

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

Sri. T.V. Rao

Our beloved guide, Rev. Pujya Sri K.C. Narayana garu and Dear Brothers and Sisters,

Namasthe!

While contemplating to understand the actual meaning of the seminar's topic, i.e., "The way of life should be pregnant with high morals", from the message of our beloved Master, Pujya Babuji Maharaj at Madurai on 30-04-1977 on the Eve of His 78th Birth Day Celebrations", I wish to put forth below points / views which are based on my understanding-

Pujya Babuji Maharaj has indicated in below points, in an unequivocal term, about our duty in this life which also helps us reach the desired goal of life, provided we understand the necessity and efficacy of these points-

1. "Most of the brothers and sisters assembled here today have, in some way or the other, a lurking desire in their minds to achieve God or the Ultimate. When one has got a mind and a strong sincere desire to reach the state of Realisation, he will surely get the means to take him to the state of Realisation"¹.
2. "If anybody wants that he should get benefited, he should encourage himself to cultivate right faith, right cognition, and right morals"².
3. "The basis of Yoga has always been the right morals and proper behaviour. That is why, my Master Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh (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*"³.
4. "The Natural Path, provides a system in which, while living a normal worldly life in the way that all our actions may become penances themselves, we try to achieve our highest Goal - The Ultimate. Here I can help to the best of my capability *but then it is your own effort that will count the most*. May you be bold enough to make these efforts sincerely and seriously. This is my prayer for all of you"⁴.

I am sure, you all agree with me that we have abundantly blessed and are being continuously blessed with the infinite grace of the Master but HE made it very clear that "it is your (own) effort that will count the most".

Now, what is the “effort” on our part that is required? I feel attending to sadhana as prescribed, attending satsangs, bhandaras, taking individual sittings, being good to others, doing some service here and there, is not enough. Our effort should extend further to ensure “that our life should be pregnant with high morals” (As per dictionary the meaning of moral is- “Concerned with principles of right and wrong or conforming to standards of behavior and character based on those principles”).

This (cultivating of right morals) we can achieve-

1. By following the commandments-
 - a. Commandment No.1 : Detach from sloth and indolence
 - b. Commandment No.2 : To move from animal level to basal level through love and devotion
 - c. Commandment No.3 : Constant improvement of faith in oneself
 - d. Commandment No.4 : Feeling oneness with all forms
 - e. Commandment No.5 : Realizing our true nature, i.e., total dependence on the Master
 - f. Commandment No.6 : Realizing the nature of interdependence with other forms (in nature and existence)
 - g. Commandment No.7 : Dependency and devotee consciousness
 - h. Commandment No.8 : Maintaining purity (honesty and piety)
 - i. Commandment No.9 : All pervasiveness of Divinity
 - j. Commandment No.10: Realizing our humble status i.e., consciousness of the limitations of existence.
2. **Virtues:** During our journey towards infinity the following virtues gets refined on a continuous basis, subject to following the commandments in its ‘true letter and spirit’-
 - a. Viveka and Vairagya (Knot-1: Commandments- 1,2,3,4)
 - b. Interdependence (Knot-2: Commandments- 4,5,6,7)
 - c. Devotion (Knot-3: Commandment- 8)
 - d. Surrender (Knot-4: Commandment- 8)
 - e. Balanced existence (Knot-5: Commandments- 9, 10)
3. **Duty:** Master stated that- “Do not ask what God has done for us; ask what have we done for God”. It means we need to discharge our bounden duties, as duty bound, duly understanding the concept of

'nishkama karma', all through our existence duly depending on HIM for all our activities.

4. **Fear:** The word FEAR, which keeps on hunting us every moment of our life in some form or other. To manage the fear we need to understand and remember continuously the Master's statement on fear i.e.,
 - a. "Some people talk of love while others complain of fear. To them, I have to say that fear and love both have the same centre. If we drag ourselves towards the world, things of fear begin to display their character and when we are towards the Divinity, Divinity plays in Divinity itself. So, both the things are remarkable because they belong to the same centre. But we should be wise enough to take the right thing and reject the wrong one. This will be for our own good"⁵.
 - b. "God abides in the hearts of living liberated- as they live and yet do not. They do their duty but never get soiled by it".

5. **Illusion about permanency:** Despite being aware of our life in this body and its temporal existence, we do get into the trap that we live long and consequently gets into the pit of sloth, indolence, postponing things related to sadhana, etc., In this context I bring below statements of our beloved Master-
 - a. "The bad news here is that all that is born will die. The good news is that we are the UNBORN prior to- and beyond- the cycle of birth and death".
 - b. "Raja yoga always stresses that there is no need to wait till the body gives out, as this sense of separation can die right now".

6. **Surrender:** For me, this word 'Surrender' seems to be very big and not that easy to understand and imbibe. However, below statements of the Master, helps us to understand it better.
 - a. "People usually surrender verbally alone by going to the temple and bowing to the idol. It is not surrender at all. Actually, it is a sort of state when one feels like a child going to the lap of his mother even if a tiger attacks him. He does not know whether his mother can save him from tiger. The Best way of surrender which I have stated is to "Feel Dependence upon GOD"⁶

- b. "Surrender is really the outcome of Bhakti (Devotion) if it is done in the real sense. Real Bhakti is the inner attachment with the Being. Of course Bhakti (devotion and love) is the chief instrument and the highest type of Bhakti is that when an abhyasi "May not feel what he loves and for what he is loving"⁷.
7. **Undue attachment / Trusteeship:** We are, in general, victims of "undue attachment" in our day to day activities, whether it is towards our kith and kin, property, job, well being of our near and dear, etc., I would like to present below the Master's statement-
- a. "Almost all our activities in life are connected with providing means of livelihood for our children and dear ones. So, if we treat them as children of God, who are entrusted to our care and whom we have to provide for and look after as if duty bound, we are then serving His children, and thereby God Himself. We shall thereby get rid of undue attachment too and shall thus remove one of the greatest obstacles from our path"⁸.
8. **Courage:** Our spiritual guide, Rev. Sri K.C. Narayana garu repeatedly advises us "to be fear not" and "to be dhirahs" while pursuing our sadhana.

For quite a long period I never really used to understand the word "Dhirah", why we need to be "Dhirah" or say as per my understanding 'as a fully equipped soldier in the battle field'?

We all are good people, soft spoken, never injure others either through word or deed, we don't fight, we don't quarrel and very very good disciples of our beloved Master, hence where is or what is the need to be 'Dhirah'?

But due to the blessings and guidance from my spiritual guide, I slowly started understanding why I need to be Dhirah? It is necessary because I need to fight against my odd notions, to fight against my sloth, to fight against my undue attachments, to fight continuously to ensure that I am away from things which are not conducive to sadhana, to fight against other vikaras such as, jealous, unnecessary comparison, biased opinions, brooding upon past events, self pity and so on and so forth. I feel we need more and more courage to

deal with these internally, perhaps much more than an a soldier on the battle field.

I submit below the Master statement which amply says about the topic-

- a. "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"⁹.
- b. "And what is morality 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 Natural Path are very easy for it. With the overemphasis on "Self" morality decays."¹⁰
- c. I may say here that Reality is not the field for cowards. Lion hearted men alone can dare approach Reality and men are made so by Natural Path"¹¹.

9. Cooperation:

We all know and do understand the importance of the word cooperation which is very vital in our sadhana or say expressing as a token of gratitude towards the Master for all that "GRACIOUSLY BLESSED TO THE HUMANITY".

Before concluding, I quote below statement from Rev. Sir's article on "Divinity is a play and the Divine the way"

"The Master in his message on 10th Oct. 1981 said "There is no question of separation. We are coming closer and closer. This is my message to all." Thereby indicating that the different traditions shall meet and a global awareness of the Reality is very much round the corner. This he reaffirmed in his perhaps the last message in August 1982 when he stated that "We are united in the common cause keeping towards proper order the good of man and humanity." He also warned in the same message by saying that "Co-operation is the life of the coming events also but if they are wavering they will be wasting power."

I pray that we all move together like lion hearted disciples of our below Master in the journey of “Towards the Infinity”.

Pranams!

References

1. Showers of Divine Grace, 2006 Edition, pg 64
2. Showers of Divine Grace, 2006 Edition, pg 64
3. Showers of Divine Grace, 2006 Edition, pg 65
4. Showers of Divine Grace, 2006 Edition, pg 69
5. Showers of Divine Grace, 2006 Edition, pg 68
6. Showers of Divine Grace, 2006 Edition, pg 49
7. Showers of Divine Grace, 2006 Edition, pg 50
8. Basic Writings of Sri Ramchandra pg 253
9. Showers of Divine Grace, 2006 Edition, pg 53
10. Showers of Divine Grace, 2006 Edition, pg 53
11. Showers of Divine Grace, 2006 Edition, pg 27