

“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.”

- Meghana Shah

My humble pranams at the holy feet of the Master and pranams to respected Brothers and Sisters. By the grace of our beloved Master, we are discussing concept taken from his 5th commandment. Giving our views and understanding on Master's sentence and writing a paper need much yielding and is itself a sadhana. Feeling happy to present here my views.

In the above sentence, Master is telling us **“To cultivate a habit of Truthfulness”**. So, let us first understand what is “truthfulness”? Is it just speaking truth or satya? No, it is not enough. As we speak or practice speaking truth but our actions are not aligned to what we speak and sometime we do not have associated feelings with it. Sometime we speak truth according to our own perceptions and understanding. Truthfulness is a truth and honesty in our all actions what we do and what we feel.

“Truth is the symbol of perfection, a representation of the Divine Being. Adherence to truth means embracing the universal nature of the Reality.” (3rd Mundaka: 1st Khanda: Mantra 6)

Let's understand through story of Sage Kaushika and his vows to Speaking the Truth,

“In the Mahabharata, Lord Krishna tells Arjuna a story illustrating how speaking a harsh truth that causes harm to others is sinful. Lord Krishna describes a Brahmana named Kaushika who took a vow of speaking truth at all the times. He constructs a hut on the banks of Ganga and spends all his time praying and practicing meditation. He never speaks a single lie and becomes famous as a saint who always speaks the truth.

One day, a group of robbers came to his home, chasing a group of innocent people who were trying to escape and had passed by Kaushika's home. The robbers say to Kaushika, "You never speak a lie. Therefore, tell us in which direction have the people we are chasing gone?" Kaushika knew that if he spoke the truth, the robbers will find the innocent fleeing people and they will rob and kill them. But he thought that he must speak truth because he had taken a vow to speak the truth always. Therefore, upon being asked as to whereabouts of these innocent people fleeing the Robbers, Kaushika tells the Robbers which

direction the people went. As a result, the robbers captured the innocent victims and killed them. Lord Krishna calls this "truthful" Kaushika as a fool, as one ignorant of Dharma who misused his vow of speaking truth always to cause harm to innocent people."

Speaking truth is a very good virtue, but following the path of truthfulness is not easy. Sometime we have to see what is right and wrong and listen to our heart ([what is the feeling inside us](#)) and then act. We should be honest to ourselves.

Why to cultivate a habit of truthfulness?

"Through truthfulness we develop a positive image of ourselves that is essential for any healthy mind. It is true that certain times truth speaking leads us to a situation where harm to others is done. But the nature of good will that we develop to others also provides a solution out of the situation. Trust in Master in such a situation enables us to perform our Dharma without essentially harming others." (IB, p110)

Now taking second part "our actions and dealings may be in consonance with the state related above" Master has described the highest state of truthfulness as,

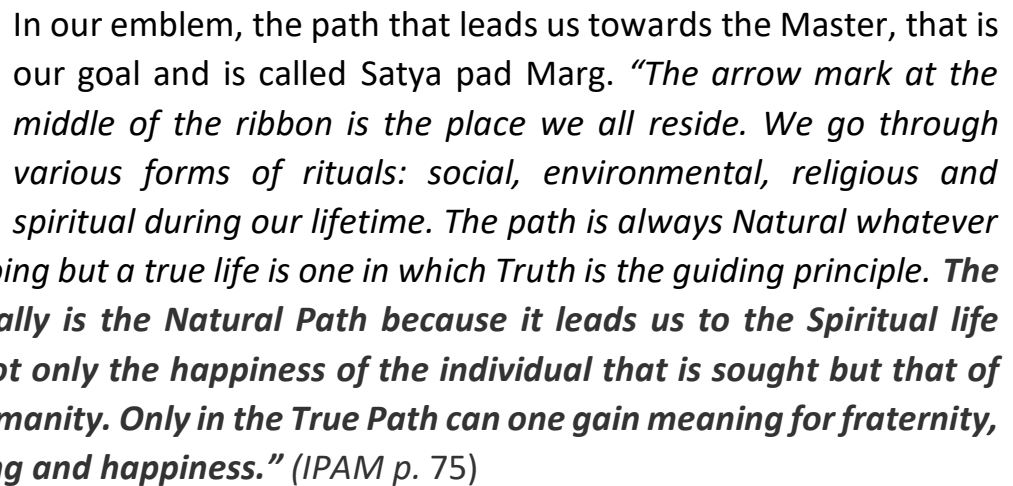
"Truthfulness really implies the sense of presenting one's own self in its true colours. This is the state at which a man exclaims spontaneously, 'It is as it is'. No words however can express this condition in any way. This is the state, which in true sense is the Reality. Even to call it as a state is to blemish its true character." (IB p.39)

Pujya Sir's explanation on this,

"He said 'Be truthful'. What is our true condition? What is our real nature? Our real nature is to be a 'Bandha'-a person bonded to the Divine. Our life is meant for Him to express Himself fully. We are an absolute dependent expression of God." (IB p.107)

Master is telling that we have to cultivate a habit of truthfulness and reach to its highest state that is "the Absolute Truth" while clearing all impurities, grossness, notions, perceptions, prejudices, samskaras - everything that has covered around our soul since innumerable births and be an expression of the Divine i.e. our real nature, which Master says 'It is as it is' and finally, mergence in the God.

How to cultivate a habit of truthfulness and reach to its highest state?



Acceptance	Of the system & the Master seeing changes in thought, action and behaviour	Increases as we progress		
Faith	Faith is the beginning.	Develops through influx of Prana huti	in the Master increases	
Sincerity	Faith brings more sincerity in our sadhana	Sadhana is integrated part of life		
Determination	To practice the system	To move towards the goal	To serve the Master	
Dependency	On the Master	Craving to know real nature		
Devotion	As dependency increases, devotion develops	Constant remembrance of Master		
Love	Towards the Master as he is everything,	Feel that whatever comes to us is a divine gift	We see divine in every being - Universal Love.	
Surrender	Absolute acceptance of the Divine and the Supreme.	Entirely at the Master's feet	Completely to the will of the Master	The relationship is maintained all through

When we follow the path with faith, sincerity and determination we develop Viveka as our level of consciousness grows and we can discriminate what is right and wrong in different situations and act accordingly.

We need to remember while marching on the path that,

"He loves us so much that every opportunity is provided for us to grow. When we ask for strength, He provides us difficulties to make us strong; when we ask for prosperity, He gives us the brain and brawn to work; when we ask for courage, He causes danger to overcome; when we ask for love, He sends us troubled people to help; when we ask for wisdom, He gives problems to solve. The way of instruction of the Lord is difficult to understand but when we understand the joy of awareness of His love has no bounds." (IB p.107)

Dependency on the Master is most important factor to develop truthfulness.

We start respecting all religions and believe only divine is superior and start depending on the Master for everything. That is the starting of developing real truthfulness. We hide ourselves and expose the Divine. For that it is extremely necessary to put ourselves before the Master as it is. Just like child always trusts Mother and tells everything truthfully as there is a natural feeling of oneness with mother. Similarly, we put everything before the Master during Bedtime Prayer truthfully. For me, when I feel oriented to the Master during the day, I submit and express myself before Him as it is and find myself much lighter and free.

"Truthfulness is capable of expanding our consciousness, which enables us to break the barriers of the body limitation and we start experiencing our true Self."

For that we have to understand further concepts as Pujya Sir explains in the Virtue of the Truth,

"We should note that facts are facts and they are entirely different from our perceptions of the facts. Both are powerful and serve a purpose. However, we should know the difference. We should know that true honesty, self-respect, trust and character are facts built on truth or reality and not on our perceptions." (BP vol.5, p.43)

Let's understand through example from great epic Ramayana,

Ravana also had well-wishers and great people in his court. Everyone knew that abducting pativrata Sita by Ravana was wrong and what will be its result. His

brothers, father-in-law felt that, it is their duty to support their brother, son or the King and they will do whatever he says. Only Vibhishana is a great devotee of lord Rama could see things clearly and truth behind it as his level of consciousness may be much higher and Viveka has developed so he had courage to explain the Reality to Ravana. Vibhishana did his duty but Ravana who was ignorant due to his own ego (path of destruction) insulted him. Truth give Vibhishana pain but he accepts that and submitted himself to beloved Lord Rama.

Similar things also happen with us in everyday life. Different people see facts with different perceptions according to their level of consciousness and sometimes it is not true. So, it is very important to put facts as it is before the Master and pray for the guidance and feel repentance for any mistake done unknowingly. Be truthful before the Master.

Pujya Sir says in this regard, "The attraction to the lie which is the same as attraction to Ego needs to be cleansed out of psyche. This is the toughest part in practicing Prayer." (*BP vol.5, p.51*)

"We should face the truth and reality as it is, and not as we wish it to be. We have no choice but to see both within and without in the purest, most transparent way possible: otherwise, we cannot relate ourselves to Reality and our notions and perceptions of reality would corrupt our vision. We must embrace this profound virtue. If we hold on to our notions and perceptions of what Reality should be according to any avowed authority and do not accept the Reality that is before us as a matter of Imperience, we cannot make significant progress. We should accept the true facts of reality revealed to us as an absolute. Surely before we arrive at such a Truth our minds should have been purified and the Antahkarana is true to its nature." (*BP vol.5, p.45*)

Practicing that

- We should always keep our Goal in our view, move towards Satypad Marg depending on the Master all the way.
- The suggestions come from the heart to the mind. So, need to Practice Listening to the heart by always yielding and waiting attitude towards the Master as he gives us clue or inclination time to time in any situation. As our mind become pure, we feel silence within and we can hear him.
- *"We should always remember in the core of our being that we have chosen our goal and are making our efforts are marked by our having started our*

puja; we have come up to this level of being truthful and the Master seems to say "Yes, you are truthful to me, you are truthful to your nature, therefore whatever comes to you, you should accept as something coming from me."

A concluding thought for this seminar to ponder on. We have always seen the example of Pujya Babuji Maharaj it's fits the following Patanjali sutra and we have to be like that.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्॥२.३६॥

Satya pratishthayam kriyafal ashrayatvam

When this power of truth will be established with you, then even in dream you will never tell an untruth, in thought, word or deed; whatever you say will be truth. You may say to a man "Be blessed," and that man will be blessed. If a man is diseased, and you say to him, "Be thou cured," he will be cured immediately. (Swami Vivekananda's Explanation)

Pranams,