

“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.” ([BWS 143](#))

- Rajkumar

Revered Elders, Dear Sisters and Brothers, please accept my humble pranams. First, I would like to cover the context of this title and then dwell into the sentence of this topic.

## FIFTH COMMANDMENT

Be Truthful. Take miseries as Divine Blessings for your own good and be thankful.

## SUMMARY OF THE COMMENTARY

- Master explains “It is as it is” is the best way to represent Truthfulness.
- Master encourages us that it is possible to cultivate the habit of Truthfulness so that our actions and dealings are of the same quality of Nature (which is the topic of the seminar).
- Master explains that after sufficient practice of the attitude of thankfulness while facing miseries, abhyasi develops the habit of forbearance and matures in the state of Truthfulness.
- Master asserts that such stages are very often (introduced) attained by the abhyasi in His system through the support of Pranahuti.

## TOPIC OF THE SEMINAR

Now coming to the topic of the seminar “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”. Here Master encourages us that it is possible for us to attain Truthfulness in our action and dealings and imitate Nature, through the process of habit (repetition) formation and providing us a method of evaluation of our progress.

There are two aspects here

1. Cultivation of habit of Truthfulness
2. A yardstick to measure our progress in practicing Truthfulness (Nature deals with everything)

## CULTIVATE, HABIT & TRUTH

I would like to link the “cultivate a habit of Truthfulness” from certain aspects of our literature

- Let us first look into words cultivate, habit and truth and try to gain some insight.
  - Root word for cultivate is the Latin verb “[colere](#)” which means “to till”, “to toil” usually used in the context of agriculture. Basically it means you put seeds and toil hard to grow and eventually harvest crops. One cannot develop something that does not exist in its seed form.
  - Root word for habit is [habere](#) which means “to have, hold, possess, have in mind”. It all points to the steady and repeated action of having some quality.
  - One of the synonyms of [truth](#) is that of actuality or actual existence or reality.

If we put all these three together and along with that our imperience and literature, we know in one moment of no thought condition as explained by Rev Sir ([BP3 310](#)), the ego is gone and Divinity (Master) only exists and that is the state of Truthfulness. To get to this state permanently, which exists in seed form in us, abhyasi needs to grow the crop (cultivate) through hard work (habit formation). This is really a positive and encouraging teaching of our Master.

- In the Book Imperience Beckons, Rev. Sir explains
  - “Be Truthful” is not just Satya (Truth speaking) alone, but it is the condition of being dependent on Divine.
  - All of us took the trend towards becoming independent individuals from being a Prapanna (surrendered), then became Bhaktas (devotees) to express the importance of our love to Master and then became Shaktas (able persons) to display our capacities to create and destroy.
  - If we get back to the condition of being dependent upon Him, naturally we will be in position to accept whatever happens (happiness or sorrow) to us and will enable us to accept them as Divine gifts as everything happens according to His Will.

But being dependent on God or Master is not necessarily our current condition all the time. But Master’s assurance that we can practice Truthfulness through habit formation affirms the fact that we had this dependency on Master in seed form. Also, Rev. Sir also brings to notice that dependence precedes consciousness.

- Master asserts that “Mere consciousness of God cures many evils of the mind and removes difficulty in the path”([BWS 280](#)). If that is the case, one can logically conclude that Dependence on God will stop the evil formation itself.
- Rev Sir narrates a story with respect to the original nature of the soul and how it desired to leave Homeland in the referred book ([BP5 211](#)). A quick recap of the story is as follows
  - A new soul, which was full of light which existed along with other souls which were also light and they were with God, wanted to experience itself with

yearning. Benevolent God asks the soul to separate itself from the rest of the souls and call upon darkness to satisfy its yearning. Then, God responds darkness is that which you are not to explain to the soul about darkness.

- Soul separated itself and called on darkness and then started crying and asked God why He has forsaken the soul to darkness
- God responds “I have never forsaken you and I stand by you always, ready to remind you of who you are and always ready to call you home”
- This desire for the experience results in all sorts of bondage. Later, this soul persisted to experience Forgiveness. A friendly soul steps forward to be forgiven by slowing down its own vibration, even though every other soul is perfect in God’s creation.

Rev Sir. concludes that just like how the friendly slowed down its vibrations to satisfy the other soul’s yearning, we lived all time giving and forgiving. If one chooses to exhibit some quality, there must be another soul with opposite quality. That is how we all chose some aspect of Divine. This also is the basis of the archetypal character of every type of individuality.

I would like to draw a few conclusions from this story and link to Solution to problem of life article ([SDG 118](#))

- The soul’s desire for experiencing itself brought it down to the path of individuality which is the “Irony of fate” Babuji
- The soul’s cry for help from God is the same as “the soul is longing to feel its characteristic which has gone out of sight”
- God’s promise to help the soul return to its home and remind every time is the same as “My longing to get fellow travellers is only for the sake of rendering service to help their safe arrival at the Destination”

## DEALINGS OF NATURE

- In the commentary on Commandment Nine, Master mentions Nature is uniform in its dealings . From this it means if we want to be truthful, the yardstick for us is to deal uniformly when interacting with others.
- In “Love Universal” article ([SDG 130](#)) Master asserts, “It is the hidden dictum of Nature that every soul must live a happy and restful life. If we link this with “dealings of Nature”, This is again another yardstick for us to measure our progress in the sense, Does our dealings promote happiness and harmony to everyone?

# SYNTHESIS

## JOURNEY OF A SOUL TOWARDS INDIVIDUALITY

Let us look back into the story of the soul which yearns to return to Homeland after taking the path of individuality

- The soul before it got the desire to experience itself, it was with Master and had the original imprint of dependency on Master (Prapanna)
- By Irony of Fate, this soul yearned to experience itself instead of just being dependent on Master and descended down the path of individuality
  - During this process it transitioned from Prapanna to a Bhakta to Shakta (able person) to express its ability to create, maintain and destroy things in this world and in the process adding circles and circles around the body ([BWS 44](#)) . This process continued through hammering round and round making it all the more hard and solid resulting in ideas now lying only in the body.
  - Based on Grand Master teachings ([JI 90](#)), this soul which once was thinking and growing (attached to Master and had the quality of Brahman, took the course of individuality, became Atman ( the entity that thinks and moves) first and then grossened to become a Jivatma (only concerned about its individual self)
  - This process is not necessarily linear (as can be concluded from the [Game of Life](#)) and over a period of many births as per Law of Karma brilliantly explained by Rev Sir in the linked [seminar](#)
  - This jiva goes through Dukha Traya ( Adhi bautika, Adhi Daivika and Adhyatmika) mentioned in [Samkhya](#) over many births and starts looking for Solution to the problem of Life.
  - One can easily infer this to be the story of a significant majority of the souls which have taken human form.
- Benevolent God throughout ages has sent many avatars and masters to help the tottering humanity to get back to the cherished Homeland. Some of the souls were able to benefit and get back to the Homeland with the help of avatars and masters and some of them were able to swim back on their own. One only needs to look into the literature of all religious and spiritual movements.
- However, the majority of the souls continued to suffer as solid materialism usurped the position of spirituality and Yogic Transmission was forgotten and had become quite obsolete ([SDG 9](#)).
- Master declared "The Great Soul of my Master descended down to earth in the form of Samartha Guru Mahatma Ram Chandraj Maharaj of Fatehgarh U.P. to help the tottering Humanity. He is a spiritual genius and practically modified the system of Raja Yoga to suit the need of the time and the capacity of people"

- Grand Master revived both Pranahuti and perfected our Master
- By the Grace of God this jiva came to know of this Great Master to solve its problem of Life and its journey back to Homeland began.

## JOURNEY BACK TO HOMELAND

In order to get back to the Homeland, Our Master has graciously given us methods to practice, principles to follow (Role of Abhyasi) and has been supporting us through Pranahuti (Master's Support). I would like to use our prayer as the basis to assess our journey back to Homeland in general, more particularly in the context of the topic of this seminar.

### Goal of Commandment Five

When we think of "O Master Thou are the real goal of human life " from the aspect Commandment five "Be truthful. Take miseries as Divine Blessings for our own good and be thankful", we can relate to the following

- The topic of the seminar addresses the process of attaining this goal. As we discussed in this paper and from the journey of the soul, this is something that is our original nature. It may be now in seed/hidden form and however feeble it may be. But Master gives us confidence that it was our original condition and it is possible to develop basically through habit formation (repetition).
- Looking from the angle of dependency (synonymous to truthfulness as per the analysis above) and from the assertion of Rev. Sir dependency was our original nature.
- So with confidence we should fix this aspect of our goal we should resolve to continue our journey back to our Homeland no matter what kind of setbacks we have here.

### Assessment of our Journey so far

When we think about "We are yet but slaves of wishes, Putting a bar to our advancement", we can relate to the following shortcomings that we may spring in our mind

- Do we really depend on our Master or our own resources?
- doership, knowership and enjoyership
- Do we resist miseries?
- Are we really thankful for miseries during the time of undergoing or afterwards appreciate the misery intellectually?
- Many other aspects of the Goal

When we look into this aspect of it and assess, it is really depressing and leads to dejection. However we have a Great, Kind and Benevolent Master who has given us

all that is necessary to overcome these dejections, despondency and setbacks to continue to march back to our Homeland and that is dealt with in our next section.

## Inspiration

When we think of “Thou art the only God and Power To bring us up to that stage”, we may relate to the following

- Rev. Sir explains in the reference ([BP1 254](#)), that a serious sadhaka has to understand that Vasudeva Sarvamidi, that vasudeva is the whole thing - he is the means and he is the goal. Sarvam means both the means and the end. The Upaaya and the Upeya both the things are Vasudeva”
- Once this understanding dawns and firmly imprints in our consciousness and Rev. Babuji Maharaj is Vasudeva, then it is possible for us to reach the Goal
- We can also take inspiration from His unique teachings
  - He claims we are all sailing towards our Homeland
  - He says Grithashrama is not a bar to spirituality
    - He not only said that but has given tools for us to overcome limitations of a family man through His Point A and Point B Meditation techniques
  - His Pranahuti support system
  - Center is yawning towards the circumference
- Masters of the Order have given a deep and broad literature to us to draw inspiration
- Imperience has developed tools for us to evaluate and then seek sittings from our elders and trainers to overcome our shortcomings in the path.

We have all the tools at our disposal to get back and in the process practise Truthfulness and Dependency on Master and other virtues dictated by spiritual life provided we are determined.

## CONCLUSION

I would like to conclude by summarizing the following

- One can only develop something that one has in seed form. Since Master says it is possible for us to practice Truthfulness and Dependency through habit formation, we should practice with confidence and that will develop in the attitude of taking miseries as Divine Blessings for our own good and be thankful.
- We should assess our progress with respect to the stated Goal using the yardsticks provided in our literature with all sincerity and seriousness.

- We should take inspiration from our own imperiences, our literature, support from our satsangh, develop Dependency on Master and gird up loins to march towards the Goal of Life (Master, returning to Homeland) whatever be the setbacks.

Pranams. Thank you for all for the opportunity to share my thoughts