

As Expounded by Dada Bhagwan

The Hidden Meaning of Truth and Untruth



The truth and untruth have arisen from illusion.
The truth should actually be permanent.



As Expounded by Dada Bhagwan

The Hidden Meaning of Truth and Untruth

**Originally Compiled in Gujarati by:
Dr. Niruben Amin**



Publisher : Mr. Ajit C. Patel
Dada Bhagwan Vignan Foundation
1, Varun Apartment, 37, Shrimali Society,
Opp. Navrangpura Police Station,
Navrangpura, Ahmedabad: 380009.
Gujarat, India.
Tel. : +91 79 35002100, +91 9328661166-77

© **Dada Bhagwan Foundation**
5, Mamta Park Society, B/h. Navgujarat College,
Usmanpura, Ahmedabad - 380014, Gujarat, India.
Email: info@dadabhagwan.org Tel.: +91 9328661166-77
All Rights Reserved. No part of this publication may be
shared, copied, translated or reproduced in any form
(including electronic storage or audio recording) without
written permission from the holder of the copyright.
This publication is licensed for your personal use only.

1st Edition : 1,000 copies, March 2019
Web Version : September 2021

Price : Ultimate humility and the intent that
'I do not know anything'!
Rs. 30.00

Printer : Amba Multiprint
B - 99, Electronics GIDC, K-6 Road,
Sector - 25, Gandhinagar-382044.
Gujarat, India.
Tel. : +91 79 35002142, +91 9328660055

ISBN/eISBN : 978-93-87551-48-0

Printed in India

Trimantra

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya

I bow to the Ones who are absolutely free from all attachment
and abhorrence

Namo Arihantanam

I bow to the living Ones who have annihilated all internal
enemies of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and final
liberation

Namo Aayariyanam

I bow to the Self-realized masters who impart the Knowledge of
the Self to others

Namo Uvazzayanam

I bow to the Ones who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to the Ones, wherever they may be, who have received the
Knowledge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam Cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

||1||

This is the highest

Om Namu Bhagavate Vasudevaya

||2||

I bow to the Ones who have attained the absolute Self in human form

Om Namah Shivaya

||3||

I bow to all human beings who have become instruments for the
salvation of the world

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Books of Akram Vignan of Dada Bhagwan

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani - 9
10. Autobiography of Gnani Purush A.M.Patel
11. Avoid Clashes
12. Brahmacharya: Celibacy Attained With Understanding
13. Death: Before, During and After...
14. Flawless Vision
15. Generation Gap
16. Harmony in Marriage
17. Life Without Conflict
18. Money
19. Noble Use of Money
20. Non-Violence
21. Pratikraman: The Master Key That Resolves All Conflicts (Abridged & Big Volume)
22. Pure Love
23. Right Understanding to Help Others
24. Science of Karma
25. Science of Speech
26. The Current Living Tirthankara Shree Simandhar Swami
27. Simple and Effective Science for Self-Realization
28. The Essence of All Religion
29. The Fault Is of the Sufferer
30. The Guru and the Disciple
31. The Hidden Meaning of Truth and Untruth
32. The Practice of Humanity
33. Trimantra
34. Whatever Has Happened Is Justice
35. Who Am I?
36. Worries

'Dadavani' Magazine is published every month in English

Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as 'Dadashri' or 'Dada', gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



Editorial

Every seeker of salvation makes painstaking effort to attain the truth, to understand the truth. However, as one does not understand the exact line of demarcation between the truth and untruth, one simply becomes entangled in confusion. By providing the clarification on the absolute truth (*Sat*), the relative truth (*satya*), and untruth (*asatya*) in these three ways, the scientist of the Self (*Atmavignani*) absolutely revered Dadashri has unraveled each entanglement with ease.

Sat means the eternal element, the Self (*Atma*). Whereas worldly truth and untruth exist in worldly interaction. Worldly truth is relative; it is dependent on viewpoints. Although eating meat is unacceptable to Hindus, it is acceptable to Muslims. Where is *Sat* found in this? *Sat* is that which is acceptable to everyone. There is no difference in it.

God (*Brahma*) is the truth and so is the world (*jagat*). God is the Real truth and the world is the relative truth. In presenting this incontrovertible principle, Dadashri has done wonders. No one is willing to believe that this world is an illusion (*mithya*). How can something that can be directly experienced be considered an illusion? But then what is Real? God is the permanent truth, whereas the world is a temporary truth! And with this, resolution is attained.

How necessary is 'truth' on the path of liberation? Where all dualities such as merit karma-demerit karma, the auspicious-inauspicious, happiness-misery, good habits-bad habits come to an end, where not even a single *parmanu* (the smallest, most indivisible and indestructible particle of matter) that touches the relative remains; in such a state beyond duality, from the perspective of the absolute truth, to what extent does what the world consider to be the truth or untruth prove to be correct? Where the Real *Sat* exists, worldly truths and untruths no longer need to be embraced

or renounced, instead they become a matter to be discharged, they become an object to be known (*gneya swaroop*)!

As long as a person has the desire for worldly happiness, there is a need for allegiance to the worldly truth and rejection of untruth. If a person slips up and ends up supporting untruth, then *pratikraman* (exact method of reversal from a mistake through confession, apology, and resolution not to repeat the mistake) will protect him. However, when one begins to devote himself to the attainment of bliss of the Self, when one begins devotion towards one's own absolute eternal Self, the devotion to or rejection of the worldly truth and untruth comes to an end. Thereafter, insistence on the worldly truth becomes a form of impediment!

Moreover, what should worldly truth be like? It can only be called the truth if it is beneficial, pleasant, and brief. The fundamental truth is to hurt no one through the mind, speech, and conduct, even to the slightest extent. Yet it is worldly truth!

This is how the *Gnani Purush* (the One who has realized the Self and is able to do the same for others), without disregarding the worldly truth, puts it in the right context and gives us the exact understanding of it! The unperceived meanings of the absolute truth, relative truth, and untruth have been unveiled in this compilation, which provides relief in the course of life!

- Dr. Niruben Amin

The Hidden Meaning of Truth and Untruth

Truth, Permanent and Temporary

Questioner: What is the difference between truth (*satya*) and untruth (*asatya*)?

Dadashri: Untruth is indeed untruth, but this truth as you know it, it is a worldly truth; it is not the Real truth. A son-in-law is not a son-in-law forever, a father-in-law is not forever. Real truth (*Nishchay satya*) is referred to as *Sat*; it is eternal. And that which is temporary is referred to as *satya*. This *satya* once again turns into *asatya*; it is proved to be untruth. Nevertheless, if you want worldly happiness, then you have to move away from untruth and go towards the truth and if you want to go to *moksha* (final liberation from the cycle of birth and death), then it is when this [worldly] truth is realized as untruth that there will be liberation! Therefore, this [worldly] truth and untruth are both indeed merely imagined. However, for a person who wants worldly happiness, he will have to abide by this [worldly] truth, such that no one is hurt. This truth is required only up to the time one attains the Self (*param satya*).

There Is Never Any Change in ‘Sat’

Therefore, as far as this truth and untruth are concerned, what the world considers as the truth is complete untruth in the eyes of God; it is not the truth at all. This is all the result of demerit karma and merit karma (*paap-punya*). The world refers to you as Chandubhai [reader should insert his or her name here], doesn’t it?

Questioner: Yes.

Dadashri: Whereas God will say, “No, You are pure Soul (*Shuddhatma*).” *Sat* is the same wherever you go. *Sat* is the same in every living being. *Sat* is eternal, whereas this [worldly] truth is different for everyone, therefore it is temporary. This [worldly] truth exists on the basis of a lie.

Questioner: Then do you believe in such a thing as *sanatan* (eternal) *satya*?

Dadashri: It [the term] is not *sanatan satya*, it is *sanatan Sat*. It is considered eternal. The original eternal element (*muda tattva*) is permanent and its phases are temporary.

Questioner: Then what does *satya* mean?

Dadashri: One is worldly truth (*vyavahaar satya*), which is known as relative truth by the entire world, and the other is the Real truth, that is referred to as *Sat*, it is not referred to as *satya*. [That which has] Eternal existence is referred to as *Sat*, and that which has a temporary existence is referred to as *satya*.

Sat Cannot Be Confined Within Boundaries...

Questioner: Then what is *Sat*?

Dadashri: There is no other meaning for *Sat*. Anything that is permanent is referred to as *Sat*. There is surely no other meaning for it in this world. *Sat* is the only thing in

this world that is permanent, and it cannot be confined within any boundaries. It can penetrate right through the Himalayas. No walls obstruct it, nor do any restraints hinder it!

What Is the Origin of Relative Truth?

Questioner: There is one truth which pertains to the Self (*Atma*). But how did this other, relative truth, come into existence?

Dadashri: It did not come into existence, it has always existed. Relative and Real have always existed! The relative has always been there from the beginning. I just happen to use English words, but the word for it in Gujarati is *sapeksh*. Have you heard of the word *sapeksh*? So is this world *sapeksh* or not? The world is *sapeksh* and the Self is *nirpeksh* (Real). *Sapeksh* means relative, it is called relative in English. People today do not understand the meaning of the Gujarati word *sapeksh*, that is why I use the word relative in English. Did that surprise you?

There are two kinds of truth, one is relative truth and one is Real truth. Relative truth is dependent on society; it is dependent on the court [of law]. It is of no use on the path to liberation (*moksha*). It is a tool that aids in your development, it helps during development. What is your name?

Questioner: Chandubhai.

Dadashri: Chandubhai is a relative truth. But it is not completely wrong. It helps you here in your development. However, when you want to realize your own Self, this truth will be of no use. On that day, all of this truth will prove to be wrong.

Moreover, for how long can a person say, “This is my father-in-law”? As long as his wife has not divorced him. Thereafter, if he were to say, “This person is my father-in-law”; what about then?

Questioner: He cannot say so.

Dadashri: Therefore, it is not the truth at all. This is actually a relative truth.

Questioner: If he were to say, “He was my father-in-law,” what about then?

Dadashri: Even if he were to say that, he [the ex father-in-law] would curse at him because he is angry with the man. Rather than saying that, it is better for him to keep mum and for the other side to keep mum too!

Now, the rule is that the relative truth originates only from the relative. And relative truth means truth that is temporary. If you like this truth, if you like the truth that is temporary, then dwell in the temporary. And if you do not like it, then come to the Real truth.

The Truth Is Different for Everyone

Questioner: Is the truth different for everyone?

Dadashri: The truth is different for everyone, but the truth is of just one type. It is all relative truth; it is temporary truth.

There is a need for truth in worldly interactions, but that truth varies. A thief will say, “To steal is correct.” A cunning person will say, “To be cunning is correct.” Everyone’s truth is different. Isn’t that so?

Questioner: It is.

Dadashri: God does not consider this truth as truth at all. The truth that exists over here, He does not take it into account over there at all. This is because this is temporary truth, it is a relative truth. And this relative truth will not do over there; over there, the Real truth will be needed.

Truth and untruth both exist in duality, both are temporary.

Questioner: So have we believed it to be truth and untruth?

Dadashri: We see things as truth or untruth through deluded perception (*maya*); [we see] that ‘this is right and this is wrong’. And moreover, truth and untruth is not the same for everyone. What you may see as truth, someone else may see as untruth; what this person sees as truth, this other person may see as untruth. So it is not the same for everyone. Oh, what do thieves say? “Stealing is our profession! Why are you criticizing us? And we even go to jail! So why do you have an objection to it? We are only doing our job!” Thieves too, are a community. They too have a stance, don’t they! Even the butchers will tell you, “We are doing our jobs, what issue do you have with it?” Each person refers to his own truth as correct, so what can be considered as the truth in all this?

Questioner: That worldly truth is multifaceted, isn’t it?

Dadashri: It is indeed multifaceted, but it is temporary. This worldly truth, relative truth, is only temporary.

Questioner: You are saying that it is relative truth, aren’t you?

Dadashri: Yes, this is relative truth. So the truth of this world is relative truth. Just as the currency of this country will not work in another country, what may be considered as the truth in a certain region may not be the truth in another country. Therefore, there is no reliability at all.

The truth actually means a deduction (*taravani*)! Your truth is different, his truth is different, that person’s truth is different, and moreover the common truth is different.

Questioner: It is said that one can come close to the truth, but not achieve it.

Dadashri: Yes, one cannot achieve it. All these truths

are truths according to people's viewpoints. Now based on the truth from these viewpoints, the big thinkers have derived what the common truth ought to be! This is the discovery of the thinkers. That is the common truth, they have formed that into law. However, even that is not the truth; that is all worldly truth. Therefore, all the truth, starting from 0 degrees to 360 degrees, it all varies, and it comprises of conflicting opinions. Therefore, no one can tackle this.

That which is the Real truth does not change. There, there is only one viewpoint. Real truth is of one viewpoint. Relative truth encompasses various viewpoints; that is not actually the truth.

Nishchay means the complete (*purna*) truth, whereas *vyavahaar* means truth up to a certain extent.

There Is No Untruth With Reference to God

Therefore, neither truth nor untruth is eternal; it is merely a societal discovery. Therefore, this is all based on society, rationalism. It is an offense to remarry in certain cultures, whereas in some countries people will remarry within an hour, it is considered legal. So it varies, it is a relative phenomenon. However, that truth lies implicitly within certain laws.

Questioner: How can we make an adjustment between the truth and untruth?

Dadashri: Truth and untruth arise from illusion. With reference to God [the Self], they are one and the same. Whereas people have delineated the two.

For you, eating meat is an act of violence (*himsa*), whereas for a Muslim, it is non-violence (*ahimsa*). Therefore, this is all subjective. Whereas for God, both are the same, they are simply one *padgal* (non-Self complex of input and output). And the way it is for God, it prevails that way for me, and that is what I am teaching you.

However, all these people have become preoccupied in this, in that which is subjective; that is why all this Knowledge has disappeared. Otherwise, there is no such thing as truth and untruth with reference to God. This is all actually temporary. We have simply divided one thing into two parts. So all these truths are actually untruth. This truth is societal in nature. Yes, it is a societal arrangement. It has been created to prevent people in society from hurting one another.

Questioner: That, too, is surely a relative truth, isn't it?

Dadashri: Yes, it is relative truth! But a social construct has been created that, 'This is not considered the truth.' If you take something, then you would say, "Yes, I have taken it." But what if you were to say, "I haven't taken it"? What does truth (*satya*) mean? It is to say it exactly the way it happened. Therefore, this is a social construct that has been created, this is how the truth has been accepted!

Questioner: When a mango is consumed and it tastes sweet, then that is considered an incidence of the truth, isn't it?

Dadashri: No, that is not an incidence of the truth, nor is it untruth. That is a relative truth, it is not the Real truth. Relative truth is that truth which will perish after a while. Therefore, that truth cannot be called the truth at all, can it! The truth should be permanent.

The Truth About Celestial Beings

Someone may ask, "Is it really true that these protective celestial deities (*shaasan devio*) exist?" No, that is not the Real truth, it is relative truth. Meaning that it is an imagined (*kalpit*) truth. Just as we have the interactions of a mother-in-law, father-in-law, and son-in-law; that is how that interaction works. There will be a need for this as long as one is within

worldly life and believes worldly life to be the truth, as long as wrong beliefs are believed to be right beliefs.

The Nature of Worldly Life and the Self...

This worldly life is not something to be considered trivial; it is a projection (*vikalp*) of the self (*atma*). The self (*pote*) by its nature becomes what it envisions (*kalp swaroop*) and this worldly life is in the form of this projection (*vikalp swaroop*)! There are only these two. So this projection (*vikalp*) is not something to be discarded. This *vikalp* is the relative truth, and *kalp* (the Self) is the Real truth.

Everything known in this worldly life is an imagined truth. All this talk is imagined truth, but this imagined truth is needed. This is because the signboard on the way to the station is an imagined truth, but it is on the basis of that signboard that you are able to reach your destination, are you not? Nevertheless, it is an imagined truth, it is not the actual truth. And upon knowing the actual truth, there is nothing else left to know. There is no end to knowing the imagined truth. Even after infinite lifetimes, there will be no end to it.

Scarcity Forged Established Values

Questioner: Were established values created for a reason?

Dadashri: Due to scarcity! That which is scarce has tremendous value! Otherwise, no one cares about properties. Gold does not really have any special properties, it has certain properties. However, its scarcity makes it valuable. What would happen if a surplus of gold were to come out of a mine right now? Its value would depreciate.

Questioner: Happiness-misery, truth-untruth; these are dualistic in nature. They too are considered established values, aren't they? To tell the truth is considered valuable, to tell a lie is not considered good.

Dadashri: Yes, those are all considered established values. This is referring to the same thing. That [right] value and this [wrong] value are one and the same. That which you believe to be right and wrong are all considered established values. That is all the function of ignorance. And this has been decided in the illusory state (*bhrant swabhaav*). It is all justice of an illusory state. Justice definitely exists in any state, doesn't it! So these established values are of a different kind.

Therefore, this truth and untruth only exists as far as worldly interaction is concerned.

In God's View...

Do not place undue insistence on this worldly truth, relative truth. It is, by its very inherent nature, untruth. What is relative truth? It is the truth only as far as maintaining the arrangement of society is concerned! It is the truth as far as society is concerned, it is not the truth with reference to God. If you were to tell God, "Lord, this person is doing good work." Then God would respond, "He will bear his karmic effect, and this person will bear his karmic effect. One will reap whatever he sows. I have nothing to do with it. If one plants a mango tree, then he will get a mango tree, and if he plants something else, then he will reap that!"

Questioner: Why is it this way? Shouldn't God at least make some differentiation?

Dadashri: If He makes any differentiation, then He is not God at all. Because to God, both of these things are equal.

Questioner: But if we were to do such a thing in worldly interaction, then it would be disastrous.

Dadashri: Such a thing should not be done in worldly interaction. However, with reference to God [the Self], it is not differentiated in this way. God actually sees both as

equal. God does not favor one over the other. Yes, how wise God is! Is He not wise?

Here, we have both impoverished people as well as wealthy people. People keep criticizing the poor and praising the rich. God is not like that. For God, the impoverished person is the same and the wealthy person is the same. He gives equal reservation to both!

Questioner: How can we say for sure that God sees both as equal?

Dadashri: It is because God is beyond duality. Therefore, He does not accept dualities. Duality is an instrument for the functioning of worldly life, whereas God is beyond duality. So in this way, we can say that God does not accept either of these.

Those who have believed worldly interaction to be real and have remained stuck on it have developed high blood pressure and heart attacks and other ailments. Whereas those who consider worldly interaction to be false have become strong and stout. Those who keep their feet on either side have strayed away. 'We' [the *Gnani*] are free of all attachment (*vitaraag*) while residing in worldly interaction.

Truth Exists on the Basis of Untruth...

Questioner: Truth exists on the basis of untruth; how is that so?

Dadashri: How can truth be recognized? Truth can be recognized on the basis of untruth.

Therefore, this truth exists on the basis of untruth and because its basis is untruth, that truth is also untruth. What is the support for what the world considers as the truth? Why is it considered the truth? It is called the truth based on the presence of untruth. Because it exists on the basis of untruth, it is in itself, an untruth.

The Effort to Attain the Self

Questioner: What effort should a person make to attain the absolute truth (*param satya*; the Self)?

Dadashri: It is when you feel that what the world considers as the truth is actually deluded (*vipariti*), that you will progress towards *Sat* (the absolute; the Self). So when someone gives ‘Chandubhai’ [reader should insert his or her name here] two insults, the thought arises, ‘He is pushing me towards *Sat*.’ Everyone will push one towards untruth, but who will push one towards *Sat*? What people of the world consider a vitamin is poison for attaining the Self (*param Sat*). And what is poison to these people of the world is a vitamin for attaining the Self. This is because the view (*drashti*) of the two is different, the method of the two is different, the belief of the two is different.

Questioner: Many people point out various methods such as, ‘Do chanting (*japa*), do penance (*tapa*), give donations (*daan*).’ Whereas some others show what not to do, ‘Do not do this and do not do that.’ So of these, which one is correct?

Dadashri: This chanting, penance, and giving donations is considered *satya*, and *satya* means temporary (*vinashi*)! And if it is the absolute truth that you seek, then it is *Sat*, and that *Sat* is permanent (*avinashi*). There is only the need to experience *Sat*. Experience of what is temporary is useless.

Questioner: So how can the absolute truth (*param satya*) be attained?

Dadashri: Where one does not have the awareness of ‘who am I’, yet the awareness that ‘I indeed am’ arises, the attainment of the absolute truth has begun. As it is, one does not even have the awareness of ‘I am’. Instead, one claims,

“Doctor, I am going to die!” The awareness of ‘what am I’ is yet to come. However, if the awareness that ‘I indeed am, I indeed have existence’ arises, then the attainment of the absolute truth has begun. The existence is definitely there, one has accepted that existence, but the awareness of it has not happened yet. Now when one attains awareness of one’s own Self, the absolute truth has been attained.

As long as the belief that ‘I am Chandubhai’ exists, one can never attain the absolute truth. Once one attains [the awareness that] ‘Chandubhai is actually my name, and I am actually the Self (*Atma*),’ when the awareness of the Self takes place, then the absolute truth can be attained.

‘I Am Actually the Self’ Is Indeed Sat

Now what is the actual *Sat*? You are the Self, You are permanent; that is the actual *Sat*! That which cannot be destroyed is the actual *Sat*. The One who is God is indeed referred to as *Sat*! However, the world has never seen *Sat*. There is no mention of *Sat*! And this [worldly] truth (*satya*) that exists is ultimately untruth (*asatya*). All the names given in worldly life are all truth, but they are temporary.

Now, ‘Chandubhai’ [reader should insert his or her name here] is true in worldly interaction, it is *satya* (relative truth), but with reference to God, it is an untruth. Why is that? One (the Self; *pote*) is nameless (*anami*). Whereas this ‘Chandubhai’ is an entity with a name, so he will go through *nanami* [the process of being stripped away of one’s name upon death]. Whereas that which is nameless does not go through *nanami*. The one with a name undergoes *nanami*. Can the nameless be stripped of a name? So this truth is only the truth as far as worldly interaction is concerned. It becomes untruth thereafter.

‘I am Chandubhai’ is correct as far as the name goes, but it is incorrect on the basis of who You truly are. If you

realize who You truly are, then You will realize that this [belief that 'I am Chandubhai'] is false. And for how long are you Chandubhai? You are Chandubhai as long as you have not attained Self-realization. And after attaining Self-realization, You will realize that Chandubhai is also an untruth.

It Is Truth, but It Is Dependent on Time

Satya is relative (*sapeksh*), but *Sat* is absolute (*nirpeksh*); no conditions apply to it.

Questioner: Is there any other difference between *Sat* and *satya*?

Dadashri: *Satya* is temporary and *Sat* is permanent. Both are different by their inherent nature. *Satya* is applicable to the world, to worldly interaction, whereas *Sat* is applicable to the Real (*Nishchay*). So the truth that is applicable to worldly interaction is temporary. And the *Sat* of *Sat Chit Anand* (Knowledge and Vision of the eternal, which is bliss; the Self) is permanent. It never changes; it is eternal. Whereas *satya* actually keeps changing often, it takes no time for it to change.

Questioner: So in your view is *satya* not eternal?

Dadashri: *Satya* is not an eternal element, *Sat* is eternal. This *satya* keeps changing according to the times.

Questioner: How so? Please explain that a little.

Dadashri: *Satya* changes according to the times. During Lord Mahavir's time, if one were to sell adulterated goods, then people would beat the person up and set him on fire. And today? The time is such that everything available has been adulterated! Therefore, all this *satya* will keep changing. What people in the past regarded as a valuable thing, people of today regard it as useless and throw it out. What people in the past regarded as truth, the people of

today regard as untruth and disregard it. So *satya* changes according to the times. Therefore, that *satya* is dependent on time, it is relative truth, and moreover it is temporary. Whereas *Sat* is permanent.

The Nature of Sat

Questioner: In the phrase *Sat Chit Anand*, is the word *Sat* relative (*satya*) or Real (*Sat*)? And is this truth (*satya*) different from that?

Dadashri: This *satya* is a different thing altogether. What the world refers to as truth (*satya*) is a completely different thing altogether. The very meaning of *Sat* is that which is permanent. It is permanent and along with that it has properties (*guna*) and phases (*pariyaya*) and does not increase or decrease by nature (*aguru-laghu swabhaav*). *Aguru-laghu* means that it has neither input (*puran*), nor output (*galan*), it does not increase or decrease, it does not thin out; that is called *Sat*. The Self (*Atma*) is *Sat*. Then the *Pudgal* is also *Sat*. The original *Pudgal*, that which is in the form of *parmanu* (the smallest, most indivisible and indestructible particle of matter) is *Sat*; it is not temporary. There is no input or output (*puran-galan*) in that. *Sat* is always without input-output. And where there is input-output, it is *asat*, it is temporary. There are six such eternal [elements] in this universe! So this *Sat* is applicable to these eternal [elements]. *Sat* is permanent and *Sat* has *astitva* (existence), *vastutva* (what the eternal element is and what It comprises of), and *purnatva* (the absolute state). Where there is genesis (*utpaad*), dissolution (*vyaya*), and sustenance (*dhrauv*) [the phases of an eternal element], there is *Sat*! If you want to understand *Sat* in this worldly life, then the Self (*Atma*) is *Sat*, the solid entity of pure Knowing and Seeing (*shuddha chaitanya*) is *Sat*. Not only the pure Soul, but there are five other elements. They are permanent elements. They too are regarded as *Sat*. That which has existence in all three phases of time (*trikaad*;

past, present, and future), that is all regarded as *Sat*. And that which is regarded as truth in worldly language is regarded as untruth with reference to this truth. That is actually the truth one moment and untruth the next moment!

Sat Chit Anand and Beautiful

This *Sat* of *Sat Chit Anand* is *Sat*. The *Sat* of *Sat Chit Anand* is eternal truth, whereas this truth (*satya*), worldly truth is actually the truth of a delusion (*bhranti*).

So Is the World an Illusion?

So feel free to discuss whatever you wish to, I will clarify everything for you. Whatever you have come to know until now is deluded knowledge (*bhranti gnan*). Deluded knowledge means there is no reality in it. If there were reality in it, then there would be inner peace, there would be bliss. The entire abode of bliss lies within! But why does it not manifest? Because you have not come into Reality, have you! As of yet, you still believe the ‘foreign’ [non-Self] to be the ‘home’ [the Self]. You have not seen the ‘home’ at all.

Here you can ask anything regarding spirituality, regarding anything in this world. ‘What is liberation (*moksha*)? What lies within *moksha*? What is God? How was all of this created? What are we? What is bondage? Who is the doer? How does the world function?’ You can ask all such things here. So start up some discussion, then you can get some clarity. What is this world? All this that is visible, is it Real or is it an illusion (*mithya*) or is it a lie?

Questioner: It is a lie.

Dadashri: It cannot be considered a lie at all! How can it be considered a lie? Rather, if someone’s daughter is being kidnapped, then it might be considered a lie. But what about when someone is kidnapping your daughter?

How can that be considered a lie? So then, must this world be Real or an illusion (*mithya*)?

Questioner: The world has actually been called an illusion!

Dadashri: The world is not an illusion. Can this be an illusion? If the world were indeed an illusion, then what would be the problem? Then you could calmly tell a thief, “No problem. This is all just an illusion anyway!” Do you see any money lying around on the street? Don’t people drop money? Everybody drops money, but it gets picked up immediately. The streets are completely clean! So you should think about it, in this way. How can this world be considered an illusion? Money never remains lying on the street; no gold item ever remains lying on the street. Oh, even fake gold gets picked up.

Therefore, nothing is an illusion. When someone else gets robbed of a hundred thousand rupees, then others will say, “Just let it go; God alone is Real, the world is an illusion (*Brahma satya jagat mithya*)!” And when his own money is stolen, he will realize whether the world is an illusion or not! In fact, people have allowed other people’s pockets to be picked by making such statements. A statement should be exact; it should fit with a person. Don’t you agree that a statement should be such that it fits with a person?

Questioner: Yes, that is correct.

Dadashri: Do you not find all this happiness to be real?

Questioner: I do.

Dadashri: If it were an illusion, then people would have abandoned it long ago. And there is indeed proof of this reality. That is why people get enjoyment out of it. In fact, if one eats sweets, then he experiences the taste of it. And don’t people eat mangoes? So is this feigned?

Moreover, this world is not like a mirage either. People have said, "It is like a mirage!" But oh! It [the world] is actually correct. For many people, when they experience a burning sensation, it keeps them up all night long!

So can this world be called an illusion? Should we believe it when someone calls it an illusion? If a person is sleeping with his mouth open at night and we put a chili pepper in his mouth, would we have to wake him up? If everything were an illusion, then we would have to wake him up. Instead, he will wake up on his own!

People will console others, "Don't cry. Children die, don't cry." And what about when a child dies in his family? Show us the illusion when a child dies in your own home! Yet people will refer to it as an illusion when someone else's child dies. So is it true that the world is an illusion? Actually, people call it an illusion when it comes to others! Yet they cry when it happens in their own home. When we console them, they say, "I keep thinking about him all night long." Hey, weren't you referring to all of this as an illusion? Why don't you say, "God alone is Real, the world is an illusion" there! Or else if a man is walking with his wife and someone comes and kidnaps his wife, will he say, "It is an illusion, it is an illusion"; what will he say? He will react as though the whole thing is real, won't he? Or will he say, "It is an illusion, it is an illusion, take her!"

The World, a Relative Truth

The statement 'God alone is Real, the world is an illusion' is one hundred percent wrong. The statement 'the world is an illusion' is wrong.

Questioner: You mentioned Real (*Sat*) and illusion (*mithya*); in that, in what way is Real, Real and in what way is illusion, an illusion?

Dadashri: Yes, this world can never be an illusion.

God (*Brahma*) is also Real and the world is also real. God is the Real truth and the world is a relative truth. That is all, there is only this much difference. God is permanently correct, whereas the world is temporarily correct. There is no deficiency in the correctness of the two.

The world too is a truth; this should be methodically stated, should it not? Of what use is a statement that someone may negate later? “God (*Brahma*) is the Real truth and the world is a relative truth”; nobody can negate this statement at any time!

This Is Not an Illusory Truth

Questioner: Don't they say that worldly life is an illusory (*pratibhasit*) truth, otherwise it is indeed God (*Brahma*) that is present everywhere?

Dadashri: God is not everywhere, nor is there such a thing as illusory truth. This world is actually a relative truth. Is your wife an illusory truth? Oh, don't you put your arm around her shoulder and take her to the movies! There is a child alongside too. Therefore, this is a relative truth, it is not a lie. This is not illusory. What can be referred to as illusory? When you look into a pond and see your reflection, that is referred to as illusory. People see everything through a deluded vision, but it is not entirely false either. It is a worldly interaction. This is truth by worldly interaction, and the Self is the Real truth. All this worldly interaction is relative truth. Therefore, what you see here is not an illusion, this is not a mirage. That You are the Self is the Real truth, that is eternal.

If you believe that the world is an illusion (*mithya*), then will you be able to worship God? Then even your worship will be considered an illusion! So the statement that the world is an illusion is wrong. So people have misunderstood this. They should be given the correct

understanding, shouldn't they? This [the world] too is the truth, but it is a relative truth.

Questioner: They say that the entire world can become gold, but in our minds it is worth nothing!

Dadashri: It is actually worthless. However, it being worthless is at a different stage.

Questioner: The whole world has been called a 'refuse', hasn't it?

Dadashri: It is [considered as] refuse only at a certain stage. The world cannot be called refuse either. 'We' describe the world exactly as it is.

One man asked me, "Why do you refer to this world as a relative truth? The scripture writers of the past have referred to it as an illusion!" So I told him that it has been referred to as an illusion for the sake of the ascetics, the monks, the ones who renounce worldly life. So they are not saying this to those who lead a worldly life. They are saying this to the *sadhaks* (those who are in pursuit of spiritual discipline to attain the highest realization). Yet these worldly people believe it applies to them. So it will indeed become misunderstood, won't it! People have misunderstood it. People are such that they will drink a medicine that is meant to be applied topically. Whoever put forth this remedy, whoever made this statement, they did so in this reference. It has been said in reference to those people who have renounced it all. Now what will happen when a person drinks medicine that was meant to be applied topically? He will get finished off, he will be settled off immediately!

And when it is said that the world is an illusion, the *sadhaks* will lose interest in it, and their *chit* (inner component of knowledge and vision) will remain fixed on the other side [in their spiritual pursuits]. It is a 'helping problem'. It is not actually in exactness.

Only Then Will Clarity About the Truth Be Made Evident

That is why I have made three divisions: *satya* [meaning *Sat* here], relative *satya*, and illusion (*mithya*). Whereas the world has made only two divisions: the truth and illusion. Yet people are not likely to accept the latter, are they? If you happen to overhear someone say, “Chandubhai has ruined everything for me!” The person who said that may have forgotten what he said, but you will lose sleep over it. How can that be called an illusion? And if you throw a brick at the wall and then go off to sleep, even then the wall will not have any problems. That is why ‘we’ have made these three distinctions; *satya* [meaning *Sat* here], relative *satya*, and illusion! Then the clarification becomes evident, otherwise there would never be any clarity, would there! If people only refer to the Self as the truth, then what, is this world entirely an untruth? Is this an illusion? How can this be called an illusion at all?

If it is an illusion, then try putting your hand on hot charcoal. You will immediately find out whether it is an illusion or not! The world is a relative truth. That which people weep over, feel pain, get burned by; how can that be referred to as an illusion?

Questioner: ‘*Jagat mithya.*’ Does that not mean an illusion?

Dadashri: The world is certainly not an illusion! The world exists, but it is a relative truth. There is a difference between hitting a wall and hitting a person. You can refer to a wall as an illusion if you wish. If you see something burning but you see no sign of a burn, then that can be referred to as an illusion. People have caused a lot of damage by saying it [the world] is an illusion. How can the basis on which this entire world runs be called an illusion? This world is a projection (*vikalp*) of the self (*atma*). This is no ordinary thing! How can it be called an illusion?

The Selection of Happiness

The relative truth does not last. Just as happiness does not last, in the same way the relative truth does not last either. If you want something that lasts then you need to go to the 'other' side, and if you want that which is flimsy, if you have a habit of staying healthy in something that is flimsy, then stay where you are. Is what is being said incorrect? These are the words of the *Gnanis* (those who have realized the Self and are able to do the same for others). This is temporary, so don't stick your hand in it, do not dwell in it. It is with this intention that all this has been said. So if you want happiness that is flimsy, then look for it in the relative truth and if you want eternal happiness, then look for it in the Real truth! Do whatever you have a fondness for.

Do you want to reside in that which is temporary or do you want to reside in the Real?

Questioner: I want to reside in the Real.

Dadashri: Is that so? Therefore, 'our' science says that God (*Brahma*) is also the truth (*Satya*) and the world is also the truth. The world is a temporary truth and God is the permanent truth. Everything is indeed the truth. Nothing works outside the realm of the truth! As long as you enjoy that which is temporary, as long as you can stand it, until then that is also the truth. When you delve into it and find that you do not like it and you want that which is eternal, then come to the permanent.

Eternal Elements in the Universe...

Therefore, everything that you have known until now has all been worldly (*laukik*). That which people believe in is called *laukik*. And that which is Real (*vastavik*) is called *alaukik*. So do you wish to know the worldly or the Real?

Questioner: The Real.

Dadashri: It is like this, this world comprises of six eternal elements (*tattva*).

Questioner: But aren't there five elements?

Dadashri: Which ones?

Questioner: Earth (*pruthvi*), water (*jal*), space (*aakash*), fire (*tej*), and air (*vaayu*).

Dadashri: The element of space is actually eternal, whereas earth, water, fire, and air are temporary. These four elements collectively make up one element, which is permanent. This element is called *Pudgal parmanu*. It is permanent, and *parmanu* have form (*roopi*). So these four elements, earth, water, air, and fire, they have form. So the five elements you mentioned actually account for just two elements. According to the world, the above make up the five elements and the sixth element is the *Atma* (the Self), but that is not the way it is. If that were the case, then everything would have been solved long ago.

Questioner: So it is your opinion that fundamentally there are six eternal elements in the world!

Dadashri: Yes, there are six eternal elements and the world itself is made up of these six elements. What I am stating is the ultimate fact. This fact needs no further sifting. Nor is this a subject for the intellect (*buddhi*). This goes beyond the intellect; that is why this needs no further sifting. If you want to put this down in writing forever, permanently, then you can do so, there will be no contradiction. All other discussion is incomplete; if a person has seen up to a certain point, then he has written about it up to that point. Someone who has seen beyond that point has written about it up to that point. But this is the Vision after having Seen it in its completeness, and this is the Vision (*Darshan*) of the *Vitaraag* (fully enlightened Lords)!

Even the Five Major Vows Are Worldly Truth

Questioner: The scripture writers have placed the truth as one of five major vows (*mahavrat*)! So which truth does that refer to?

Dadashri: The worldly truth (*vyavahaar satya*)! From the perspective of the Real (*Nishchay*), everything is false!

Questioner: So according to these people, what exactly is constituted within this major vow of the truth (*satya mahavrat*)?

Dadashri: It is that which is considered truth (*satya*). And that which is untruth (*asatya*) brings misery to people.

Are Worldly Religions Not a Path to Liberation?

As it is, this truth and untruth is not something that applies to liberation at all. As a matter of fact, it is in the path of worldly life that it has been shown that this is merit karma and demerit karma (*punya-paap*); these are the means. If you create merit karma, then one day you will be able to progress towards the path of liberation. How is one able to progress towards the path of liberation? When one gets ready meals while sitting at home, then he will progress toward liberation, won't he? How can he do so if he is toiling all day long? That is why people have praised merit karma. Otherwise, the path to liberation is natural, straightforward, easy. The other is bound by 'relation', whereas here, on the path of liberation, there is 'no relation'!

Questioner: So despite practicing all the worldly religions, one still does not arrive anywhere close to acquiring the connection to liberation?

Dadashri: Don't even mention liberation! No matter how many slices you make of ignorance (*agnan*), there will be no light. Not even a single slice will contain light, will it?

Questioner: No.

Dadashri: If we slice a potato, will we find any slices of onion?

Questioner: No, they will all be slices of potato.

Dadashri: Similarly, people keep on ‘slicing away’, thinking, ‘Perhaps now the light will come, now it will come....’ But alas, it will not come. For they are slices of ignorance! You will spend infinite lives going through the effort in vain. Even if you spend your time hanging upside down, you won’t get anywhere. It is only those who have attained the path themselves who will be able to put you on it. Only those who are familiar with it will put you on that path. There are no such experts around. On the contrary, there are those who are experts at getting lost, they help you do just that!

What Is Truth? What Is Untruth?

Questioner: How much difference is there between what is true (*saacha*) and what is a lie (*jootha*)?

Dadashri: If you have given someone 500 rupees and when you remind him, “I had given you some money” and he tells a lie that, “You haven’t given anything,” then how would you feel? Would you feel hurt or not?

Questioner: I would.

Dadashri: Then would you not realize that it is wrong to lie, it is hurtful?

Questioner: Yes, that is true.

Dadashri: And would it not make you happy if he speaks the truth? Hence, that which is true will bring happiness and that which is a lie will give rise to misery. Therefore, that which is true would have value, would it not? Only that which is true is of value. What value does that which is a lie have? That which is a lie is hurtful!

That Too, the Truth Should Be Beneficial, Brief, and Pleasant

You should deal with the truth in a way that is beneficial (*hit*), pleasant (*priya*), and brief (*mit*). If one of your customers comes along, talk to him in a manner he finds pleasant, talk to him in a manner that is beneficial to him. Do not sell him an item that will end up being useless for him when he goes home. You should tell him up front, “This product is of no use to you.” Someone may argue, “How will my business run if I just tell the truth like this?” Hey, on what basis do you live? On what basis are you living? The basis on which you are living is the very same basis through which your business will run. On what basis do people wake up in the morning? What if someone were to die in his sleep? There are many people who have never woken up in the morning! On what basis is that? Therefore, there is no reason to become alarmed. Conduct your business with honesty, then whatever happens is correct, but do not start up another account.

Divinity (*aishwarya*) comes to those who are honest. As loyalty towards the truth and other qualities develop, divinity arises. *Aishwarya* means one will acquire everything without effort.

Who Would Trust Such a Person?

Dadashri: Do you ever tell a lie?

Questioner: I do.

Dadashri: For the most part?

Questioner: No, just a little.

Dadashri: Just a little. What kind of damage must be incurred by telling a lie? People lose trust in you. People will never place trust in you!

Questioner: A person lies with the impression that others are not aware of it.

Dadashri: Yes, that may be so, but people lose trust in such a person.

Say you are sent to the Borivali train station and you meet a friend and get carried away talking to him. You have been sent to check on whether Dada has arrived, Dada was meant to arrive at five o'clock. So you return and tell everyone, "It doesn't seem as though Dada has come." However, I happen to already be sitting in *satsang* (spiritual discourse). So everybody comes to know about what you did, so then they lose trust in you. Once that trust is gone, a person loses his worth.

If someone lies to you, then you should understand, 'If I feel so hurt when this person tells such lies, then if I were to lie to someone else, how hurt would that person feel?' You understand this, don't you? Or do you not understand?

...Then the Energy of the Signal Dies Out

Questioner: For those who steal or pickpocket for a living, does the soul within them not give them some kind of a signal?

Dadashri: It will give the signal once or twice. The Self actually does not get involved in this. One will receive the signal from within once or twice that, 'This shouldn't be done.' However, once this signal is overlooked, nothing will help. Once overlooked, the power of the signal becomes ineffective. If the signal is given yet the car goes ahead and crosses, then the signal becomes ineffective. It is a different matter if it crosses before the signal has been given.

Questioner: Why are honest people exploited, meanwhile dishonest people, those who engage in bad behavior or corruption, live merrily?

Dadashri: If an honest person tries to pick a pocket, he will get caught immediately. Whereas a dishonest person will go through his entire life without getting caught! Nature helps him and it does not help the former, it will get him caught! What do you think is the reason behind this?

Questioner: It is because he cannot do anything wrong.

Dadashri: No, nature desires to take him to a higher life-form (*gati*), therefore it keeps him in line by making him stumble. Whereas the other person is going to be taken to a lower life-form. So he is continuously being helped in that direction. Do you not understand this? Have you gotten the clarity or not? Very well then!

Merit Karma-Demerit Karma Get Distributed in This Way

Questioner: For some people, even when they tell a lie, it is sold off as the truth, and for some other people, even when they are telling the truth, it is sold off as a lie. What kind of a puzzle is that?

Dadashri: That happens in accordance with their demerit karma (*paap*) and merit karma (*punya*). If one's demerit karma is unfolding, then even if he is telling the truth, it will be considered a lie. When one's merit karma is unfolding, then people will accept his lie as the truth; no matter how much he lies, he will get away with it.

Questioner: So is that not detrimental to him?

Dadashri: There is harm indeed, but for the next life. In this life, he is reaping the fruit [effect of past causes] of his previous life. And he will reap the fruit in his next life of the lies he tells. At present, he has sown the seeds. There is nothing haphazard about the manner in which this world runs, that just anything will do!

Change the Opinion There

Now, do you bind a single karma throughout the course of the day? What karma did you bind today? Whatever you bind, you will have to suffer that. It is your liability. God has no liability of any sort in that.

Questioner: If we happen to tell a lie, even then karma has been bound, hasn't it?

Dadashri: Definitely! But rather than the actual act of lying, the intent (*bhaav*) of wanting to lie binds more karma. The act of lying is really an effect of karma (*karmafad*). It is the intent of telling a lie, the resolve to tell a lie, that is what binds karma. Do you understand this? Will this statement help you? In what way will it help you?

Questioner: We should stop lying.

Dadashri: No. You should let go of the opinion of wanting to tell a lie altogether. And if you end up telling a lie, then you should repent, 'What to do! I should not lie like this.' However, it is not possible to stop telling lies, yet the opinion behind it can be stopped. 'I will not tell a lie from this day onward. To tell a lie is a major transgression. It is extremely hurtful and to tell a lie is itself bondage.' If you form such an opinion, then the transgression of telling lies will come to an end. And for as long as you did not put a stop to this intent in the past, the reactions of that will remain. That much karmic account will come to you. You will then be forced to lie and for that, you should repent. Even though you repent now, the effect of the karmic effect of telling a lie will come. And that must be suffered. People will exit your home and defame you, "How can Chandubhai, being such an educated man, tell a lie like this? Is this becoming of him?" So then you will have to suffer the effect of defamation, even if you repent for it. And if you were to turn the water off from the beginning,

if a stop were put to the causes, then there would neither be the effect of the causes nor the effect of even that.

So what am I telling you? You may end up telling a lie, but You are in opposition to that, aren't You, that, 'Lying should not happen.' Therefore, it is decided that You do not like to lie. If You do not have the opinion that it is acceptable to lie, then Your liability comes to an end.

Questioner: What can a person who has developed a habit of lying do?

Dadashri: Then he must make a habit of doing *pratikraman* (exact method of reversal from a mistake through confession, apology, and resolution not to repeat the mistake) alongside. And if he does *pratikraman*, then the responsibility is 'ours'.

So change your opinion! To tell a lie is the equivalent of ending your life. You have to decide that lying is the equivalent of ending your life. And at the same time, do not become obstinate about the truth either.

Lies in Effect; Truth in Intent

Questioner: While running a business, say we tell someone, "Use my goods, I will give you one to two percent commission from it." That is indeed unethical, isn't it?

Dadashri: The fact that something wrong is happening, do you like it or not?

Questioner: To like it is another question. But for the sake of worldly interaction, we have to resort to certain practices, even though we do not like it.

Dadashri: Yes. Therefore, because you have to do it, it is compulsory. So what is your desire in this? Do you want to do it or not?

Questioner: I do not wish to do it, but I have to do it.

Dadashri: You have to do it compulsorily; you should repent for that. You should sit and repent for half an hour by saying, “Although I do not want to do this, yet I have to do so.” When you profess repentance, you are released from the liability. As it is, you have to do *pratikraman* for that which you are compelled to do even though it is against your wishes. Whereas many people will say, “Whatever we are doing is correct. This is the only way it should be done.” So they will face the negative consequences of that. There are even people who find happiness in doing such things! It is because your karmas are relatively lighter that you feel a sense of remorse. Generally, people do not even feel remorse.

Questioner: Yet we are bound to do wrong again daily.

Dadashri: It is not a question of doing wrong. The remorse that you feel is actually your intent. What is done is done. Today it is actually in the form of discharge and no one has any influence over what is discharge. Discharge means that the results come forth naturally. And what does charge mean? It should be accompanied by one’s own intent (*bhaav*). Many people do wrong yet the intent within is, ‘Whatever I am doing is correct.’ So consider these people doomed. But for those who feel this remorse, these wrongdoings will get erased.

The Second Tier of Thugs

Questioner: But there are certain circumstances that arise in our lives in which we are compelled to lie. What should we do then?

Dadashri: In some places it may be best to lie, and in some places it may even be best to tell the truth. God only cares that we maintain restraint (*saiyam*). *Saiyam* meaning that you are not hurting anyone, are you? You should not hurt anyone by lying.

Many rules are permanent and many rules are

temporary. People turn the temporary rules into permanent ones and this gives rise to a great predicament. One should adjust according to the temporary rules and go about his work; can one afford to sit around all night long?

Questioner: So then how are we to carry out our worldly interactions?

Dadashri: Attachment-abhorrence (*vishamata*) should not arise. Settle with equanimity. Say from wherever you want to get your work done, the manager of that place tells you, “Give me 10,000 rupees, then I will pass on your 500,000 rupee check.” Now how much profit must there be in your ethical business? Of the 500,000 rupees, 200,000 is your own money and the remaining 300,000 belongs to other people, so is it fair to keep them waiting for their money? So you should tell the manager, “Sir, I do not have any profit remaining.” Convince him in this way and finish it off with 5,000. If he does not agree, then ultimately give him the 10,000 and take your check. Now if you start thinking, ‘How can I give into this extortion?’ Then who will answer to all those people waiting for their money? They will curse at you! Understand this, understand the current times and act accordingly!

The bribe is not the offense. The offense is you did not know how to adjust to whatever worldly interaction that came your way at whatever time. Now how many people would remain adamant in this? The truth is, you are able to adjust as long as people are not cursing at you and you have money in the bank, then you can hold on [to the truth]. But if it goes beyond the balance in the bank, and other people are cursing at you, then what should you do? What do you think?

Questioner: Yes, that is true.

Dadashri: In my business, I used to tell my workers,

“Go and give him the money. We do not steal or do anything like that, but go and give him the money.’ But it is not for us, good people, to give other people the run around for their money. Therefore, I do not refer to giving a bribe as an offense. The offense lies in not paying in a timely manner, the person who has already delivered his goods to you.

If some thugs were to hold you up for some money, then would you give it to them or not? Or would you not give it for the sake of doing the right thing?

Questioner: We have to give it to them.

Dadashri: Why do you give it up there? And why do you not give it here? These are the second tier of thugs. Do you not feel that these are thugs of the second tier?

Questioner: Those thugs point a gun at you, don’t they?

Dadashri: And these show a different gun. They too instill fear, don’t they, ‘I will not pass on this check for you for another month!’ Nevertheless, rather than holding on for as long as you do not receive verbal abuses, and thereafter agreeing to giving the bribe, instead of that, before even receiving the verbal insults, God has said, “Take your hand out from under the rock.” Be careful while removing your hand from underneath. The rock has nothing to lose, but you could break your hand. What do you think?

Questioner: Absolutely correct.

Dadashri: Now who would teach you such crazy a thing? Would anyone teach you such a thing? Everyone adamantly holds on to the truth. Hey, this is not the truth. This is actually a temporary truth, it is a relative truth. So yes, if there is violence involved, if someone is getting hurt in the process, if someone’s life is in danger, then that should not happen.

On the one hand, the lenders are tired of asking for their money, and on the other hand, the manager has also given an ultimatum, “If you don’t give me the ten thousand, then I won’t pass on your check.”

So these are thugs of the second tier! There are refined thugs, those are unrefined thugs! These are civilized thugs, those are uncivilized thugs!

In Proving the Truth, It Turns Into Untruth

Questioner: In proving the truth as the truth, in going through that endeavor, it turns into untruth.

Dadashri: All the speech in this world is beyond truth and untruth. If you choose to designate it as the truth, you can do so and if you choose to designate it as untruth, then you can do so. Neither can be spoken with insistence. To speak with insistence is poison! The scripture writers have said that when there is excessive insistence, it is untruth, and when there is no insistence, it is the truth. And if you attempt to prove the truth as truth, then it becomes untruth. You are setting out to prove the truth in such a world!

Therefore, put aside the dispute of truth and untruth. Those who wish to dispute will take the matter to court. We, on the other hand, are not sitting in court. The only thing we have to take into consideration is that no one gets hurt. If someone gets hurt while you are speaking the truth, then you do not know how to speak at all.

The Truth Is Appropriate in the Form of Truth

As it is, there is a need for truth everywhere; and where there is truth there is success. But the truth should be in the form of truth, it should be within the confines of its definition.

People become insistent in trying to prove that they

are correct. But do not go about proving the truth as truth. If someone opposes your truth, then realize that yours is not the truth; there is some reason behind that. So what can be referred to as the truth? When can the truth be considered as truth? Consideration should be given not just to the truth; there should be four components to it. It should be truthful (*satya*), it should be pleasant (*priya*), it should be beneficial (*hit*) and it should be *mit*, meaning it should be said using few words. Therefore, if you speak with the combination of these four, then it is the truth, otherwise it is untruth.

The Naked Truth Is Inappropriate

It is a tremendous offense to speak the naked truth. This is because in many situations the only truth that can be spoken is that which is appropriate in worldly interaction. Speech that hurts anyone is not considered correct or the truth at all. To speak the naked truth, meaning to speak only the truth, even that is wrong.

What is considered as the naked truth? Say you were to tell your mother, “You are my father’s wife!” Would that be appropriate? Although that is the truth, your mother would curse at you, wouldn’t she? What would your mother say? “You fool, don’t ever show me your face, you buffoon!” “But I am telling the truth, you are my father’s wife. This is a fact that everyone will accept!” But you cannot speak in this way. So one should not speak the naked truth.

The Truth, But It Should Be Pleasant

So how has the truth been defined? What should worldly truth (*vyavahaar satya*) be like? To what extent is it considered as the worldly truth? To adamantly hold on to the truth is not the truth. Truth means that it should be generally acceptable in worldly interaction. That too, it should be pleasant to the other person.

Have you not heard some people say, “Hey you! Blind man, come here!” Would the blind man like that? And if someone were to say to him politely, “Sir, how did you lose your eyesight?” Then would he not reply? And what if we were to call him a blind man? That kind of truth would be hurtful, wouldn’t it? This is just an example. The truth needs to be pleasant.

Otherwise, the truth that is not pleasing to others is not considered as the truth. You can refer to an older woman as ‘*maji*’ (respectful term of address to an older woman) but if you call her an old lady, then she will say, “You’re calling me an old lady!” Now, she may be seventy-eight years old, but she will not appreciate being called an old lady. Why? Because she will feel insulted. So you should refer to her as ‘*maji*’, as in, “Welcome, *maji*.” That appears charming and it will make her happy. She will say, “Son, would you like some water? May I fetch you some water?” So she will readily serve you.

It Is the Truth Only if It Is Beneficial

Then again, we moreover have to be cautious that the truth should not only be pleasant, but it should also be beneficial to the other person. It should be useful to the other person, then it is considered as the truth. To steal, to cheat, that cannot be called the truth, can it! Therefore, the truth alone will not do. It should be the truth, and the other person should find it pleasant. [Along with being the truth,] It should add up to the fact that the other person finds it to be pleasant. And even if it is the truth and it is pleasant, that alone will not do. It should be beneficial.

What good is it if it is not beneficial to the other person? If the village pond were to become filled with water and we were to tell a young child, “Look, there is a witch who lives by the pond and she does bad things....” Through

whatever means, you scare the child, so it is not the truth, yet it is beneficial. Therefore, it is considered as the truth.

Questioner: But generally people do not find what is beneficial to be pleasant.

Dadashri: Now, our beliefs on what is beneficial or not are oftentimes wrong. And actually, we believe that we are saying something that is beneficial, yet the other person is not accepting it. Hey, where did you get the idea that it is beneficial? Have you put forth a single sentence that is beneficial? What is a beneficial discussion like? Even if you were to hit the other person, he would still listen to you. With the one who discusses something that is beneficial, even if he were to hit the other person, the other person would still listen to him. Would he listen or would he not? This is because he would understand that, “He is speaking for my own good.” Therefore, that which you say that others do not find pleasant, or else they find pleasant yet is not beneficial, that is all worthless.

Truth That Is Not Brief Is Unattractive

Now, even that is not enough. Say a person has done all three; he has spoken the truth, he has spoken in a manner that seems pleasant, that seems beneficial. But we say to him, “That’s enough now, I have understood everything you are conveying. You have given me advice and I have understood it. Now I am going.” Then what will he say to us? “No, you can’t go. Wait. Listen to everything I have to say. Just hear me out.” Then that becomes untruth. So God has said that it should be brief (*mit*). *Mit* means that it should be within limits. It is not considered the truth if it is not conveyed in a few words. This is because if one speaks excessively, then the other person finds it cumbersome; that does not count as the truth. Even a radio would be better than that truth, because we could turn off the switch whenever we

want to! That radio can be switched off if we want to, but this 'living radio' cannot be switched off. Therefore, even if it is not brief, then it is an offense, even that is wrong. To speak excessively is also wrong. This is because there is ego behind it. Therefore, even if one is speaking the truth, it appears wrong; even if it is beneficial, it appears wrong. This is because it is not within limits. Therefore, there should be normality, that is when it counts as the truth.

Mit means only as much speech as the other person finds likable, to speak only as much as is necessary, to speak no more. If the other person feels that it is too lengthy, then one stops speaking. Whereas our folk attempt to latch on to the other person. Oh, radios are better than this; at least they will not latch on. Here, people will grab hold of one's arm and chatter along. Have you seen people do that? 'Oh, listen to me, listen, hear me out!' Just look at how some people are! I have seen such people!

A Lie for the Sake of the Self Is Itself Truth

Questioner: Does it count as a fault if we lie for the sake of a higher purpose, for the Self (*parmarth*)?

Dadashri: *Parmarth* means that when anything is done for the Self, it does not count as a fault. And anything that is done for the body, anything that is done which is wrong, then it counts as a fault. And if good is done, then it counts as a virtue. There is no problem with anything that is done for the Self. You are using the word *parmarth* in reference to the Self, is that right? Yes, all and any activity for the purpose of the Self has no fault attached to it. If we become instrumental in hurting someone, then it counts as a fault.

Even Untruth Is Better Than Kashay

That is why 'we' have said that for the purpose of attaining the Self, if you tell a lie at home to come here, then

it is correct. The wife may say, “You are not to go there, to Dada.” However, if your objective is to attain the Self, then even if you tell a lie to come here, the responsibility is mine. You go home to reduce *kashay* (anger-pride-deceit-greed), but if telling the truth increases *kashay*, then it is better to tell a lie to stop the *kashay*. In such an instance, you should set the truth aside. This truth is ultimately untruth over there!

Stop Kashay, Even With a Lie

Wherever there is any insistence on the truth, it becomes untruth! That is why even ‘we’ tell a lie! Yes, because someone may be harassing this poor man, yet these people will simply hold on to the ‘tail’ [become adamant]. Once he grabs the donkey’s tail, he simply holds on! Hey, just let go! If he is kicking you, you should let go! If you get ‘kicked’, then you should realize that you have held on to the ‘donkey’s tail’. You should not become adamant on the truth. To remain adamant on the truth is untruth. To hold on is not the truth at all. To let go is the truth!

Your uncle may ask, “What just broke?” Then you should know how to tell a small lie and explain to him, “It sounds like something has shattered in the neighbor’s home.” So then your uncle will say, “In that case, there is no problem.” So there is no problem if you have to lie in such an instance. This is because if you were to tell the truth, then your uncle will engage in *kashay*, so he would incur a great loss! Therefore, it is not worth hanging on to the ‘tail’ of the truth there! And to become adamant on the truth, that is indeed what God has referred to as untruth.

What Good Is Such a Truth?

Besides, right or wrong is actually a line of demarcation; it is not as if it is exactly that way. To remain

adamant on the truth is untruth. How wonderful a God! Who would say such a thing? “Sir, you even refer to the truth as untruth?” “Yes, why did you become adamant on it?” If the other person insists, “No, this is indeed how it is,” then you should let go.

Only ‘we’ have taught you to tell a lie. No one else in the world has taught this. However, if someone abuses this, then the liability is his own. As it is, ‘we’ are simply revealing a way to escape from this, but if someone misuses this, then the liability is his! ‘We’ reveal the way to escape from this; ‘we’ tell you, “Do this so that *kashay* do not arise in your uncle.” Otherwise, if *kashay* arises for your uncle, *kashay* will arise for you. “You are senseless. You don’t tell your wife anything. She does not take proper care of the children. She breaks all of the glasses.” So all that will arise and then things will become ablaze! Therefore, when *kashay* arise, they set everything afire. Instead, smother it before it even ignites!

All of the resolution will actually come about. But there is no such thing as ‘wrong’ or ‘right’. It is just a line of demarcation.

One Becomes Free From Worldly Interaction Through ‘Drama’

What is *vyavahaar* (worldly interaction)? Both parties should get satisfaction. Will you not have to live within worldly interaction? When your worldly interactions become of a very elevated sort, then You will be able to remain in pure applied awareness as the Self (*shuddha upayog*).

Questioner: What should one do to maintain elevated worldly interaction?

Dadashri: Maintain the intention (*bhaavna*). Observe the worldly interaction of others, observe ‘our’ [the *Gnani*

Purush's] worldly interaction. Everything can be learned through observation. Worldly interaction means to satisfy the other person. Worldly interaction should not be cut off. That is considered as good as committing suicide. Worldly interaction should gradually come to an end. Just because this is a temporary truth, it does not mean that it is to be abandoned. This is just a basic arrangement of a kind. Therefore, you may even get married, you may even say, "This is my wife." Even say to your wife, "I do not like it without you." That should definitely be said. If you do not say that, then how will things run smoothly? Even 'we' still tell Hiraba [Dadashri's wife], "It is nice when you are around. But 'we' are not able to stay for long these days!"

Questioner: Selfless deceit!

Dadashri: Yes, selfless deceit! That is referred to as 'drama'. This is dramatic [as in a drama]! So even with you, 'we' are acting. What 'we' appear to be, the conversations 'we' have, 'we' are not that. All this which 'we' are doing with you is acting; 'we' are play-acting, it is a drama.

So what is considered as worldly truth? It is when one takes something, acquires something in a way that does not cause harm to any living being. One speaks speech such that no living being is hurt. One's conduct is such that no living being is hurt. That is the fundamental truth. The fundamental truth of worldly interaction is this. Therefore, to not hurt anyone is the highest of principles (*siddhant*). No one should be hurt through speech, no one should be hurt through conduct, and no negative thought towards the other person should arise in the mind. That is the greatest truth, it is worldly truth; yet it is not actually the Real truth. This is the ultimate worldly truth!

Questioner: So then people refer to the truth as God (*Parmeshwar*); what is that?

Dadashri: Who is the God of worldly truth in this world? It is the one who does not hurt anyone through the mind, speech, or body, the one who does not harass anyone; he is the God of worldly interaction. Whereas people have incorporated what is accepted as the common truth into law. Yet even that is not the truth. That is all worldly truth.

When the Other Person Does Not Understand...

Questioner: Nobody at home understands me when I speak the truth, and because they are not able to understand, they take it the wrong way.

Dadashri: At that time, refrain from that point and keep quiet. Even in that, no one else is at fault. The fault is only your own. There are people in the neighborhood who are like family, who understand everything even before you say anything. Now, such people also exist, so why did you not end up with them, and why did you end up with only these people? Whose selection was this? Therefore, there are all kinds of things in this world, yet not all come our way. Who is at fault in that? Therefore, if they do not understand you, then keep quiet. There is no other solution.

Adjustment with Wayward People

Questioner: What should we do if it appears wrong according to another person's understanding?

Dadashri: All these truths are only truths for the sake of worldly interaction. If you want to attain liberation (*moksha*), then they are all false. *Pratikraman* must be done for everything. *Pratikraman* will even need to be done for [the belief], 'I am a spiritual preceptor (*aacharya*).' I too will have to do *pratikraman* for thinking of myself as an *aacharya*. Yes, because I am [actually] a pure Soul.

So all this is false; everything is false. Do you

understand this or not? It is because one does not understand this that he says, "I am telling the truth." Alas! If one were to speak the truth, then no one would have any refutation. As I speak here, is there anyone willing to make a refutation? Is there any dispute? Doesn't everyone here simply keep listening to whatever I say?

Questioner: Yes, they simply keep on listening.

Dadashri: They do not dispute anything, do they? That is the truth. That speech is the truth and it is *Saraswati* (the divine liberating speech)! And the speech that causes conflict is wrong, absolutely wrong. If someone says, "You senseless person, just stop talking!" Then he is wrong, and so is the other person [the one speaking], and moreover, so are the listeners! Even the listeners, who are not saying anything; the entire crowd is wrong.

Questioner: What if our unfolding karma is such that even though we are correct, people think we are wrong?

Dadashri: It is never correct. No person is ever able to speak what is correct. One speaks only what is a lie. Correct is that which the other person will accept without fail; otherwise, it is the truth that one has believed according to his own understanding. People will not accept it as truth simply because one believes it to be so.

So which truth has God referred to as the truth? Speech that is absolutely free of any attachment and abhorrence (*vitaraag vani*) is the truth. What is *vitaraag vani*? Both the speaker and the opposite person accept it. This is its proof (*pramaan*). Whereas this is all speech that is with attachment and abhorrence, it is false and deceiving. It is worthy of sending to prison. Would there be any truth in such speech? Truth is neither in speech associated with attachment, nor in speech associated with abhorrence. Do

you feel that there can be any truth in it? Your soul accepts that which ‘we’ speak here. There is no dispute here. Has there ever been a dispute here? On occasion, a person may have fallen short! Nobody has ever surmounted Dada’s words. This is because it is a clear discussion on the Self (*Atma*), a pure discussion. Whereas can speech associated with attachment and abhorrence be referred to as the truth?

Questioner: It cannot be, but it can be referred to as worldly truth, can’t it?

Dadashri: Worldly truth means that from the perspective of the Self (*Nishchay*), it is untruth. Worldly truth means that if it is accepted by others, then it is the truth and if it is not accepted, then it is untruth. Worldly truth is actually not the truth at all.

Questioner: What if we believe it to be the truth, yet it is not accepted by others?

Dadashri: If it is not accepted, then it is all false.

‘We’ too say that, don’t we! If a person does not understand what ‘we’ are saying, then we do not find fault with him. ‘We’ consider the fault to be ‘ours’ that, ‘What fault of ‘ours’ remains that he did not understand? He should indeed understand.’ ‘We’ seek out ‘our’ own fault; ‘we’ do not look at the fault of the other person whatsoever. I should know how to explain things.

Therefore, it is never the other person’s fault. It is a grave mistake to see fault in others. ‘We’ never feel that the other person is at fault; ‘we’ have never felt that way either.

This Is How Divisiveness Due to Difference of Opinion Should Be Settled

Questioner: So should we not fight against even wicked deeds? Against atrocious deeds?

Dadashri: Fighting will drain all your energies. So maintain the intention that you want to settle it. There is always an advantage in arbitration. It is not worth getting involved in any other dispute. There is only damage if you go further with that! Now when is arbitration possible? It is only when both the parties have a desire to bring about a settlement that arbitration will work.

Questioner: Rather than having an arbitrator, isn't it better if both parties meet face to face, think it over, and settle it?

Dadashri: Yes, even then things will be resolved successfully. Whenever there is divisiveness due to difference of opinion, it is the practice of a wise person to retract his words. Whenever there is difference of opinion, you should tell yourself that you have collided with a wall. Now who is at fault there? Would you say that the wall is at fault? And divisiveness due to difference of opinion never arises where the truth is concerned. You may be right and the other person may be wrong, yet if a conflict arises, then it is wrong. There is no such thing as 'right' in this world at all. If the other person has raised an objection, then it is all wrong. Do people raise objections in every matter?

'Mine Is Correct' Is Itself Ego

This is simply one's egoism that, 'I am right and the other person is wrong.' To refer to 'right' or 'wrong' as far as worldly interaction is concerned, that is all egoism. Nevertheless, what is right and what is wrong, as far as worldly interaction is concerned? Anything that harms people or any living being, we consider that as wrong. Anything that is harmful to worldly interaction, anything that is harmful to society, anything that is harmful to living beings, anything that is harmful to small organisms or any other

living beings, we consider all of that as wrong. There is nothing else that is right or wrong; everything else is indeed correct. Moreover, everyone's 'drawing' is indeed different. All these drawings are imagined (*kalpit*), they are not real. As One moves away from the 'I' with wrong belief (*kalpit*) towards the 'I' with right belief (*nirvikalp*) with the help of the One who is *nirvikalp* [the *Gnani Purush*], then the prevalence in the *nirvikalp* state will arise. If that were to happen even for a second, then it would stay forever! Did you understand this?

Questioner: Yes.

Dadashri: Yes, there is a need to understand just once, how this 'drawing' is! Once you understand this 'drawing', your affection towards it will disappear.

Nothing Is Wrong According to God

Besides, anything wrong we see happening in the world does not have permanent existence at all [in reality]. The existence of this 'wrong' thing has arisen out of your own imagination. God has never felt that there is anything wrong in this world. Anything that any person is doing, they are doing so out of their own liability. There is nothing that is wrong in that. If a person has stolen, he has actually taken out a loan, which he will repay later on. A person who gives a donation is really giving out a loan, which he will collect later on. Now what is wrong in this? God has never considered it as wrong. If a snake bites a person, then God understands that that person has cleared his karmic account. He is clearing off his account; there is no one who is guilty there! There is simply no such thing as wrong!

Why Hold On to the Temporary?

And moreover, anyone who seeks justice is unyielding.

“That’s it; you will have to do it this way.” Do you know someone like this? That is referred to as being adamant on the truth. A person who is unjust is better than him; he will say, “Yes, fine, whatever you say.”

Worldly truth is a relative thing. In a given time, it will become untruth. Therefore, there should be no pull, no holding on to it.

God has said that you should listen to what five people tell you and not insist on your truth. The one who insists is the odd one out. If you maintain a subtle pull of insistence (*khench*), then it harms you and it harms the other person too! This truth and untruth is relative truth, it is worldly truth; there should be no subtle pull of insistence toward it.

This truth is temporary, so do not cling to it. That which ends up kicking you is not the truth at all. You might get kicked once or twice in a while, but here you get kicked continuously. The truth that causes you to be kicked by a donkey; how can that be referred to as the truth? That is why we have the saying, ‘Once he grabs the donkey’s tail, he simply holds on!’ He will not let go of his truth! That is why there should be some principle regarding the truth. You should understand what is considered the truth from the *Gnani*.

And how much of a fight should one put up for the truth that is temporary? There is a limit to normality, isn’t there? As it is only relative, there should not be excessive pulling or holding on. You should let go, meaning do not become adamant. When the time comes, you should let go.

Where There Is Ego, It Is All Untruth

Nobody bothers asking about truth and untruth. Shouldn’t one at least think about why others are not

accepting his truth? It is because behind telling the truth, there is insistence (*aagrah*), there is fussing!

The truth is that which the other person accepts. God has said, “If the other person is pulling and you do not let go, then you are being egotistical. ‘We’ do not pay heed to the truth.” The truth has no value as far as God is concerned, because it is all worldly truth. And when the ego mixes with worldly interaction, we should let go.

If you are pulling with great force and I pull with great force, then it will break. What else is going to happen? Therefore, God has said, “Do not break the rope.” This is nature’s rope! And once it is broken, it will have knots in it. And once a knot is created, it is no longer in your hands to undo that knot; it then falls under the hands of nature. That case goes into the hands of nature. Therefore, as long as it is in your hands, do not let it slip into the hands of nature. Once it goes into nature’s court, your efforts will be in vain! So to prevent it from going into nature’s court, you should know that when the other person is pulling hard, he will break it, and instead, you should let go. However, when you let go, do so appropriately. Otherwise, everyone on the other side will fall. Therefore, let go very gently. Even ‘we’ let go gently. If someone becomes very persistent, then ‘we’ let go very gently. Otherwise, what will happen if that poor person falls?

Up to What Extent Is Insistence on the Truth Acceptable?

Questioner: So should we insist (*aagrah*) on the truth or not?

Dadashri: You should insist on the truth, but to what extent? It should not develop into undue insistence (*duragrah*). This is because when it reaches that extent, there is no truth whatsoever. Everything is relative.

Insistence Upon One's Own Knowledge

Certainly, nobody is wrong in this world. Everything is a temporary truth, so what is the point of holding on to it? Nevertheless, if the other person is being persistent, then 'we' let go. All you can do is put forth your point. You should express your intention, "Sir, it is like this!" However, do not insist on it. The one who does not insist upon one's own knowledge is indeed free (*mukta*), isn't he!

Questioner: Which knowledge do you mean by 'one's own knowledge'?

Dadashri: To not have insistence on one's own knowledge means that when a person tries to explain his knowledge to somebody and the other person responds, "No, what you are saying is wrong." So when a person insists upon his own truth, it is regarded as holding on (*pakad*). He should make a request once, "Sir, try to understand this again." And if the other person says, "No, I have understood. What you are saying is definitely wrong," then he should let go. That is what I am trying to convey. What day is it today?

Questioner: Friday.

Dadashri: If I tell someone it is Friday, and he says, "No, it is Saturday," then 'we' tell him, "Why don't you check again." He responds, "No, today is Saturday for sure." Then 'we' would not hold on once again, we would let go. This not only applies to worldly life but also to Knowledge of the Self (*Gnan*). 'We' do not insist even upon 'our' *Gnan*. Why create an altercation! One may put up a fight all night long, but the other person is like a wall. When one does not let go of his own hold, it is better for you to let go. Otherwise, as long as that egoism of insistence does not go away, you cannot be free, your liberation will not take place.

To claim ‘what I am saying is correct’ is an ego of a kind; that too will need to be removed, won’t it?

The One Who Loses Is the Winner

‘We’ have not come here to compete; ‘we’ have come here to illuminate the true facts. It is not to compete that ‘mine is right and yours is wrong’. ‘We’ will say, “You are right by your viewpoint,” and then ‘we’ will move on. Otherwise, it is considered disrespect towards knowledge. Knowledge is that for which disrespectful intent should not arise. This is because that is that person’s viewpoint. How can we say that he is wrong? The one who gives in belongs to the path of the *Vitaraag* Lords, and the one who ‘wins’ does not belong to the path of the *Vitaraag* Lords. Let him win; ‘we’ say that openly. ‘We’ don’t have any objection. ‘We’ can say that openly. ‘We’ have settled down having lost to the world. If ‘we’ let the other person win, then the poor man can sleep at night. I am able to fall asleep without any difficulty; I am able to fall asleep even after losing. Whereas if he loses, then he won’t be able to fall asleep, so I will have a problem, won’t I! It is because of me that the poor man could not fall asleep! That kind of violence (*himsa*) does not exist within ‘us’! No violence of any kind exists within ‘us’.

If a person tells a lie or says something wrong, it is not his fault. He speaks on the basis of his unfolding karma. But if you happen to say such a thing based on your unfolding karma, then you should have the awareness, ‘What was said was wrong.’ This is because You [the Self] now have *Purusharth* (real spiritual effort to progress as the Self). After attaining this *Gnan*, You have become the *Purush* (the Self). When there is no hurtful conduct, no hurtful speech, and no hurtful thoughts in the *prakruti* (non-Self complex), on that day You will have attained 360 degrees [of Knowledge]!

Only This Much Insistence Is Acceptable

Questioner: This is how it was for me: I had the insistence to speak only the truth, to do only the right thing, to not do the wrong thing. It is not at all right to do the wrong thing.

Dadashri: You should see what benefits the Self. Otherwise, tell the truth, but this truth is beneficial for [the purpose of] worldly life, and this truth is indeed a lie as far as the Self is concerned. Therefore, do not place too much insistence on anything. Do not maintain insistence. On the path of Lord Mahavir, any insistence is poison. There should only be insistence for the Self, no other insistence; insistence on the Self and the means to attain the Self.

Insistence In Itself Is Untruth

In this world, there is no truth that is worth insisting on! It is not the truth if you insist on it.

What did Lord Mahavir say? There should not be insistence even on the truth (*satyagrah*). There should be no insistence even on the truth. There cannot be insistence on the truth without egoism.

Insistence means to become fixated. Whether there is insistence on the truth or any other insistence, it means the person has become fixated. So if one insists on the truth, if the truth goes out of normality, then it is untruth. To maintain insistence is in itself not the truth. If one maintains insistence, then it becomes untruth.

God is without insistence (*niragrahi*); He does not have undue insistence (*duragrahi*). Nor is there insistence on the truth (*satyagrah*) encompassed within God. Insistence on truth is found amongst worldly people. God is in fact without insistence. 'We' too are without insistence. 'We' do not get involved in any dispute. Otherwise, there will be no end to it.

Insistence neither on the Truth nor on Untruth

Therefore, 'we' do not insist on the truth. This is because this truth is not exactly the truth, nor is it a false thing. However, it is a relative truth, whereas 'we' focus on the Real truth! 'We' do not interfere in the relative, 'we' do not have insistence on the relative.

'We' do not have insistence even on the truth, but that does not mean that 'we' have insistence on untruth. There is no insistence on anything! There is no need for insistence on untruth, nor is there any need for insistence on the truth. This is because there is no such thing as truth or untruth whatsoever. In reality, there is no such thing. This is in fact relative truth. The entire world has come to believe in insisting on the relative truth; however, the relative truth is temporary. Yes, it is temporary by its very inherent nature.

Which Is Correct, Conceding or Insisting?

How dangerous is it to insist on the worldly truth? Does everyone accept the worldly truth? Even thieves do not accept it; what will you do now! What do you think? That community has a stance, doesn't it! That truth indeed becomes untruth over there!

Therefore, this is all relative truth; there is no substance to it. And people die for such truth. Alas! One should die for the sake of *Sat*. *Sat* is permanent, whereas relative truth (*satya*) is temporary.

Questioner: There is no insistence in *Sat* whatsoever.

Dadashri: There can never be insistence in *Sat*! Insistence exists in worldly life. There is insistence on the truth in worldly life. And once one goes beyond insistence on the truth, then whether it is *matagrah* (insistence on one's opinion), *kadagrah* (insistence on one's belief despite

having the knowledge that it is wrong), *duragrah* (undue insistence); they all fall under the umbrella of *hathagrah* (stubborn insistence).

Questioner: Even in worldly life, where are we able to insist on the truth!

Dadashri: Insistence on the truth is only for the sake of it. If we come across three paths here, one person will say, “Take this path.” The second person will say, “No, this way.” The third person will say, “No, take this path.” So all three point to different paths. Whereas the one who is experienced will know, “This is indeed the correct path, and these two are the wrong paths.” So once or twice he should say, “Dear fellow, I am making a request to you; this is indeed the correct path.” Nevertheless, if the others do not agree and he lets go of his point, then he is indeed the correct one.

Questioner: He may let go of his point. But if he knows that this is the wrong path, then how can he go along with it?

Dadashri: Whatever happens is correct thereafter. But he should let go.

Vision of the Absolutely Detached One With the End of Insistence

Questioner: So we are to indeed let go of the insistence on untruth, but are we to also let go of the insistence on the truth?

Dadashri: Yes, that is why it has been said:

*When even insistence on the truth ends,
The Vitaraag is fully recognized!*

As long as there is insistence on the truth, the

Vitaraag (One who is absolutely free from attachment and abhorrence) cannot be recognized. You must not maintain insistence on the truth. Just look, how beautiful a statement has been penned!

No Objection to Stealing or Lying, But....

If a thief comes to me and says, “I have undertaken a business of stealing, so what should I do now?” Then I would tell him, “You can do it, I have no problem with that, but these are its consequences. If you can handle these grave consequences, then go ahead and steal. I do not have a problem with it.” He will respond, “Sir, how have you obliged me in this? The responsibility will indeed be mine.” I would tell him, “I am obliging you by telling you that you should do *pratikraman* in the name of Dada or else you may do it in the name of Lord Mahavir by saying, ‘Oh Lord, I do not want to do this business, yet I am compelled to do it. I ask for forgiveness for this.’ Keep asking for forgiveness in this way and also continue with your business. Do not do so deliberately. Then when you feel from within, ‘I don’t want to do this anymore,’ then you should stop it. It is your wish to stop the business of stealing, isn’t it? Yet despite this, if you are driven from within to steal and you have to steal, then ask God for forgiveness. That is it! You do not have to do anything else.

You cannot tell a thief, “Stop stealing from tomorrow onwards.” That would be futile. That would not work at all! You cannot say, “Stop this and stop that.” ‘We’ never tell anyone to let go of anything. It is not worth asking anybody to let go of anything in this fifth era of the time cycle. Similarly, it is not worth telling anyone to acquire anything either. This is because it is not possible to let go even if one has the desire to do so.

This science seems absolutely novel to people! They

have never heard of it, they have never seen it, they have never known it! What have people said up until now? “Stop doing bad karma and do good karma.” They do not have the power to stop or to bind them and they pointlessly keep harping on, “You do this.” So the person responds, “I can’t do it. I want to speak the truth, but I am not able to.” Thus, ‘we’ have revealed a new science. “Dear man, you do not have any objection to telling lies, do you? Will you find that suitable? Now if you tell lies, then do this; do *pratikraman* for it afterwards in this way.” If a person steals, then others will tell him, “No, put a stop to stealing.” How can that be stopped? If a person is constipated and he wants purgation, then he will have to be given medicine. If someone has diarrhea and he wants to stop it, then he will also have to be given medicine! Is this world such that it will continue to function without any basis!

...Then There Is No Liability

Questioner: If we keep on repenting for every mistake we make, then we are definitely not binding any demerit karma, are we?

Dadashri: No, it will indeed be bound. The knot that was created will exist, but it is a burnt knot. So in your next life, it will crumble away with a mere touch of the hand. The knot will burn for the one who repents. The knot will remain for sure. It is only if you speak the truth that a knot will not form. The circumstances are not conducive to telling the truth; the circumstances are different.

Questioner: So then when can the truth be spoken?

Dadashri: When all the circumstances are right, the truth can be spoken.

Why don’t you repent instead! I am giving the guarantee for that. You should repent for any mistake

you make. Then you will not have any liability; that is a guarantee. The responsibility is mine; I am telling you this on my own responsibility.

Adjustable Scriptures Are Needed

The scriptures of the fourth era of the time cycle will not fit in the fifth era of the time cycle. That is why these new scriptures are being compiled. Now these new scriptures will be of use. The scriptures of the fourth era are of use only until the end of the fourth era. They are not useful thereafter. This is because people of the fifth era are different, their matter is different, their worldly interaction has become of a different kind. The Self has remained the very same, but worldly interaction has changed entirely, hasn't it! It has changed altogether, hasn't it!

The Old Scriptures Will No Longer Work

Questioner: So will the scriptures of *Kaliyug* (current era of the time cycle) be written now?

Dadashri: The scriptures of *Kaliyug* will now be compiled, [they will state] that, your conduct, thoughts, and speech may be wrong, but you should make new plans [make new intentions]. That is called *dharma*. Until now, they used to say that conduct, thoughts, and speech are the truth, and you must make plans to make them better the next time around. Such was the planning in *Satyug* (fourth era of the time cycle, characterized by unity in thoughts, speech, and action). They kept working towards making them better, they made progress from that point! And now, in *Kaliyug*, scriptures will be composed in a different way and they will help everyone. And moreover, what will these scriptures say? 'I have no problem with you stealing, there is no problem.' If a book makes such a statement, then a person will bother to sit down to read it. And if it says,

‘You should not steal!’ Then one will put that book away on the shelf. That is the nature of these human beings! As long as it says, ‘There is no problem,’ he will hold on to the book, and what’s more, he will say, “I find peace in reading this!”

So such scriptures will be compiled. New scriptures are being created automatically from that which I happen to be speaking. You may not realize this at the moment, but new scriptures will be compiled.

Questioner: Not only that, but your entire method is a new approach altogether.

Dadashri: Yes, it will be an altogether new approach! People will then set aside the old approaches.

Questioner: But you have prophesized the future, you have described the future, that new scriptures will now be composed. So has the time come?

Dadashri: Yes, it has already come, hasn’t it! As the time is approaching, everything is falling into place. The time has come and the new scriptures are in the process of being composed!

Jai Sat Chit Anand
(Awareness of the Eternal is Bliss)

Glossary

Gujarati Word

English Translation

asatya

untruth

Atma

the Self

Atmavignani

scientist of the Self

Gnan

Knowledge of the Self

Gnani Purush/Gnani

the One who has realized the Self and is able to do the same for others

hit

beneficial

jagat

the world

Kaliyug

current era of the time cycle, characterized by lack of unity in thoughts, speech, and action

kashay

anger-pride-deceit-greed

maji

respectful term of address to an older woman

mit

brief

mithya

illusion

moksha

final liberation from the cycle of birth and death

nirpeksh

Real

nirvikalp

'I' with right belief

Nishchay

the Real; the Self; real viewpoint

Nishchay satya

Real truth

paap

demerit karma

param satya

absolute truth; the Self

parmanu

the smallest, most indivisible and indestructible particle of matter

parmarth

only for the Self

<i>pratikraman</i>	exact method of reversal from a mistake through confession, apology, and resolution not to repeat the mistake
<i>priya</i>	pleasant
<i>pudgal</i>	non-Self complex of input and output
<i>punya</i>	merit karma
<i>sanatan</i>	eternal
<i>sapeksh</i>	relative
<i>Sat</i>	absolute truth
<i>Sat Chit Anand</i>	Knowledge and Vision of the eternal, which is bliss; the Self
<i>satya</i>	relative truth
<i>Shuddhatma</i>	pure Soul
<i>Vitaraag</i>	fully enlightened Lord; One who is absolutely free from attachment and abhorrence
<i>vyavahaar satya</i>	worldly truth



Contacts

Dada Bhagwan Foundation

India :

Adalaj : **Trimandir**, Simandhar City, Ahmedabad-Kalol Highway,
(Main Center) Adalaj, Dist.: Gandhinagar - 382421, Gujarat, India.
Tel : + 91 79 35002100, +91 9328661166-77
Email : info@dadabhagwan.org

Bangalore : +91 95909 79099

Delhi : +91 98100 98564

Kolkata : +91 98300 93230

Mumbai : +91 93235 28901

Other Countries :

Argentina : **Tel**: +54 91158431163
Email: info@dadabhagwan.ar

Australia : **Tel**: +61 402179706
Email: sydney@au.dadabhagwan.org

Brazil : **Tel**: +55 11999828971
Email: info@br.dadabhagwan.org

Germany : **Tel**: +49 700 DADASHRI (32327474)
Email: info@dadabhagwan.de

Kenya : **Tel**: +254 79592 DADA (3232)
Email: info@ke.dadabhagwan.org

New Zealand : **Tel**: +64 21 0376434
Email: info@nz.dadabhagwan.org

Singapore : **Tel**: + 65 91457800
Email: info@sg.dadabhagwan.org

Spain : **Tel**: +34 922302706
Email: info@dadabhagwan.es

UAE : **Tel**: +971 557316937
Email: dubai@ae.dadabhagwan.org

UK : **Tel** : +44 330-111-DADA(3232)
Email : info@uk.dadabhagwan.org

USA-Canada : **Tel** : +1 877-505-DADA (3232)
Email : info@us.dadabhagwan.org

Website : www.dadabhagwan.org

What Is The Difference Between Truth and Untruth?



Untruth (asatya) is indeed untruth, but this truth (satya) as you know it, it is a worldly truth, it is not the Real truth. A son-in-law is not a son-in-law forever. A father-in-law is not a father-in-law forever. Real truth (Nishchay satya) is referred to as Sat; it is eternal. And that which is temporary is referred to as satya. This satya can then also turn into asatya, it can become untruth. However, if you want worldly happiness, you have to move away from untruth and towards the truth and if you want liberation, then it is when this [worldly] truth is realized as untruth that there will be liberation!

- Dadashri



dadabagwan.org



9 789387 551480

Printed in India

Price ₹ 30