

## **Satya-Asatya (Truth – Untruth)**

### **Editorial**

Every seeker of salvation makes a painstaking effort to attain and understand the truth. Unfortunately, because he cannot understand the proper line of demarcation between truth and untruth, he becomes entangled in confusion. *Atmavignani* (the Knower of the Science of the Soul), Pujya Dadashri, has unraveled these infinite tangles by defining clearly, the absolute truth (*sat*), the relative truth (*satya*; relative truth always co-exists with false or untruth) and untruth (*asatya*).

Absolute truth is the eternal element, the Self (*Atma*). And relative truth and untruth exist in and for all worldly interactions. Worldly truth is relative and is dependent upon viewpoints. Take for example, eating meat. Eating meat is wrong and unacceptable for Hindus, whereas for the Muslims it is acceptable. Where does the Absolute truth fit, in all this? Absolute truth is that which is acceptable to everyone. There can be no changes in it.

Dadashri has done wonders in giving us the absolute principle that the Brahma [Self] is true as well as the world is true; the Self is the real truth and the world is the relative truth. No one is ready to believe that this world is not real (*mithya-illusion*). How is it possible for anyone to believe that what he or she experiences, is not real? But then what is the definition of real? *Brahma* (soul or the *Atma*) is real, it is the eternal truth and it is indestructible whereas the world is a temporary truth and is destructible; it is here that one finds the solution.

What are the boundaries for truth in the path of liberation? From the viewpoint of eternal truth where not a single *paramanu* that may touch the relative is left behind and where the state of duality doesn't exist and where the 'ultimate absolute Self-form' is existing, of what significance is the relative worldly truth-untruth? In a state where, there are no dualities such as good or bad, happiness or misery, good omen or bad omen, purity or impurity, good habits or bad habits or good karmas and bad karmas, a state where the world's truth and untruth are neither embraced nor renounced.

Where there is existence of Real eternal truth, the truths and untruths of the worldly interactions are neither accepted nor rejected but are disposed (with equanimity) and are in the form of things to be known.

As long as a person has any desire for worldly happiness, there is a need for resolve to follow the worldly truth and rejection of the untruth. If a person makes a mistake or deviates from the worldly truth, then *pratikraman* (the act of repentance and asking for forgiveness as prescribed by Dadashri) will protect him from falling further. But when one begins to devote himself for the attainment of bliss for the Self, where one's 'ultimate Absolute Self' is the object of his worship, then there ends his worship or rejection of the worldly truth and untruth. On the path of liberation, even insistence on worldly truth becomes an impediment!

But what should the worldly truth be like? It can only be called true truth if it is beneficial, brief and pleasant. The ultimate and fundamental truth, is to hurt no one, even in the slightest degree through the mind, speech and conduct; but it is also the worldly truth!

This is how the *Gnani Purush*, the enlightened One, without ignoring the worldly truth, puts it in the right context and gives us a very precise and exact understanding of it. Complete meanings of truth, untruth and absolute truth have been discussed in this publication, which will help guide us in our daily life.

-Dr. Niruben Amin

## The secrets of truth and untruth

### Truth, destructible and indestructible

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

**Dadashri:** Untruth is indeed untruth, but truth (as you know it) is a worldly truth, it is not the real truth. A son-in-law is not a son-in-law forever and a father-in-law is not a father-in-law forever. Spiritual truth (*nischaya satya*) is called '*sat*' (Absolute truth); it is eternal. Truth that is temporary and perishable, is called '*satya*' and this truth can also become the untruth. However, if you want worldly happiness, you have to move away from the untruth and towards the truth and if it is liberation that you seek, then even this truth will have to be realized as the untruth. Therefore both the worldly truth and untruth are indeed merely imaginary but for a person who wants worldly happiness, he will have to abide by this truth in order to hurt no one. This truth is needed only until the time one attains the Absolute and eternal truth.

### Absolute truth(*Sat*)never changes!

So, as far as 'truth-untruth' is concerned, whatever the world considers as the truth in this world, it is untruth in the eyes of God; it is indeed not the truth at all. Everything you see around you is a result of good deeds and bad deeds (*punya* and *paap karma* respectively). The world knows you by the name of 'Chandubhai,' is that correct?

**Questioner:** Yes.

**Dadashri:** God will say, 'No, you are *Shuddhatma*, the pure Self.' Absolute truth is the same wherever you go; it is the same in any living being. It is eternal, whereas the worldly truth is different for everyone and therefore it is temporary. The worldly truth exists because of the presence of untruth.

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

**Dadashri:** There is no eternal worldly truth but there is an eternal truth (*sat*) truth. The Fundamental Element (Self, *paramanu* etc.) is Eternal, however its phases are temporary.

**Questioner:** Then what is the worldly truth?

**Dadashri:** One is a worldly truth, which is known as *satya* (the relative truth), and the other is the real truth. Real truth is called *sat*; it is not called *satya*. Eternal existence is referred to as *sat*, 'sat' and that which is temporary, is called *satya*.

### **The absolute truth is not confined in anything...**

**Questioner:** Then what is *sat*?

**Dadashri:** There is indeed no other meaning for 'sat'. Anything eternal is called 'sat'. There is indeed no other meaning for it in this world. *Sat* is the only thing in this world that is indestructible and cannot be confined into anything. It can penetrate right through the Himalayas. No walls can obstruct it, nor can anything bind it!

### **The origin of relative truth**

**Questioner:** There is one truth, which has to do with the Self (*Atma*), but how did the relative truth come into existence?

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

There are two kinds of truth, relative and real. Relative truth is dependant upon society and the courts of law. Relative truth does not help you progress towards liberation (*moksh*); rather it is a tool that aids you in your spiritual development. What is your name?

**Questioner:** Chandubhai.

**Dadashri:** ‘Chandubhai’ is a relative truth. It is not completely wrong. It helps you here in your progress in the worldly life, but when you want Self-Realization, this truth will not help. On the day you acquire Self-Realization, this truth will be proved to be untruth.

How long can a person go on saying, ‘This is my father-in-law?’ He will say it as long as his wife has not divorced him. After a divorce, he cannot call him his ‘father-in-law’, can he?

**Questioner:** No, he cannot say so.

**Dadashri:** That is why it is indeed not the truth; it is a relative truth.

**Questioner:** What if he says, ‘He *was* my father-in-law.’?

**Dadashri:** Even if he were to say that, the ex-father-in-law will curse him because he is angry with the man. Instead it is better to say nothing!

Now the rule is that relative truth originates only from the relative. And relative truth means truth that is temporary. If you like this relative, temporary truth, then live in it and if you don’t like it, then come into the real truth.

### **Truth is different for everyone**

**Questioner:** Is the truth different for everyone?

**Dadashri:** Each individual’s truth is different, but there is only one kind of truth. That is all a relative truth; it is temporary.

There is a need for truth in the worldly life, but that truth is different for everyone. A thief will say, ‘Stealing is correct. (It is acceptable to steal).’ A shrewd person will say, ‘It is good to be cunning’. Everyone’s truth is different; it varies. Isn’t that so?

**Questioner:** It is.

**Dadashri:** God does not consider this kind of ‘truth,’ as truth at all. He does not take this ‘truth’ into account at all because it is a relative and temporary truth and this relative truth will not work on the path of Self-realization. On the path to self-realization, you will need the real (Absolute) truth.

Truth (*satya*) and untruth (*asatya*) both exist as duality. They are both temporary.

**Questioner:** So did we accept that truth and untruth?

**Dadashri:** We see things as truth or untruth through our deluded perception of attachment (*maya*); we say ‘this is right and this is wrong’, however that truth and untruth is not the same for everyone. What you see as truth may be untruth for someone else. What is untruth for him may be truth for the other person. It is not the same for everyone.

A thief would ask, ‘Why do you criticize us for stealing, stealing is our profession? We even go to prison for it! So why does it bother you? We are only doing our job!’ Thieves too have a community, they all think alike! Even the butchers will say, ‘We are doing our jobs, so why is it a problem for you?’ Each person feels that *his* truth is correct, so what is considered as the truth in all this?

**Questioner:** The worldly truth comprises all different points of view (multifaceted), does it not?

**Dadashri:** It is all indeed different points of view, but it is temporary. The worldly truth, the relative truth, is all temporary.

**Questioner:** Are you saying that it is relative (*sapeksh*) truth?

**Dadashri:** Yes, this truth is relative. So the truth of this world is a relative truth. Just as the currency of this country will not work in another country, the truth of one country would not be the truth in another country. So there is no dependability or stability of any kind.

Truth means conclusion (*taravani*)! Your truth is different, his truth is different, their truth is different and then there is a common truth, which is also 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 the truths according to people’s ‘viewpoints’. Now the learned thinkers discovered what the common truth ought to be from the truth of all these ‘viewpoints’.

It is this truth founded by the learned thinkers that is made into law, but even that is not the truth; it is all worldly truth, relative truth. All these truths, beginning from 0° to 360° are all different and they have different opinions, so no one can tackle them.

With reference to that which is the real truth; there can be no changes in it. In the real truth, there is only one opinion, whereas in the relative, there are so many different opinions and it is not the real truth.

*Nischay* (spiritual, Self) means the Absolute truth, whereas *vyavahar* (worldly) means it is true up to a certain level.

### **No non-eternal (*a-sat*) where God is concerned!**

In reality, there is no such thing as truth-untruth; both are not eternal (*vastu*); they are merely a societal discovery. Therefore it is all societal based in nature; they are all intellectual arrangements. It is a crime to marry twice in certain cultures, whereas in some countries people will remarry within an hour, because it is considered legal. So it is a relative phenomenon, and that truth is imbibed in certain laws.

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

**Dadashri:** They are both illusory things. With God, they are both one and same, whereas these two (truth-untruth), have been delineated by people.

Eating meat, for you would amount to violence (*hinsa*), whereas for a Muslim it is non-violence (*ahinsa*). So all worldly truth is 'subjective,' but according to God, both are same, they are part of one *pudgal* (matter; process of intake and output). What is more, the way it is with God, is exactly the way it prevails for me; I experience God's truth, and that is just what I am teaching you.

People are preoccupied with subjective things, which is why all the real knowledge (absolute truth) has disappeared. There is no such thing as truth and untruth with God. They are both temporary. It is indeed one thing that has been divided in two parts by us. All these (worldly) truths are really

untruths. The worldly truth has a social quality. It is a social arrangement. It is created to prevent people in society from hurting one another.

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

**Dadashri:** Yes, it is a relative truth! But there is a social creation that, 'This is not considered right.' If you take something, then you would say, 'Yes, I took it'. But what if you were to say, 'No, I did not take it.'? So what is the worldly truth (*satya*)? It is to say it the way it happened. This is the rule established by the society. This is how the truth is accepted.

**Questioner:** When you eat a mango and it tastes sweet, is that an occurrence of the truth (matter of fact experience)?

**Dadashri:** No, it is not an occurrence of the truth, nor is it the untruth. It is a relative truth and not the real truth. Relative truth is that truth which will perish after a while. Therefore it cannot indeed be called the truth. Truth should be permanent.

### **The truth about the Celestial Beings (*Devas*)**

Someone may ask, 'Are these protective celestial deities (*shashandervis*) for real; is it the absolute truth?' No, they are not the absolute truth, they are the relative truth, and therefore it is an imaginary (*kalpit*) truth. Just as we have the interactions of fathers-in-law, mothers-in-law and sons-in-law; that (the celestial world) is an interaction. We will need to have these *devas* as long as one lives within the worldly life and continues to believe it as real; for as long as people believe the wrong belief to be the right one.

### **The true nature of the worldly life and the Self**

This worldly life is not something trivial; it is the *vikalp* of the *atma*, it is the imagination (*vikalp*, wrong belief) of the self. The Self (pure Soul) is the *kalpswaroop* (it can become whatever it envisions/imagines) and the worldly life is in the form of an imagination (*vikalp*). There are only these two. So, is this imagination (*vikalp*) something to be discarded? This imagination (*vikalp*) is the relative truth and the Self (*kalp*) is the real truth.

Everything known in this worldly life is an imaginary truth. All this talk is imaginary truth, but it is needed. The sign on the way to the station is an imaginary truth, but it is because of that very sign that you are able to reach your destination, are you not? Nevertheless, it is an imaginary truth. Imaginary truth is not the real truth. There is no need to know anything else after one knows the real truth. There will be no end to knowing the imaginary truth; even after one takes countless rebirths.

### **Scarcity creates established values!**

**Questioner:** What are the attributes on which worth or value is established?

**Dadashri:** Scarcity! That which is scarce has tremendous value!!! No one cares about its properties. Gold does not really have any important properties. Although it has some properties, its scarcity makes it valuable. What would happen if a surplus of gold were to come out of a mine? Its value would depreciate.

**Questioner:** Happiness-unhappiness, truth-untruth, are things of duality (of dual nature). Nevertheless, they have an established value, do they not? To tell the truth is considered valuable, and telling a lie is considered wrong.

**Dadashri:** Yes, these are established values. That is the same thing as this. That value and this value are both the same. Your beliefs of right and wrong are regarded as established values. All of that however, is the functioning of ignorance and what is more, it is all arrived at under the influence of illusion (*bhramanti*). It is the justice of an illusory quality. Justice has to be there in everything! Therefore these established values are of many different kinds by nature.

Therefore, these truths and untruths are only for the worldly interactions.

### **In God's view...**

Do not make excessive and undue insistence on the worldly truth, because at its core it is untruth by nature. What is relative truth? It is truth that fulfills the requirements of the necessary functions in the society. It is the truth only as far as the benefit of the society is concerned; it is not the truth in the eyes of God. If you say to God, 'This person is doing a very good deed.' God will say, 'He will then reap the benefits of his good deeds. Each will reap the

results of his own actions. One will reap as one sows. I (God) have nothing to do with it.' If you plant a seed of a mango, you will get a mango tree. Whatever seeds you plant, you will get your tree accordingly.

**Questioner:** Why is it that way? Shouldn't God make some changes in it?

**Dadashri:** If he makes any changes, He is not God. To Him, these two things have equal values.

**Questioner:** But it creates chaos if you try to do that in the worldly life.

**Dadashri:** It should not be done so in the worldly life. However, such differences do not exist as far as God is concerned. God sees them both as equal. God does not favor one over the other. Yes, how wise He is! Does He not have wisdom?

Here we have both rich and bankrupt people. People criticize the bankrupt and praise the rich. God is not like that. To Him, there is no difference between the two. For God, both have equal importance.

**Questioner:** How can you say for sure that God sees them as equal?

**Dadashri:** Because God is *dvandateet*, beyond all dualities (like good and bad, truth and untruth, happy and sad etc) and hence He does not accept dualities. Duality is an instrument for the functioning of the worldly life, whereas God is beyond duality. And that is how we can say that God does not accept either of these.

Those who believe this worldly life to be real and true have physical ailments like high blood pressure and heart attacks, while those who consider it to be false are living a healthy life. Those who keep their feet on both sides are neither here nor there!! 'We'(the Gnani) are *Vitaragi* (void of all worldly attachments) whilst living amidst the worldly life.

### **Truth remains because of the support of untruth**

**Questioner:** Truth exists on the support/basis of untruth; how?

**Dadashri:** How can truth be recognized? It is recognized because of the existence of untruth.

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

### **Efforts to attain the Absolute truth!**

**Questioner:** What effort should one make to attain the absolute and the permanent truth?

**Dadashri:** When you begin to experience that what the world considers as truth, it is actually wrong/deluded (*viprit*), then you are progressing towards the Absolute truth. You can be assured you are approaching the absolute truth when someone swears at ‘Chandubhai’ (your relative self), and from within You feel, ‘this person is pushing me towards the *Sat*, the eternal truth.’ Everyone will push you towards the untruth but who will push you towards the Absolute truth? What the world considers a ‘vitamin’ (beneficial), is really a ‘poison’ for attaining the absolute truth, and that, which is considered as ‘poison’ for the people of the world is really a ‘vitamin’ for attaining the permanent and the Absolute truth. This is because both these views are contrary to each other; both the methods and the beliefs are different.

**Questioner:** Some people tell us many different things like, ‘Do *jaaps* (chants), do penance, give to charity’, while others show us negative ways that ‘do not do this and do not do that’; so what is the truth?

**Dadashri:** All rituals of chanting, penance, giving to charity, they are considered *satya* (truth), which is temporary! If you want eternal truth, then you need *sat* (real truth). That truth is eternal. It is this truth that you need to experience. Whatever is temporary is not worth experiencing.

**Questioner:** How can the eternal truth be attained?

**Dadashri:** It is not through the awareness of, ‘What am I?’ but rather when one attains the awareness of, ‘I indeed am’, then that is the beginning of attaining the permanent truth. People do not even have the awareness of, ‘I am’. But a person will say, ‘Doctor, I am going to die!’ – the attainment of the realization of ‘who *am* I?’, is yet to come later. But to have the

awareness of, 'I am, indeed; I (Self) do indeed have existence (*astitva*)'; is the beginning of the attainment of the eternal truth. The existence (of the Self) is there indeed, one has accepted that existence, but he does not have the awareness of it yet. To attain the awareness of the Self is to have attained the eternal truth.

As long as there is the belief of 'I am Chandubhai', within, one can never attain the eternal truth. Once he attains the awareness of 'Chandubhai is my name, and I am the pure Self', then the eternal truth is attained.

### **'I am the Soul, the Self', is the eternal truth**

Now which is the real truth? It is that you are a Soul (Self), that you are eternal. That is the real truth! That which is eternal is the real truth. God is indeed the real truth (*sat*)! However, the world has not indeed seen the real truth. Where is there even the talk about it! And the truth (*satya*) that there is, it is ultimately the untruth (*asatya*). All the names and labels given in the society are correct and true (*satya*), but those truths are temporary and perishable.

Now, 'Chandubhai' is correct and true for worldly interactions and dealings; it is a *satya* (relative truth), but in God's eyes it is the untruth (*asatya*). Why? Because the real Self is nameless (*anami*), whereas 'Chandubhai (non-Self),' is an entity with a name, which one day, will go through *nanami*, the ceremony of taking away the name of the deceased before the final rites. That however, is not the case with one who is nameless. *Nanami* is only for the one who has a name; how can the nameless be stripped of a name? So this relative truth is only for the sake of worldly dealings. It later becomes the untruth.

'I am Chandubhai', is correct as far as name goes, but it is incorrect on the basis of 'who You truly are'. Once you acquire the knowledge of who You really are, you will realize that this (the belief of 'I am Chandubhai') is false. And for how long will you be Chandubhai? You are Chandubhai up until the time you attain the Knowledge of the Self, and thereafter You will realize that 'Chandubhai' is a falsity.

### **Relative truth but time dependent**

The worldly truth (*satya*) is relative (*sapeksha*), but the absolute truth (*sat*) is *nirpeksha* (free from desires and expectations).

**Questioner:** Are there any other differences between the relative and the real truth?

**Dadashri:** The relative truth is temporary and perishable and the real truth is eternal; both are different by their inherent nature. The relative truth applies to the worldly life, the real truth applies to the Self (*nischaya*), the absolute reality. So the relative truth that is applicable to the worldly life is temporary, and the real truth of the eternal bliss (*Sat Chit Anand*), is permanent. It never changes; it is eternal. Whereas the relative truth keeps on changing, it takes no time for it to change.

**Questioner:** So in your view, *satya* (worldly truth) is not eternal?

**Dadashri:** *Satya* is not eternal, *sat* is. The relative truth keeps changing according to the times.

**Questioner:** How is that? Please explain.

**Dadashri:** *Satya* changes according to time. During Lord Mahavir's time, if one was to sell adulterated or contaminated goods in his business; he would be lynched and burnt. Today however, the time is such that everywhere you look, you find adulterated goods everywhere, don't you? So this *satya* (truth) will keep on changing. What people of the past regarded as precious, people of today regard as useless; what the people of past regarded as correct, the people of today regard as incorrect. Therefore *satya* changes according to the times, it is relative by nature and in addition to that, it is also temporary, whereas *sat* is permanent.

### **Nature of Sat!**

**Questioner:** The word '*sat*,' as in *Sat-Chit-Anand*, is that truth relative or real? And is this truth (*satya*) different from that?

**Dadashri:** This truth is indeed a different thing. What the world refers to as truth, it is a completely different thing. *Sat* (the absolute truth) indeed means that which is eternal. It is eternal but along with that, it also has matter (*dravya*), phases (*pariyaya*) and properties (*goon*), and it is *aguru-laghu* (unvarying; unchanging) in nature. *Aguru-laghu* means it has neither input (*puran*) nor output (*galan*). It does not increase or decrease, it neither grows

nor shrinks; that is called *sat*, the absolute truth. *Atma*, the Self, is *sat*. Then, matter (*padgal*) is also *sat*. Fundamental matter, in its *parmanu* (subatomic particle) state is also *sat*; it is not temporary. There is no input or output (*puran-galan*) in it. *Sat* is always without *puran-galan* (input-output subject to change) nature, and wherever there is a change (*puran-galan*), that is a temporary state and it is the untruth (*asat*).

As such, “there are six eternal in this universe”! [Six eternal elements being Self (soul), matter, space, time, motion and inertia]. There are six such eternal elements (soul, matter, space, time, motion, inertia) in this universe! *Sat* is applicable to all these eternal. They are all permanent and imperishable (*avinashi*), they all have existence (*astitva*), they all have substance and essence (*vastutva*) and they are absolute (*purmatva*). Wherever there is creation (*utpaad* - coming together), consumption (*vyaya*) and steadfastness (*drauv*); there is the eternal truth (*sat*) there.

If you want to understand the absolute truth in this world, then the Self (*Atma*) itself is the eternal truth, the pure consciousness (*shuddhachaitanya*) is the eternal truth. It is not just the pure Self, but there are five other elements. Those elements are eternal (*avinashi*). They too are regarded as eternal (*sat*). That which has existence in all three phases of time (*trikaad* – past, present and future), is regarded as *sat*. With reference to this eternal truth; that which is referred to as being the truth in the worldly language; it is all untruth. That truth is the truth one moment and untruth the next.

### ***Sacchidanand and Sundaram (Eternal Bliss and Beauty)***

This truth (*sat*) of *Sat-Chit-Anand* is the eternal truth. The truth (*sat*) in it, is the eternal truth. The worldly truth is the truth of a deluded perception (*branti*, illusion).

### **Is the world an illusion (*mithya*)?**

So feel free to discuss whatever you want, I will clarify everything for you. Until now, whatever you have come to know and understand is *branti-gnan*, deluded and illusory knowledge; deluded knowledge means it is not real. If indeed it were a reality, there would be inner peace and happiness. The abode of bliss is at the core of Your being, but why does it not manifest? Because you have not come into the reality (Self), have you! You still

believe the 'foreign' (the non-Self; Chandubhai, your relative self) to be indeed your 'home' (the Self). You have not seen your 'home' at all.

Here you can ask anything, anything in this world related to spirituality, such as, 'what is liberation (*moksha*)? What is in *moksha*? Who is God? How was everything created? What are we? What is bondage? Who is the doer? How does the world function?' You can ask about all that. So if you ask, you will find all the solutions. What is the world all about? Is everything you see real or is it an illusion or wrong (*mithya*)?

**Questioner:** It is not real.

**Dadashri:** You cannot say it is not real, can you? How can you say it is not real? If someone's daughter is being kidnapped, you say it is not real but what if your own daughter is being kidnapped? How can anyone say it is not real? So then, do you think that this world is real or an illusion (*mithya*)?

**Questioner:** The world has been called an illusion (*mithya*), hasn't it?!

**Dadashri:** The world cannot be an illusion. Can it be an illusion? If the world were indeed an illusion, then what would be the problem? Then you could casually tell a robber, 'Don't worry, everything is indeed an illusion, isn't it?' Do you see any money (even a penny) lying around in the street? Don't you think people ever drop money? Everybody drops money, but it is picked up immediately. The streets are completely clean! So you must think about this, how can the world be considered an illusion? You never see any money or gold lying about in the streets. Even fake gold gets picked up!

Therefore nothing is an illusion. When someone else's pocket gets picked, one will say, 'Let it go; *Brahma satya, jagatmithya!* - God is real and the world is an illusion.' But when his own money is stolen, he will realize whether the world is an illusion or not. People have allowed other people's pockets to be picked by making such statements. A statement should be exact, it should fit (applicable and acceptable), don't you think so?

**Questioner:** Yes. That's true.

**Dadashri:** Do you not find all this happiness as being real?

**Questioner:** Yes, it does.

**Dadashri:** If the world were an illusion (*mithya*), people would have left it and gone away ages ago. This is the very proof of the reality of this world. That is why people get enjoyment out of it. If one has eaten sweets, he will like the taste of it, and do people not eat mangoes? So do you think that it is make-believe?

However, this world is not like a mirage either. People have said, 'The world is like a water mirage!' But oh! This world is a reality; (relative reality). It causes them anxiety and keeps them up at night.

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

People console parents who have lost their child by saying, 'Don't cry. Children die all the time. Don't cry.' What if your own child were to die? Show me the illusion when someone dies in your own home. You say it is an illusion when someone else's child dies. So is it true that the world is an illusion? People call it an illusion when it comes to others, but they cry when it comes to them. When we console them, they will say, 'I cannot forget my child. I keep thinking about him all night.' So where is this illusion you were talking about? Here, why don't you say, 'God is truth, the world is an illusion'. Or if a man is walking with his wife and someone comes and kidnaps his wife, would he say, 'The world is an illusion'? What will he say? Would he not behave as though the whole thing was real? Or would he say, 'The world is an illusion; take her away'?

### **The world: a relative truth!**

'*Brahma satya and jagatmithya*,' this statement is one hundred percent incorrect! The statement, 'The world is an illusion,' is a wrong statement.

**Questioner:** When they say real (*satya*) and illusion (*mithya*), in what way is real, real and the illusion, an illusion?

**Dadashri:** Yes, this world can never be an illusion. The Soul (*Brahma*) is real and the world is real also. The Soul is real, and the world is a relative real. That is the only difference. The Soul is permanent and correct and the world is a temporary and correct. There is nothing lacking in the correctness of the two.

The world too is a truth; this should be categorically stated, should it not? Of what use is a statement if someone can cross it off later (negate it later)? “The Soul is the real truth and the world is a relative truth”, this statement can never be negated by anyone, at any time.

### **This cannot be an imaginary (*pratibhasheet*) truth**

**Questioner:** Is it not said that the worldly life is an imaginary truth, and the Soul is everywhere?

**Dadashri:** The Soul is not everywhere and neither is the world an imaginary truth. This world is a relative truth. Is a wife an imaginary truth? Does her husband not put his arms around her and take her to the movies? Their child is also with them. Therefore this is a relative truth, it is not a fib. It is not imaginary. What is imaginary? When you look into a pond and see your reflection; that is imaginary. People see everything with the eyes of a deluded vision but it is not entirely false either. It is a worldly interaction, it is a truth by worldly interaction, and the Soul is the real truth. All these worldly interactions are relative truths. Therefore what you see is not an illusion. This is not a mirage. You are the Soul, that is the real truth; that is eternal.

If you believe that the world is an illusion, then will you be able to worship God? Then, even your worship would be considered an illusion. So the statement, ‘The world is an illusion,’ is wrong. So people have misunderstood this statement. You have to give them a correct understanding, don’t you? This (the world) too is true (real), but it is a relative truth.

**Questioner:** They say the whole world can become gold, but in my mind it is all worth nothing.

**Dadashri:** It may be worth nothing but it is for those who are in a different state.

**Questioner:** The whole world has been called a ‘refuse,’ right?

**Dadashri:** Only under certain level of spiritual development is it refuse. The world cannot be called refuse. I am telling you what the world is exactly the way it is.

One man asked me why I call this world a relative truth (reality) when the writers of scriptures have said it is an illusion. I explained to him that the world is called an illusion for the sake of all the ascetics, the monks and the ones who renounce the worldly life. Hence, this statement is not meant for those who still live the worldly life. They are saying this to *sadhak*, those who are in pursuit of spiritual discipline to attain highest realization, but the worldly people have misunderstood this statement and believe it applies to them. Now would this not lead to problems and mistakes? People have misunderstood altogether. People are such that they will drink a medicine that was prescribed for external use only. Whoever gave this remedy, whoever made the statement using these words, did so with the expectation that it applies only to the one who renounces the world. Now tell me what happens if a person drinks a medicine that was meant to be, applied topically? Obviously he will die.

When a person makes the statement, When they say, ‘The world is an illusion,’ the *sadhak* will lose interest in it, and their chit will remain steadfast in their spiritual pursuits. This statement was made in order to help them with this problem. It is not really that way.

### **Understanding the truth**

That is why I have made three divisions, the real truth (*sat*), the relative truth (*satya*), and illusion or wrong belief (*mithya*). The world on the other hand has made only two; the truth (*satya*) and wrong belief (*mithya*). Naturally, 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. So how can you call this an illusion? If you throw a rock at the wall and then go to sleep, the wall will not have any problems. That is why ‘we’ have made these three distinctions; eternal truth, relative truth and illusion or wrong belief. Then, the clarification becomes evident, otherwise it can never become evident, can it? Here they call only the Atma, (the Self), as being the truth, then is this world a complete untruth? Is it an illusion (*mithya*)? How can we call it an illusion?

If indeed it were an illusion, then try putting your hand on hot charcoals. You will immediately find out whether it is an illusion or not! The world is a relative reality or truth. How can you call it an illusion where people weep, suffer and get hurt?

**Questioner:** ‘*Jagat Mithya*,’ does that not mean an illusion?

**Dadashri:** This world is not an illusion for sure! The world does exist, but it is a relative truth (*sapeksha satya*). There is a difference between hitting a wall and hitting a person. You can call a wall an illusion if you wish. If you see something burning but you do not see any stains or signs of burn later on, that would be an illusion. People have ruined everything by calling the world an illusion. How can you possibly call the basis on which this whole world runs, an illusion? This world is the projection (*vikalp*) of the *atma* (the self). This is no ordinary thing! How can you call it an illusion?

### **Choices of happiness**

The relative truth will not last. Just as happiness does not last, the relative truth does not either. If you want something that lasts then you need to go to the ‘other’ side, but if you want what is flimsy (non-durable), if you have a habit of staying “healthy” in something that does not last (that is flimsy), then stay where you are. What is wrong in saying this? These are the words of the ‘*Gnanis*’ who say that everything is temporary, so don’t stick your hand in it (become too attached, engrossed or captivated with it), do not delve with too much pleasure (*ramanta*) in it. This is the intention behind which all such statements are made. If you want happiness that is fragile then look for it in relative truth and if you want permanent happiness, then look for it in the real truth! Do whatever you have passion (*shokh*) for.

Do you want to live in that which is temporary (*vinashi*), or do you want to live in the Real (eternal)?

**Questioner:** I want to live in the real.

**Dadashri:** Is that so? Therefore our science tells us that the Soul (Brahma) is the truth (*satya*) and so is the world. The world is a temporary truth and the Soul is the eternal truth. Everything is indeed the truth. Nothing works outside the realms of the truth! As long as you enjoy the temporary; as long as you can afford to do so, then that is the truth also. And when you live and indulge in the temporary reality and find that you do not like it and want to live in the eternal truth, then you should come into the eternal reality.

### **'Eternal' things in the universe**

Therefore, everything that you have known until now has all been worldly (*laukik*) in nature. That which people at large (*loko*) believe in, is called (*laukik*). That, that which is the reality (*vastavik*), it is called *alaukik* (beyond this world). So do you wish to know the real facts or the worldly truth?

**Questioner:** The absolute facts.

**Dadashri:** In fact, this world is made of six eternal elements (*avinashitattva*)

**Questioner:** Aren't there five elements?

**Dadashri:** What are they?

**Questioner:** Earth (*pruthvi*), water (*jadh*), space (*akash*), light or energy (*tej*) and air (*vayu*).

**Dadashri:** Space (*akashtatva*) is eternal, whereas the rest, *pruthvi*, *jadh*, *vayu* and *tej*, are temporary. These four collectively make up one element, which is eternal. This element is called *pudgal-parmanu*, matter that is subject to influx (*puran*) and output (*galan*). That element is eternal and has a form (*roopi*). So these four elements, earth, matter, air and light have forms. Therefore the five elements you mentioned are actually just two. According to the world, these make up the five elements and the sixth element is the *Atma*, (Self, Soul), but that is not the way it is. If that were the case, then everything would have been solved long time ago.

**Questioner:** So your opinion is that there are six basic elements in this world!

**Dadashri:** Yes, there are six eternal elements and the world itself is made up of these six elements. What I am telling you is the ultimate fact. This fact needs no further analysis. This is also not for the intellect (*buddhi*) either, this goes beyond the intellect, which is why, it is not a topic for analysis. If you want to 'write' *this* down permanently, then you can do so, there will be no contradiction. Everything else is false (*vikalpi*) talks, and are based on someone's limited vision. It is something that a person has seen up to a point, and made a statement about it, then someone else saw beyond that point and made a statement about it, up to that point. But this (what I am telling you), is the statement after having seen in completeness (*sampoorna*)

*darshan*), and what is more, this is the vision (*darshan*) of the Vitarag Lords, the fully enlightened ones!

### **Even the mahavrat, cardinal vows are relative truth!**

**Questioner:** Writers of scriptures have regarded telling the truth as one of the greatest commandments (*mahavrat* - Commandment of five absolute disciplines: telling the truth (*satya*), celibacy (*bramcharya*), non-violence (*ahinsa*), non-possession (*aparigraha*) and not stealing (*achoriya*). Which truth are they talking about?

**Dadashri:** The worldly truth! From the perspective of absolute reality everything is false!

**Questioner:** So what constitutes (what is included) in the *mahavrat* of truth, according to these people?

**Dadashri:** That which can be considered right (*satya*) and that which is wrong (*asatya*) brings misery to people.

### **Religions of the world; are they not the path to liberation?**

It is like this, *satya-asatya*(right-wrong; truth-untruth), is indeed not the thing for attaining liberation (*moksha*). *Punya-paap* (good deeds-bad deeds) are all defined for the path of the worldly life; all these are instruments (*sadhaan*). If you do good (*punya*) then one day you will be able to go towards the path of liberation. How is one able to go towards the path of liberation? When he lives at home and has ready meals, will he be able to progress toward liberation? How can he do that when he has to toil all day long? That is why people have praised *punya*. But otherwise, the path to liberation is a natural (*sahaj*), easy (*sugam*) and a simple process (*sarad*). The other one i.e. the kramic path is one “with relation” (with the relative self), whereas here, in the path of liberation there is “no relation”!!

**Questioner:** So despite practicing all religions of the world, we still don't arrive anywhere close to acquiring the connection to liberation, do we?

**Dadashri:** Don't even talk about liberation! No matter how you cut up ignorance (*agnan*), there will be no light of knowledge in any slice. Not even

a single slice will contain light, will it?

**Questioner:** No.

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

**Questioner:** No, they will all be potato.

**Dadashri:** Similarly, people keep on 'slicing away' in a hope they will find some light and enlightenment... 'perhaps now it will come...', but alas, it will not come. They are slices of ignorance! You can spend countless lives in search for enlightenment, but it will be in vain. Even if you spend your time hanging upside down, you'll not get anywhere. Only those who have attained the path themselves will be able to, put you on it. Only those who are familiar with it can help you attain that path. There are no such experts around. On the contrary, there are those who are experts in getting lost, and they help you do just that!

### **What is right (truth)? What is wrong (false)?**

**Questioner:** How much difference is there between right (*satya*) and wrong (*asatya*)?

**Dadashri:** If you give 500 rupees to someone and when you remind him, 'you know the money I gave you...' and he replies, 'you never gave me money' – how would you feel? Would you be hurt or not?

**Questioner:** Yes indeed, I would.

**Dadashri:** Then would you not realize that lying (untruth) is bad and is hurtful?

**Questioner:** Yes, that is true.

**Dadashri:** And would it not make you happy if he spoke the truth? Hence, true or right things will bring happiness and false or wrong things give misery. Therefore truth does indeed have some value, does it not? Only truth has any value. What value does falseness have? It brings misery!

**That too, the truth should be concise, beneficial and pleasant**

As far as truth is concerned, deal with it in a way that it is beneficial (*heet*), pleasant and agreeable (*priya*) and concise and short to the point (*meet*). Talk to your customers in a way that is beneficial and pleasant to them. Don't sell them damaged or useless goods. You should tell them up front, 'This product will be of no use to you.' Someone may argue, 'how will my business run, if I tell the truth?' *Allya*, do you know on what basis you are living? Do you know on what accounts your living is based on? The account (karmic causes) on which you are living; is the same account that will run your business. On what basis do people wake up in the morning? What if someone were to die in his sleep? Many people never wake up in the morning! Why is that? There is no reason for you to be alarmed about anything. Conduct your business honestly, then whatever happens thereafter is correct, but do not start another 'account' (karmic account).

Majesty (*aishwarya*) comes to those who are honest and truthful. As one acquires righteousness and other qualities of merit, his majesty will grow. *Aishwarya* means that one will acquire everything without effort.

### **Who would trust such a person?**

**Dadashri:** Do you ever tell lies?

**Questioner:** Yes I do.

**Dadashri:** On the most part?

**Questioner:** No, just a little.

**Dadashri:** Just a little. What kind of damage do you think occurs by telling a lie? You lose your integrity. People lose trust in you. Indeed, you cannot be trusted!

**Questioner:** A person lies because he is under the impression that others are not aware of it.

**Dadashri:** Yes, that is so, but people lose trust in such a person.

Say for example, you were sent to Boriveli train station to check on Dada's arrival because he was due to arrive at five o'clock but on the way you meet

a friend and you get carried away talking to him. You return and tell everyone that Dada did not come, but Dada is already at the *satsang*. Everybody comes to know about what you did. People will lose trust in you. Once that trust is gone, man loses his worth.

If someone lies to you and you find out, you will feel hurt. So you should understand that in the same token if you tell a lie, it hurts others. Can you understand this much at least?

**...then the energy of the signal fades away!**

**Questioner:** For those who steal or pick pocket for a living, does their inner soul not give them some kind of a signal?

**Dadashri:** It will do that once or twice. The Soul does not get involved with this. It will give them a signal from within once or twice that, 'this is not a worthy cause', but once this signal is overlooked, then nothing will help them. Once the signal is crossed, it will lose its strength (influence). When the signal says stop and the train crosses over, the signal loses its significance and power; it becomes ineffective. It is a different matter if the train crosses when the signal does not indicate for it to stop.

**Questioner:** Why are honest people exploited, while the dishonest seem to live and prosper happily?

**Dadashri:** If an honest person tries to pick a pocket, he will be caught immediately, whereas a dishonest man can do so throughout his life without getting caught. Nature will help him and not the other by getting him caught. What do you think is the reason behind that?

**Questioner:** Because he should not be doing anything wrong.

**Dadashri:** No, nature wishes to take him to higher state and therefore it keeps him in line by making him stumble; and the other person (dishonest) has to be taken to a lower state so he is continuously being helped in that direction. Did you understand or not? Very well then!

***Punya-Paap (good karma-bad karma); this is how they are distributed***

**Questioner:** What kind of a puzzle is it when some people despite telling

lies appear to be telling the truth while others appear to be lying even though they are telling the truth?

**Dadashri:** That all happens in accordance with their *paap* (demerit karma) and *punya* (merit karma). If one's demerit karma is unfolding, then even when he is telling the truth, it will be considered a lie. Similarly, if his merit karma is coming into effect, 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 it will give effect in the next life. In this current life he is reaping the fruits (effect of past causes) of his previous life. He will endure the fruit of the lies he tells, in his next life. In this life all he is doing is sowing the seeds (creating causes). There is nothing haphazard about the manner in which this world runs; it is never without precise laws.

### **Change opinion there!**

Do you bind any karma during the day? What karma did you bind today? You will have to endure the consequences of whatever you bind. It is your responsibility entirely. God has nothing to do with it.

**Questioner:** When we lie, even that indeed is considered binding karma, isn't it?

**Dadashri:** Definitely! But rather than the actual act of lying, the intent (*bhaav*) of wanting to lie is considered a heavier karma. The act of lying is really an effect of your past karma (*karmafad*). It is the intent and your decision to lie that binds karma. Did you understand that? Will this help you any? What will help you?

**Questioner:** We should stop lying.

**Dadashri:** No. You should altogether stop the opinion of wanting to lie, and if you end up telling a lie, then you should repent as follows: 'What can I do? I should not be telling a lie like this.' You will not be able to stop lying but your opinion supporting it, will come to end. If you have the opinion,

‘From today onwards, I will not lie. Lying is sinful and very hurtful. Telling a lie in itself causes bondage,’ then your demerit karmas of lying will stop. And all that will remain will be reactions of your past intentions of lying that were not stopped. That much pending karmic account will come to collect and you will be forced to lie and for that you should repent. Now, although you repent, the ‘fruit’ of the ‘fruit of karma’, which, caused you to lie, will also come into effect and you will have to suffer the consequences of that. People will disgrace you. They will say, ‘How can Chandubhai, being such an educated and a learned man, tell a lie like this? Is this becoming of him?’ So you will have to suffer the effect of your lies, even though you repent for it. So if you were to turn the water off from the beginning, you will stop the fruit of the causes and also the fruit of that fruit.

So what am I telling you? You may end up telling a lie, but ‘I should not tell a lie’, - are you opposed to it in this way from within? Therefore, it is decided that you do not like lying. Since you no longer have the opinion that it is acceptable to lie, your responsibility ends.

**Questioner:** What about someone who has a habit of lying?

**Dadashri:** Then he must make it a habit of doing *pratikraman* at the same time. And if he does *pratikraman*, then the responsibility is ‘ours’.

So change your opinion! Telling lies is equivalent to end of life. You have to decide that lying is equivalent to ending your life. But at the same time don’t be obstinate about the truth either.

### **Lies in karma effect: Truthfulness in intentions!**

**Questioner:** While running a business, if we tell someone, ‘Buy from me and I will give you one to two percent from it’, that is indeed wrong (unethical), isn’t it?

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

**Questioner:** Liking it is a different question, but we have to resort to certain practices in our worldly dealings even though we do not like it.

**Dadashri:** Yes. You have to do it, so it is compulsory. What is your intent in

this matter? Do you want to do it or not?

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

**Dadashri:** So you are doing it because you have no choice and therefore you must repent for it. You should repent for half an hour saying, 'Although I do not want to do this, I have to.' When you disclose your repentance, you are free from your mistakes. You have to do *pratikraman* for something you are compelled to do against your wishes. There are many that will say, 'Whatever we do, is fine. This is the only way it should be done.' They will have to face the negative consequences of their actions. There are people who find happiness in doing such things, aren't there?! You feel a sense of remorse because your karmas are relatively lighter. Generally people will not feel any remorse.

**Questioner:** But we are bound to do wrong again every day.

**Dadashri:** It is not a question of doing something wrong. The remorse that you feel is verily your intent. Whatever has taken place has taken place. Today it is in the form of 'discharge' and no one can have any influence over this 'discharge'. 'Discharge' means that the results come forth naturally on their own accord. What does 'charge' mean? It is an act backed by one's internal *bhaav* (intent). Many people do wrong and then they have the intent, 'Whatever I am doing is correct.' Consider these people doomed. Those who feel remorse will definitely have their misdeeds erased.

### **'Number two' thugs**

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

**Dadashri:** On many occasions it may be best to lie and on others to tell the truth, but God only cares that we maintain self-control (*saiyam*). *Saiyam* means that you should be of the intent and awareness whether you are hurting someone or not. You should not hurt anyone by lying.

Many rules are permanent and many are temporary. Problems occur when people turn the temporary rules into permanent ones. You must adjust accordingly with the temporary rules and go about your work; there, can you afford to sit around all night?

**Questioner:** So then how are we to conduct our daily lives?

**Dadashri:** You must not allow any discord (*vishamta*) to take place. You must resolve all conflicts with equanimity. Someone owes you Rs. 500,000 and when you go to collect it, his manager tells you, 'Give me ten thousand rupees then I will give you your check'. Now how much profit can there be in your ethical business? And of the 500,000 rupees he owes you, 200,000 is your own money and the remaining 300,000 belongs to other people, how fair would it be on them if you had to keep them waiting for their money? So you should try to convince the manager that if you gave him what he was asking for, it would not leave much profit for you and that you would give him five thousand rupees instead. If he does not agree, then you should give him the ten thousand and take your check. Now if you start thinking, 'How can I give into this extortion and bribe?' then who would answer to all the other people waiting for their money? They will curse you! So just understand the circumstances and act accordingly!

Bribe is not to be faulted. The fault lies in the fact that, at the time, you did not know how to adjust at the unfolding worldly interactions. Now, how many people would insist on being adamant and inflexible in such situations? It's like this, if we can adjust and if we have the money in the bank and if people don't verbally insult us; we can remain adamant up to this point. But if it goes beyond the balance in the bank and other people are getting upset with 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 pay him the rupees (the bribe). We do not steal or do anything like that, but go and give him the rupees.' But it is not for us good people to give people the run around for their money either. That is why I do not consider bribing someone a wrong-doing. The wrong-doing is in not paying the person who has already delivered his goods to you.

| If some thugs hold you up for some money, will you give them the money or not? Or will you not give for the sake of doing the right thing?

**Questioner:** We have to give them the money.

**Dadashri:** Why do you give it up in that situation and not in this one? These are the second kind of thugs. Don't you feel that these are thugs of a second kind?

**Questioner:** But those thugs point a gun at you and take the money, don't they?

**Dadashri:** And these 'thugs' show you a new kind of a 'gun'. They instill fear in you by telling you they will not give you your money for another month. Despite this you do not budge until they become verbally abusive, and then you agree to give into the bribe. Instead of this, God has said, 'Take your hand out from under the rock before you suffer any damage.' Be cautious when you remove your hand. 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? Everyone will hang on to the 'tail of truth'! But it is not the absolute truth; it is a relative (temporary) truth. Granted if there is violence involved and someone is getting hurt in the process, then it should not happen.

Here on the one hand the poor creditors are tired of asking for their money, and on the other hand, the manager has also reached his ultimatum, 'if you don't give me ten thousand, then I won't give you your check'.

These are 'second' type of thugs! They are civilized thugs, whereas the others are uncivilized thugs!!!

### **Insistence on the truth turns it into untruth**

**Questioner:** In trying to insist on the truth, it becomes the untruth.

**Dadashri:** In this world, speech is beyond truth and untruth. If you choose to take it towards the truth, you can do so and if you choose to take it towards untruth, you can do that too. You cannot insist on either. Doing so becomes poisonous! The writers of scriptures say that it is untruth because of excessive insistence on it and it is the truth if there is no insistence. So if you insist that the truth is the truth, it becomes untruth! Are you insisting on

proving the truth in such a world?

So let go of any disagreements and discussions about truth and untruth. People quarrel and end up taking the matter to court. We on the other hand are not sitting in court. The only thing we have to take into consideration is to make sure no one gets hurt. If by speaking the truth we hurt someone, then we indeed do not know how to talk.

### **The truth shines in the form of its truth**

Truth is needed everywhere, and where there is truth; there is success. But truth should be in its form (*roop*), it should be within confines of its definition.

People become insistent in trying to prove that they are correct. But don't be insistent about the truth. If someone questions your truth or opposes your truth, then you should realize that yours is not the truth, there is something wrong with it. So what is considered the truth? When is a truth the truth? You should not look only at that truth. It should have four components. It should be true (*satya*), acceptable (*priya*, pleasant), beneficial (*heet*) and within limits (*mitta*, short). If you present the truth with all these four components; then it is the truth, otherwise it is untruth.

### **Naked truth – inappropriate!**

It is a terrible fault (mistake) to speak the naked truth. Because in many situations the only truth that can be spoken is the truth that is appropriate in the worldly life. Speech that hurts people is not considered the real truth at all. To speak the naked truth means to speak only the truth and that too is wrong.

What is considered a 'naked truth'? Is it appropriate to tell your mother, 'You are my father's wife!?' She would get angry with you, even when it is the truth, wouldn't she? What would she say? She will say, 'Don't ever show me your face, you fool'. But I am saying something that is true; everyone will accept the fact 'you are my father's wife'! But you cannot speak in this way. So one should not speak the naked truth.

### **Truth, but it should be acceptable (pleasant)**

So how is truth defined? What should the worldly truth (*vyavahar satya*) be like? To what extent is it considered as the worldly truth? It is not the truth when people 'hang on to its tail (adamant and insistent)'. Truth means that it should be correct and generally acceptable in worldly interactions. It should also be agreeable to others.

Have you not heard some people say, 'Hey, you blind man, come here'? Would the blind man like that? And if someone asks him politely, 'Sir, how did you lose your eyesight?' Would he not reply? But what if we were to call him a 'blind man', then what? That kind of truth will hurt him, will it not? This is just an example, so truth will have to be acceptable.

Otherwise, the truth that is not acceptable to others, is not considered the truth. You can call an elderly lady, '*Maji*' (mother) but if you call her 'old lady', she will not appreciate it. Even though she may be seventy-eight years old, she will not appreciate being called an old lady because she will feel insulted, so call her '*maji*', she will be happy. It looks good, it sounds pleasant and you will make her happy. 'What son? Do you want water? Should I fetch you water?' She will readily serve you.

### **It is the truth only if it is beneficial**

Then, we have been asked to be cautious that the truth should not only be agreeable, it should also be beneficial to the other person. It is considered as the truth if it also benefits others. Stealing or cheating others cannot indeed be called the truth, can it? ! Therefore, only the pleasant truth (by itself) will not do. It should be the truth, and it should be agreeable to others. Your calculations should be such that it is acceptable (pleasant) to the other person. And even if it is only the truth and acceptable to others; it will not do. It has to be beneficial to the other person.

What good is it if it is not beneficial to others? If the village pond becomes deep with water, we tell a young child there is a witch who lives by the pond and she does bad things. It is wrong to scare the child in this way and yet is it not for the child's benefit? Therefore it would be considered the truth or correct.

**Questioner:** But if it is beneficial, ordinarily people don't find it acceptable.

**Dadashri:** Oftentimes, we are wrong when we believe that something is

beneficial. And yet, we believe that we are saying something beneficial to them and yet they do not accept it. Hey, where did you get the idea that it is beneficial? What should that beneficial quality be like? It is that, if you hit someone, even then he would listen to you, because he would understand that you are doing so for his own benefit. So what we are saying is that others do not find our talks acceptable. More over, even if they find it acceptable if it is not beneficial, it will not work either.

### **Truth beyond limit is ugly!**

Now, even that is not enough. A man does all these three, he speaks the truth, he speaks in a way which was acceptable to the other person and it is beneficial. But we say to him, 'You have said enough now. I understand everything you said. I understood your advice. Now I have to leave,' So what does he tell us, 'No wait, you cannot go. Hear all that I have to say. You must hear me out,' so then it becomes an untruth. So God has said that the truth should also be short and brief (*meeta*). Short means it must be within limits. It is not considered the truth if it is not said in a few words, because the other person will find it cumbersome. If your words are excessive, then it is not called the truth. Even this radio would be better than that truth, because we can switch it off whenever we want to! These radios can be turned off any time you want, but not these 'living radios'. Therefore, if it is not short, then it is wrong. Because there is ego behind it, it appears to be wrong, even though you are being told the truth. Even if it is beneficial, it will appear wrong, because it is not within limits. It will be considered the truth when it is within normality.

Short means that only the amount of speech that pleases the other person is spoken, no more than necessary. If the other person feels that it is too lengthy, then you should stop; people however try to capture the other person with incessant talk. Even the radios are better; at least they don't grab you. These people will grab hold of your arm and continue talking. Have you seen people do that? 'Listen to me! Listen. Listen to what I have to say!' Just look at these people. I have seen such people!

### **A lie for the sake of the Self, is itself the truth**

**Questioner:** Do we suffer any consequence if we tell a little lie for the sake of a higher purpose, for the Self (*paramarth*)?

**Dadashri:** *Parmarth* means anything that is done for the Self and it bears no consequences, but anything done for the body, will bear consequences; if it is wrong then the consequences will be negative and if it is good then the results will be positive. There is no problem with anything that is done for the Self. You are using the word '*parmarth*' for the Self, is that right? Yes, for any activity concerning the benefit of the Self, there is no fault attached to it. However, there is a liability if we become instrumental in hurting someone.

### **Untruth better than *Kashay***

That is why 'we' say, if you tell a lie at home to come here, so that you can attain the Self; then it is correct. If your wife tells you that you cannot go to Dada, but your goal is to attain the Self and you lie to her in order to come here, the responsibility becomes mine. You go home to reduce your *kashays* (anger, greed, pride, and attachment), but if telling the truth increases *kashays*, then it is better to tell a lie and stop *kashays*. In those instances, you should set the truth aside. This truth is ultimately the untruth over there.

### **Stop kashays with a Lie!**

Wherever there is insistence on the truth, it becomes untruth. That is why, even 'we' tell a lie! Is a person is being harassed...because some people just grab hold of the 'tail' (adamant); once he grabs the donkey's tail, he just holds on. You fool, just let go why don't you! If it is kicking you, just let go. Once you get 'kicked', you should realize that you are holding on to the 'donkey's tail', and so you should let go. The 'tail of the truth' is not meant to be grabbed. Insistence in itself is not the truth at all. To let go is the truth.

If something breaks in the house and your uncle hears the noise and asks 'What was it that broke?'; you should know how to tell a lie to make him understand, 'Sounds like something must have broken in the neighbor's home.' So then he will say, 'In that case there is no problem.' So there is no problem if you have to lie there, if he were told the truth there would be *kashays* and then he would stand to lose a lot, would he not? Therefore it is not worth hanging on to the truth's tail here! To grab on to the truth's tail, is what God has called as being wrong, the untruth.

### **Of what good is that truth?**

Right or wrong is really a line of demarcation; it is not as if it is exactly that way. 'If you hang on to the truth's 'tail' (insist on truth) then it is called untruth.' How wonderful that a God would say such a thing? How wonderful is He to say so? 'Sir, are you calling even the truth as the untruth?' One would ask. 'Yes why did you insist (hang on to its tail)?' 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 you this. However, if someone were to abuse this, then the liability is entirely his own. 'We' are simply showing you a way to escape from it, but it is dangerous to misuse the knowledge. It is to prevent your uncle from getting angry that I tell you to lie to him. Otherwise if he gets angry it will cause you to be angry too. 'You do not have any sense. You don't tell your wife anything. She doesn't make the children behave. She breaks lots of things...', all that will arise and then things will be ablaze. This is how *kashays* start and get out of control. Once the anger ignites, everything will burst into flames. Instead smother it before it even ignites!

Everything will get resolved. But there really are no words as 'right' or 'wrong', it is just a line of demarcation.

### **Freedom from the worldly life through play-acting**

What is *vyavahar* (worldly interaction)? It is where both the parties get satisfaction. Will you not have to live by this worldly interaction? When your worldly dealings become exceptionally good, then you will be able to remain in your pure and awakened focus (*shuddha upyoga*).

**Questioner:** What should one do to attain exceptionally good worldly interactions?

**Dadashri:** Keep an inner intent for it. Watch other people's interactions; watch 'our' (*Gnani's*) interactions with others. You can learn everything by observing. *Vyavahar* (worldly interaction) is the satisfaction you give to others. You cannot 'cut off' your interactions; that is considered as committing suicide. Your worldly interaction should gradually come to an end. Just because it is a relative and temporary truth, does not mean you have to abandon it. This is a basic arrangement of one kind. So you can also get married. You should even say, 'She is my wife.' You can also tell your wife you cannot live without her. You indeed have to say these things. If you

don't say them, then how will everything move along? Even 'we' tell Hiraba (Dada's wife), 'It is nice when you are around. But its just that 'we' are not able to stay with you all the time'.

**Questioner:** Selfless deceit (*kapat*)!

**Dadashri:** Yes, selfless deceit. It is called a 'drama' or 'play-acting'. This is play-acting! Even with you I am play-acting. I am not in the form that I appear to you, or the way I am speaking with you. It is all acting. So everything I am doing with you, is play-acting; it is a drama.

So what is considered a worldly truth? It is where you take something, where you acquire things without hurting anyone; it is where you speak in such a way that it hurts no living being. Where your conduct is such that it hurts no one. That is the main truth. That is the world's fundamental truth. So, to not hurt anyone is the highest principle. One cannot be hurt by your speech or your conduct and you should not have any bad thoughts about him. That is the greatest truth, it is *vyavahar satya* (truth for worldly interaction); and that too is not the real truth. It is the ultimate *vyavahar satya*.

**Questioner:** So then what is it when they call truth as the Supreme Being?

**Dadashri:** Who is the *parameshwar* of the worldly truth in this world? He is the one who does not hurt anyone through his mind, speech or body. The one who does not intimidate anyone is the God of the worldly truth. The common truth is incorporated as laws, but that too is not the real truth, it is all worldly.

### **When others do not understand...**

**Questioner:** Nobody at home understands me when I speak the truth, and because they are not able to understand they read me incorrectly.

**Dadashri:** At that time refrain from saying anything and remain quiet. Even in that, no one else is at fault there. The fault is our very own. There are people in the neighborhood who are like family and who understand everything even before you utter a word, but why is it that such people are not your immediate family? But why did we not meet such (understanding) people and we come across only those who don't understand us? Who

selected these people as our family? There are all kinds of things in this world but they all do not come our way, so whose fault is that? So, if people at home do not understand us, then we should keep quiet. There is no other solution.

### **Adjustment with awkward people!**

**Questioner:** What should we do when the other person's understanding feels wrong?

**Dadashri:** All these truths are only for the sake of worldly interactions. If you want to go to *moksha*, then everything is false. You will indeed have to do *pratikraman* for everything. To think, 'I am an *acharya*, (preceptor)' will also require *pratikraman*. I too will have to do *pratikraman* for thinking of myself as an *acharya*. Hey, because I am the pure Soul (Self) in reality.

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!' Arey! If one were to speak the truth, there would be no resounding refutations. When I say something here, does anybody stand up to say anything against it? Is there any refute? Doesn't everyone here just keep listening to whatever I say?

**Question:** Yes, they just keep on listening.

**Dadashri:** They do not dispute anything, do they? That is the truth. That speech is the truth and it is Goddess Saraswati herself! And a speech that causes disputes and arguments is wrong, absolutely wrong. If someone says, 'Just stop talking. You have no sense!;' then he is wrong and so is the listener. Even the listeners who do not say anything; they are all wrong, the entire crowd.

**Questioner:** What should we do if our unfolding karma is such that even when we are right, people think we are wrong?

**Dadashri:** It is never the truth. No man is able to speak the truth, for sure. He speaks only non-truth. Truth is that which, the other person will accept without fail; that is the truth, otherwise it is the truth that one has come to believe as being the truth. People will not accept it as truth just because one believes it to be so.

So, whose truth has God called as the real truth? It is the *vitraag* speech (*detached* speech). What is *vitraag* speech? It is one, which both the speaker and his opponent will accept. That is considered the standard (*praman*). All other speech is with attachment and abhorrence; all other speech is wrong and false. It is worthy of imprisonment. Can there be any truth in such speech? There is no truth in speech associated with attachment and there is no truth in speech associated with abhorrence. Do you think that there can be any truth in it? Whatever 'we' say here, your Soul will accept. Here there is no dispute. Has there ever been a dispute here? On occasion, a person may have been a little uncertain. Nobody has ever argued with Dada's words, because it is purely the talk of the *Atma*, the Self. Can you call speech associated with attachment and abhorrence, as being the truth?

**Questioner:** No it can't be, but can it not be called as worldly truth?

**Dadashri:** Worldly truth means that from the perspective of eternal truth (*nischaya*), it is untruth. Worldly truth means that if it is acceptable to others then it is the truth and if it is not accepted, then it is the untruth. Worldly truth is not really the absolute truth.

**Questioner:** What if the truth we believe is not acceptable to others?

**Dadashri:** If it does not fit, then it is false.

'We' too say that, don't we? If a person does not understand what 'we' say, we do not say that he is at fault. 'We' say that the fault is ours, 'what fault is it of ours, that he did not understand? He should indeed understand'. 'We' see our own fault, not the fault of others, whatsoever. I should know how to explain things.

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

**This is how difference of opinion is solved!**

**Questioner:** So should we not quarrel even with malicious people? What about wicked people?

**Dadashri:** Quarrelling will drain all your energies, so just maintain an inner intent that you want to resolve everything. There is always an advantage in 'arbitration'. It is not worth getting involved in quarrels. There is destruction as you go beyond that! Now when is arbitration possible? It is only when both the parties have a desire for a solution that arbitration will work.

Yes, even then things will be resolved well. Whenever there is a difference of opinion, it is the practice of a wise person to retract his words. Whenever there is a disagreement you should tell yourself that you have walked into a brick wall. So who would be at fault there? Would you say that the wall is at fault? There is never a difference of opinion with the truth. Even if we are right and the other person is wrong, once a conflict occurs, it becomes not-truth. There is nothing in this world that is right or correct. As soon as someone raises an objection, then it is all, wrong. Do people raise objection in every matter?

**'Mine is correct' – that indeed is the ego.**

It is our egoism that, 'Mine is right and the other person's is wrong'. Whenever one says 'right-wrong', it is all egoism. Nevertheless, what is right and what is wrong as far as worldly interactions are concerned? Anything, that harms or hurts any living being; is wrong. Anything that hurts worldly interaction, anything that hurts society, any thing that hurts any living being, anything that hurts the smallest organisms or any other; we consider all that as being wrong. There is no other thing that is right or wrong; everything else is 'correct'. Moreover, everyone's 'drawing' will be different indeed. All that drawing is imaginary (*kalpit*), not true. When one moves from imagination (*kalpit*) state towards the absolute state (*nirvikalp*), when he acquires the help of the One who is *nirvikalp*, (Self-realized Gnani), then the *nirvikalp* state, the absolute state, will arise. If that happens even for a second, then it stays forever! Did you understand this?

**Questioner:** Yes.

**Dadashri:** Yes, you have to understand once, what this 'drawing' (your perception of the world, charge karmas) is! Once you understand the true nature of this 'drawing', your affection towards it will disappear.

**Nothing wrong according to God!**

Anything wrong we see happening in the world, does not exist in reality. The existence of this wrong thing has arisen out of your imagination. God has never felt that there was anything wrong in the world. Whatever people do, they do so of their own accord and with their own responsibility. There is nothing wrong in that. If a person steals, he is really creating a loan that he will have to repay later on. A person, who gives charity, is really giving out a loan, which he will collect later on. Now what is wrong in this? God has never seen anything as wrong. If a snake bites a person, God understands that that person has cleared his karmic debt. Nobody is guilty or at fault when all (karmic) debts are being paid off! There is no such thing as a wrong thing.

### **Why hang on to the temporary?**

Anyone who seeks justice is stubborn and persistent. They claim, 'That's it; you will have to do it this way.' Do you know what that is called? It is called 'hanging on the tail of the truth.' Better than this is a person who does not seek justice and will agree with whatever he is told.

The worldly truth is a relative thing (*sapeksh*). It can even become an untruth after some time. So there should be no dogmatism (insistence) about it.

God had said that you should listen to what five people tell you and do not insist on your truth. The one who insists is the odd one out. When you become dogmatic (insistent), it harms you and it also harms others! This 'right and wrong' is relative truth, it is the worldly truth, there should be no insistence upon it.

This truth is temporary so don't hold on to it. Whatever hurts you cannot be the truth at all. Sometimes you get kicked once or twice, but here you continue to get kicked. How can you call it the truth, when that truth allows you to be 'kicked by a donkey'? That is why we have the saying, 'Once a person gets hold of a donkey's tail (insists on one's own truth), he will not let go, no matter what!' They will not let go of their truth! There should be some method or principles regarding the truth. What can you consider as being the truth, is what you have to learn from the *Gnani*.

And this truth which is temporary, how much should one fight for that truth? There is a limit to normality, isn't it? When there is only the relative, there

should not be any insistence about it. You have to let go, you cannot hold on to its tail. When the time comes you have to let it go.

### **Wherever there is egoism, everything there is untruth**

Nobody bothers asking about truth and untruth. Shouldn't one at least think about why others don't accept his truth? It's because in telling the truth, there is insistence, there is nagging behind it.

It is considered the truth when the other person accepts it. God said that 'if you do not let go when the other person is pulling, you are being egotistic; 'we' do not look at the truth.' There is no value for truth as far as God is concerned, because it is all worldly truth. And since the egoism is blended in with the worldly life, we should let go.

If you are pulling hard and I too pull hard, it will break. What else is going to happen? Therefore God has said not to 'break the rope'. This is nature's rope. And once it is broken, it will have knots in it. Once a knot is created, it is no longer in your hands to undo that knot; it goes in the hands of nature. The case goes into nature's hands. As long as it is in your hands (under your control), do not let it slip into nature's hands. Once it goes into nature's court, it will become a problem. So, in order to prevent that from happening, you should know that when the other person is pulling hard, he will break it and so instead you should let go. But when you let go, do it gently otherwise the other person will fall. 'We' too let go very gently. If someone becomes very persistent, 'we' let go very gently, otherwise if that poor person falls, what will become of him?

### **Insistence on the truth – acceptable to what extent?**

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

**Dadashri:** You should insist on it, but for how long? *Agrah* (insistence) should not develop into undue insistence (*duragrah*) because when that happens, it is no longer the truth. Everything is relative.

### **Insistence of one's own knowledge!**

Nobody is indeed wrong in this world. Everything is a temporary truth, so

what is the point of insistence? Nevertheless, if the other person is being persistent, then 'we' would let go. All you can do is, say it as it is. You should express your intentions and tell the other person, 'Sir, this is the way it is!' - but do not insist on it. The one who does not insist on his own knowledge is already liberated.

**Questioner:** Which knowledge do you mean by 'own knowledge'?

**Dadashri:** Not to insist on your own knowledge means that when you explain your knowledge to someone and he responds, 'No, what you are saying is wrong!' So when a person insists upon his own truth, it is regarded as holding on (*pakkad*). All you have to do is make a request to him, 'Sir, please try to understand this again' and if he says, 'No, I have understood. What you are saying is wrong,' then you have to let go. That is what I am trying to explain. What day is it today?

**Questioner:** Friday.

**Dadashri:** If I tell someone it is Friday, and he says, 'No, it's Saturday', 'we' would then say, 'Why don't you check again!' But even then if he insists 'No, today is Saturday, for sure', then 'we' would let go and not continue to insist. This not only applies to worldly life but also to the *Gnan*. 'We' would not insist even upon our *Gnan*. Why bang your head? You can bang your head all night but the other person is like a brick wall. When he does not let go, it is better for you to do so. Otherwise, that egoism of insistence does not go away, you will not be able to be free, your liberation will not happen.

To claim 'what I am saying is correct', is egoism of one kind; it will have to be removed, won't it?

**The winner is the one who loses.**

'We' have not come to fight (*mookablo*); 'we' have come to show you the truth. It is not for the fight that 'Mine is right and yours is wrong'; not like that. 'We' will say, 'Son, you are right by your viewpoint,' and then 'we' will move on. Otherwise, it is considered *viradhana* (disrespect) for the *Gnan*. *Gnan* means that no disrespecting intent (*viraadhak bhaav*) should arise from within. That is his viewpoint, how can we say that he is wrong? Here, the one who gives in, is walking the path of the *Vitaraag* Lords, and

the one who 'wins' is not. Let him win; 'we' say that openly. 'We' don't have any objections. 'We' can say that openly. 'We' are sitting here having lost to the world. 'We' let the other person win so that the poor man can sleep at night, 'we' can sleep without any problem, even after losing. But if he loses, he won't be able to sleep, and then the problem will be ours! It is because of 'us' the poor man cannot sleep! That kind of violence (*hinsa*) does not exist within 'us'! Such *hinsa* is not in 'us'. There is no *hinsa* of any kind in 'us'.

If a person tells a lie or says something wrong, it is not his fault. He speaks according to the dictate of his unfolding karma-effect (*oodaya-aadhin*). But if you tell a lie because of your unfolding karmic effects, then you should have the awareness that 'it happened that I told a lie'; because You now have the *purusharth* (real effort; awareness as the Self, Knowing and Seeing the self). After attaining this *Gnan*, You have become a *Purush* (a pure Self). When there is no hurtful conduct (*hinsak vartan*), hurtful speech (*hinsak-vani*), and hurtful thoughts (*hinsak-mannan*) in your *prakruti* (the relative self complex); that will be the day You become Absolute at the 360 degrees!

### **Only this much insistence is acceptable!**

**Questioner:** This is how it was for me: I had the insistence that one should speak only the truth, do only the right thing and not do anything wrong. It is not proper to do something wrong.

**Dadashri:** You should see what benefits the Soul, the Self. However, telling the truth is beneficial for the worldly interactions, but that very truth is indeed incorrect as far as the Self and spirituality is concerned. So you should not insist too much about anything. Any insistence in Lord Mahavir's path is poison. There is insistence only for the Self and for the instruments that help you attain it.

### **Insistence in itself is untruth.**

There is no truth in this world that is worth insisting upon! It is not the truth if you insist on it.

What did Lord Mahavir say? He used to say that there should not be any insistence even upon the truth (*satyagraha*); insistence on the truth cannot be without egoism.

Insistence means to become seized. Whether there is insistence on truth or any other insistence for that matter, it means the person insisting has been seized (*grahayelo, captured*). If you insist upon the truth, if insistence becomes above (beyond) normal, it becomes untruth. Insistence itself is not right. Insistence makes it an untruth.

God is without any insistence (*nir-agrahi*); there is no undue insistence (*dur-agrahi*) in God and neither is there any insistence on the truth (*satya-agrahi*). Insistence on truth is found only amongst worldly people. God is *niragrahi* (without any insistence) and so are 'we'. 'We' do not get involved in any controversy. There will be no end to it otherwise.

### **Insistence of neither the truth nor untruth!**

So 'we' do not insist on the truth because it is not exactly the truth, however it is not wrong either; it is a relative truth but 'we' focus on the real truth. 'We' do not interfere with the relative truth nor do 'we' insist upon it.

'We' do not have insistence of even the truth (*satya*), that does not mean 'we' insist on the untruth. There is no insistence upon anything. 'We' don't want any insistence on the untruth and 'we' do not indeed want insistence on the truth either. Because there is no such thing as the truth or the untruth whatsoever. In reality, there are no such things. These are all relative truths. The whole world believes in insisting on the relative truth, but the relative truth is temporary. Yes it is temporary by its intrinsic nature.

### **Which is right: insisting or conceding?**

How dangerous is it to insist on the worldly truth? Does everyone accept the worldly truth? Robbers and burglars will indeed not accept it! What do you think? That community has one voice, do they not? The worldly truth indeed becomes the untruth right there!

Therefore it is all relative truth; there is no basis or substance to it. And people die over such truth. Hey, one should die for the sake of the real truth (*sat*). Real truth (*sat*) is permanent and eternal, whereas relative truth is temporary.

**Questioner:** There is no insistence in the real truth.

**Dadashri:** There can never be insistence in the real truth, can there? Insistence exists in the worldly life. There is insistence for the truth in the worldly life. And when you go beyond insistence upon the truth, then there arises all kinds of insistences: there will be *mat-agraha* (insistence of one's opinion), *kad-agraha* (wrongful insistence), *dur-ahagraha* (excessive insistence); they all fall under the umbrella of *hath-agraha* (obstinate insistence).

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

**Dadashri:** Insistence upon the truth is only for the sake of it. If we have three paths here, one person will say 'take this path', another will say, 'no, take this path', then another one will say, 'no, take this path'. They all point to different paths. One of them however knows the correct path because he has traveled it before. He knows that this path is correct and the other two are wrong. So then he should say it one or two times that 'dear fellow, I am requesting you; only this path is the right path.' Despite saying so, if they do not listen, then he should let go. The one who gives in is correct.

**Questioner:** He can give in, but why should he go along with the other two when he knows that it is the wrong path?

**Dadashri:** Then whatever happens is correct. But one has to let go.

**As insistence ends, there is vision of Absolute detachment!**

**Questioner:** So, we are to indeed let go of insisting on the non-truth, but are we to also let go of insisting upon the truth.

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

*When even insistence of truth ends,  
An Absolute Vitarag is recognized!*

As long as there is insistence of the relative truth, one cannot recognize a *Vitraag*. You must not keep insisting on the truth. See, it is such a beautiful saying!

## **No objection to stealing or lying, but....**

If a thief comes to me and tells me, 'I have started a business of stealing, what should I do?' I would tell him, 'You can do it, I have no problem with that, but these will be the consequences. If you can handle these grave consequences, then go ahead and continue to steal.' He would ask me, 'Sir, how have you obliged me here when the responsibility will be mine anyway?' I would tell him, 'I am obliging you by telling you that you should do *pratikraman* in the name of 'Dada' or 'Mahavir' and say, 'Dear God, I have to do this job against my wishes. Therefore, I am asking for forgiveness.' Keep asking for forgiveness in this way and also continue to do what you are doing. Do not do it deliberately. Then when you feel from within that, 'now I don't want to do this', then you should stop it. It is your wish to stop the business of stealing, isn't it? So despite this, if you are driven from within to steal and you have to steal, then ask for forgiveness from God. That is it! You don't have to do anything else.

You cannot tell a thief, 'Stop stealing as of tomorrow.' It would be futile. You cannot say, 'Stop this and stop that!' 'We' never tell anyone to stop doing anything. In this 5<sup>th</sup> *Ara* (the current time period) it is not worth asking anybody to stop anything. Similarly, it is not worth asking anyone to acquire anything. Because even if one wants to stop, it cannot be stopped.

This science seems absolutely strange to people! They have never heard of it, they have never seen or known such a science. What has everyone said up until now? 'Stop doing wrong karmas and do good ones.' They themselves don't have the power (strength) to stop or to bind them and yet they harp on others unnecessarily, 'You do this'. One will say, 'I can't do it. I want to speak the truth, but I am not able to.' So here 'we' have opened up a new science: 'Dear man, you do not have any objection to telling lies, do you? Do you think you will be able to tell lies? If you tell lies, then do this much, after doing so, do *pratikraman* in this way.' If a man steals, people will tell him to stop stealing. How can he stop? If a person is constipated and you want him to defecate, you have to give him medicine. If someone has diarrhea and you want to stop it, you have to give medicine to him too. Is this world such that it will continue to function just like that?

**...Then isn't there a danger!**

**Questioner:** If we keep on repenting for every mistake we make, then we

are not binding any demerit karma for sure, are we?

**Dadashri:** Of course you will bind karma. The knot that was created will exist but it is a burnt knot, so in your next life it will break away at the mere touch of a hand. The knot will burn for the one who repents. The knot will remain for sure. Only when you speak the truth you will not bind a knot. The circumstances are not conducive to telling the truth; the circumstances are entirely different.

**Questioner:** So when will the truth be spoken?

**Dadashri:** Only when all the circumstances are right, will the truth be spoken.

Instead just continue to repent, why don't you! I am taking on the responsibility for that. You should repent for any mistake you make, and then there will not be any danger to you, that is a guarantee. The responsibility is mine. I am telling you this on my own responsibility.

### **Scriptures should be adjustable!**

Scriptures of the time cycle of the fourth *ara* will not be applicable to the time cycle of the fifth *ara*. That is why these new scriptures are being composed. Now these new ones will be useful. The scriptures of the fourth *ara* can help up till the end of the fourth *ara*; thereafter, they can be of no help. The reason being that the people of the fifth time cycle are different; their talks are different, their worldly dealings and interactions have become different. The Atma, the Self has remained as it has always been. But the worldly interaction has completely changed, has it not? It has changed entirely all at once!

### **The old scriptures will not work now!**

**Questioner:** So will the writing of the scriptures for the *kaliyug* begin now?

**Dadashri:** Scriptures for the *Kaliyug* will now be composed, such that it does not matter whether your behavior, your thinking and speech are wrong, but you must make new plans. That is called '*dharma*'. Until now, they used to say that behavior, thoughts and speech are for real and so you must make plans to make them extraordinary the next time around. Such was the

planning for the *Satyug*. They worked towards making them extraordinary and made progress. And now, in this *Kaliyug*, scriptures will be composed in a very different manner and they will help everyone. And what will these scriptures say? 'I have no problem when you steal.' If a book makes such a statement, then a person will bother to sit down to read it, but if it says, 'You should not steal!', he will not read that book and he will put it away. That is the nature of human beings! As soon as you say, 'There is no problem,' he will read it and he will say, 'I find peace in reading this!'

So such scriptures will be composed. The new scriptures will automatically arise from the spoken words that emanate from me. You may not realize this at the moment, but new scriptures will be written.

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

**Dadashri:** Yes, it will be a new approach! People will set aside the old approach.

**Questioner:** But you have predicted the future, predicted that new scriptures will be composed. Has the time already come?

**Dadashri:** Yes, it has already matured! As the time matures, events will continue to take place. As the time matures, everything is beginning to fall into place and the new scriptures are in the process of being composed.

## **JAI SACCHIDANAND**

### **What is the difference between truth (*satya*) and untruth (*asatya*)**

Untruth (*asatya*) is untruth for sure, but the truth (*satya*) that we have is the worldly truth, it is not the real truth. This son-in-law of yours cannot be your son-in-law forever, nor can your father-in-law be a father-in-law forever. *Nischaya satya* or truth related to the Self is called the real truth or *sat*; it is eternal (*avinashi*) and that which is temporary (*vinashi*) is called *satya*. This *satya* (relative truth) can also turn into *asatya* (untruth) and remain that way. Despite this, if you want worldly happiness you must get away from *asatya* and come into *satya*, and if you want *moksh*, liberation, then even this truth (*satya*) will have to be realized as untruth (*asatya*).

So this *satya* and *asatya* are mere figments of the imagination. However those who want worldly happiness should remain in the relative truth (*satya*), whereby they will not hurt any one. However, this relative truth is only needed up until the attainment of the eternal truth (*sat*).

-*Dadashree*

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Untruth is indeed untruth, but truth (as you know it) is a worldly truth, it is not the real truth. A son-in-law is not a son-in-law forever and a father-in-law is not a father-in law forever. Spiritual truth (*nischaya satya*) is called '*sat*' (Absolute truth); it is eternal. Truth that is temporary and perishable, is called '*satya*' and this truth can also become the untruth. However, if you want worldly happiness, you have to move away from the untruth and towards the truth and if it is liberation that you seek, then even this truth will have to be realized as the untruth. Therefore both the worldly truth and untruth are indeed merely imaginary but for a person who wants worldly happiness, he will have to abide by this truth in order to hurt no one. This truth however is needed only until the time one attains the Absolute and eternal truth.

- *Dadashree*