

TEN COMMANDMENTS – SELF-EVALUATION

- Brigd.A.G.Krishnaiah

1. The system of practice under the Natural Path uniquely runs in conjunction with normal Grihastha life with due regard to worldly duties and responsibilities so that both facets of the Coin of Life – worldly and the divine – develop equally bright.
2. The effect of our activities of Lower Consciousness settles down upon the sub-conscious mind forming “fate”. To set right the Lower Consciousness by right thinking and actions is basic to the practice of this Path. To control and regulate the actions of one’s mind in line with Divinity is fundamental to so form our Final Destiny of Complete oneness with the Master that fulfilling of the Divine Mission of each one of us in this world is spontaneously achieved.
3. These Ten Commandments are Divine Revelations to the Great Master in his highest Super-consciousness state and are, therefore, Eternal and Inviolable. They are the Sruti of The Natural Path and form the Pramana of our Progress. The commentary on these Principles by Rev Babuji Maharaj is totally spiritual and divine in interpretation. It is “SIRODHARYAM” for all the

mankind in general and sadhakas in particular with greatest humility and gratitude.

4. The practical application in worldly matters and material fields of activity is so varied and at times, weird in nature that it has to be individual specific to every practicant. Each one has to specifically ensure that his temporal day-to-day conduct is in line with these Masterly Directives and thus live in tune with the Line of Divinity and make one's Grihastha life resplendent. This course, one has to chart out himself, with our Master's help always available at hand to every seeker, through a System of Trainers under the able direction of our Spiritual Guide.
5. The adherence to these Principles of Life enables one to 'fulfill' his worldly roles in all respects by living a life of Divine in Its expression of Simplicity, Plainness and Calmness. More significantly, it "ensures" that one equally and most effectively undertakes his main Role of "upliftment" of one's individual Self/Soul etc to that Subtlest level which will lead to "Oneness" with the Universal Self, for us The Great Master. This is the Vision of the Master and it is, therefore, the Mission of Life for each abhyasi. This however is possible only through assiduous practice of these Ten Commandments both in letter and spirit and above all in Divine and Worldly planes.

6. Subjectivity .In the self-evaluation of ones' condition, based on these Ten Principles, there is always an element of "dichotomy", for a Householder. This is essentially due to 'inability' to take a 'comprehensive view' of one's inner development and enlightenment and matching it with (progressively developing) behavioral patterns and consequent day-to-day dealings; vyavahara. As one discerns his inner state and owns it up gradually, a deliberate effort needs to be also simultaneously made to practice concurrent divine attributes. For this, a broad understanding of the Great Master's Principles in terms of their "Worldly Dimensions" may be necessary. The subjectivity will then, be minimal in one's self-evaluation.
7. Some broad parameters that may constitute the worldly contours of our Master's Principles are given below:
 - Commandment 1. General harmony reigns in the house where elder members rise "before dawn ", purify themselves of dirt externally and 'unclean thoughts' internally and complete their Meditation before the sun rise. This spiritually impacts on the minds of children positively and spreads to the neighbours as well. It also readies one to enter the material world with a Spirit of Purity on daily basis.

- Commandment 2. Prayer for one's Atma Unnati enables one to "take note" of his weaknesses for money etc, unnatural attractions and undue material acquisitions so that he is prepared to guard himself against such all-permeating afflictions.
- Commandment 3. As one's faith in the Master and Method increases, capability and conviction to "shake off" superfluities at all levels of physical Vyavahara Plane are bolstered. While enabling to display as many Godly attributes as possible, it facilitates more dynamic sadhana itself. Helps maintain the Rta of the Creative Process.
- Commandment 4. Ostentatious living and conspicuous consumption – modern day manifestations of Economic Power – are conditioned and moderated to a great extent. Helps to re-establish "egalitarian" and "Spartan" life styles and patterns.
- Commandment 5. One begins to "behave" and "act" like a human being (in his true colours) and all atavistic and bestial propensities are consequently reduced considerably. Develops the capacity to undergo miseries, attenuating them to the best of individual ability, without

resorting to ‘unfair’ means and high handed display of power of all kinds.

- Commandment 6. Develops the capability, individually, to give everyone his fair dues treating him as his own and reduce self-concern to bare necessity. Helps to build a society of Peace and Tranquility.
- Commandment 7. Prepares one to effectively perform his worldly duties and roles and firmly and courageously stand up to Asatya, Violence, Covetousness etc with conviction and faith. All this, without any feeling of revenge/avenge and enmity/malice.
- Commandment 8. Wrong ways of earning and living are effectively controlled. Sisters can develop the capacity to refuse “Preparation of Food” and acquisition of other items from ill-gotten money. In turn, corruption can be drastically reduced.
- Commandment 9. Makes possible to practice divine qualities like sympathy, empathy, tolerance, universal love, sharing, service etc without distinction and prejudices of all dimensions. Harmony and balance are restored gradually.

- Commandment 10. Enables each one of us to seek Divine help – on one-to-one basis – in following the Path of Duty. Gives strength to avoid un-spiritual and un-Godly activities. One becomes a Real Man. A Happy Man.

8. Practical Observations.

- As the quality and intensity of Sadhana improves, one's ability to follow the Ten Principles considerably enhances. As one adheres to these Principles more effectively, the determination to undertake more and more “dynamic” sadhana is strengthened.
- The impact of these Commandments on spiritual and material facets and lives may not be viewed in water-tight compartments. They are inherently inter-active and mutually influencing. As one owns up higher spiritual conditions. There should be concurrent but deliberate individual effort to develop concomitant virtues/values in worldly matters. This is the essence of practice for a Grihastha.
