

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

“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’.”

Presenting one’s own self in true colours is being true to our nature. That is beyond limitations one puts to oneself, being devoted to Him and become an expression of Him. When Pujya Babuji Maharaj said, ‘It is as it is’, it is beyond comprehension and becomes intellectual for me. He asked us to cultivate a habit of truthfulness. To cultivate a habit of truthfulness requires a serious and assiduous practice. This practice becomes a habit and later second nature.

“I believe that we are subject to the law of habit in consequence of the fact that we have bodies. The plasticity of living matter of our nervous system, in short, is the reason why we do a thing with difficulty the first time, but soon do it more and more easily, and finally, with sufficient practice, do it semi-mechanically, or with hardly any consciousness at all. Our nervous systems have grown to the way in which they have been exercised, just as a sheet of paper or a coat, once creased or folded, tends to fall forever afterward into the same identical folds.

Habit is thus a second nature, or rather, it is ‘ten times nature’...Ninety-nine hundredths or, possibly, nine hundred and ninety-nine thousandths of our activity is purely automatic and habitual from our rising in the morning to our lying down each night.” – William James

- 1) My mother used to wake me up by 6AM. We were not allowed to sleep on the bed beyond that time, even on holidays when we were young. It became a habit by force. It became second nature that I tend to automatically get up early in the morning. If we take some crude examples like walking, yoga etc the first few days will be difficult and becomes an easier task later.

In the initial stages of sadhana, one should make it a habit to rise up early for meditation, sit for one hour in meditation, do cleaning at the end of the day and do bed time prayer much before one gets tired and sleeps. One should always reinforce until this habit is formed and acquired. One should not give into complacency until the new habit is formed. For example, we would like to sit in meditation for an hour. We get up from meditation in just 10-15 minutes and later think that we would do meditation for an hour the next day, then the new habit is not formed. The habit of sitting for one hour meditation will not happen and that tomorrow never comes. Having a goal, reinforcing, encouraging helps us in this process. Following the methods becomes easier as one is also reminded because of the acquired habit.

- 2) Our actions and dealings are also automatic based on the inputs we had from childhood, the environment we grew up and how we moulded ourselves over the years.

Pujya Babuji Maharaj said, **“Nothing can thus express except the words, ‘It is as it is’. It can be imitated upon only by keeping one’s self off from every concept. It depends upon practice so that one may bring himself up to it by means of proper action and right behaviour”**

Commandments are the guidelines for proper action and right behaviour.

When the Principles of Spiritual Living are evaluated, one always knows where one is lacking. When the goal is clear and inclination and interest is there to always live in higher consciousness, there might arise situations to test one’s faith and determination. There will be a pull from lower consciousness and conflict arises like a tug of war within one self. We also get inputs to pull us up and a sincere sadhaka should catch on to these inputs to live in a higher plane of thought and make it in to a habit until it becomes natural.

When I suffered through pain and felt miserable, the emotions ranged from self-pity, irritation to dependency and finally joy and settledness. These lessons are not one time but keeps on happening until they are fully learnt and yield completely to Him. When we have realised that it is our own actions that has caused the misery, when the goal is Master, the thought of it as a blessing would occur. One has to grab this feeling and live on it. My experience so far has been that it is a continuous process to build faith and dependence on Master.

“Our sufferings are due to the binds that we have in the various planes of our existence. We have the divine realm of love and that is our plus point. We need to strengthen the same” – Pujya Sri K C Narayana garu, Path of Pain.

Our mind runs like an automated machine with thoughts. They can be both good or bad thoughts and one is actually habituated to them. When Pujya Babuji said to ignore thoughts during meditation, we are actually forming a new habit. This is not stopped just with meditation but has to continue the whole day. One has to be alert at other times to ignore the unwanted thoughts and be in presence of Master’s consciousness. This helps us further in our actions and dealings.

- 3) I would like to quote two Q&A from Sparkles and Flashes

What is misery?

Pujya Babuji – All that is born of attachment is misery. Pain and Pleasure both contribute to misery.

I have adopted a Guru, why then am I having suffering?

Puja Babuji – When you did the actions which caused the sufferings, did you ask the Guru?

We might question ourselves how do we know our actions are right? When we act with our own will, giving importance to oneself in all the works, actions that make one feel guilty are some of the examples when we do know our actions are not right.

From morning to night, our mind tries to observe everything around and takes umpteen number of inputs. Our senses too provide extra power to them. These inputs further act whenever there is a chance and form a network. There are several articles by Pujya Babuji Maharaj and Pujya sir about the same. Our mind has to be clean slate with no impressions what so ever to be in Divine Consciousness. One has to develop true devotion to Master.

“We all say we love the Master. It is for certain that we all know that people in love are the most boring people to talk to. They may be standing right in front of us, but their minds are constantly on their charming/lovely/wonderful/smart loved one. We should all naturally agree that this should be our state of mind if we really mean our love to our Master.”

“By being in complete oneness with the Master it follows that if Master is 'Merciful' we should also become 'Merciful'. As He is called 'Gracious,' we are also to be gracious. As He is called 'Holy,' we too shall be holy. The importance of complying with the Ten Commandments of the Master can be easily understood when we know these implications. We then shall become personifications of the 'Forbearing', 'Compassionate' 'Righteous' and all such good, noble and godly qualities. Oneness with the Master or God shall lie in conducting ourselves in such a way to resemble Him as much as one can.” Pujya Sri K C Narayana garu – Constant Remembrance

No other words are needed to further explain than to say we should habituate ourselves to resemble Him. Since we are human and still learning, any deviations in the process should be humbly put before Master and pray for forgiveness and not to repeat the same.

God is just. Whatever happens in our life is our own making. So let's shake off all superfluities, treat everything as Divine duty to become true to our nature.

Pranams