Title of the Paper : Ethics, Morality, Spirituality and Inner Peace
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Abstract : It is through truthful living that a man can achieve contentment, compassion and understanding. Our society is full of those people who always remain on the look out for an opportunity to seek personal gain. The lofty virtue of morality and ethics is overlooked very soon. Such people can never be upright spiritually.

Purpose : To participate and present this paper at XIII International Seminar.

Design/methodology
Approach : Experimental research designs will be followed.

Findings : Man can overcome his loveliness and unhappiness only by reaching out to other human beings, by being useful to them. Happy is he who makes others happy. It is in this context that one has to view the greatness of those noble souls that achieved self-fulfillment through giving and sharing. With their compassion and generosity they bring
cheer to many souls engulfed in darkness and despair. It is their essential goodness that makes life worth living peacefully.

Research limitations/Implications:

Sometimes it becomes very difficult to find the facts as some works lack accurate data and also when interviewed, a person may conceal the facts about himself which are necessary for reaching the desired goal in research.

Practical Implications:

Research is conducted with a purpose. If that purpose is not fulfilled due to certain problems in society, the efforts will go waist. It implies that practically, there may occur certain difficulties regarding data collection, interviewing etc.

Originality/value:

Though it is argued that research should be original and value free, yet it is not 100% feasible as somehow or the others values do enter our research.

Keywords:

Some words like ethics, morality, spirituality, peach, soul and truth may be taken as keywords.

Paper Type:

Computer type on plain paper.
“Truth is higher than everything, but higher still the truthful living”. In these words the great Guru Nanak Dev Ji gives the message of ethics, morality and spirituality to the entire humanity. It is through truthful living that a man can achieve contentment, compassion and understanding. Our society is full of those people who always remain on the look out for an opportunity to seek personal gain. They do not follow the path of truth and go astray. The lofty virtue of morality and ethics is overlooked very soon. Such people can never be upright spiritually. The trouble with self-seeking people is that it becomes an end in itself. The more a man surrounds himself with worldly possessions, the more empty and insecure does he feel inside. The more one acquires, the greater is the urge for acquiring still more. It is a self consuming passion with no possible end except destruction of inner poise and calm. That is why most thinkers are agreed that true happiness lies not in acquiring but in earning, not in holding and possessing but in giving and sharing. What a lofty idea Guru Nanak has given, “Salvation comes by living the truth”.

Buddha also says that ‘desire is the root of all suffering’. With the same breath he says that man can find the path of Nirvana by developing his intellect through a life of utter purity and by overcoming desires unworthy of a man. He delivered his first sermon after attaining Enlightenment at Saranath. This was the beginning of the dissemination of Buddha’s message to mankind. Men and women suffer and keep groping in the dark because they have not seen the light of Truth. This darkness first has to be dispelled. A physician who has to treat a patient first of all makes an accurate diagnosis and then determines the method of treatment. In the same way, first of all a man has to determine accurately the source of his disease, namely suffering. The path of Nirvana is the treatment. The man who finds this path transcends sorrow disease and death. The bonds of earthly life can no longer bind him.

The mad race for wealth or power even amongst those who can safely be described as successful, the desire to be ahead of others, to command them, to exercise power, to command respect and honour - all these major sources of human frustration and unhappiness have a great deal to do with man’s essential loneliness. We find man seeking solace by turning his back upon the world by snapping all relations by absolving himself of social responsibility. On the other hand, a man will have to concentrate on that
is good and right. It is to eschew all wrong or unworthy or evil thoughts with unfailing effort, and to make the mind to dwell on good things. Only then a man can overcome sorrow in life by right thought, right conduct and right living. All these virtues will have to be searched and acquired from high moral and ethical values.

What then ethics? Ethics are the standards by which behaviours are evaluated for their morality – their rightness or wrongness. Imagine a person who has a strong value of achievement and success. Knowing only that this value is important to them gives us a general expectation of their behaviour, i.e. we would expect them to be goal oriented, gaining skill necessary to get what they want etc. However we cannot know whether they will cheat to get what they want or “do an honest day’s work each day”. The latter dimension is a matter of ethics and morality. Clearly our values influence what we will determine as ethical. However, values are our measures of importance, whereas ethics represent our judgment about right and wrong. This close relationship between the importance of right and wrong is a powerful influence on our behaviour and how we evaluate the behaviour of others. Ethics is then all the sub-booklets in mind, the sub-routines or more finely-turned differentiations, of how these codes are to be applied in scientific situations.

For many of us including at least four of the greatest Asian spiritual visionaries, Gautam Buddha, Lao Tzu, Confucius and Mencius, as well as Darwin historically – this has posed difficulties. However, this may be more important than what now or in future this Greater Force may be called, it is something that is more felt than named, and seems to be undeniable - and here, too, groping in this direction can be detected in Darwin. The ‘moral sense’ for Darwin and more broadly considered is all this. Yearning for comfort and reassurance, sensing a transcendent reality and source of meaning, for the sake of a word that might bring this concept to earth, for thousands of years most of us have called this ‘more’ God, or earlier and again increasingly in our time Goddess.

Out of something that is timeless and larger than ourselves, embracing the future as well as the present and the past, there works within us something else that is additional to our experience of the past also seems to speak to us in the shaping of all moral codes. It is simply there. Out of the evolution of the cosmic mystery that is both within ourselves and that surrounds us, unknowable by that part of our self we think is our mind, yet at
times most surely felt within all our being, there seems to be this voice that quietly but persistently urges everything emergent on this earth, including ourselves, to be the best that is in us.

The old theory encourages us to just sit back and enjoy the medium. For supposedly the massage is settled. Having been scientifically worked out and certified by people much smarter than we are, who are we to question what we have been and will again and again be? The message may not be what we want to hear, the old theory affirms that this is the grim reality we must each - as best as we can – adapt to.

The new theory tells us that the message is open-ended and eternal, stretching out of the dim past into the mists of the future for or species. It tells us we have a voice in the shaping of the message - but that this message needs a great deal more nurturance, and understanding. Above all, it tells us we are not just what we more or less dutifully adapt to. Much more importantly, we are what we refuse to adapt to. If our morality and the way we structure society today were to be informed by the principles of today’s science, what a different world we would live in. That society would be based on cooperative relationships rather than competition; a concept of evolution which includes moral agency rather than blind adaptation to the environment.

Morality is sometimes portrayed as very simple, and in one sense it is. Since morals basically consist of a list of dos and don’ts, it would seem to be an easy matter to learn to follow them. But life is not always that simple. Sometimes we find ourselves in situations where one moral principle advises a certain course of action but another equally valid moral principle advices quite a different course. This is where our ethical understanding comes into play. We identify the specific moral principles and the broader ethical principles that have some bearing on the situation and seek to balance them against each other to arrive at the best course of action. This a spiritual process, because the mental faculties that make it possible for us to do so are properties of soul, not the body, and because the results both reflect our spiritual state and impact its evolution. Thus, the spiritual principles given to us by the Manifestations of God constitute a moral and ethical framework for dealing with whatever life sends our way. This framework becomes even more powerful when we draw upon consultation to bring differing viewpoints, backgrounds, and experiences to bear upon a problem. Spirituality exists
wherever we struggle with the issues of how our lives fit into the greater scheme of things. This is true when our questions never give way to specific answers or give rise to specific practices such as prayer or mediation. We encounter spiritual issues every time we wonder where the universe comes from, why we are here, why we are mentally tense or what happens when we die. We also become spiritual when we become moved by values such as beauty, love or creativity that seem to reveal a meaning or power beyond our visible world. An idea or practice is ‘spiritual’ when it reveals our personal desire to establish a felt – relationship with the deepest meanings or powers governing life.

As a young man Sidhartha gave up a beautiful and loving wife, a darling child, loving parents, the throne, power, luxury and wealth. He did this in order to understand the truth about life. Buddha made man responsible for the fruitfulness or futility of life. His teachings imply: “You are yourself responsible for what you become, for what your life amounts to.

No one is great or worthless by birth; birth means nothing. A man need not perform rituals and sacrifices and try to please the Gods. No help of priests is needed. Introspection and self realization are important. A man can not make his life meaningful and fruitful by sacrificing sheep or horse. He has to keep the light within bright. He must cultivate fearlessness. He can overcome sorrow in life by right thought, right conduct and right living. One should not be afraid of the problems which come in the way. Thomas Bland is right when he says, “If you are not having problems, you are missing an opportunity for growth”. One does not need to be radical thinker to realize that no true happiness is possible amid an ocean of misery. The only humane and truly satisfying source of happiness is a purposeful overcoming one’s estrangement with the world around. This is possible through honest work and sharing the fruit of it with others. By work alone can man objectify his inner self into meaningful relationship with the world without.

Man can overcome his loneliness and unhappiness only by reaching out to other human beings, by being useful to them. Happy is he who makes others happy. It is in this context that one has to view the greatness of those noble souls that achieved self-fulfillment through giving and sharing. With their compassion and generosity they bring cheer to many souls engulfed in darkness and despair. In a society, which is fast passing
into a phase of commercialization not only humanitarian activity but even of religion and faith, such unpretentious friends of humanity sustain one’s hope in human nature. Therefore, despite man made suffering, ours is not a hopeless world to live in because there are still many good souls. It is their essential goodness that makes life worth living. It is only by emulating their deeds that one can know the true path. Let us end with Hippocrates’s words who says – “The life so short, the craft so long to learn”.

References:-