

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.

- Shanker Kundeti

My humble pranams to one and all,

The topic of the seminar is taken from Commandment 5 given to us by our revered Master. I would like to humbly present my thoughts on this topic based on my level of understanding.

The commandment starts with a definition of what is 'truthfulness' – *"Truthfulness really implies the sense of presenting one's own self in its true colours. This is the state at which the Man exclaims spontaneously, 'It is as it is'."* Master had said in the same paragraph *"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. The state of settledness is helpful in it but that too must end before one reaches the destination. Then alone can consciousness of reality be had, and when consciousness also ends, we may consider ourselves to have arrived at its primary stage"*.

Immediately after making the statement as chosen for the topic of this seminar Master states further that *"Devotion now starts from this point, and it reminds a devotee of his devotional duties and the Master's remembrance gets implanted upon his mind."*

From the above, we can summarise the state of 'Truthfulness' as

1. A state at which man presents his own self spontaneously 'It is as it is'. At this stage he totally surrenders himself to the pure consciousness and the consciousness of reality also ends.
2. At this state-

- a. All our actions and dealings would be just like it is in the dealings of Nature
- b. Our mind would always be engaged in constant remembrance of the Master
- c. We would remain completely devoted to our Master and perform all our duties as a service to Master
- d. There would be a perfect communion between Man and God.

The state of truthfulness may be considered as our true and original state when we came down for the first time in this manifested world. To reach this state master had instructed us through this commandment to cultivate the habit of truthfulness. He also affirms that one may bring himself up to it by means of proper action and right behaviour.

Human being has physical, vital and causal bodies that are made of gross and subtle elements which is part of material manifestation of divine. In tune with the qualities of the material nature these bodies also possess the three modes of nature. These are subtle forces that influence our behaviour. When the atmosphere of peace, serenity and harmony prevails in our environment and ourselves, we can see the effects of sattva-guna, the mode of goodness. We experience Rajo-guna, the mode of passion when we feel insatiable desire for temporary things, strive for more and more of them and feel perpetual dissatisfaction. When we have laziness, depression, intoxication and insanity we experience the Tamo-guna, the mode of ignorance.

Apart from faculties of mind and intellect that is available for human beings, we are also given certain amount of free will by divine which gives us capacity to choose among alternatives or to act in certain situations independently of natural, social, or divine restraints. We can use discriminative intelligence and apply this free will either to wisely direct or mis-direct the mind and perform actions. When we are subjected to influence of qualities of Rajasic and Tamasic nature and if our free will surrenders to these modes of nature we tend to mis-

direct our mind and end up in performing incorrect actions and our dealing also will not be in consonance with our true nature. These results in formation of samskaras and bondage in this world. When we are subjected to Sattvic nature, we tend to remain calm and peaceful. Remaining predominantly in this mode is considered good for spiritual practice. Remaining in this state, when we surrender our free will to the pure consciousness in us which the higher self and also nirguna then it would wisely direct our mind and all our actions and dealing in this world would be in consonance with our true nature since it would be acting in tune with divine will and command. We can cultivate the habit of truthfulness only when we regulate and control our mind and direct the free will to associate itself with divine consciousness. However, we all have experienced that it is not so easy as said than done.

I feel we all have joined this system of natural path given to us by revered master only with the sole purpose of elevating ourselves spiritually to reach that state. We can cultivate the habit of truthfulness if we sincerely follow the methods and practices given to us and adopt 10 commandments as our way of life. Would like to summarise few points on our methods and practices.

- We should understand and realise our source of existence and always remain connected to pure consciousness in us.
- We should practice remaining calm and peaceful and surrender ourselves to the higher self.
- We should use discriminate intelligence to decide what is right and wrong and perform only those actions that are righteous.
- We should practice cleaning methods prescribed by our Master and take support of Pranahuti through Individual sittings, Satsangs and Bhandaras to transform ourselves.
- We should practice meditation and pray with heartfelt of love and devotion for our spiritual elevation.
- We should develop craving and restlessness to reach the goal of oneness with strong will and determination.

- We should imitate all our actions and dealings just like it is in the dealing of Nature
- We should practice devotion and constant remembrance of master subconsciously and accept miseries with tolerance and patience.
- We should realise all beings in this finite world which is in the infinite Absolute are also manifestation of the same divine and entertain this feeling when we are dealing with other beings and treat them as such.
- We should practice forgiveness whenever we find we are put to sufferings due to wrong doings of others.
- We live in this human body which is a vehicle for us to move around and perform actions as ordained by divine. This body is sustained by Prana the life-force which is a manifestation of pure divine energy. It becomes our duty to feed this body with right kind of food in constant remember of divine and be happy.
- We see multiple manifestations of divine around us. Everything lives in accordance with its own standard. In a similar way, we should be a true expression of divine that can arose love, faith, and devotion towards the Master.
- Reaching human perfection should always be our goal and way of life. If mistakes are committed, we should humbly submit ourselves before Him and pray for His forgiveness.

When we cultivate habit of truthfulness by following the above method given to us by revered master, we can perform all our actions and dealings in consonance with the state of 'It is as It is'.

Pranams