

The background of spirituality is the "Moral Courage" which rises when one is moral.

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1. Morality has been the subject of all religions. By definition, it is an abstract concept but when it is translated into some guiding principle of life then it is called as Ethics. Morality leads to ethics. Often we find that we suffer from guilt due to actions performed not according to accepted rules of conduct which are mostly defined by our religion. In this message, Master is not referring the subject of morality from the religious perspective but from the spiritual point of view. Seekers on the spiritual path are encountering and overcoming the obstacles posed by instruments of perception, cognition and action. For the sadhaka, the challenge is how to manage and balance the above so that the cherished goal is attained.
2. In tradition, the three modes of action (i,e sadhana) are defined as Karma yoga, Bhakti yoga and Jnana

yoga. But in this message Our beloved Master, Pujya Sri Ramchandrajji Maharaj is stating the fact that the self need to be oriented to the Divinity in all aspects of action (i.e Karma, Bhakti and Jnana) for one to realize the Goal. Here Self is referred as to both Lower and also as higher self. By definition, the lower self caters to the existential needs while the higher self caters to the aspirational or evolutionary needs. And it is our experience that desire or cravings are felt in both the aspects of Self. Here Master is denoting Morality to the aspect of self management.

3. Master, here is not only referring to morality but goes further and adds courage to it and calls it as moral courage. We all know that when we are faced with conflict of interests of Self, then we are fickle, undecided, unfocussed and sway to whims and vagaries of mind and are quite far away from being determined, clear and focused state of mind which can be perceived as lacking in courage. That is with the over emphasis of Self(lower), morality decays¹. In the context of spiritual life it can be called as lack of courage to evolve but if we relate the same thought on courage (or lack of it) as

given in Gita wherein it was termed as Hridaya Dourbalya (of Arjuna), the lack of courage to action on hand due to Dharma Sankata i.e not able to resolve in the heart in respect of duty on hand.

4. From this it can be inferred that lack of moral courage means lacking the ability and / or will to take up the task on hand. In the context of spiritual life, I understand the meaning of words moral & courage in spiritual life as
 - a. Moral – pertains to one's duty
 - b. Courage – ability and/or will
5. I understand moral courage as that which emanates from within the heart as a result of spiritual development. I would like to put forward from my little personal experience as to how the moral courage develops in a seeker on the Natural Path as an invariable concomitance of spiritual development. I would also like to relate courage as an aspect of heart rather than mind taking cue from Master's statement that Lion-hearted men alone can dare approach Reality and men are made so, by The Natural Path².

6. The courage that is needed in spiritual life emanates from within when we develop goal clarity which is concomitant to the development of Jnana of transcendence of life. The first inklings of inner courage is felt when we start owning up the conditions of viveka. I have personally experienced the courage to explore the inner which hitherto earlier had been a dreadful thought. I do find many people scared even to close the eyes and with them it has been difficult even to broach the topic of meditation. This courage to explore beyond the yonder is a blessing of the Master through the initiation of the Yatra in the heart is something that needs to be experienced to be believed. I find this courage initiates in us a sense of freedom. In Spiritual Life, Viveka Jnana can be termed as an aspect of Moral courage.

7. The second aspect of courage that I have experienced is due to the resolve felt in the heart due to condition of Vairagya. The progress in the feelings of vairagya are varied and has several shades. The conflict between the attachments and desires of lower self versus the aspirations of the higher self is many a times quite a stressful experience when the lower is the

dominant player. The state of mind during such stressful condition is:

- i. Am I missing the enjoyments of life ? Let me forget about sadhana for a while and start going to cinemas, watch TV, go out for a picnic etc
 - ii. The heart & mind does not like to indulge in enjoyments and at the same time not able to feel engrossed in remembrance of the Master and sometimes this state make us feel lonely.
 - iii. The feeling of helplessness of not able to either go forward or backward in spiritual life. Lower self (attachments) says go back to your old life while the higher self (thoughts of spiritual goal) says go ahead with the spiritual journey. A feeling of getting stranded in the middle.
8. But all these are passing moments or fleeting thoughts and feelings which may be there ranging from couple of hours to couple of weeks. Thanks to the Support system of the Master, The above said feelings get washed away effectively when we attend to either a satsang or an individual sitting.

9. And as we keep progressing on the path, the condition of vairagya becomes so natural that it turns into a constant restless yearning for the Master. The yearning felt becomes really enjoyable and yields joy in the heart. So the joy that is felt due to the condition of natural yearning which in the system of Natural path is called vairagya is an aspect of moral courage when viewed from the speculum of the worldly people.
10. In the system of the Natural Path, Viveka and Vairagya develop easily due to the work of the trainers who divert the thought from Lower Self to the Higher Self and thence to the Divinity. But it is incumbent on the seeker to own up the conditions through assiduous practice. The primary deterring factors for owning up of the conditions are the indiscipline of senses and inner faculties. To act with the wisdom of due-ness and moderation will not be merely out of an intellectual understanding but is a result of disciplining of the above said faculties. The same has been referred by the Master, "We have formed the poles according to our actions and the repeated actions made the centre more strong. The outcome is that we remain embarrassed by

the commands we receive from different centres for each faculties”³.

11. As we progress in devotion, the feelings of inner purity felt help us to think in terms of purification of heart and remembrance of the Master also purifies us in a great way. Participation in Master’s work help us in maintaining remembrance and the courage that is felt here is one of single pointed orientation ignoring the taunts and rebukes of fellow worldly persons who say that we are ignoring the priorities for enjoyment of life. They say that we are missing out here. Purity due to devotion gives us a feeling of unsoiledness and we develop restraint and this feeling of restraint gives us the courage. As this courage also emanates from within and can be called as an aspect of moral courage.

12. Sometimes we feel lack of total confidence in the Master coupled with lack of determination of the self to go through the path, which often leads to a state of despondency and self doubt. At this stage one feels helpless and also restless. The moral courage needed to overcome the obstacles of self in the sphere of surrender is indeed huge. Laziness and the feelings of

complacency are the deterrent attitudinal factors here. I feel the laziness to work or dedicate the being in the service of Master is a major barrier. From the seeker's side, one need to develop patience, tolerance, fortitude, inner dynamism with an attitude of determination to go ahead irrespective of the consequences. The attitude of no turning back is an indication of progress in the sphere of surrender and this is another aspect of courage that emanates from within and this courage is indeed a blessing of the Master. To be undeterred by circumstances is the courage exhibited by the disciple and which can also be called as an aspect of Masterliness.

13. In the system of the Natural Path, Masterliness is expressed through a life of balance and moderation which is morality in expression for a human being

Pranams

References

1. Method of Training - Showers of Divine Grace- page 53
2. Peep into Reality - Showers of Divine Grace- page 27

3. Method of Training - Showers of Divine Grace- page 47