

"The way of life should be pregnant with high morals" (Easiest Way, Showers of Divine Grace, page 65, 2006 Edition)

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Pujya Sir and my Dear Brothers and Sisters,

Namasthe!

I am presenting some of my views on the topic of today's seminar - "The way of life should be pregnant with high morals." taken from message – Easiest Way.

The word 'pregnant' used to describe the condition looks to carry a special meaning and purpose.

For any lady, who is an expecting mother, the most important thing at that stage will be the protection & safe development of the child. While performing any activity, this will be her top most priority at conscious as well as sub-conscious level. She nurtures it and changes her own lifestyle by adapting to every possible limit. Some even go to an extent of changing their entire environment and thinking patterns so as to influence the psychological and physical development. She would do everything for this purpose and at no cost, will she make any compromise around it.

If we can extend this logic to Rev. Master's statement that "the way of life should be pregnant with high morals", we can comprehend that Rev. Master is insisting us to treat our morality in a similar way. In that case, the first thought coming across to us before acting or reacting on anything would be "what is the impact of this thought or action on my morality? Does it contribute in development and safeguard of it or otherwise?" There will not be any compromise made in this regard and preserving our morality will be our first priority. Till the time we are properly trained and it comes naturally to us, we will keep making further efforts to nurture it through numerous compromises and sacrifices in terms of worldly aspects; just the way

an expecting mother patiently goes through all the pains and hardships for best results. Master in the same message of “Easiest way” has given an affirmation on it by saying: “Suffering is the root and results are flowers which every associate should strive hard to have.”¹

The above section has addressed one aspect of the statement: “how important is morality?” Let us now dwell on “what it means and why is it so important?”

To start with, Master has hinted that morality is the basis of spirituality. It seems to be a pre-requisite for spiritual growth. When our way of life is not governed by high morals, our attention is on self and attention on self primarily means that flow of thought is limited to Lower portion of the heart. If we are mainly moving in this region, we will go on thinking about our interests, desires, likes and dislikes. There will be no time to think about humanity in general. Ultimately, there will be a point when we might not even refrain from harming others for fulfillment of our desires. To be able to move out of self, we need to ensure that for most of the time, we are able to stay in the Upper portion. 9 pm prayer, point-A meditation & Pranahuti, along with other practices of our system ensures that we are able to remain in upper portion for more and more time and even move further to the point of Atman. We are fortunate that we get support through all these to be able to develop morality as well as spirituality. Here, morality and spirituality go hand in hand, however, without developing morality to an extent, it is not possible to approach the next level of spirituality and own up the conditions.

Master says:

“The background of spirituality is the “Moral Courage” which rises when one is moral. My revered master used to say “How so ever advanced a person may seem to be, if his moral character is doubtful, I would say that he has not got even a breath of spirituality”. And what is morally in the True Sense? It is that all the faculties may come in harmony for proper use. How does this happen? When a man begins to be away from the “Self”, it begins to develop. So all the methods given in any religion are only for this end, and the methods and

procedure of Sahaj Marg are very easy for it. With the overemphasis on “Self” morality decays.”²

In this message, we observe that when all our faculties come in harmony for proper use; when we are out of self; that is when we can be called a moral person. The basic point of fraternity, a core objective of our system, is what is called for. When we can think and do good to others, not minding our petty sacrifices of worldly nature and without any selfish motive; but just because we feel connected to others and feel a genuine need to help them; that is when we say that we are growing out of self and can be considered to have high morals. “Proper use” means “Divine purpose” and “faculties coming in harmony” means that these faculties do not drive us to compromise the divine purpose at any point. Rather, these faculties should support us to think and work for divine purpose only, even while discharging our worldly duties.

If our thought is limited and focused on self, our actions will also be in accordance and we will overlook the needs & good of others. Slowly, all our faculties will get trained to be restricted to think only about self and our morality will be compromised. If we have already trained our mind like this, it is very difficult to un-train it and start thinking of others, without the help of a proper system, a guide and The Worthy Master. A person limited to self will never be able to practice the commandments given by our puja Babuji Maharaj. Master has been rather kind, while saying that “all the methods given in any religion are for this end”; because practically speaking, it looks very difficult to attain the final Goal through these methods only.

Further, when Master talks of “All faculties”, He surely means that morality is not limited to our physical self, meaning social conducts, do’s and don’ts only. It encompasses our thoughts, beliefs and entire consciousness. It is much deeper than our apparent, physical self. It indicates that to have high morality, one need to have and maintain a pure consciousness. And to have a pure consciousness is the path of spirituality. Thus we see a clear linkage and interdependence there.

This is where the uniqueness of PAM comes into picture because, through its systematic practices and pranahuti, it pulls spirituality and morality together. Both the things support each other and our growth becomes easier and faster in this respect. It is practically impossible to follow the 10 Commandments without having high morals and Pranahuti enables us in developing these morals to follow the commandments and grow in the field of spirituality. In Sahaj Marg, morning meditation helps in moving from 'outside noise' to 'outside silence' and purification methods helps in moving from 'outside silence' to 'inside silence'. Point A & B helps in checking the indulgence of mind and their efficacy, along with that of bed time prayer, is known to all of us. All these things are very nicely integrated and support each other, making the system quite simple and natural, ensuring that we are able to stay in the upper portion. This is further confirmed by Master in the above referred message: "Methods and procedure of Sahaj Marg are very easy for it".

In our elementary schooling, we were taught that moral science is all about our rights and duties. As per our prayer, the primary duty of human being is to achieve the Goal of Ultimate Realization. Further, we being a part of Divine, This Realization is our right as well. So to develop the real morality, we need to follow our 'This Right' by performing our 'This Duty', of growing out of self and merging in The Master.

Pranams.

References:

Easiest way, SDG, pg 65, 2006 Edition

Method of Training, SDG, pg 53, 2006 Edition