

“We cultivate a habit of truthfulness so that our actions and dealings may be in consonance with the state related above and just as it is in the dealings of Nature.” (IB p.40)

- Dharmesh Shah

On this happy occasion of the birthday of master Pujya Dr. K C Varadachari, which we celebrate as an Imperience Day, my humble pranams to everyone at the holy feet of the Master.

Pujya Dr. K. C. Varadachari was highly educated and qualified philosopher, who had studied many different systems and religions in depth. However his craving for the Real got satisfied after Master came to him and introduced him. He writes, *“The conception of the Ultimate as Zero was quite against my philosophic inclination. Having failed with the positive concept it is time to experiment with this - Is it likely to be true? The Zero has to be understood as the Beginning or Origin of all possibilities being nothing of what it becomes.”* (Story of Pujya Dr. K. C. Varadachari)

Here we see the characteristic of openness as well as questioning the assumptions and beliefs which had been there for many years i.e. the concept of God.

Now coming to the topic of the seminar the Master mentions *“We cultivate a habit of truthfulness so that our actions and dealings may be in consonance with **the state related above** and just as it is in the dealings of Nature.”*, so what is this state. Here I would like to quote the Master in Hindi,

“ये वो कैफ़ियत है जो वाक़ई असल ही असल है। इसको वाक़ई तौर पर कैफ़ियत के नाम से मनसूब करना भी इस हालत में एक तरह का दाग़ लगाना है। अब हमने जो लफ़्ज़, ‘हालत’ इस्तेमाल किया है, वाक़ई ये भी नहीं है। ये दर हक़ीक़त वो नुक्ता है जहाँ पर के कुल ताकतें सिमट सिमटाकर प्रलय के वक्त जमा हो जाती हैं और असलियत ही असलियत बाकी रह जाती है। अब लफ़्ज़ ‘असलियत’ जो मैंने इस्तेमाल किया है, वाक़ई ये भी उसकी सही अभिव्यक्ति नहीं है। यहाँ पर सभी अहसास कुल्यतन ख़त्म हो जाते हैं। अगर हम इसको ताक़त कहे तो भी एक तरीक़े का मादीयत (materiality) का पर्दा हम इस पर डाल देते हैं। अब क्या कहा जावे, कहना भी ग़लत है। अब अगर हम इसके लिये लफ़्ज़ ‘अदम’ (शून्यिकरण/Negation) इस्तेमाल करते हैं तो भी इसमें एक तरीक़े का गुमान या वहम किसी पर्दे का होता है। ख़ैर अब क्या कहें? अब एक लफ़्ज़ ‘अस्तित्व’ रह जाता है जिससे मुमकिन है कि हम इसका इज़हार कर सकें। अगर हम इसका ख़याल बांधते हैं तो भी किसी चीज़ का उसके आखिर में गुमान होने लगता है और फिर वही मादीयत का अहसास शुरू हो जाता है। अगर हम इन दोनों चीज़ों को गायब करके इस तरफ़ ख़याल दौड़ाये तो भी कुछ न कुछ बाकी रहता है। अब फ़रमाइये क्या कहा जाये? अब कुछ नहीं मिलता जिससे उसको साफ़ किया जा सके। बस यही कहना पड़ता है, ‘जो है सो है’। इस चीज़ की नक़ल बस यही मान कर हो सकती है कि सब कुछ होकर आखिर में मानना ख़त्म कर दिया जाये।” (Dus Usool, p.55)

Last 2 sentences in English, "Nothing can thus express it except the words, 'It is as it is.' It can be imitated upon only by keeping one's self off from every concept." (IB, p.39)

Now when we look deeper, we have so many concepts within us many of which we do not know and think and feel that this is the Truth. For example, our concepts about Good and Bad, Just and Unjust, Right and Wrong, Joy and Sorrow, Happiness and Misery (सुख और दुःख). Achievement vs. Non-achievement.

Let us look at some of the examples to rattle our mind, so as to understand the types of rationalizations provided which goes by the name of righteousness, justice etc.

1. Joy and Sorrow: There is Cricket match between India and Pakistan. One country wins, some people will be in Joy and others will be in Sorrow. So what is the right/ truth here?
2. Achievement vs. Non-achievement: Any medal or even participation in Olympics is considered an achievement for Indians whereas the expectation from Chinese was that only Gold medal is considered as an achievement. So what is right/ truth here?
3. Right and Wrong: In the corporate world, while giving increments every year. Does it make sense to judge and give 'performance based increment', fitting in bell curve (10% outstanding, 20% exceeding, 60% Average and rest 10% low performers) or give 'equal increment' to all members within the team? So what is righteous or just?
4. Just and Unjust: Hospital has only 1-bed available and one old COVID patient came and immediately another young patient comes, both in need for urgent treatment. What should the doctor do – Give the bed to old patient or the young one? What is just and what is unjust in this scenario?

Pujya Dr. KCV explains this beautifully in his commentary and says, *"We find that with varying difficulties the concept of justice is so thoroughly ambiguous and relative that there is no (one) absolute principle by which one can say that this is just."* (Dr KCV vol.1, p.71)

When we ponder over these things, we understand that we do not know anything and we are incapable of judging person and situations. All these are relative and based on individual impressions/ samskaras. So now how do we behave in a way ***"so that our actions and dealings may be in consonance with the state related above and just as it is in the dealings of Nature?"***

Here's a tip from the story of Pujya Babuji Maharaj, which has helped me a lot, ***"He emphasized the importance of correct thinking followed by the feeling that it is correct. This he explains later as the heart verifying the correctness of thought. Mind thinks and heart gives signals for its correctness. The heart gives signals of different nature. To understand them is rather difficult without practice. He has advised many methods for developing the purity of Mind and moderation in life which are essential to develop the sensitivity required to understand the language of feeling or otherwise language of the heart."***

Let me share few additional things that has helped me to be in consonance with the state of truthfulness

1. Purify, purify and purify sincerely with firm determination
As the purity increases sensitivity develops.
2. Separate emotions from the situation
What we see in the mass media today is emotional exploitation in the name of justice, rights, freedom etc. Once, when I had been to Pujya Sir for Individual Sitting he told me, "Emotion is a sign weakness, come out of it."
3. Stop our mind from arguing on circumstances/ people
When the mind is arguing ignore and wait for the mind to become silent.
This is the habit formed over years so it takes time, but some conscious effort really helps to save time and mind energy.
4. Accept the result as coming from the Master
What I've experienced in the early years of sadhana is that even forced acceptance made mind calm & peaceful from being agitated & disturbed.
5. Whatever you do, think that the Master himself is doing it
This really helps in forgetting the self and reducing the doer ship.
6. Dedicate the result to the Master
There difference here from accepting to dedicating is that be it good or bad when we dedicate to the Master it stops increasing ego in case of good events or self-pity/ despondency in case of misery.
7. Put it before the Master in the prayer for guidance
Whenever there is confusion/ not sure which way to go, putting it before the Master and waiting really helps us to be get in tune with His Will.
8. Develop courage to follow the Truth
Many times to thread the path of Truth – needs courage and action without worrying about the consequences.
9. Unflinching faith in the Master
To act on the path of Truth with courage we need absolute faith.
10. Total and unconditional surrender to the Master
As our faith increases, dependency on the Master keeps increasing and leads to Surrender – Prapanna Gati

Now as we are in the Constant Remembrance of the Master and as it keeps developing, here is what Master says,

"When remembrance has progressed to the extent that the awareness of remembrance itself is lost, then the form of remembrance gets changed, and this we know on moving beyond it. 'One is unaware to the extent that he is aware'." (SDG p.42)

"जब स्मरण इस सीमा तक बढ़ जाती है, कि स्मरण का होश भी नहीं होता, तब स्मरण का स्वरूप बदल जाता है और यह हम इसके आगे बढ़ जाने पर जानते हैं। 'जिसको जितना होश है उतना ही वो बेहोश है'।"

So let us get deeply involved in the remembrance of the Master with complete surrender so that He grants us the state of Negation – our Original state – our True condition and we become an instrument of Nature.

Pranams,