

DUTY

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There are two things before us viz. "World" and "God". "World" because we are born in it and "God" because we have come from there. As such we must be attentive to both these should remain in a balanced state. In other words our duties towards the world should be performed as if all this is God's command. If such a feeling gets matured in us, we are then not worried about the results and when there is no concern about the result, only those acts gets performed by us which are connected with the Divine and this thing comes in the sphere of "Nishkam" (sphere of desireless state) and through this formation of Sanskaras stops. Our intention is noble and good with the result that it is beneficial and gives comfort to persons for whom this intention was meant because the idea of noble intention is to give comfort to others. Thus we keep performing our duties in the real sense and with whatever we get in return, arrange for the upbringing of our children, which too is a foremost duty. This of course is regarding our day-to-day affairs, which are all spiritual of-course. Now when we become anxious to rise above this, we start thinking ahead of this also. And what is this "Thinking Ahead". It is that by which we start feeling concerned about that homeland where we have to return and we search for the route by which we can reach the home. And when the remembrance starts, hurry to reach home also develops. Then our condition becomes such as if someone has gone far away from home and children and is away for a long time. In such a state he becomes restless to get back after leaving everything and also starts getting back. This is the condition of renunciation (Vairagya). Now suppose this condition is developed and due to some reason we are not able to go to our home, then this also is certain that while attending to everything wherever we are our thought is directed towards our home only while we keep on attending to all the jobs. Thus, this way only we should adopt regarding all the worldly matters viz. our heart should be in the home and hands keep on working. Now to maintain this it becomes necessary that if we are not able to reach there, at least through letter we keep on getting news of our home.

This is the role played by Ramayana and Gita that these things may keep reminding us of our home so that the remembrance of our home remains fresh. This remembrance will be able to achieve only this much, but you will reach there only when you start moving in that direction and the Guide is with you because we have forgotten the way to our home. The need for the guide arose when the remembrance got revived.

Our purpose could not be served only by remembering through reading Ramayana and Gita since the Guide is essential. Now if the Guide becomes available and the one to tread the path be also there then just think that there remains no necessity for these things (Ramayana and Gita) I will not be deviating from this subject if I quote the translation of a Shloka from VIVEK CHOUDAMANI which is "Books do not help

us in Realisation and when Realisation is achieved Books are useless". We are in search of Rama, and if we find Lord Krishna instead, we ask Him (Lord Krishna), we ask Him (Lord Krishna) for the address. When there is fortnight of waning moon (*Krishna paksh*), only then we hope for the fortnight of the rising moon (*Shukla paksh*), we gave place to Lord Krishna in the Mission due to the search for "Ram". Now you yourself decide and you will come to the conclusion that both of them occupy a very high position.

Often people raise the question that even after the worldly duties have been attended to and remembrance too has made us restless, what to do if calamity comes and how can this be removed. Of course great men have been giving answers to this, still I am also writing to the best of my ability just for satisfaction.

When we are in trouble, the condition is such that we find ourselves in a situation opposed to the brighter aspect. Both the aspects are of the same thing. That which is before the light, is an example of rest and affluence. As opposed to this whatever is in the darkness we call it affliction. The thing is the same and is ours as well but it is said that we do not consider it as our own otherwise it would have appeared just as the doctor keeps both poison and nectar in his house and takes care of both in the same way. When he looks to one side nectar appears and when he looks the other poison appears. But what is the condition of the doctor? Even when he looks towards poison or towards nectar, there is no difference in his approach.

It is some thing wonderful that if the earth did not rotate on the axis world population would have been reduced to half. There would have been day in one side and night on the other. So nature considered it essential that the rotation should be there, so that God's Universe remains inhabited and flourishing. In the same way from the point of view of religion, it is apparent that God has kept this essential for people to have the feeling of rest, and well being by comparison. This of course is nature's management and this is essential too as I have written earlier. When we understand this the misery of afflictions does not remain that acute still if the afflictions are that much disliked by us, then we should turn our attention towards its other side and what can be this side which may be bright and good.

Now which is the bright and the good side which may take us towards the brightness. Now where there is the brightness only darkness is never there. And what is that? Saints have called it " Brahm Gati". And this is the best prescription for getting rid of the afflictions that we divert our attention towards it(Brahm Gati).

If a miserable person is not able to divert himself towards that, then others should (and it is their duty as well) by some means get him diverted towards the bright aspect. This is our duty and through this only a miserable person can get rid of this trouble. Now I want that I may introduce some splashes of devotion (Bhakti) also into this which will of course appear to be a deviation from the main topic but let there be some thing extra also to the main topic. There is this anecdote:--

'Once Naradji was going to meet Lord Vishnu. On the way he met a cripple Saint. When he came to know that Naradji was going to meet Lord Vishnu, he told Naradji to enquire Lord Vishnu if HE (Lord Vishnu) still remembered the cripple. When Naradji gave the message of the cripple to Lord Vishnu he said "He (the cripple) just talks rubbish" Naradji enquired as to what was the matter. Lord Vishnu said, "He (the cripple) wants that all the miseries of the world may be bestowed on his (the cripple) only".

There are many instances of this type mentioned in the religious book where the Saints have given great preferences to miseries.

Thus relief from afflictions has also been obtained and the remembrance of too is still there, then there remains only one method to rise above one's level and that is Practice(Abhyas). In other words if one wants to get rid of not only jealousy and anger but all types of unusual problems which are hindrances in his acquiring the balanced state, then the best way is only "Practice" (Abhyas) which is prescribed under Sahaj Marg system and for which proper guidance is a MUST and so is the Devotional attitude of the abhyasi which is his duty. The meaning of rising above one self is that all these things are removed and for this the only way is that with duty in view one keeps getting absorbed in one's own self and remains subservient to the wave of the Divine will. I consider remaining subservient to God's will to be the proper way.