

Seminar on **“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.”**

This is a statement taken from the 5th commandment of Natural Path. I have found this to be the most difficult commandment in terms of following. In fact if the commandments were to be laid down on the earth as a mountain, this commandment would be its peak or possibly one of the peaks. The reason is that most common people are never trained on how miseries are to be taken as. Some take it passively as an ordaining of fate silently suffering. Some would wallow in self pity in face of miseries. Some would even agitate and question the existence of God. This is because of ignorance in understanding the nature of self and the purpose of misery. Our ‘self’ is in its essence Divine and ‘miseries’ are as Pujya Babuji Maharaj says, **“operations of Nature for our own good”**. In the message, Easiest Way, given at Madurai in the year 1977, Master says,

“Many of the associates write to me about their troubles and want me to remove them. To them, as also to all others, I would say that the trouble reminds us of its silent stage. We get comfort in the state of discomfort. We remember it when its opposite is there. In this way, we develop forbearance and a little bit of peace also. Really speaking, the difficulties are the operations of Nature for our good. Some people are a little confused because I have used the word 'Nothingness' for God. They forget that only 'Nothing' is not used, 'Ness' is also there. When we think of the subtlest thing the idea turns backward, in search of the thing which is really there. If you say 'Yes', the idea of 'No' is also there. If I say 'No' the idea of non-existence is there. If I say 'Yes', the idea of existence is there. But He is beyond both. He is neither 'Yes' nor 'No'. So 'Nothingness' and not 'Yesness' is the only proper and appropriate word which can be used for Him. In short, our ultimate goal should be the 'Ultimate' Himself. In whatever condition He may be, we do not have much concern. Further, we are bound by 'Yes' or 'No', but we do not know where to apply 'Yes' or where to apply 'No' in the correct sense. This thing comes from the experience and experience comes from the experiment.”

Here we see Him giving us a hint not to detest troubles or miseries. The misery or trouble reminds of **its silent stage**. So misery has a purpose and that purpose is to make us remember God as the Goal and not remember God to deliver us from the miseries. We all have recently witnessed in the deadly second wave of Covid 19, how we were tested by Nature. I am sure many had to confront the transiency of life, the impermanence of objects, relationships and how erroneously and disproportionately we focus on them. Many were affected very badly and there was palpable fear, anxiety and dread of death in many minds. This we have known in recent memory as one of the miserable collective states of mankind. For those who have a spiritual goal, there is nothing to detest about this nor think of it as a wrath of God or some form of retribution. Nature is “just” and it is doing its act without the subjectivity of good or bad. One's own sense of purpose in life and orientation decides whether to take it as good or bad. If Master alone is sought, this presents an excellent opportunity to practice Viveka and Vairagya. I understand that in this contest, perhaps Kunti, mother of Pandavas, had that kind of courage to pray to Lord Krishna for granting her miseries so she could remember Him again and again. The value of misery is understood and that is Viveka.

Even in the face of misery, the remembrance of Master as the means and the end, is very liberating from the negative feelings consequent to any misery.

This difficult to follow commandment becomes easy by the Grace of the Master only when we earnestly seek Him. Master says in commandment one, **“Divine help does come but only when the Supreme is convinced of the earnestness of purpose of the seeker”**.

Pujya Babuji Maharaj struggles to describe the final state and finally describes “It is as it is”. **“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. It depends upon practice so that one may bring himself up to it by means of proper action and right behaviour.”** If the state is indescribable, how are we then to act in consonance of something which cannot be described or even understood. Here is the link to Truthfulness. He also adds **“as it is in the dealings of Nature”**. Nature is impartial and just. It cannot be anyone's friend or foe. Since we are part of Nature, nothing that can happen to us or has happened to us can be called unjust. If we ponder on this a little more deeply, it really means that there is nothing that can be

called misery. In reaction to certain events, our mind reacts in a certain conditioned way because of our past samskaras. If the veil of samskaras is gone, then we will react to the event in a balanced way, i.e, neither too ecstatic nor feeling too miserable. Since Nature is at its task of expressing the Divine, just as it is, so to reach this condition in our own consciousness, we must develop such attitudes to stabilize in a condition to simply express the Divine.

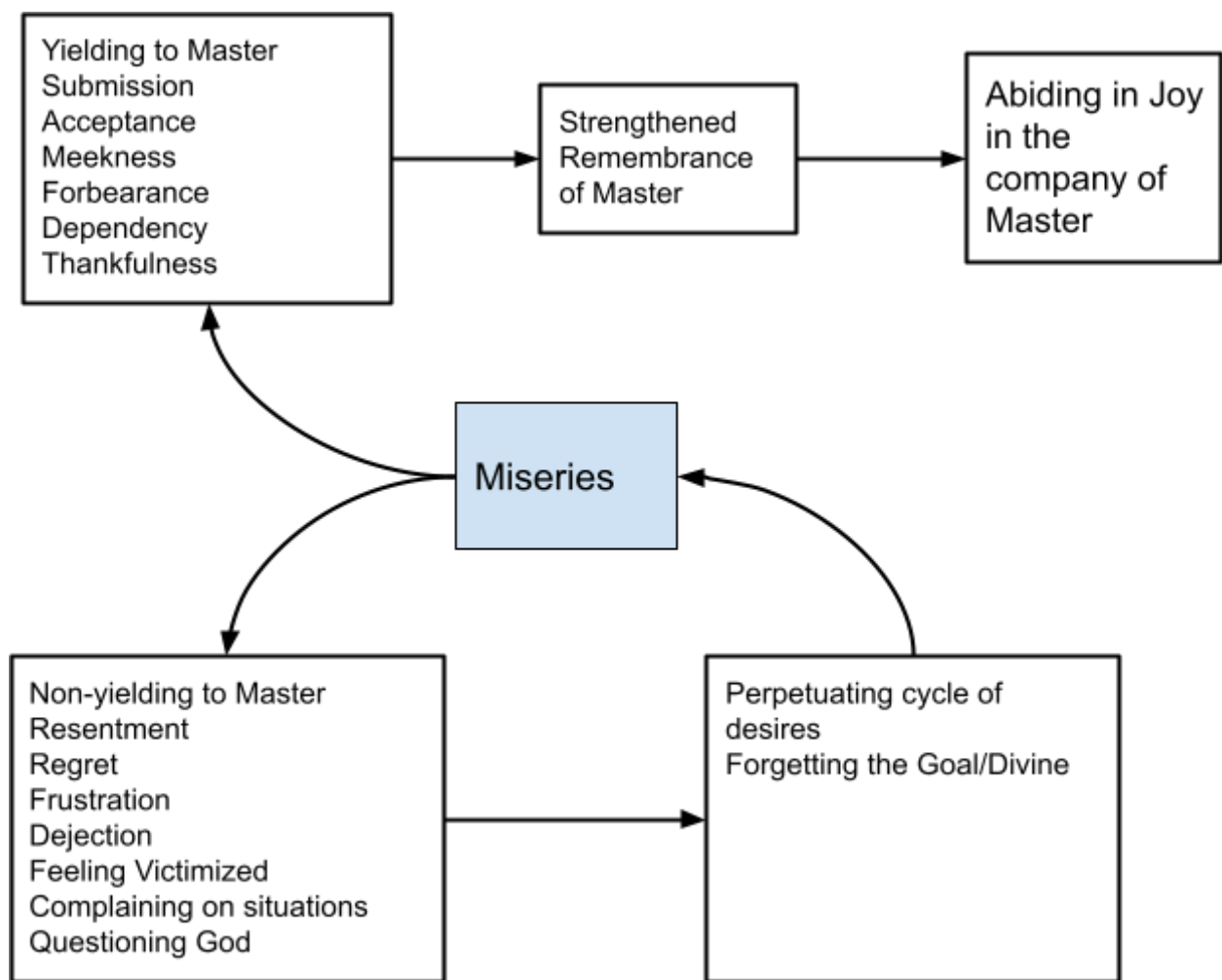
In "Goal of Life", Master states, **"The final point of approach is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation; Nothingness or Zero."**

Our actions and dealings are dependent on the attitudes we develop in the course of our sadhana. To bring it in consonance with the Goal is the instruction or command of the Master. Master further adds, **"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."**

Truthfulness would mean being true to our Goal, knowing that we are dependent on Him and have to be His expression. Misery gives us that golden opportunity to remember Him as the means and the Goal. If we say we love the Master, then we can never ever complain.

To welcome misery or pain has to be the most fundamental attitudinal shift that has to happen in sadhana. So much so that Pujya Sri KC Naryana has even called this as "Path of Pain ".

I would like to depict in a simple manner how certain attitudes lead us towards the Goal while others lead us away from the Goal. In the face of miseries or trouble, yielding is the most fundamental attitude. It allows the Grace of Master to descend and help us develop virtues of dependency, devotion and surrender. If we don't yield, we essentially perpetuate misery.



In Craving of the soul, Master says, **“The wisdom of man is that he should make the unfavourable things favourable. In other words he should convert the whole of material force into spirituality.”**

Pujya Babuji Maharaj says **“In this path I think the question of changing the outer circumstances does not fit in aptly. It is rather that the abhyasi has to adapt himself to circumstances in order to practice submission to the Divine Will. The Divine Will is predominant, and the circumstances are the result thereof. We have to learn to take them as divine gifts.”** - Silence Speaks

As a final point, I would like to share one more point. No matter how much we try to intellectually understand this difficult commandment of the Master, we will be squarely tested on it with actual circumstances. That requires faith in the Master. We should depend on the inner wisdom granted by Him in the deep states of silence in our meditation and Pranahuti to practice the attitudes mentioned above. As Pujya Dr KC Vardachari has put in the commentary to the same commandment, "One who accepts this path must accept all as God's gifts and be thankful. This demands more faith than reasoning and depends on it more fully than anything else."

Pranams

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