

Satya - Truth The Science Of Life - Truthfulness

Satsang on Sep-19, 2011

Om shree Gurubhyo namaha
Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha |
Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha || @@GururBrahmaVerse@@
|| [Hari OM] ||
ॐ श्री गुरुभ्यो नमः ।
गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।
गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥
|| हरिः ॐ ||

I would like to give introduction to some of the vedic principles that could become fabric of our living life. There are 10 specific commandments or principles that have been given. 1st one speaks about [Satya]. This is from [Rigveda] chapter 9,78 - 1st mantra.

Satyasya navara sukrutam sweekuru || @@satyasyanavaraverse@@

Means being totally truthful, not just being honest, truthful to the extent that you know in total word and deed. Being truthful becomes very nature of your living being. Where every action is sub straightens of that in truth. You could keep the ethics on one side and truthful behavior on other. Yet truthful behavior is far more important.

There is a story about a [Rishi] meditating in forest and a hunter shot a deer. In protecting its life, deer ran close to [Rishi] and away from there. When the hunter came to [Rishi] asking for the deer he shot, in truth [Rishi] did see the deer trying to save its life.

[Rishi] says - one that has seen cannot tell which eyes are, my mouth which can speak cannot see. How can I tell you a truthful answer? They end up being half truth. If I were to lie and save my life, would it be being truthful? I would say no. Even if my very life is at stake, I will try to be truthful. A life saved upon a lie is not worth a life to live. When this truth becomes a discipline [tapa], a way of life, a way of being, vigilantly one constantly aware of one's thoughts, deeds and one's word that lead the lips.

The spoken words are so powerful as an arrow that leaves the bow cannot be retracted mid air, because I want to hit another target. Similarly spoken words once it leaves your lips, be prepared to face the consequences whatever they are.

So let us re-examine, reevaluate ourselves, whatever we speak is full of truth. This truthfulness should also be full of love [prema bhava]. Love without any judgment and any expectation, here, law of [karma] also operates. As you sow, so shall you reap. So truth when shrouded with love [prema], always produce consequentially love [prema] and truthfulness. This aspect of discipline [tapa] or way of life becomes so very all pervading, enveloping that, the truth itself becomes the power which we sustain ourselves in this living life. Eventually it is truth alone that we are trying to seek, we are trying to be the Supreme Truth.

So often we exaggerate and we talk about people and make judgments. So often we indulge in back biting, falsehood, or use language that could be harsh. Though these are all attributes of power of speech, yet the color, mode that you add to the spoken words, is your own. We have to learn to delete that from our being.

So the three - back biting, falsehood and harsh words are the ones that the speaker has chosen to wear. So speaking truth with love is the best way, the fearless way. The extent that you have joined company being truthful is surely the departure of fear in one's life. Lord Buddha said we shall not invent any evil reports. i.e. talking ill of people, no matter even if they are truthful, there is no need to speak unkind words towards or to any one. This is also part of being truthful. Because unkind words are also matter of opinion. And we have to get past these opinions, because these opinions

are aggregate of our own opinions. These attitudes culminate into opinions and that is how we see, understand, interpret phenomenal world with a particular view. That is also being less than truthful.

Majority time lack of peace is due to not being truthful. It is within us and sometimes when we hear things and apply meaning to it. Then it is shrouded with color or our own attitudes. This puts strain on our minds and this creates fear, anxiety in our own minds. Hence this power of speech, truth, total truthfulness with loving kindness is something that we have to strive, work hard and acquire that. This becomes easy when we are in the presence of [Agnihotra]. How often have I said, [Agnihotra] purifies your mind and breath. This impurity or loss of turbidity is due to our opinions, attitudes we have acquired over passage of time. It is almost difficult to wash these off without practice of [Agnihotra].

[Agnihotra] is like soap that you can clean your mind and purify your breath. The breath you take in gets divided into the five life forces [pancha prana - prana, apana, vyana, udana samana]. These 5 have supplemental life forces [upa prana such as dhananjaya, krukala, devadatta etc]. They keep the entire energy centers in our physical body which is a marvelous piece of divine making pure. When this physical body is pure, physical health is improved. Then this body becomes fit instrument to continue your disciplines [tapacharana]. Without this wearing complete truth aspect becomes difficult. That is why we impress again and again how important [Agnihotra] is and hence it is the science of life.

Indulging in back biting or opinions we acquire and then the judgments that follow - these truly impinge on intellect [buddhi]. And we have to follow our own intellect [buddhi] as to how this can be ratified because this intellect [buddhi] itself when it moves into higher realm, i.e. higher state of intellect which some people call intuition. But there is a beautiful word for that called [Pragna]. [Pragna] is power of truth. Power of understanding, realizing the crystalline truth of very nature of things, nature of entire creation.

To give an example, if I ask someone as what are you holding in your hand? He/she says , it's a pot, pot of clay. If I ask someone else, they say it's a cup. Someone would say it's a [patra], yet looks like a cooking vessel. Now all these 3 could be attributing of truth. Truth is nothing but he is holding clay in his hand. This clay may take varieties of shapes and forms and clay is sub straightens for pot or cup or vessel or what have you. So the truth in all these is nothing but clay alone.

That is how our intellect moves gradually into clarity and understanding what supreme truth is. So in all these efforts what is it that we are really trying to find? We want to try, understand, experience firsthand whatever the Supreme Truth is. Way for experience this firsthand is also Truth. Which is way of our thinking, way of our action, way of our life. This will guide you, lead you away from the inferences we attribute to phenomenal world. It is not necessary for all people to understand the expanse and expression and importance of truthfulness but it is ...for an aspirant [Sadhaka].

[Sadhaka] meaning each aspirant, each spiritual practitioner. In a community where all people practice truthfulness, the collective truthfulness is like the fragrance of flowers. When they come together like we are having satsang today, there will be holy vibration [pavitra spandana], divine vibration can take and enveloped entire world that you live in and envelop it completely. When you are in that environment constantly, then truth and truthful world, truthful environment becomes your world.

This is what I learnt from my beloved [Sadguru] who spoke elaborately on this and He said how loosely we use the power of speech.

If we are watchful, instead of speaking bushel of words, if one can speak same in few sentences then speak only the 5 sentences. Don't indulge into unnecessary chatter. Instead of those 5 sentences, if you can speak only 5 words and same intense can be transmitted then speak only the 5 words. Better yet is instead of the 5 words intent can be transmitted by virtue of action, indication then that action is enough. In other words do not waste this power of speech. Do not squander that.

Why is this so important? As a young girl stand before mirror and wear varieties of jeweler, cosmetics and try to project themselves as pretty as possible, as pretty as they like themselves. These are projections understood by sight [drishya].

When we try to project ourselves in society there is no more powerful tool that we have than the power of speech. When we speak whatever we speak goes through lot of inner compositions of thought. But that are conditioned by our own impressions [samskaara] that we have carried for so many life times. Added to that, are living experiences of this life and the meaning that we have given to that. So these impressions give meaning to the phenomenal world and create our own expectations. All these funnel and shape our thought that we speak and utter.

We are not aware of how the thought came to being and how it is expressed. Yet when we make an effort towards truthfulness, automatically the higher intellect [swa Pragna] comes into play and clarifies the thought. It tries to instruct our own mind, our intellect, and we gain the power of discretion [viveka]. We express ourselves in the phenomenal world by virtue of our spoken word. And gradually soon the aspirant, [Sadhaka] will start to move very rapidly into the realm of truthfulness. And it is in this truthfulness we are trying to find our final experience of the Supreme Truth.

Bible says, in the book of Mathew. I like particularly how the sermon of mount how elaboratively spoken, teachings of Jesus. In that it says - I say Unto you, swear not needed by heaven for this is God's throne. Nor by the Earth for it is His foot stool. What does that mean? Means all that creation which is within, without it is all enveloped by Supreme Truth. That Supreme Truth we call as God. (29:00)

This is one of the 10 gems picked, chosen and made available to all mankind.

हरि ॐ [Hari OM].

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

एष एवहि श्रुत्युक्तः सत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, [karma], Swaadhyaya Nirato Bhaveth

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

Glossary

Glossary

Hari om Sanskrit phrase of Salutation representing Amen.

Satya Truth

Rigveda

Rishi

Tapa

Prema bhava

Karma Actions committed by a person during his life on earth.

Agnihotra The healing fire ceremony conducted precisely at the sunrise and sunset timings. Agnihotra purifies the surrounding environment and also the mind simultaneously.

Pancha prana - prana, apana, vyana, udana samana

Upa prana such as dhananjaya, krukala, devadatta etc

Tapacharana

Buddhi

Pragna

Patra

Sadhaka

Pavitra spandana

Sadguru Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Guru is the spiritual master. Sadguru is the Absolute manifestation in human form of the Supreme Truth that is Almighty God or as you may call it Cosmic Consciousness or Allah or whatever, THAT is the ONLY Supreme Truth that there is. Sadguru is the illumined or realized spiritual master who abides in the supreme Absolute truth and guides other souls to be one or merge with the Absolute truth or God. He is a Brahmanishta or one who abides in the Brahman (i.e, cosmic consciousness).

Drishya

Samskaara

Swa pragna

Viveka