

The way of life should be pregnant with high morals.

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1. The topic of the seminar is from the message Easiest Way delivered by the Master on 30-04-1977 at Madurai. The theme of the topic is about leading a moral life, moral values in life and morality per se.
2. Morality and ethics has been the theme subject of all religions and all spiritual paths. The basis of Puritanism of any path or the system is morality and moral edicts. More often than not, the moral uprightness of the followers determines the image of the path amongst the society and more so in respect of the moral turpitude of the leaders/gurus of the system. In common parlance, the decay of morality or moral turpitude is defined as, 'The concept of moral turpitude escapes precise definition but has been described as an "act of baseness, vileness or depravity in the private and social duties which a man owes to his fellowmen, or to society in general, contrary to the accepted and customary rule of right and duty between man and man"<sup>1</sup>
3. Morality and Duty are generally counted together. Recently there was hue and cry in the media when an established public figure did not find time to visit his/her ailing father when he/she was in city. On the other side there are several stories which are now told to the children as moral stories are the life incident of persons who have sacrificed one's self interest to serve other person be it a parent or a friend. Traditionally, morality has its roots in sacrifice and service. These two human qualities are important facets of altruism or humanism. The concern or more importantly the self-less concern towards other fellow human being which gets extended to other creatures as one evolves on the Divine path is well acknowledged. Hence, the common man who is a slave of wishes almost reveres persons who are examples of selflessness, sacrifice and service.
4. Looking from the heart's eye, Sri Ramchandra consciousness is ever striving for the transformation/divinisation of human consciousness which means more and more people are now

leaning towards spirituality. People in general are seeking methods towards this end and the response of persons to our training programs does indicate this trend which is very encouraging. Truly we are fortunate to witness the spiritual renaissance ushered in by the advent of the Grand Master.

5. It is truly illustrating if we study the response/answers to the questionnaire administered to aspirants who come to attend a two day training program on the Natural path conducted by Imperience. Through this questionnaire, the aspiration profile in general and vis a vis PAM are elicited. Some of the answers to questions which are directly related to Morality are given below which I would like to share with you all :
  - a. Many view that the training on PAM will teach them about meditation, which may result in making them live in a rightful manner like high moral and ethical thinking.
  - b. All are able to grade the generally accepted noble qualities like Honest Living with pious earnings; Sharing with others; Sacrifice for a noble cause; Kind heartedness; Truth Speaking; True Fraternal feeling; and Non Injury to others as most noble quality as 1 and the next as 2 etc. and when asked further most of them acknowledge the fact that above mentioned noble qualities are to be followed but they are unable to do so.
6. It is heartening to note from the answers of the persons that there is an innate desire or aspiration to lead a moral life by overcoming the human frailties which are encountered in the form of wishes. These kinds of people who are few in number at present but are growing with the day are indeed thinking in terms of goal of life while for the rest this aspect or questions has not yet come to their conscious awareness. So Morality and moral values though are applicable to all while few really understand them in the context of life and few amongst them really strive to achieve them. For the common man who primarily seeks enjoyment in life, these are utopian values that are written and talked about but not for practice.
7. With the advent of Pujya Lalaji Maharaj who has blessed the humanity with the revival of the age old technique of Pranahuti. It

is well known that Pranahuti is the core in the system of PAM, which enables one to have access to the upper heart through diversion of thought flow. The very state of the consciousness of the Upper which is felt as balanced condition that gives the heart, the peace and the sense of freedom to the being, but more importantly, the person starts thinking in terms of Other than the self.

8. The thoughts and feelings are called as values only when they pertain to the Other than to the self. Here, at the upper heart, one really starts to understand, think and strive to live a life pregnant with higher values. The Ten Commandments of the Natural path are the fundamental guidelines nay goals that needs to be achieved to realise the Ultimate Goal i,e the divinisation of human consciousness. The individual's effort to supplement the Pranahuti support is to assiduously practice Point A and B meditation as prescribed for one to live at higher levels of consciousness.
9. Meditation on Divine light without luminosity, Purification process through the application of one's will and the Prayer at bedtime are fundamentals of practice that do not miss the attention of a seeker but what one should not miss or fail to follow are the meditations on points A and B and 9.00 PM prayer for the development of Universal fraternity which enhances the moral fabric of the person.
10. The term Morality is also usually associated with sacrifice. The word sacrifice is usually understood as giving away one's possessions, comfort, time, energy and in the highest sense, the life itself. Mahatma Sri Ramchandrajai says, "The real sacrifice is not to leave the job or office, and retire to the forest, but to lose your own self. That is what is needed in a true seeker"<sup>2</sup>. The prayer addresses to this aspect in a very clear cut manner.
11. With the over emphasis of self morality decays should be understood as one of the fundamental aspects of understanding morality in the context of Sri Ramchandra Consciousness. We are all expressions of Divinity but the extent of the divinity that is getting expressed is directly proportional to the extent the self that has got effaced. Effacement of self happens as one progresses towards the goal- the Nothingness, this is one of the important indices of one's progress in the realms of the Divine.

12. Revered Master, Mahatma Sri Ramchandra Ji Maharaj of Shahjahnpur U.P India addresses to the issue of morality from the core human value and the divine attribute namely Selflessness. He states in an indirect manner that moral turpitude is due to over emphasis of self. This sentence has deeper connotations when viewed from the development or progress of the human kind from its present state to the state of divinization. The standard of morality that is being discussed and dealt in Sri Ramchandra Consciousness is at the fundamental or core level of being. It would be surprising to many but it is a reality to all who are living in and breathing out Sri Ramchandra Consciousness, through the practice of the methods, that the burden of self is diminishing with every step of progress enabling them to live and abide in the principle of morality in a more natural manner.
13. In the Natural path, due to the progress on the path wherein the awareness or knowledge of a spiritual station help maintain a person at a particular spiritual condition that reflects the moral values. Now what kind of moral values that get imbibed as one progress on the path are quite interesting to note.
14. As one traverses the knowledge zone of Viveka, which essentially brings the awareness of Sat-Asat Viveka or transiency of life. Due to this awareness, one becomes cognizant to the importance of time. Time is not only is valued high but is considered as precious resource that is depleting even like luminescence of a radioactive substance, now with this approach to life, any redundant activity carried out is rejected by the consciousness and one is able to not only optimise the activities but also able to prioritize them. All spiritual masters are masters of time management; they seem to have time for all appropriate activities. It is my experience that whiling away time creates in us a sense of guilt and deficiency is felt to that extent. The associated feeling is that I am not discharging the duty as I ought to do so. If you do the RCA (Root cause analysis) for this feeling of deficiency, invariably more often than not it is inferred that time has been spent on idle activities to satisfy sensory pleasures or due to sheer laziness.

15. Similar feelings of deficiency in relation to interdependency condition wherein one feels helpless to overcome pangs of jealousy, prejudicial attitude towards others, feelings of superiority and inferiority; indifference to other's condition; feelings of self sufficiency etc. These are some of the feelings which have made me feel low as far as moral quotient is concerned in relation to the commandments of the Master. The commandment 4 of the Master, ' Be plain and simple to be identical with Nature' has been giving us, the aspirants the joy of the condition of interdependency where we feel balanced, contented about our condition. However, the deficiencies as said above make us feel inadequate, this is a kind of moral inadequacy that is felt by the sadhakas in the process of owning of the condition.
16. While experiencing the purity of heart in the condition of devotion which is quite intense when we are moving with the aspirants who are devoted. The inner intuitive inspiration to think in terms of service to the Master felt due to the fomentation of the spiritual guide help make us deep inroads in the path of devotion, remembrance and service. The joy of the heart is unbounded when we are serving the Master, this unbounded joy is due to the transcendence of the consciousness to self less levels. Having experienced such purity, any deficiency on our part in participating in the service of the Master make us feel terribly inadequate and the turmoil of the heart and mind is so painful that we start feeling it as a moral conflict between our aspiration and our actions. These feelings are truly personal and I am sure it is the same with all.
17. I have attempted to share some of the thoughts pertaining to sadhana when seen in relation to the morality as felt internally by us. Truly the path makes us thoroughly understand, due to the fomentation of spiritual conditions of the heart, that we are divine in expression and it is our duty to express it. The inadequacies felt on our part during the process of owning up(which we feel it as our duty) is truly agonizing. However, the assured hand of the guide brings back the balance in us. To live in a balanced condition is one of the primary duties of man even as Master says in 3<sup>rd</sup> Commandment," Thus to reach the Infinite Absolute is one of the primary duties of man"<sup>3</sup>. And when seen from this perspective, this

duty of man is the highest morality that every one needs to strive for.

18. To conclude, I would like to revisit the views/assertions of the Master regarding Morality which will guide us in our moulding:

- a. With the overemphasis on “Self” morality decays.<sup>4</sup>
- b. The burning desire for Realisation brings the goal nearer. If anybody wants that he should get benefited, he should encourage himself to cultivate right faith, right cognition, and right morals.<sup>5</sup>
- c. The basis of Yoga has always been the right morals and proper behaviour<sup>6</sup>
- d. The sense of morality got deteriorated to the extent that discrimination between right and wrong was almost lost.<sup>7</sup>
- e. “We are all brethren connected intellectually, morally and spiritually — the main goal of human life.”<sup>8</sup>
- f. We should do our duty to uplift the mankind not minding whether they are doing their duty towards us properly. I believe that it is the highest moral which we should achieve though with some troubles and sacrifices on our part. This is a part of saintliness.<sup>9</sup>
- g. The next important thing to be kept in mind is the moral discipline which every one must be very particular about. He must never do a thing which might bring a bad name to himself or to the *sanstha* he belongs to. His way of living and dealing with others should be simple, unassuming and cordial, inspired with a feeling of love and sympathy for others.<sup>10</sup>

19. ALL GLORY To THE MASTER and Pranams to all

## References

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4. Showers of Divine Grace – page 53 Ed 2006
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9. Showers of Divine Grace – page 152 Ed 2006
10. Silence Speaks – page 30-31 Ed 2004