

Today’s topic makes it explicit that every action done by us comes within the orbit of Divine’s command which should be accomplished with utmost vigil and diligence keeping always in mind that we are under His watchful eye.

Babuji Himself is Divine incarnate, hence His commands descending on Him in super conscious state are given for our benefit and guidance. The commandments by themselves are very brief, made elaborate by His commentary. A brief look into the provisions of these commandments is essential before discussing the various facets of our daily life prescribed as ‘Duty.

Taking advantage of the quietitude of midnight slowly extending to early hours before dawn, our first commandment comes into vogue. Shaking off the laziness that surrounds us in deep slumber, we are to rise from bed. Ensuring purity of mind and body, we are to ensure the preliminaries to meditation be completed quickly (viz; place, seat and posture). Puja commences with a simple prayer for spiritual elevation; Love and devotion have to fill the heart. We now attempt the purification of mind by purging out unwanted thoughts always ready to disturb the calmness which we are trying to have. This is to be

attempted, by meditating 10 minutes on point 'B' suggesting to the mind that all impurities are getting out of the body with the glow of 'Atman' from the behind radiating. Actual difficult work of silencing the thoughts commences with our involving in actual process of meditation, waiting for calmness to set in. Our goal is to attain the ultimate (Nothingness) for which incessant effort is inevitable. Our first three commandments prescribe as above. Divine's command is that these be followed scrupulously.

After this morning practice at a fixed place is over, we come under the purview of the rest of seven commandments which relate to our conduct with nature (environment), situations in practical life proving to be a formidable task to attempt duly following the commandments . They are ;-

**(a)** Plainness and simplicity to be in tune with nature. Few can with confidence declare that they are plain. Almost all practice duplicity exhibiting a split personality- one inner, always guiding him on the correct path which is seldom heeded to, and the outer for external world. One should try to shake off this vice. The commandment so prescribes hence no escape from it, if you are a devout abhyasi. Simplicity is another virtue, accompanying plainness.

**b)** Most difficult is the next commandment in implementation. How truthful we are to ourselves? How faithful you are to your own consciousness under all circumstances in daily life? Practice

with diligence, perhaps, affords an answer. Accommodating miseries and afflictions as Divine blessings for our own good and thanking Him is again a formidable task as our practicing the virtue of moderation is directly proportional to the development of this attitude.

**(c)** Knowing something is the action of mind. But feeling is the job of the heart, while action is left to motor organs under the command of the mind. Our regular meditation on point 'A' before bed time prayer and universal prayer at 9 P.M. each day should bring in the sense of brotherhood among us, extending the spirit of such sense to extension of needed help to others . Here again, practice is the key to solution.

**(d)** Though apparently, others happen to be instrumental in causing suffering to you, we often tend to jumping to conclusions that they cause them to you and human response is immediate reaction by revenge. Babuji commands to take such wrongs done by others as heavenly gifts with an attitude of gratefulness, which is rather a rare accommodation on our part. The attitude that the agency supposed to cause misery to you is really helping us affording a chance to us in getting rid of earlier samskaras is hard to develop. Here again, assiduous practice of moderation and maintenance of poise and equilibrium has its say.

**(e)** Development of honesty in worldly dealing appears quite difficult in actual situations faced by us in life. To the extent

possible, without succumbing to pressures created by situations, this rare virtue has to be cultivated. In every sphere of human activity, this virtue makes one to be a rare and unique example of humans species. Honest earning is the issue in question. Moderation in food habits, accepting whatever is available on the occasion as 'prasad' granted by God in his constant remembrance is enjoined on us by Babuji Maharaj.

**(f)** By structuring our personality with all virtues expected of us in commandments from four to eight, we will be a source of adoration by others, for emulation as an example of piety, so as to raise a feeling of love in them to show interest in adopting our method of practice.

**(g)** With all our effort, grace of God is a must for our progress. As humans, we are prone to commit several mistakes in daily life. As bed time is best suited for introspection of short comings in conducting ourselves during the day, repentance is the only solution, seeking His grace and surrendering to Him, in a supplicant mood resolving not to allow repetition of the mistakes.

It is not correct to consider that in view of the transmission of the Master, or because of the grace of the Master is ever flowing , practice of these commandments is not essential (IB-148). We should do our duty, which Babuji insists all of us to do.

Babuji has issued several messages on the occasions of Celebrations, opening ceremonies of ashram branches, and on his return from foreign countries, carefully compiled and made available by the institute for our benefit. “Showers of Divine grace” & “Silence speaks” are exemplary in the presentation of classified information, adding a fund of knowledge to all seekers for implementation and guidance. Every message in SDG has the force of a command and should be taken with utmost seriousness for implementation. The topic suggests that every action be done under Divine command and hence becomes a duty.

Divine commands are directly received by Avataras to guide them in their work, which are popularly known as Divine inspirations or Devavani. For a man too it is quite possible to receive Divine commands but only when he has attained a similar state of elevation.(SS112). God realization can be easily accomplished if one attends to the due discharge of one's worldly duties taking every thing in the sense of God's command(Sruti I/229)

Babuji's messages contain specific references to the duties enjoined on abhyasis.

A few of them are elucidated hereunder, sharing a few thoughts connected to them :-

### 1) **Abhyasis Duty :**

“We must, as our duty, try our utmost to save Him (Master) from unnecessary exertion on our account in as much as we can do ourselves for our advancement and should in no case neglect our part of the duty “(DR 74-75).

## 2) **Worldly duties and duty to God :**

Though God realization is the primary object to a seeker, it does not mean that he should be unmindful of his worldly responsibilities and neglect his duty in that respect causing trouble and misery to his dependents. One should remain alive to the sense of his duty to them as much as to God but without any undue attachment (DR 85-86).

“You think your worldly responsibilities to be a hindrance on your path, but that is a grossly mistaken notion. We have to go along taking both the sides together i.e., worldly and the Divine, side by side. My Master was an ideal in this respect, and I am following in his foot steps. Vairagya does not in any way mean the neglect of duty, whether in respect of the world or of the Divine “(SS62)

The Sahaj Marg system (Natural path) makes it possible for us to do our duty the way the finiteness(material world)demands, and to proceed along side towards the infinite. It reveals to us our duty as the foremost thing, so we

should correct both the things that is we should fly with both the wings. That is to say, our duty to the worldly affairs is as important as it is to Divinity without neglecting either. (SDG 58)

“I wish you to be ever happy, but happiness consists in the due discharge of one’s duty. The Gita lays so much stress upon it. It is infact the very soul of spirituality. One must be prepared to face boldly the difficulties and the worries that happen to come across one’s way on the path of duty to all those one might be connected with. This is but a petty sacrifice which is nothing in comparison to the suffering of all our successive lives. The only thing I insist upon is the due discharge of duty towards the world and the Divine and that is all and enough for the attainment of liberation within this life” (Ss 398).

### 3) **Daily work being done under God’s command:**

“The only way to develop love is constant remembrance. While doing your daily work you must think that you are doing it in obedience to God’s orders and hence as Part of your duty “.(SS 32-33).

“We perform our duties and remember Him as the ultimate Reality. Duty is itself worship if the idea that it is the order of God remains in the mind” (SS129).

“We should ever go on with our work with a sense of duty in submission to the will of God. This will give you taste of the nectar in real life”.(SS 503).

“If we are able to do every thing in life thinking it to be our duty, it shall be a sacred trust from the Supreme Master “.(SS 258).

“Treat all actions and work to be a part of divine entrusted to us by the great master whom we have to serve as best as we can. This keeps us in divine consciousness all throughout”.(SS78).

“The easiest method for it (self-less service)would be to think that everything one has to do as the order of God, and treat it as one’s duty”.(SS122).

#### **4) Master to be the Supreme Ideal - implicit obedience to Master :**

“I did not take in, any one but my Master, or nor did I ever look to any other but him. It is, as a general rule, the primary duty of a true disciple and the only key to success..-----It is, in fact the real essence of all sadhanas”.(SDG 1).



“An abhyasi, while intensifying his craving (lagan), must at the same time be at least as submissive to his guide as a school boy is to his teacher, and it is also an essential part of his duty “.(SS161).

**5) Duty to carryout commandment without motive :**

Desire, when fulfilled, brings pleasure to the heart, while nonfulfillment brings sorrow, misery and pain and the enjoyer of it is you alone, and yourself alone is the doer. Duty is the carrying out of the commandment with non-attachment with the motive.(SS 272).

“It is only the idea of destination which we keep alive in our minds and for that we practice devotion only as duty. Duty, for duty’s sake is without doubt ‘Nishkam karma’(selfless action) and to realize our goal of life is our bounden duty”.(DR 18).

“We should pass through family life in a disinterested way doing everything for duty’s sake without any feeling of attachment”(SS23).

**6) Regularity in Meditation :**

Some put forth excuses for their irregularity in sadhana due to lack of time. But Babuji says that it is due to lack of

interest and devotion in them. If one feels inwardly devoted to God, meditation becomes a part of his duty and then there is no question of inclination or lack of absorption.(SS154).

These are a few thoughts on the subject which I wish to share with you all.

Pranamams to you all.