



## Lesson 30:

### The Blessing of Doing What is Ours to Do

*I'm confused about my dharma!*

– words of Arjuna, *The Bhagavad Gita* 2.7

The deep inner search for what is ours to do often arises at a time of crisis. The galvanizing moment comes when we experience a dissonance, or tension, between how we are currently living and what our inner life truly requires or demands. This crisis may arise due to some outer difficulty or challenge, or it may even be instigated by an opportunity. Either way, something occurs, and we become aware of a lack of harmony between who we are, what our deep dreams and potentials are, and how we are currently living with the choices we are making.

At this moment of crisis, our inner turmoil presents itself as confusion, doubt, or fear—or all of it. That's what happened to the warrior Arjuna. And, it has happened to me—more than once. My experience of confusion about what is mine to do has come to me in those times like a lightning bolt in the dark night, accompanied by the soul's thunderous call to “wake up!” *It's time to live your divine life!*

There have been three times that I experienced this dharmic wake-up alarm. Each time, the underlying theme was the same. I was living in ways that were not consistent with my authentic expression. I had become too concerned about the desires and expectations of others and lost touch with my true Self and its expression. When I got the wake-up call, I was afraid. I knew what I should do, but I was deeply entrenched in the way things were. I couldn't see how I could make the changes I knew were necessary. What if failed in my attempt, or what if I hurt others along the way? Like Arjuna, my thoughts were racing, my heart was beating, and my hands were



shaking. I knew that my path of right action was open before me, but I did not want to step onto it. I was paralyzed by fear.

## What *Is* Ours to Do?

First and foremost, the call of dharma is to live authentically, to follow the spiritual and ethical call of our being. It is to live truthfully, to live in harmony with the Infinite as the spiritual being we are. But what does that mean? What does it look like? It is not something that is to be measured outwardly, as in what vocation we choose, though harmony with our work is a byproduct of dharmic living.

The principal indication of this harmony is inner peace, the felt sense of integrity—knowing that our soul, our intentions, thoughts, speech, and action are aligned. While what is ours to do may be difficult at times, it comes with a sense of inner assurance, knowing we are following the soul's call.

In *The Jewel of Abundance*, I offer seven marks of *svadharma*—some pointers to help us discern our individual soul expression—what is ours to do. Now would be a good time to review those points. Consider your svadharma and how you are experiencing it in your life today. The starting point is always you—you yourself, being who you are. So often people get frustrated and confused by trying to discern their dharma and svadharma because they are looking outside of themselves. They are thinking of it as something they should *do*, rather than seeing that the crux of it is authentic *being*. Doing what is ours to do unfolds from becoming in expression what we are in potential. It is a revelation of the divine qualities that have always been nascent in us, just waiting to be acknowledged and nurtured into fullness. The beautiful thing about this is that this divine call, though it may be frightening at times, is Life's invitation to prosper, to thrive, and to fulfill our potential.



## How Do We Get There?

What is the sure way out of our confusion and despair over ever knowing what is truly ours to do? I can't think of a better prescription for finding that clarity than the one we find offered by Arjuna's encounter with Lord Krishna in *The Bhagavad Gita*. Let's break it down and see how we can apply it as steps in our own life.

First: Acknowledge the crisis. State the tension point. What is happening? What are you feeling? What is the dilemma you face? The first chapter of The Bhagavad Gita is "Arjuna's Despondency." It's a full-on cry of crisis. Say it like it is. I remember this juncture well. It involved a lot of tears, even some screams, anger, fear, and sinking into sorrow.

Second: Recognize this crisis as your point of breakthrough, as your entry (or return) to your journey of authentic living, free from the sorrow of soul loss and confusion. Know that you are on life's battlefield of becoming, but that you are not alone. Arjuna is aware that Krishna is with him. Know that Reality called God is your life and you are never alone, never without divine support.

Third: Ask for clarity. Pray, however you are inclined to pray, and ask for illumination. Seek to know the Truth. Sincerely ask for it.

Fourth: Be still. This is the turning point we witness in Arjuna's crisis. He complains; he rails against his duty; he shakes in fear; he refuses to act; he asks for guidance; and finally, he becomes quiet. At that point, inner guidance, indicated by the dialog with Lord Krishna, begins to pour forth.

Fifth: Surrender. Let go of the mistaken idea that you are alone, separate from the Source of all good. Begin to trust that you are divinely supported. Know that as you take the first step, the next will be revealed.



## Steady on the Path

The experience of living a spiritually centered, spiritually awakened, life moves through stages. When we begin to wake up, we have a chasm to cross. We take a leap from our familiar way of living which has been engineered by our experience and insight, conditioned beliefs, and self-will, into the unfamiliar territory of soul guidance, a new life of Self-referral. We don't know all the answers because we have not been there before. The key is to find our comfort and stability within, where they are most reliably found, rather than continuing to look for that in outer conditions. This is the fundamental shift that makes all the difference. With our heart and mind anchored in the soul's peace, we naturally and authentically do what is ours to do.

To support your practice, refer to:

*The Jewel of Abundance*, p 92-99

