

Chapter 7 Dharma and Duty: The Right Action at the Right Time

1. Dharma: What Is It?

In Hindu tradition, dharma is generally interpreted as spiritual duty. But dharma is more than that: it is a sense of religious obligation that combines concepts of both duty and reason. There is no equivalent English word. Dharma entails responsibility to self, others, and God. It is not a set of restrictive laws; it is the liberating concept of doing the right thing at the right time. It is based on a reasoned course of action performed out of wise love. Dharma requires introspection and self-discipline based on the knowledge of inner divinity. It results in a joyful and contented life.

The word dharma does not mean duty: in duty there is no freedom. In reason there is freedom, and in religious obligation there is the union between duty and reason. Dharma, then, refers to religious obligation, and in that word are the concepts of both duty and reason.
Conversations, p. 15

2. How Do We Perform Our Dharma?

How is dharma, or spiritual obligation, expressed in action? The specifics depend on time and circumstance. However, some general precepts apply at all times. Dharma requires adherence to truth, nonviolence, and universal love.

And what is dharma,? Practicing what you preach, doing as you say it has to be done, keeping precept and practice in line. Earn virtuously, yearn piously; live in the fear of God, live for reaching God: that is dharma.

Sathya Sai Speaks 4, p.339

When consciously starting the spiritual life, we need to remember the basics. The basic truths are known to all; they are the lessons taught by the religions of all lands. These lessons are summarized in the Golden Rule: “Do unto

第七章 正义与义务: 正确行动于正确时机

1. 正义 (Dharma) : 正义是什么?

印度传统里, 正义一般上被释为灵性义务。但正义岂止于此: 它是宗教责任的一种意识, 结合义务 (*duty*) 和原因 (*reason*) 两种理念。在英文里, 似乎找不到同义字。正义必须对自己, 对他人和对神负责。它并非一套限制性的规则; 它是执行正确事物于正确时机的一种开放式的理念。它根基于一个发自爱而执行的理性的行动过程。正义需要根基于内在神性之识的内省与自律。它带来一个喜悦而知足的生活。

正义并不意谓义务: 在义务中, 无自由可言。在原因中, 就有自由, 而在宗教责任中, 义务与原因之间就有其结合的存在。正义于是就有宗教责任的含义, 而在那字眼里就有义务与原因两者的理念了。

《会谈》第15面

2. 如何执行正义?

正义或灵性责任如何表现在行动上? 其细节胥视时间和情况而定。然而一些普通的教诲任何时候都用得上。正义需要依据真理, 非暴力和博爱。

而什么是正义? 实行你所教导的, 做你所说的, 身教与言教一致。取之有道, 不作非份之想; 生活于敬畏神之中, 为达至神而生活: 那就是正义 (*dharma*)。

《沙迪亚赛说》第4章339面

当有意识地开始灵性生活时, 我们必须记得基本原则。基本的真理大家都应该知道; 所有宗教都教导这些真理。这些教导都总结于这一句

others as you would have them do unto you.” They teach consideration for others and respect for our own divinity.

What exactly is your duty? Let me summarize it for you. First, tend your parents with love and reverence and gratitude. Second, speak the truth and act virtuously. Third, whenever you have a few moments to spare, repeat the name of the Lord with the form in your mind. Fourth, never indulge in talking ill of others or try to discover faults in others. And finally, do not cause pain to others in any form.

Sathya Sai Speaks 4, p.348-349

The rules of dharma may be further summarized as the path of virtue. All people know generally what is right and what is wrong. If they do not act on that knowledge, they deny their spiritual obligation.

Dharma is characterized by holiness, peace, truth, and fortitude. Dharma is yoga, union, merger; it is sathya (truth). Its attributes are justice, sense control, sense of honor, love, dignity, goodness, meditation, sympathy, nonviolence: such is dharma that persists through the ages. It leads one on to universal love and unity.

Dharma Vahini, p. 21

3. A Role for Everyone

Our duties depend on our karmic inheritance, age, and position in life. We have duties in the world and duties in spiritual practice. Some duties are to ourselves; some are to others. For example, it may be appropriate for young people to work and establish a place for themselves in the world. It is not wrong to earn a living and possibly gain wealth if we earn honestly and use wealth for the benefit of others. In youth we have family and social responsibilities. However, when we reach an advanced age we have the duty of detaching from the world and fulfilling our spiritual search. Some of our duties are based on age; others relate to gender or position in life.

金科玉律中，即：“要他人如何对待你，你就得如何对待他人。”这些教导传达的是，为他人着想并敬重自己的神性。

你的义务到底是什么？让我给你总结。第一，对父母要孝顺，敬爱，感恩。第二，言必真，行必正。第三，一有空闲就心想神，口念圣号。第四，决不说他人坏话或找他人缺点。最后，不要伤害他人，不论以什么方式。

《沙迪亚赛说》第4章348-349面

正义的规则或可更进一步地归纳为德之道。人人都知道什么是对的，什么是错的。如果他们不依据那知识而行，他们就否定他们的灵性责任了。

正义的特征在于神圣，平和，真理和刚毅。正义是修行，团结，融合；它是真理（Sathya 真）。其属性是公正，感官控制，荣誉感，大爱，尊严，美善，禅定，恻隐之心，非暴力：此乃正义，历久不衰。它带领我们达至大爱和大同。

《正义之川》第21面

3. 每一个人的角色

我们的义务就看我们的业报，年龄和地位来决定。我们来到世间，有俗世的义务也有灵修的义务。有些义务是针对我们自己，有一些则针对他人。例如，年轻人為自己占有一席之地而努力工作，那是理所当然的。谋求生计和赚取财富是无可厚非的，只要取之有道并且用之于造福人群。年青时，我们肩负家庭与社会责任。然而，当我们步入老年时，我们就有出世与究竟灵性探索的义务。我们有些义务是根基于年龄的；其他的则与性别或地位息息相关。

So, too, every profession, every stage of life, each sex, each period of life as fixed by age – childhood, boyhood, adolescence, youth, middle age, old age – has duties and obligations, which set the norm and guide the individual to benefit himself and society.

Sathya Sai Speaks 6, p.120

Each of us must follow his or her own path. It is better to do our own duty poorly than to perform another's duty well. The duties we are called to perform may be determined by circumstances or factors beyond our control. Our freedom to follow a chosen course may be limited due to our obligations. One individual may have freedom to choose his or her own path, while another may be restricted to a narrow range of opportunities. Each of us has personal duties and opportunities resulting from our past actions. We may exercise limited choice in determining what our program will be.

Dharma is like a mother. One can choose a wife, but no one can choose a mother. Dharma is in the same position as one's mother is. We have no choice and we cannot transform dharma.

Summer Showers 1974, p. 293

4. Like What You Have to Do

True happiness in life results from performing our duty well. It is not derived from enjoying temporary pleasures. Hard work, done to fulfill our obligations, yields the greatest satisfaction. The pursuit of sensuous pleasures ends in eventual regrets.

The secret of happiness is not in doing what one likes, but in liking what one has to do. Whatever work you have to do, you should do it with pleasure and liking.

Summer Showers 1977, p.100

所以，每一种职业，每一生命阶段，每一个性别，每一个由年龄决定的生命期 -- 童年，孩提，青少年，中年，老年 -- 都一样有其义务与责任，制定准则和指导个人去从事利益自己也造福社会的工作。

《沙迪亚赛说》第6章120面

我们每一个人都必须走自己的道路。执行自己的义务，虽做的不好，也胜于执行他人的义务，即便做得很好。我们被指令去执行的义务或许由情况或我们所不能控制的因素来决定。我们遵照一个特选路线的自由可能因为我们的责任而受到限制。某个人或许有自由去选择他的途径，而另一人或许被限制于一个狭小的机会范围之内。我们每一个人都拥有个人自己的义务和我们过去行为所带给我们的机会。我们可以运用有限的选择去决定我们该有什么样的方案。

正义就像一个母亲。你可以选择一个妻子，但你不能选择一个母亲。正义跟一个人的母亲处于同样的地位。我们别无选择而我们也无法改变正义。

《夏季浸濡 1974》293面

4. 喜爱你必须做的

生活中的真正幸福来自做好我们的义务。它不来自短暂的欢乐。完成我们责任的辛勤工作，带来最大的满足感。感官享乐的追逐往往以最后的遗憾终结。

快乐幸福的秘诀不在于你喜欢做的而在于喜爱你必须做的。不论你必须做的是什工作，你都应该以喜爱和愉悦的心情去做。

《夏季浸濡 1977》100面

5. Your Heart Will Be Your Guide

The way to determine our unique duty is to listen to the voice within. No one else can tell us what our duty is. Our conscience alone is the true guide in all situations. When we accept its guidance, it leads us to a joyful and contented life.

Your conscience knows the real source of joy; it will prod you towards the right path. Your business is to take it as a “guide” and not disobey it every time it contradicts your fancy.

Sathya Sai Speaks 1, p.91

The voice within directs us to our spiritual destination. That inner guidance is the voice of God. When we follow its direction, we draw closer to God. It helps us to be mindful of our dharma. When we are aware of it each moment, we become more attuned to our spiritual obligation. With practice the conscience can quickly evaluate any situation and point the path to joy and peace.

The body is the temple of God. In every body, God is installed, whether the owner of the body recognizes it or not. It is God that inspires you to good acts and warns you against the bad. Listen to that voice. Obey that voice and you will not come to any harm.

Sathya Sai Speaks 2, p.26

When we overcome the negative pulls of egoism and vice, we find ourselves naturally drawn to the dharmic path. When the clouds of anger and hate recede, the sun of love shines forth. That sunshine is our natural state. It appears automatically when the dark clouds of ego are dispersed. Then we recognize God within ourselves and others. It enables us to love and serve others, relinquishing greed and attachment to fleeting objects.

Whoever subdues his egoism, conquers his selfish desires, destroys his bestial feelings and impulses, and gives up the natural tendency to regard the body as self, he is surely on the path of dharma. He knows that the goal of dharma is the merging of the wave in the sea, the merging of the self in the Overself.

Dharma Vahini, p.4

5. 你的心将是你的向导

决定我们独特义务的途径是聆听内在的声音。没有其他人能告诉我们，我们的义务是什么。在任何情境下，只有我们的良心才是真正的向导。若我们接受它的指导，它就带给我们一个喜乐和满足的生活。

你的良心知晓喜悦的真正源头；它鼓动你步上正途。你的工作就是接受它为一个“向导”而不是在它每一次抵触你的奇想时，你就违背它。

《沙迪亚赛说》第1章91面

内在的声音引领我们抵达灵性的目的地。那内在的引导是神的声音。遵照其方向，我们就更接近神。它协助我们注重和留意我们的正义。如果我们对它时时都有所觉知，我们就变得更能究竟我们的灵性责任了。借修习，良心能迅速评估任何情境并指向喜悦与平和的康庄大道。

身体是神的庙宇。神寓于每一个身体之内，不论身体的主人知之与否。鼓励你诸恶莫作，众善奉行的就是神。聆听那声音。遵从那声音而你就不会受到伤害了。

《沙迪亚赛说》第2章26面

如果我们克服自私与恶癖的牵扯，我们自然会步上正义之道。当愤怒和憎恨之云消散时，爱的阳光就普照大地。那阳光就是我们本来的状态。当自私的乌云被驱散后，它自然出现。于是乎我们就体认到在我们之内和在他人之内的神了。它驱使我们去爱和服务他人，使我们舍弃对短暂物质的贪婪和执着。

无论谁，只要压抑他的自我，征服他自私的欲望，摧毁他兽性的感觉和冲动，并且放弃他视肉身为他自己的自然倾向，他肯定步上正义之道。他知道正义的目标就是海浪融合于海洋，即，小我融合于大我。

《正义之川》第4面

The performance of our obligation should be an act of love, not a duty done begrudgingly. It is our recognition of our place in God's creation. To serve with a grudge or without enthusiasm indicates our own lack of vision, for God is in all people, and service to others is service to God. Love is the true characteristic of humanity.

Duty without love is deplorable.

Duty with love is desirable.

Love without duty is divine.

Summer Showers 1979, p. 160

The journey of self-transformation is long and difficult. Many obstacles lie on the path. Even family and friends may try to deter us from the quest. To succeed we must listen to our hearts and not be discouraged by criticism or the unfounded concerns of others.

When you travel towards God, whoever objects has to be bypassed. Prahlada went against his father, Vibhisana went against his brother, Parasurama had to harm his own mother, Meera could not obey her husband: they stuck to the path of God and broke through all those who opposed them.

Sathya Sai Speaks 7, p. 444

6. Service: Responsibility to Society

Service is a sacred duty to society. It is an integral aspect of spiritual life. Performing service discharges our debt to society, which has provided us with food, shelter, security, and other blessings. It purifies our hearts and minds, making us fit to realize our inner divinity. At times correct action can even stimulate correct belief. The inner satisfaction of service gives us joy and the will to do more. Sathya Sai Baba does not counsel devotees to live as hermits. He teaches us to work in the world for the betterment of society. Engaging in the task of uplifting humanity is a duty and a form of worship.

履行我们的责任应该是爱的一个行动，不是勉强为之，敷衍了事的一个义务。那是我们确认我们在神的创造中的地位。抱怨或不热衷的服务说明我们眼光短小，视野不阔，因为神寓于众人之中而服务人即服务神。爱是人性的真正特征。

无爱的义务是可悲的。

有爱的义务是合意的。

爱而无义务是神圣的。

《夏季浸濡1979》160面

自我改造的路程既长且艰。荆棘密布，障碍重重。即便家庭成员和亲戚朋友也试图阻挠。要成功，就得聆听我们的心，切莫因他人的批评或毫无根据的担心而泄气。

当你步向神时，任何反对声都置之不理。钵罗赫拉德（Prahlada）反抗他父亲，维毗沙那（Vibhisana）反抗他兄长，巴拉苏罗摩（Parasurama）不得不使母亲受创，米拉（Meera）不能听命于她的丈夫：他们坚持神的道路并突破所有反对者的阻挠。

《沙迪亚赛说》第7章444面

6. 服务：对社会负责

服务是对社会的一个圣洁的义务。它是灵性生活的一个完整的，基本的层面。执行服务偿还我们对社会的债务，它为我们提供了食物，房屋，保护及其他恩惠。执行服务净化我们的心灵和心念，使我们适于体认我们内在的神性。有时正确的行为甚或可以激发正确的信仰。服务所带来的内在满足，给予我们喜悦及‘想做得更多’的意愿。沙迪亚赛巴巴并没有劝告信徒们过隐士的生活。他教导我们走入世界，造福社会人群。从事提升人类的任务是一个义务及一个膜拜形式。

If God himself is here to foster dharma and you engage yourself in the same task, then you are worshipping him. Then you are near and dear to him, for you are serving him, his devotees, and yourself.

Conversations, p.41

Whatever our duty, it should be performed with dedication. Raising a family or working at a seemingly “unspiritual” job are actually services to God. Each of us must learn the lessons appropriate to our needs. The Lord gives us tasks in life that enable us to reach spiritual fulfillment. No task is too small or unimportant to do well.

Whatever you do, wherever you are placed, believe that God has put you there for that work.

Sathya Sai Speaks 9, p.20

The Lord does not separate tasks into categories of his work and other work. He is everywhere and is worshipped in the performance of all duties. It is not possible to separate the temporal from the spiritual. We cannot do spiritual work while neglecting family and social responsibilities.

Veda (the sacred teaching) has told us that it is a sin to divide our work into two parts and to say that something is your work and something is God’s work. In all the work that we have to do in our life, there is nothing that you can call your own work. Everything is God’s work. You should do all your work believing that it is God’s work and then the omnipresent Lord will take care of the results.

Summer Showers 1974, p. 216

7. Remember the Director of the Play

God’s grace is earned even in common tasks, if they are dedicated to him. Village ladies balance pots of water on their heads in rural Indian towns. They may chat with neighbors or watch their children, but always their mind is on the pot of water balanced above. We also must perform action in the world while remaining concentrated on our duty – remembrance of God.

如果神自己在此鼓励和促进正义而你又从事同样的任务，那么，你就正在膜拜他了。那么，你就跟他很亲近，很接近了，因为你正在服务他，服务他的信徒和你自己。

《会谈》第41面

不论是什么义务，我们都应该以献身的精神去执行。建立一个家庭或从事于一个看似‘非灵性’的工作，其实，都是为神服务。我们每一个人都必须吸取适合于我们需求的教训。主交给我们生活中的任务，使我们能够达至灵性的究竟。没有任务是太小或太不重要而不值得去做好的。

不论你做什么，不论你被置于什么位置，要相信那是神安排你做那份工作的。

《沙迪亚赛说》第9章20面

主不把任务分成不同的种类，他的工作和其他的工作。他无所不在，而所有义务的执行无非对他的膜拜和崇敬。要分开灵性的与世俗的，那是不可能的。我们不能在忽略家庭和社会责任的情况下而作灵性的工作。

吠陀 (Veda) 已告诉我们，把我们的工作分成两个部分而说某种工作是你的，某种是神的，那是一大罪行。在我们一生必须做的所有工作中，没有什么是你称为你自己的工作的。全都是神的工作。你应该相信你所有的工作都是神的工作而去做，然后全在的主就会照顾你工作的结果了。

《夏季浸濡1974》216面

7. 记得戏剧的导演

即便极其普通的任务亦可赢得神的恩典，如果那些任务是奉献给神的话。在印度的乡村小镇，村女平衡地顶着水壶于她们的头上。她们也许与邻居说话或看着她们的孩子，然而，她们的心念一直未曾离开头上平衡的水壶。在专注于我们的义务 -- 神的追忆，的同时，我们也必须在世上有所行动。

A little practice will teach you to hold fast to the feet of God while roaming about in the world, doing all duties and carrying all responsibilities as dedicated to him.

Sathya Sai Speaks 5, p.276

The results of our actions are less important than the manner in which we perform them. We must work to the best of our ability; the results are decided by God. It is our duty to perform action dedicated to the highest ideals, but it is foolish for us to be too concerned with the results. If we act on good motivation and follow our hearts, the results will take care of themselves.

Do all work as actors in a play, keeping your identity separate and not attached to your personality or your role. Remember that the whole thing is just a play and the Lord has assigned you a part. Act well your part: there all your duty ends. He has designed the play and he enjoys it.

Teachings, p 109

Learning our duty is like the unfolding of a flower. The flower exists within the bud, but is only seen as it blossoms. All of us have the fragrance of love in our hearts, but we must act unselfishly to release it. Truth and divinity are always present within us; it is their manifestation that is often lacking in our lives. So also the avatar incarnates not to reestablish dharma, but to make it apparent.

It is not dharma which needs to be reestablished, for dharma is unchanging and indestructible. It is the practice of dharma for which the avatars are born.

Summer Roses on the Blue Mountains, p. 21

8. Duty to the Divine Self

Each of us has within the potential for realizing our divinity. Divinity manifests when we listen to the voice in our hearts and act according to our

稍加练习即可教会你紧紧抓住神的脚，当你在世间徜徉，执行所有的义务，以及，肩负所有奉献给他的责任，的时候。

《沙迪亚赛说》第5章276面

行动的结果不比执行它们时所怀持的心态重要。我们必须尽力而为；其结果就交给神去决定。我们的义务就是秉持最高的理想去执行之，而太过关注结果是愚昧的。如果我们怀持好的动机并遵照我们的心去行事，结果就自有其安排了。

持着戏中演员的心态去做你一切的工作，把你的身份分开而不执着于你的个性或你的角色。记得整个事情仅是一出戏而主已给你指定一个角色。演好你的角色：你的所有义务就终结了。他设计了这出戏而他也乐于欣赏之。

《教导》109面

学习我们的义务就像是一朵花的绽开。花存在于蕾之中，但只有在绽放时才得以一睹。我们所有人都有爱的芳香于我们的内心，但我们必须以无私的行动去释放出来。真理和神性一直存在于我们之内；只不过在我们的生命中它们不常彰显。所以，神化身也一样，他的下凡不是重建正义而是使之显现出来。

要重建的不是正义，因为正义是不变的和不毁灭的。神化身就是为了正义的实行而诞生的。

《蓝山上的夏日玫瑰》21面

8. 对神圣自性的义务

我们每一个人都有体认我们神性的潜能。当我们听到在我们内心的声音和根据我们的义务去行动时，神性就彰显。假以时间和实行，我们

duty. With time and practice, each of us is rewarded with joy and peace. The performance of duty earns for us the opportunity to perform more responsible duties. When the inner voice is heeded, we expand into unbounded freedom.

To be free is your birthright, not to be bound. It is only when you guide your steps along the path illumined by the universal unbound dharma that you are really free...

Dharma Vahini, p.10

As we approach the latter stages of life, the cultivation of detachment and wisdom acquire primary importance. Our highest duty is to realize our divinity. Our unique characteristic as human beings is our ability for introspection, which we have been given for this purpose. The birds and animals share many other functions, but we alone have the capacity and duty to discover the residence of God within.

Your duty is to yearn for the attainment of the consciousness of the One, behind all this apparent multiplicity.

Sathya Sai Speaks 7, p. 507

Questions for Study Circle:

1. What is dharma?
2. Is duty the same as work?
3. Are duty and dharma the same?
4. Do we have a predetermined dharma in life ?
5. Is spiritual obligation the same for everyone?
6. Who or what determines our dharma?
7. Does dharma always remain the same?
8. What duties do we owe to others?
9. What duties do we owe ourselves?
10. What is the relationship between dharma and conscience?
11. Are some duties spiritual and other duties worldly?

每一个人都获得喜悦与平和的报酬。义务的执行为我们赢取更多的机会去执行更负有重任的义务。当留心到内在的声音时，我们就扩大到无边的自由了。

自由是你与生俱来的权利，不受到束缚。只有在你沿着宇宙无限正义所照亮的道路去迈开你的脚步时，你才得到真正的自由。

《正义之川》第10面

当我们进入后半生时，舍离与智慧的培育就取得重要的地位。我们最高的义务就是认识我们的神性。我们身为人的独有特性就是天为此目的而赋予我们的内省能力。鸟兽有许多其他共同的机能，但只有我们拥有能力和义务去发觉在我们之内的神的寓所。

你的义务是渴望达到‘一’（万物一体）的意识，在这表面上的‘众多’的背后。

《沙迪亚赛说》第7章507面

学习圈的问题：

1. 正义是什么？
2. 义务是工作吗？
3. 义务与正义是一样的吗？
4. 我们在生命中有预定的正义吗？
5. 每一个人的灵性责任是一样的吗？
6. 决定我们正义的是什么人或什么东西？
7. 正义始终保持不变吗？
8. 我们欠他人什么义务？
9. 我们欠自己什么义务？
10. 正义与良心之间，有什么关系？
11. 有灵性的义务和世俗的义务之分吗？

References for Further Study

1. Conversations, p.140 (The Golden Rule is the test of dharma).
2. Dharma Vahini (Entire book).
3. Gita Vahini, pp. 56-59.
4. Sathya Sai Speaks 2, pp.219-220.
5. Sathya Sai Speaks 4, p.109 (Each must determine his own dharma).
6. Sathya Sai Speaks 6, p. 257 (The Lord is most pleased by dharma).
7. Sathya Sai Speaks 6, p. 307 (Dharma is the inner voice of God, shaped by history and asceticism).
8. Sathya Sai Speaks 7, p. 498 (Man's duty is psychological transformation).
9. Sathya Sai Speaks 9, pp. 87-88 (Pandavas' adherence to duty).
10. Summer Showers 1972, pp. 115-116 (Do not swerve from your duty).
11. Summer Showers 1973, p. 200 (Dharma reveals oneness).
12. Summer Showers 1973, p. 207 (Dharma protects those who protect dharma).
13. Summer Showers 1973, p. 208 (Dharma is following the Golden Rule).
14. Summer Showers 1979, pp. 6-8.
15. Summer Showers 1979, pp. 25-26 (Individual dharma-swadharma).
16. Summer Showers 1979, p. 171-172.
17. Summer Roses on the Blue Mountains, p. 48 (Dharma protects those who protect dharma).
18. Truth, What is Truth? Vol. 1, p. 88.
19. Vidya Vahini, p. 4 (Test of dharma: does it promote detachment or greed?).

All the chaos in the world is due to the fact that people lead double lives.
They say one thing and act differently.

- Baba

世界之所以纷纷扰扰就在于世人具有两种性格的生活。他们说的是一样而做的是另一样。

- 峇峇