

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

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1. While delivering a message on the eve of his seventy-eighth birthday celebrations at Madurai on 30th April, 1977 Babuji Maharaj observes thus.
2. The high priority given by Babuji Maharaj for morals in two more instances besides the present instance can be seen where He gives us the opinion of Lalji Maharaj also to ingrain in us the paramount need to be moralistic in our spiritual life. It is appropriate that to preserve the sanctity of what was taught to us by both Masters be recapitulated in their own words which also avoids any possible dilution and inadequate presentation of great Masters's teachings if presented in one's own way. The extracts are presented as under :-

"The basis of yoga has always been the right morals and proper behaviour. That is why, my Master Samartha Guru Mahatma Ramchandraj Maharaj of Fathgarh (U.P) had laid very great stress on this point. He always emphasized on cultivating principled character. The way of life should be pregnant with high morals. If it is not there , a person is not capable of having the fine type of spirituality , which is beyond everything and is worth having".¹

3. In another instance Babuji observes thus "The background of spirituality is the "Moral Courage" which raises when one is moral. My revered Master used to say "Howsoever a person may seem to be, if his moral character is doubtful I would say 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 over emphasis on "self" morality decays . But it is the part to be played by the preceptors alone that the self be turned to Divinity."²
4. Yet in another instance Babuji commences the message as under :- "In the sphere of spirituality character development has a special

place, the importance of which is in no way less than that of spiritual welfare itself. Our Revered Lalaji Maharaj always laid emphasis on the special importance of character in the area of spiritual development. In one place he has written “I tell every human being, every seeker from the very beginning try his best to maintain and improve the condition of his personal character. No word should leave the mouth which is likely to be objectionable to anyone. Nor should any such act be indulged in as likely to be unpleasant to others. I am not as much a lover of spirituality as of character. If a seeker has achieved the Dhruvpadh but character weakness still exists in him, my understanding is that he has not understood the true philosophy”³.

5. Babuji observes in the message under consideration that the way of life should be pregnant with high morals. Normal expectation of moral behaviour from a person, (need not necessarily be educated but sufficiently informed and cultured) living in a civilized society would include the following minimum ingredients in his character :-

Decency in behaviour; non interference in others affairs unless help is sought for; non-violence; courtesy in dealings with members of his family, friends and general public; soft-spoken ness; being accommodative; helpful in nature; charitable in nature; avoidance of rough and rude behaviour; not indulging in loose, flippant and irresponsible discussion; owning responsibility for his actions; efficiency in professional skills; professional honesty and integrity. As human behaviour includes a wide variety of changing patterns (at times unpredictable) it is not possible to attempt an exhaustive list of qualities in behaviour. These are only a few illustrations.

6. As we are not concerned with general human behavioural trends, what Babuji speaks of as high morals are only related to sadhakas leading a spiritual life. Most of these qualities, relating to high morals are cultivated in spiritual life as the abhyasi grows to higher levels of sensitivity, which are possible only by continuous effort (sadhana) on his part.
7. As we are all abhyasis under Pranahuti Aided Meditational system of sadhana, the exhortation of Babuji Maharaj and Lalaji Maharaj

in the above stated messages should alert us to verify and to be aware whether we are progressing on the correct lines of our practice duly developing high morals.

8. Babuji questions what morally is in the true sense and answers that all the faculties may come in for proper use, when a man is away from “self” and the methods and procedures of sahadmarg are very easy for it. Self , the gross state produced by the charge of the mind becomes the individual force with its separate entity only results in decay of morality if over emphasis is laid on it enhancing the growth of “selfishness” but it is the part to be played by the preceptors (trainers) alone that the self be turned to Divinity. To achieve this purpose, meditation on the subtlest conceivable form of divine as light without luminosity is advised. The ignition of the spark of Divinity lying dormant since ages is made possible by the process “Pranahuti”, a yogic power exercised by the great Master. This power accelerates the process of lower thought shedding its addiction to the pathways of sensory world and starts moving naturally towards the higher and purer region of god. It can be said that movement in yatra is commenced in the abhyasi.
9. However, in early stages of practice the abhyasi feels nothing in meditational practice and says so the reason being his system has no capacity to identify the change being insensitive. It requires continuous and regular practice. The egoism identified (harmonized) with physical (bodily) and material desires stands incapable of recognizing the experiences of superior most stages. Having being gifted with the greatest spiritual benefit granted to him by the great Master without any effort on his (abhyasi's) part except presenting himself bodily before the Master it should be his sacred duty to prove himself worthy of the rare endowment he had at the hands of the Great Master by assiduously following the Master's instructions in daily practices with abundant faith in Master and his teachings besides having confidence in himself primarily. It should be borne in mind that the basic purpose of sadhana is self negation and total dedication to Divine.
10. In his benign grace sadguru Sri Ramchandrajii Maharaj of U.P. Shajahanpur (U.P.) has passed on ten commandments descended to him in his superfine state of superconsciousness for

sadhakas in spiritual path of sahajmarg. The book authored by him in 1946 was his master piece as described by him. It is virtually the code of conduct for practioners under PAM. The injunctions, ten in number, are most sacred and are to be followed with utmost faith, sincerity and regularity. The first three relate to procedures in timings while the rest are for progress in the spiritual path, developing proper attitudes oriented to realization of ultimate. The commandments serve as basic for moulding one's self; for achieving moderation in daily life duly providing practical methods in leading a balanced way of living.

11. Since the scope of the paper relates to high morals it may be relevant to limit the discussion only to the advantages which accrue due to following of commandments without a discussion on the details of the spiritual advancement experienced by the abhyasis in relation to knots 1 to 5 in the chest region and also the effect of meditation on points "A" & "B".
12. The implicit implementation of commandments helps the spiritual growth of a practicant in achieving the following qualities, associating with them the basic high morals that help in possessing these qualities;
 - i. The realization of temporal nature of existence, resulting in development of the faculty of 'Viveka & Vairagya' (Discipline and regularity)
 - ii. Development of love and devotion to the spirit behind all existence (dedication).
 - iii. Goal clarity with development of faith in one's own self of reaching the goal (determination).
 - iv. Realising the inseparable nature of self with other species in nature in taking it as integral to self (identity).
 - v. Attaining Swa Swaroopa Jnana , capacity to enjoy miseries in life as Divine blessings (truthfulness).
 - vi. Part of great fraternity in expression and devotedness to the source of origin (fraternity).
 - vii. Harboursing no ill will to wrong doers. Dependence on God with devotion (gratitude).

- viii. Honesty and piety as the hallmarks of purity; contentment with awareness of omnipresence of Divinity (happiness).
- ix. True nature of self (moulding).
- x. Humility with full consciousness of limitation of individual existence (prayer).

13. Few qualities (virtues) of high moral value are illustrated as under :-

a) Forbearance; fortitude; empathy; maitri; karuna; forgiveness; sacrifice; sharing; love; sympathy; truthfulness; honesty' integrity and self control.

b) Keeping away from the asuric qualities like; greed, jealousy, hatred, avarice, deceit, miserliness and self-centeredness.

15. Let us pray for the grace of the great Master to guide us for leading a meaningful life with all virtues.

Pranams

References:

- 1. Showers of Divine Grace 2005 Edition (P.65)
- 2. -do- (P.53)
- 3. -do- (175)