

Dada Bhagwan Satsang Series-3

TRUTH

Relative, Real & Absolute

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Relative
Real
Absolute

(A Profound Revelation by Dada Bhagwan)

Vitrag Vignan Charitable Research Foundation
(Holistic Science Research Center)



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Relative, Real and Absolute
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Dada Bhagwan Satsang Series-4
The 9 Divine Codes of Conduct
Ideal Mode of Living

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Foreword

Mr. A. M. Patel, lovingly known as 'Dada Bhagwan', is the Architect and scientist of 'Absolutism and Holisticism'. He has propounded the principles of perpetual happiness and bliss which soar high above the fences of beliefs, superstitions, traditions, creeds, classes and sects. He preached the eternal values of human life, brimming with the positive and constructive mode of living that would result in all round progress for one and all. He is in a way, a *Scientist of Holisticism*, which is all – comprehensive and all - inclusive in present times. Just as the physical properties of blood etc., are uniform all over the world, so are the permanent tenets and truths universal, beyond dispute or controversy, agreeable and beneficial to all following any faith. Most importantly Dada Bhagwan's eloquent statement is: *"The world is the puzzle itself. There are two view-points to solve this puzzle – one is the Relative and the other Real"*.

The emphasis on only one would lead to unwanted clash, chaos and tension. Situations are to be faced in such a way as would assist us to unfold our Pure Self. In the light of Pure Self, the darkness of our pinching problems, puzzles and pitfalls would be perceived and the light of the Real would be thrown on all these issues. That would lead to blissful living free from all opinions, clinging to one's conceived and conditioned design, insistence for any matter, fanatic search for justice for external happenings of the world. Every thing in life would stand as one's own echo, bearing the effects favourable or unfavourable.



"Know thyself" is not a verbal expression nor it is within the limit of lexicons. It is an experience that gets transmitted in an aspiring inquisitive soul through the grace of Enlightened Holistic Scientist. Dada Bhagwan has brought about a balanced harmony between the *Relative* and the *Real*, the ephemeral and the eternal. Instead of cutting the branches and leaves of a tree, he has given a path whereby the root cause of all conflicting issues and painful episodes would be uprooted. He has paved the path of total freedom not by eradication of effects but by the cessation of causes that bear unwelcome fruits.

The most original and unique contribution of Dada Bhagwan is the precept of 'Vyavasthit Shakti.' It is a computerized cosmic programme which is the regulator and controller of the universal happenings. In other dicta, Dada Bhagwan calls it 'Scientific Circumstantial Evidence' which regulates the world going incessantly.

The Holistic Science of the Vitrag Purus would cause all duality, gradually dwindling and disappearing. When one finds oneself reflected or projected in every one and in every being, one would experience the world innocent and instrumental, leaving no scope for any grievance or blame on anyone or on anything. This is an amazing, solacing and pacifying experience of 'ONENESS' with the entire world.

The world is not the same all the time. It changes every moment, like the running river looking the same but different the very next moment. In such a world of continual modifications and varying phases, that which is permanent and that which is our life-energy source and in whose presence everything happens is the soul. Soul is our real identity. To reveal and realize, our real self has to be the inner purpose of our life. So the path of living in the relative

world should be such as would unveil our true self. Our Master, Dada Bhagwan is a living example of even the minutest manifestations of perfection, purity and enlightenment in all the activities.

Here is a new vision for the conquest of the world of woes and worries within. Dada Bhagwan's path is known as *Akram Vignan* – Holistic Science of Vitrags that would give the inner happiness and freedom.

May the attainment and comprehension of this science prove a saving grace in all circumstances, good or bad, for common good of the world.

'Jai Sachchidanand'

With Lots of Blessings -
Kanudadaji. K. Patel

Kanudadaji



Publisher's Note:

Today the living link of this holistic science, Mr. K. K. Patel, affectionately called Kanudadaji, is sparing no pains to spread the essence of this new vision all over the world. He is the living exponent of the science of Absolutely Enlightened Vitrags. His experienced spirituality shines in infinite splendour, leading countless to the core of this science.

Preface

Dada Bhagwan's teachings on the scientific path leading to the realization of one's true identity ("Who am I") are brought out in this series of publications entitled "**Dada Bhagwan Satsang Series**". The material presented here under various headings is from the "live" recordings of Dada Bhagwan's Religious discourses (*Satsangs*) which include questions raised by the participants in these *Satsangs* and the answers given by Dada. As a result of these lively interactions many inner and subtle secrets of the true nature of the soul and its role in a living physical body have been brought out which, if exactly understood and assimilated within us, will open up the easy and effortless path to lasting happiness and liberation. Also, the relationship between the world of objects (materialistic world or *Pudgalic Vyavahār*) and our day-to-day experiences of the physical, mental or intellectual faculties in us is brought out in an impartial and exact way from Dada's own experiences. One may find these relationships explained in the religious scriptures also. The aim here is not to refute these viewpoints but just to point out that one who has direct experience (*Anubhav – Gnan*) is the best and the most rewarding teacher and guide for the earnest seekers of the truth. These teachings of Dada are not to be compared or contrasted since they speak of his direct experience in the self realized state of being. 'Self' is

knowledge and one who is enlightened and has the knowledge of the self from direct experience is the best teacher, so advocate all ancient scriptures starting from the *Vedas*. The literature of many religions also affirms that the knowledge alone can lead to lasting happiness and liberation. The other paths – *Karma* and *Bhakti* eventually culminate in Knowledge or *Gnan* which result in the emancipation of the soul. In short, this knowledge or *Gnan* is preserved and presented with a view to exploring one's own self, which is, was and will be present in living beings in its own blissful nature. The Gnani i.e. Dada Bhagwan points us exactly in this direction, the very core of our existence. What follow thereafter is a natural process of self awakening and a completely different perception of the outside world. The process is discussed under different headings of the series.

The compilation is presented in original form in its entirety with almost no editing, so that one may feel that he or she is actually participating in His live *Satsangs*. Rendering into English may result into losing some of the flavour or essence of the original, which is regretted.

Dr.P.C.Parikh
(Director)
Vitrag Vignan Charitable Research Foundation
Surat

TRUTH

(Relative, Real and Absolute)

[Much confusion prevails among thinkers regarding the distinctive meaning of truth, untruth and illusion (*Satya*, *Asatya* and *Mithya*). But as Dada Shri says, if you know what are mud-grains or pebbles, you can easily weed them out from corn-grains. Or if you know the grains of corn, you can find out what are pebbles.

Actually, only an enlightened person can realize the subtle difference between truth and untruth or between truth (*Satya*), untruth (*Asatya*) and illusion (*Mithya*).

Dada Shri has very effectively explained these differences in his discourses on the subject, as reproduced here:]

Aspirant: - Is perception of truth the same as the perception of the Supreme – Soul (*Parmatma*)?

Dada Shri:- But has any body ever perceived truth? What is perceived everywhere is only untruth?

Aspirant :- Then which is that element that leads us towards truth? And which is that element that drags us towards untruth?

Dada Shri:- What is seen all over is untruth (*Asatya*). Have you ever seen truth (*Satya*)? Who created these two divisions? Whatever you see day in and day out, is only untruth (*Asatya*).

What you have pre-conceived is not truth. Truth is one's own individual concept. One person may say that to steal anything is not truth (*Satya*), while a thief would believe that to steal is the only truth. Some may believe that to eat meat is permissible; but you would not agree to it. So what do you call truth and untruth?

Aspirant :- Do you believe in something called permanent truth (*Sanatan Satya*)?

Dada Shri: - There is no permanent truth. But there is *Sanatan* (permanent) *Sat*. That is called eternal truth. It is basically immortal but in present state it is mortal.

Aspirant :- So is this truth permanent or not?

Dada Shri :- Truth is not permanent.

Aspirant :- Then what is truth?

Dada Shri :- There is one worldly truth, which is known as Relative truth all over the world. And then there is the Real truth. But that is called *Sat* and not *Satya*. The eternal or immortal existence is called '*Sat*' while the perishable existence is '*Satya*'.

So there are two types of truth. One is Relative (truth) and the other is Real truth (*Sat*). The relative truth is under the control of society or court. But it does not help you in achieving liberation. It may remain useful to you as a source of development. It may help you in development. May I know your name?

Aspirant :- My name is Chandubhai.

Dada Shri :- So Chandubhai is a relative truth. It is not totally useless. It may help you as a source of development here. But it will not help you when you want to realize your True Self. At that time, this truth will prove totally wrong.

How long can you continue to say: "He is my father-in-law"? Only till his daughter continues to be your wife. Once you take divorce from her can you call her father as your father-in-law?

Aspirant :-No.

Dada Shri :- And that is why, it is not truth. It is only a relative truth.

Aspirant :-But I can say, "He was my father-in-law."

Dada Shri :- Even then, you may be insulted, because he is not in his proper frame of mind. So instead of saying anything in such circumstances, it is better to keep mum.

Now, this relative truth is born out of relativity. That is the rule. And relative truth is transitory. So if you prefer this transitory truth, you may enjoy it, otherwise if you do not like it, you may embrace the real truth.

Aspirant :-Is truth different for different people?

Dada Shri :- Yes. Truth varies from person to person. But the type of truth is the same. That is relative type of truth. That is impermanent or transitory.

In our day-to-day life, truth has its place. But that truth varies from person to person. A thief may say that to steal is truth. A cunning person will say; “Cunningness is truth”. So truth is different from person to person. Is it possible or not?

Aspirant :-It is possible.

Dada Shri :- But God (Bhagwan) does not consider this as truth. What is called truth here is not taken into consideration there, because this is an impermanent truth. It is relative truth and relative is not recognized there. There what you need is real truth.

Truth and untruth both are relatively dual; both are impermanent. So what is not truth according to you may be truth for others. Thus both are incorrect. Truth is relative to each of them.

Aspirant :-So truth and untruth are our belief only?

Dada Shri :- It is through illusion that we consider one as truth and another as not; one as correct and another as ‘incorrect’. Moreover, truth and untruth are different for different people. What I consider as truth may not be so for others and vice-versa. So they are different. A thief may argue and say: “To commit theft is our regular business. Why do you blame us for that? It is a profitable activity for us. Yes, we may be imprisoned and sent to jail for that. How are you concerned in that? We are pursuing our own business ...” Thus thieves also have their own community. They have their own point of view

or opinion! A butcher may be pursuing his own business. He would also say: “We mind our business. You mind your business”. In this way, every one has his own definition of truth. So, where is the truth really?

Aspirant :-This relative truth is diversive. Is it not?

Dada Shri :- Every thing is diversive. But this relative truth is impermanent. Every relative truth is so.

Aspirant :-You mean it is *Sapeksha Satya*?

Dada Shri :- Yes, it is *Sapeksha* (relative). So the truth that is believed to be so in this world is only relative. The currency notes of our country will not be valid in other countries. And that which is accepted as true in our country will not be accepted as true elsewhere. So nothing is certain.

Aspirant :-What appears true to us, may appear otherwise to other persons and vice-versa. Is it not?

Dada Shri :- Yes. So this truth is relative truth and that is why what is true from your view-point may not be so from others’ view-point.

Aspirant :-But there are some truth which are accepted by all. For example, the Sun. Every one believes the Sun as it is.

Dada Shri :- Believing the Sun as it is cannot be called truth. Truth exists where there is difference of opinion. The Sun is called as Sun by all. But that does not constitute truth. Those who can see will see the Sun. The truth exists, as I said, only where opinions differ. Truth means analysis; to differentiate one from the other. A mango-tree here is a mango-tree everywhere. In Gujarati we may call it *Ambo*; in English we may call it mango-tree. The difference is in name.

Truth involves separating one from the rest. Your truth is different, so is his and so is mine. And then there is common truth.

Aspirant :-It is said that we can go near the truth but we cannot realize it.

Dada Shri :- Yes. We cannot realize it. This truth, as I said, is different from different view-points. And from these view-point presenting truths, many thinkers searched out a common truth. So this common truth became a rule or law. But as a matter of fact, even that is not truth. That is only worldly truth. Thus truth lies everywhere between zero degree and 360 degree. They are different truths and involve different opinions.

In real truth, there is no difference of opinions. It is believed unanimously. In relative truth, there are many different opinions. So it is not real.

Thus, truth and untruth are not self-dependent. They are to be evaluated in social context. They change according to our reasoning and arguments. In a certain society, remarriage is an offence. But in western countries, people remarry within hours, and such remarriages are considered lawful or legal. So the truth and untruth are relative in this sense. The truth is thus hidden behind such laws.

Aspirant:- How to adjust in matters of truth and untruth?

Dada Shri :- Truth and untruth are deceptive. There is only one (truth) in the court of God. It is we people who have created the difference.

To steal anything or to commit theft is not truth for you, but for the thieves it is truth. To eat meat or mutton is violence for you. It is not so for the Muslims. So this is all subjective. For God, it is only matter substance (*Pudgal*); what is true with God is so with me, and I teach (tell) this to you.

But the people here got involved in this matter and this wisdom disappeared. For God, as I said, there is no truth or untruth. All these things are impermanent. We

(unnecessarily) divided the same thing into two parts. Therefore, this truth is not truth. This truth is only an element of society. Yes, it is a social arrangement. This arrangement was made to ensure that there is no mutual disturbance.

Aspirant :-But that is also a relative truth...?

Dada Shri :- Yes, it is relative truth. But it is a social arrangement wherein, it is presumed that “this cannot be considered a truth” So what is truth? To say as it has actually happened, is truth. This is an arrangement made by society to ensure that people have accepted it.

Aspirant :-There are some vested norms or values in this world.

Dada Shri :- Those are all vested norms in our world, and they are all created out of ignorance. They have no value in the realm of wisdom self-realization (*Gnan*). These norms (Values) are established because of ignorance.

The people have created a system of illusion. Each of these illusions has its fixed price. The price of one may be Rs.50000 and price of the other may be Rs.1 lakh. These high prices are fixed by the interested people. Why is copper valued so low? And why is gold so high? Copper is valued low even though it is useful everyday and gold is valued so high even though it is not. This is called the vested value.

Aspirant :-Were these vested values decided or arrived at according to some quality?

Dada Shri :- They were arrived at according to their quantity of availability. The item which had high shortage, was valued high. Actually no one is bothered about quality. Gold is priced high because of its shortage. If more and more gold is dug out of mines, the price of gold will come down gradually.

Aspirant :-Happiness versus unhappiness. Truth versus untruth.... These are dual in nature. Do these things also have their vested values? To tell truth in this world is considered a good virtue; it is not so with untruth.

Dada Shri :- Yes, this is also a vested value. The values are the same. Your own belief suggesting that “this is true and that is false” is also a vested value. It is only due to ignorance. And this ignorance is due to our illusory nature. That is the characteristic of illusory nature. Every nature has its own characteristic. That is why these vested values are of different types.

Truth and untruth are dual in nature. If we are offered a vegetarian food we accept it and eat it, but we do not accept non-vegetarian food. We prefer to remain hungry instead. But Muslims would ask for more non-vegetarian food, if they are hungry. So where is truth? It is only relative. What is wrong or right with the vegetarian or the non-vegetarian food? It is only a belief. Is it not? Therefore, such truth varies according to our belief. Non-vegetarian food is truth for the Muslims, it is untruth for us. So this truth-untruth business is limited to our practical personal life.

We should not become obstinate in matters of relative truth. It is basically untruth by nature. Now, what is relative truth? That which helps in maintaining social life. What is truth for the society is not the truth for God’s realm. So if we tell God; “Oh, God, this fellow is doing a fine job”, the God would reply; He will reap fruits of his deeds, and you will reap fruits of your deeds. As you sow, so you reap. I am not concerned. If you sow mango-seed, you will reap mangoes, if you sow something else, you will reap that only.

Aspirant :-Why so? God should make at least some adjustments.

Dada Shri :- If he does so, he is not God. God looks with the same eyes, without bias or discrimination.

Aspirant :- But in practical life, if we try to do this, there will be a great confusion.

Dada Shri :- You cannot do this in practical life. But the world of God is different. God will treat all without discrimination. God has no preference or prejudice. How wise He is! Is He not?

In our own world, there are the poorest of the poor and the richest of the rich. But we go on ridiculing the poor and respecting or praising the rich. God is not like us. He treats both with equanimity. Reservation is provided to both in equal proportions.

Aspirant :- How can we say with certainty that God treats both of them with equanimity?

Dada Shri :- God is above duality. So He does not accept duality. Duality is only an instrument to maintain or regulate the normal functions of this world. And because God is non-dual (*Dwandwatit*), we can say that God does not accept the two (truth and untruth).

So what is known as truth in the world is not known by that name in the other world of God. This truth helps only in maintaining our day-to-day functions. It is only imaginary. It is also different for different people. As against this, the basic truth is immortal, permanent and remains same for everybody. There is no difference. So which would you like?

Aspirant :- We would like the immortal one.

Dada Shri :- Good. So this distinction between truth and untruth is confined to this world only. What is truth here is not so there. It is not truth at all. We only reap fruits of our deeds-good and bad. This world knows you by your name Chandubhai. Is it so?

Aspirant :- Yes.

Dada Shri :- But for God, you are only a pure-soul (*Shuddhatma*). *Sat* is of the same type everywhere and always. Wherever you may go, *Sat* is the same in every soul. *Sat* is immortal. As against that, our own truth (*Satya*) is different for different individuals, and that is why, it is impermanent and mortal. It exists on the foundation of untruth.

Aspirant :- Truth existing on foundation of untruth ? How can it be?

Dada Shri :- How do we know truth ? Because there is untruth, we can know what truth is. If there is any bad person, we can know the other person as good. But if every person is good, how can we know?

Aspirant :- If this ring is small, we can say that the other one is big. Is it so?

Dada Shri :- Yes. So this truth stands on the support of untruth, and because its support is untruth that truth is also untruth. The truth as it is known by us, what is its foundation or support? Why is it called truth? It is called truth because there is untruth! And because its support is untruth, that too is untruth!

Aspirant :- Then what is the difference between truth and untruth?

Dada Shri :- Untruth is definitely untruth. But this truth, which is practical truth, is not a real truth. Our son-in-law is not our permanent son-in-law. Our father-in-law is not so for ever. Truth is actually that which is definite or permanent. That truth (*Satya*) is called ultimate truth (*Sat*). It is immortal or indestructible. What is prone to destruction is known as truth (*Satya*). This type of truth can become untruth any time. It can be proved as untruth. If we want mundane pleasures, we should reach the truth with the help of untruth, and if we want liberation, we can be librated only when this truth is proved untruth. So this truth (*Satya*) and untruth (*Asatya*)

are both illusory but those who desire mundane pleasures should follow truth so that others are not unhappy. You need this truth, only till you attain the ultimate truth.

Aspirant :-What should a man do to attain the ultimate truth?

Dada Shri :- You can move towards the ultimate truth when the truth as it is accepted in the world, appears perverted or non real to you. So when somebody abuses you in false language, you should inwardly feel that this gentleman is pushing me towards the ultimate truth (*Sat*). Everyone can push you towards untruth but who can push you towards the ultimate truth? That which is a tonic food for the people of this world is really a poison for those who want to attain the ultimate truth, and that which is a poison for these people is a vitamin or tonic food for attaining the ultimate truth. This is because both of them are different in their approach, in their method and in their belief.

Aspirant :-Some people would advise us to do prayers, or to practice penance or to offer charity; others would suggest negative ways saying “Don’t do this, don’t do that, etc.” What is the right way?

Dada Shri :- Prayers, penance, charity etc. constitute truth. And that truth is impermanent. If you want the ultimate truth, then that is *Sat* and that *Sat* is permanent perpetual or non-destructible. You need to understand ultimate truth (*Sat*). It is useless to understand that which is destructible.

Aspirant :-How can we realize the ultimate truth?

Dada Shri :- You begin to realize the ultimate truth as soon as you are able to say, “I do exist; I am” before asking “Who am I?” At present, you are not sure of your own existence. You are going to a Doctor, with a doubt that you would perhaps die! It may take some time to know “Who am I?” But you must be sure about your

own existence at this moment. That inner faith indicates the beginning of realizing the ultimate truth. The existence is there already, it is accepted as such but you are not conscious of it. As soon as you get that consciousness, you realize the ultimate truth.

As long as you say or believe that you are Chandubhai you cannot realize that ultimate truth. But once you are convinced that Chandubhai is only a name that has been given to you and in fact you are the Pure-Soul, then you can realize the ultimate truth.

Now which is the ultimate truth (*Sat*)? The real *Sat* is that you are a pure-soul, you are perpetual. That which can not be destructed is the real ultimate truth (*Sat*). This world has never seen ultimate truth (*Sat*). The truth that we talk about is ultimately untruth. Whatever names are given in this world, are all truth, but they are destructible or impermanent.

Now your name, Chandubhai, is a truth in our mundane existence. But for God, it is untruth! Why? Because, He is name-less and this Chandubhai has a name. So this name will one day vanish, but the nameless will survive. How can a nameless ever die? So such type of truth is only true for mundane existence. There after, it becomes untruth.

And that truth is an anticipated thing. “I am Chandubhai” and that fact is known and recognized in this world by all. Even the court of law would certify and recognize it. But in the court of God, that certificate is not valid. There Chandubhai is mortal and destructible. There you have to stay survive as pure-soul (*Atma*). Thus Chandubhai is proved impermanent there. Similarly, the name ‘wife’ can also prove impermanent. So we cannot rely on such ‘truth’. In short, we have to make sure of our own-self. We have to realize our own-self.

We purchased a 'wrist-watch' and got it realized. We married and realized the 'wife'. But we have not realized our own-self. Is it not a wonder of this world?

'I am Chandubhai'. That statement is correct as your name has been certified. But that statement is wrong if you are asked; "Who are you in reality?" You too would agree that it is wrong if you are able to understand who you are really. So how long are you Chandubhai? Only as long as you are not enlightened. As soon as you become enlightened, you feel that "Chandubhai" is also an untruth.

Truth is relative, but ultimate truth (*Sat*) is real. It has no anticipations of any type.

Aspirant :- *Satya* is derived from *Sat*. Is it not?

Dada Shri :- No. No. Don't believe like that. All such beliefs are totally wrong.

Aspirant :- Then, from what is *Satya* (truth) derived?

Dada Shri :- It may have been derived from anything. But it is impermanent. It is illusory. As against that, *Sat* (ultimate truth) is eternal and permanent. Truth is illusory, it is not real. So do not try to search for its derivation. Do not attempt to find its root.

Aspirant :- Is there any other difference between ultimate truth (*Sat*) and truth (*Satya*)?

Dada Shri :- Truth (*Satya*) is destructible; ultimate truth (*Sat*) is indestructible. They are both different in nature. Truth (*Satya*) is relevant to this world, to our relative life. Ultimate truth (*Sat*) is relevant to the real (*Nishchay*), pure alertness for liberation. That which is relevant to the relative existence is destructible. The *Sat* of *Sachchidanand* is eternal and indestructible. It is permanent and does not change, while truth (*Satya*) is ever changing. It may change any time.

Aspirant :-That means that *Satya* is not eternal (*Sanatan*) according to you.

Dada Shri :- Truth (*Satya*) is not eternal. Only the ultimate truth is eternal. This truth (*Satya*) goes on changing according to the time.

Aspirant :-Does truth also change according to time?

Dada Shri :- Yes, truth does change according to time.

Aspirant :-How? Will you please explain?

Dada Shri :- Yes, truth changes with time. In olden days any one indulging in adulteration would have suffered most severe punishment at the hands of people. And now? Everything is adulterated nowadays! The time is such that you get only adulterated stuff! So, as I said, truth goes on changing. Those things which were considered very precious in the past are now considered useless. That which was considered as truth by our ancestors, is now considered as worthless untruth. Thus truth goes on changing according to time. So this type of truth is relevant to the time. It is relative and destructible. As against this, *Sat* is eternal.

Aspirant :-I fail to understand the correct meaning of *Sat*. Perhaps, it requires personal experience. It cannot be understood by discussion or description or by reasoning.

Dada Shri :- Yes, you are right. Description does not help there. Words prove useless. It is totally absolute thing.

Aspirant :-But what is meant by *Sat* ?

Dada Shri :- *Sat* has no other meaning. *Sat* is everything which is indestructible – eternal. It has no other meaning at all. *Sat* alone is eternal in this universe. It is not confined to anything. It can pierce through the Himalayas. No barriers can obstruct it.

Aspirant :-There is a word called *Sachchidanand*. The word *Sat* there...Is it *Sat* or *Satya*? Is this *Satya* different?

Dada Shri :- This *Satya* is different. The *Satya* so called in this world is quite different.

The word *Sat* itself means that it is eternal or indestructible. If it is eternal and also associated with attributes (*Gun-Paryaya*) and remains unchangeable (without *Puran* and *Galan*) it is called *Sat*. *Atma* (pure-self) is *Sat*. *Pudgal* is also *Sat*. It is in form of atoms (*Paramanu*) and is not destructible. In real *pudgal*, there is no integration and disintegration. But *Sat* is not always, like that. Where there is *Puran-Galan*, (integration and disintegration) it is *Asat* (untruth) and impermanent. There are six eternal in this cosmic world. *Sat* is applicable to this eternal. *Sat* is always eternal. *Sat* has its own existence, substance and completeness (*Purnatva*). Where there is origination (*Utpada*), destruction (*Vyaya*) and permanence (*Dhrauvya*) it is *Asat* (untruth).

Atma (pure-self) is *Sat*, and so is the pure, brilliant light emanating from the pure soul. Not only *Shuddhatma* (pure-soul), but there are five other elements. They are non-destructible. They are also called *Sat*. In this way, what we call *Satya* (truth) in our normal day-to-day dealings is actually *Asat* in contrast to that *Sat*, as we have discussed earlier. Our truth is *Satya* now, but may be *Asatya* in the very next moment!

Aspirant :-What is meant by *Sachchidanand*?

Dada Shri :- *Sat* means eternal, immortal, indestructible or everlasting; *Chitta* means *Gnan* and *Darshan*. If that *Gnan-Darshan* is eternal and everlasting, the joy of experiencing it is also everlasting. But if it is destructible or non-permanent, we experience pleasure and pain both off and on or turn by turn. So *Sachchidanand* is that joy or happiness, which we experience with the help of *Shuddha Chitta*. As against this, *Ashuddha Chitta* gives a mixture of pleasure and pain.

That is why realization of eternal knowledge is in form of joy and happiness. If you say; 'I am Chandubhai', that realization (*Gnan-Darshan*) is not everlasting, that is impermanent. So there cannot be real joy or happiness. It is only relative and so there cannot be total joy or happiness. As soon as you realize that 'I am (not Chandubhai' but) *Shuddhatma*; you begin to experience real or total happiness. *Sachchidanand* is pure-self, it is ultimate permanent bliss.

Aspirant :- 'Sat-Chitta-Ananda' and 'Satyam, Shivam Sundaram', are they same?

Dada Shri :- No, both are diametrically opposite. This one is real, the other one is relative. But it is high quality relative. *Satyam Shivam Sundaram* is high quality relative. As against that, *Sachchidanand* is high quality real. This real is permanent, that relative is purely temporary. That which is attractive, always gets spoiled, because that word is dual. The word *Satya* is also dual. If it is *Satya*, it is untruth, and if it is untruth it is *Satya*. And everything that is dual in nature is destructible. It is a temporary adjustment. All which is relative is temporary adjustment, while you are permanent!

So you may please ask anything. I will explain everything. Whatever you have known till now, is only illusory. Whatever is illusory cannot be real. Had it been real, there would have been inner peace and happiness. The entire world of happiness is within us! But why does it not come out? Because we are yet to experience reality. Till now we treat 'foreign' itself as 'home'. Actually, we have not seen 'home'!

Here you may ask any question, anything related to spirituality in this world. What is liberation? What is God? How was this universe created? Who are we? What is bondage? Who has created our world? How

does it function? All such questions can be asked here. We can explain such things if there is a discussion.

What do you think about this world, is whatever you see here true or untrue or *Mithya*?

Aspirant :-It is untrue.

Dada Shri: How can you say so? You cannot. For example, if some one elopes with any girl we may say this is all untrue. But if he elopes with our own daughter what do we say? How can we say it is untrue?

So is this world real or unreal (*Mithya*)?

Aspirant :-It is commonly said that this world is *Mithya*!

Dada Shri :- It cannot be *Mithya*. How can it be *Mithya* (unreal)? Had this world been unreal, there would have been no problem! We could tell thieves; “No problem, after all, everything here is *Mithya*!” Do you find a single coin on any public road? It is not because no coin or currency notes drop down from our purse or pockets. They do. But as soon they drop, some one passing by would see and pick them up immediately. So how can this world be *Mithya*? There are no coins found on our road. No golden ornaments. Even artificial gold would be picked up!

So nothing is *Mithya*. When somebody suffers monetary loss, we would say: “Don’t worry; everything in this world is *Mithya*... “*Brahma Satya–Jagat Mithya*.” But if our own money is lost we do not say it was *Mithya*! Then only we realize whether it was real or *Mithya*. Such high sounding words become meaningless. Words or sentences that we speak should be exact or perfect in meaning. They should fit the occasion or the person. Don’t you feel so?

Aspirant :-Yes. Yes. You are right.

Dada Shri :- Do you feel these (worldly) pleasures are *Satya* ?

Aspirant :-Yes.

Dada Shri :- Had they been *Mithya*, people would have discarded them; this is the proof that they are *Satya*. That is why people are enjoying them...

People eat sweet *Jalebi* and enjoy its taste; and people also enjoy eating mangoes. Is this a make – believe?

Again this world is not like a mirage. People may say, “Oh, this world is like a mirage”. It is not so. It is real. Many cannot sleep for the whole night, if they have pain in their body.

So how can you say that this world is *Mithya*? If one is fast asleep at night with his mouth slightly open, and if somebody puts chilli in his mouth, would he not get up and jump immediately? If the world is *Mithya*, he could not get up of his own. Even a small chilli has such effect. So in this world there is cause and effect and hence it is not *Mithya*! The world is effective continuously. A man who is shivering with cold on a winter night would get up and search for a blanket! If your watch is lost would you say this is *Mithya*?”

Aspirant:-In this sense, getting the watch is also *Mithya*?

Dada Shri :- No, it is not. You plan and make attempts to get the watch. You try for a suitable watch and test its quality and standard. How can you call this *Mithya*?

Aspirant :-What is meant is that this world (*Jagat*) is *Mithya* as compared to the supreme being(*Brahma*).

Dada Shri :- No, it is not so. If we tell this to people, they would fight with us. People do not sleep at night with their doors open! This is because the world is not *Mithya*! If everything here is *Mithya*, why do people quarrel and go to court of law to get something?

If everything is *Mithya*, people will be very happy. They would destroy many things and then say in defence

that this was ‘*Mithya*.’ No, this won’t do. You have to suffer for your misdeeds. What you sow, so you reap. *Mithya* is where you have not to suffer for your deeds.

A young man would fight with a bully *Goonda*, who tries to forcibly take away his wife, rather than relaxing and repeating that the whole world is *Mithya*, why should we worry? So it is hundred percent wrong to believe that *Brahma* is *Satya* and *Jagat* is *Mithya*.

Aspirant :-Please explain and help us to understand that.

Dada Shri :- *Jagat* is not *Mithya* and was never so.

Aspirant :-You talked about *Satya* and *Mithya*. How are *Satya* and *Mithya* really so? (In what way *Satya* is *Satya* and *Mithya* is *Mithya*?)

Dada Shri :- The world can never be *Mithya*. *Brahma* is *Satya*. *Jagat* too is *Satya*. **Brahma is the real *Satya* and *Jagat* is relative *Satya*.** That’s all. That is the only difference. *Brahma* is indestructible correct and *Jagat* is destructible correct. There is nothing wrong in their respective correctness.

We must say clearly that *Jagat* is *Satya*, but it is relative *Satya*, while *Brahma* is real *Satya*. If we say this with clarity no one can ever disprove it. Never.

Aspirant :- It is said that the world is reflective or illusory truth. The rest is *Brahma* all around everywhere.

Dada Shri :- *Brahma* is not all around and everywhere. Similarly, the world is not an illusory truth. It is a relative truth. Can you say that your wife is an illusory truth? You actually go along with her for a walk or for a film-show. Your son may also be with you. This is not illusion. This is a relative truth. This is not a rumour. What is illusory truth? We look into a pond, and see our face in water there. That is illusion. Similarly, we can see many things in such illusion with our eyes open. We cannot say it is totally wrong. These are all worldly or relative truths. So what you see with your eyes may not

be illusion, or a mirage. But the fact that you are *Atma*, is the real truth, it is *Sanatan*.

How can the world be *Mithya*? It is wrong to say so, because if it is *Mithya*, then doing a business is *Mithya* and doing service is also *Mithya*. There will be no charm in doing anything. If it is *Mithya* how can you pray to God? The prayer itself is *Mithya* (!). So it is wrong to consider our world as *Mithya*. People have misunderstood it. They should be properly convinced. Our world is *Satya* – truth; but it is relative truth.

Aspirant :- Then, why do some people say that even if it is made of gold, to them this world is merely a blade of grass (*Trunavat*) ?

Dada Shri :- Yes, but that is a different state.

Aspirant :- It is widely said that this world is merely a left-over rubbish!

Dada Shri :- That also is a different state. You cannot treat this world as left-over rubbish. We call it as it is really. The world is a relative truth and the pure-self is the real truth. So we do not call it *Mithya*. It is not *Mithya*. It is a relative truth.

One person asked me. “How do you call this world a relative truth? Our ancestors who were well-versed in scriptures have told that this world is *Mithya*. I explained to him that they have told so to the saints and seers who had renounced this world, and not to the house-holders like us. That is why this confusion and misunderstanding has sprung up. The whole context is misunderstood. It is like drinking a medicine which was meant only for outer application! What happens when some one drinks such a medicine? He will be no more!

If the world is described as *Mithya*, those saints who are pursuing spiritual discipline would lose interest in the worldly things and would devote total attention

towards the other side. So the world is *Mithya* for these people. It is meant to help them.

Aspirant :- This means that the speakers have spoken (rightly) but the listeners have failed in understanding them.

Dada Shri :- What I want to say is: why should the speakers speak so? Why should they make such unsupported statement? Was it ever necessary? But people took the spoken word as an excuse and suffered for that. So please pay importance to exactness. How long will you suffer owing to inexactness? Please understand the problem.

And what is the charm in providing wrong evidences? What is wrong is wrong. Let the world remain what it is. The world is relative truth (*Vinashi Satya.*)

If the world is *Mithya*, our Chandubhai should not feel insulted when someone calls him a ‘senseless person’. But he does feel insulted and therefore raises a storm of protest. He remembers these unpleasant words even at night. So, it is not *Mithya*.

If it is *Mithya*, the effect will not last long. If we throw stone at the wall, it may get damaged but it would not protest and shout in reaction.

Aspirant :- Yes, the wall does not shout and react !

Dada Shri :- And Chandubhai ? He would shout even at night !

Aspirant :- But the wall got damaged due to the throw. Does it not show that even the wall is not *Mithya*?

Dada Shri :- No, the wall is *Mithya*.

Aspirant :- But it shows a relative truth. The wall is there, the stone is there, and the effect is visible. So it is a relative truth. Is it not?

Dada Shri :- No, what is relative truth? That which really gets affected, that which has pain. If it is not so, it

is *Mithya*. That which is totally destructible is *Mithya*. If we go on throwing stones at the wall or even if we hammer it down totally, will the wall ever protest? Will it complain?

Aspirant :- No protest. No complaint.

Dada Shri :- Therefore, it is *Mithya*!

Aspirant :- But *Mithya* is relative. Is it not?

Dada Shri :- No, *Mithya* does not mean relative. Now what these people say: “*Brahma* is *Satya*, everything else is *Mithya*” But how can everything be *Mithya*? If I abuse a person, he would start quarrelling. So can it be *Mithya*? If he does not protest, does not quarrel and feels unaffected totally, then it may be *Mithya*. But if he does quarrel or protest, how can it be called *Mithya*? As against this, the wall does not do anything of the sort! Does it?

Aspirant :- No.

Dada Shri :- So we have made three divisions; truth, (*Satya*), relative truth and untruth (*Mithya*). But others made only two divisions: *Satya* (truth) and *Mithya* (untruth). So people do not accept the second division, namely relative truth. For example, if you have heard somebody saying that, “Chandubhai has done me much harm,” you can’t forget that even if the person (who had said so) forgets it. If so, how can we dismiss it as *Mithya*? The wall did not react. But you are reacting. That is why, we made three different divisions: truth, relative truth and untruth. So that is very clear. If we say that only *Brahma* is *Satya* (truth), it may mean that this whole world is *Asatya* (untruth). But is it so? No. it is relative truth. It is not untruth.

If everything here is *Mithya*, put your finger into the fire! You would soon realize that it is not *Mithya*! The world is a relative truth. We laugh, weep, get injured... how can all this be *Mithya*?

Aspirant :- The world is *Mithya*, means it is an illusion. Is it?

Dada Shri :- No, the world is not an illusion. It is a relative truth. There is difference between beating a wall and beating a person. Even a dog reacts when beaten, but the wall does not react. And if we beat ‘Chandubhai’, there will be immediate reaction. So how can it be termed *Mithya*? We may say that the wall is *Mithya*. If there is fire without smoke, we may call it an illusion. But by calling this entire world as *Mithya*, we have crossed all limits! If *Atma* (pure-soul) is real truth, the world is relative truth. It cannot be dismissed by calling it *Mithya*.

We shout even if there is too much chilli in our vegetable. Do we not? One will lose balance of mind if he is made to drink a bottle of wine! Even any saintly person will be similarly affected. Such is our relative world of truth. We have mother-in-law, father– in–law and grandmother–in–law and so on... These are all in–laws! So who are out–laws!! For example, if some one asks you; “How are you related to the only daughter of your father– in–law?” would you reply or not?

Aspirant :- We have to.

Dada Shri :- So that is relative truth ! People behaved unlawfully with this world by calling it *Mithya*. They considered it *Mithya* like a wall! What we want to explain is only this: You have understood it wrongly. This will not help you. So we distinguished the world as relative truth from *Atma* (pure-soul) which is real truth.

The relative truth does not last long. Just as our pleasures are not permanent, so is this truth. If you want something long-lasting you will have to go to the ‘other’ side. Persons having real knowledge have said that it is impermanent. They have advised us not to involve ourselves in it. In short, if you want anything

impermanent you will find it in relative truth; but if you want immortal happiness you can find it in real truth. Find out what you are fond of!

So do you want to remain in an impermanent one or in a real one?

Aspirant :- We want to remain in the real one.

Dada Shri :- Our own science tells us that *Brahma* is *Satya* and so is *Jagat*. *Jagat* is an impermanent *Satya* while *Brahma* is permanent or immortal *Satya*. Every thing is *Satya*. Nothing can function outside *Satya*. As long as you like your impermanent *Satya*, it is *Satya* for you but if you begin to dislike it after some experience, you can have the indestructible one if you want.

Aspirant :- So now, destructible is not needed, we need indestructible *Satya*.

Dada Shri :- Yes, But still there are some people who do not accept indestructible even if we offer it. They would kick it and run away! They want destructible while others prefer indestructible. Minds differ from men to men.

Aspirant :- We have long experience of destructible truth in this world.

Dada Shri :- After such experiences, people begin to find the indestructible truth. But as long as the destructible tastes sweet and tempting, they do not care for the indestructible!

Aspirant :- At this age, after having many experiences of the destructible, I feel that I need nothing except the indestructible.

Dada Shri :- Yes, you are right. It is crystal clear! You have perfectly understood that we do not need anything else; we have enough experience of the destructible and are now disgusted.

How can he tolerate the destructible if he does not like it? Those who have a liking for the indestructible

would never worship the destructible. How can the destructible be of any use to us? We are indestructible and that one is destructible. Even if it is true, it cannot be of any use to us.

Mankind has been wandering here since ages. Men cannot tolerate pain, even for an hour. To save ourselves from worldly pains, we should embrace the indestructible truth which would give us relief. A person told me, “Dada, you have convinced me in one hour as to how *Brahma* is *Satya* and *Jagat* is *Mithya*. I experienced it.” As against this, there are many people who experience nothing even though these words are repeatedly uttered from the olden days.

You may ask anything else? Everything will be explained to you here.

Aspirant :- You say that the world is a relative truth. At the same time, you also say that it is a dream. How can we adjust the two?

Dada Shri :- This dream and the relative truth, both are the same. The dream is destructible, and so is the relative truth. So both are destructible. Only that which is not a dream can be indestructible.

Aspirant :- Then is our world a relative truth? Or a dream?

Dada Shri :- While we see a dream, we cannot know that it is a dream. We realize it only after we come out of the dream. We may suffer from fear, anxiety, pain, etc. during the dream, but no sooner do we come out of it, then we feel happy and relieved to know that it was only a dream! However, those who have seen the dream have experienced the pain. As against this, our world is a relative truth. Everything here is apparently open. How can we call it untruth? So, this world is actually an impermanent truth; and *Brahma* is a permanent truth, real truth.

Thus, the world is not an illusion. It is a living relative truth. *Bhranti* is not illusion. It is a wrong belief. What is illusion? In a desert, when there is sand all around us and we see water there, all of us see that. But actually there is only sand, no water. That is called illusion. This world is not illusion in that sense. It is a truth, but only a relative truth. It is not *Mithya*.

Aspirant :- In this context, there arises another question: Can the relative exist without the existence of *Brahma*?

Dada Shri :- Relative can never be created without the real. Relative exists only on the support of the real. If the real exists, then only can the relative exist.

Aspirant :- If the world, which is relative, cannot exist without *Brahma*, does it not suggest that the *Brahma* is *Satya* and *Jagat* is *Mithya*?

Dada Shri :- No. *Jagat* can not be *Mithya*. How can we say so? Go to a sweet meat shop. Ask for *Jalebi*. The shop keeper would soon ask you to pay money. Then how can this be *Mithya*!

Aspirant :- That means that, because there is *Brahma*, there is *Jagat*.

Dada Shri :- Yes, that way it is correct. How can there be *Jagat* if there is no *Brahma*?

So, whatever you have known or presumed so far was worldly. Worldly is that which has been presumed by the people. What is actual or factual is real. So what do you want to know—the real or the relative?

Aspirant :- Real.

Dada Shri :- Good. You have known the relative since long. Why don't you ask something about it? It is a proper time to ask. I am prepared to explain everything... What is this world made of? How does it function? Who does it? Where is God? So on and so forth. I will explain everything exactly. That will never be challenged or

doubted. I will explain scientifically. You ask and I will answer.

A person should enquire and ask about everything. Then only he can understand and know.

Aspirant :- God is real truth, still some people do not accept it.

Dada Shri :- Yes. It is proved that he is not truth.

Aspirant :- How can we say that God is not *Satya*?

Dada Shri :- But those people do not accept it. That is also a truth or *Satya*. But that is their *Satya*. If your *Satya* is not accepted by others, it is *Asatya* for them. And if their *Satya* is accepted here by all, it is *Satya* there!

Aspirant :- If those people do not accept it, why should we believe it is *Asatya*?

Dada Shri :- We should not believe. We should believe only in our own *Satya*. They may believe or may not believe. And if their *Satya* is not acceptable to us, we should not give up our own. We should ask our people: “Friend, Is it *Asatya or Satya*?” If they agree that it is *Satya* we should accept it as that.

Aspirant :- That means that if we accept a *Satya*, we are not concerned whether others accept it or not !

Dada Shri :- Yes. They may accept or they may not. That makes no difference to us. We are not concerned with that. He may outwardly talk of God but would really believe that “I have done this... I have done that... I have built bungalows,” etc. But when he suffers loss, he would blame God! Thus, He takes a personal pride for achievements, and blames God for losses. He would speak like a drunkard who has lost balance of mind.

Why should God do anything wrong to us? Why should we blame Him? He is always happy and blissful. He is never angry with any one. He does not do anything. All this is make-belief. It is not true at all. God

does not create anything; nor does He control anything. You too do not control anything. You are totally confused. The world does not function as per His will or as per your wish. Still the world ever moves on. Is it not a wonder?

In another sense, those people who say that this world is created by God, are not wrong. From relative view-point, God is the creator of this world. By real view-point, this world is a puzzle. It is a scientific creation. But this is a philosophical discussion. For the rest of us, this world is created by God alone. It is safe to say so. Otherwise, God is no where and the people will not have any fear of God.

Aspirant :- Sage *Vashishtha* had told Lord Ramchandraji that this world is not created during any of the three ages.

Dada Shri :- Yes, it is true. The world exists since infinite time and in that sense it has not been created in these three ages. Whatever is created ultimately gets destructed. Every beginning has an end. But that which has no beginning has no end. So where is the need for a creator?

Actually, our world is made of six indestructible elements...

Aspirant :- Are they not five?

Dada Shri :- Which are those five?

Aspirant :- *Prithavi, Jal, Aakash, Tej* and *Vayu*...

Dada Shri :- Among those five, *Aakash* is eternal, but the other four are not eternal. But these four together constitute a different element which is eternal. That is known as *Pudgal*. It is indestructible and is in form of atom. So it is not correct to distinguish these five elements (*Prithvi, Jal, Vayu, Aakash* and *Tej*) from the sixth element which is *Atma*.

Aspirant :- Then which are the six main elements? Please explain in clear, simple terms.

Dada Shri :- One of the six elements is called *Chetan* (pure self). But that element is not one; it is infinite. However, all these infinite elements are of the same kind. For example, gold plates may be lakhs and crores in number, but their quality is the same. Every part of it is known as gold. This *Chetan* is of that kind. It is indestructible, self-dependent, endless and infinite. All these living elements on this earth are *Mishra Chetan*. They are partially pure and partially non-pure sensation. God alone is *Shuddha Chetan*.

The second element is *Achetan* (inanimate); that is *Pudgal*. That is in form of atom. As it is integrated with another atom thereafter it is not considered as a main element. It becomes a destructible element. After disintegration of atoms, the main element again becomes indestructible. Each and every state of *Pudgal* excluding atoms is destructible. In fact any state of being (*Avastha*) is destructible. We see with our eyes and hear with our ears. These form part of an element which is inanimate. As against this, *Atma* (pure-self) in any respect is not inanimate..... Every state of being (*Avastha*), or micro transformation (*Paryay*) of the pure-self is indestructible, while that of *Pudgal* is destructible. Everything that is visible in our world is *Pudgal*, pure in form and content. It is in state of being only. The fundamental *Pudgal* in form of the main element can not be seen with eyes or heard with ears. But this *Pudgal* is in state of being and can therefore be seen with eyes and heard through ears as it has all the five senses.

The third element is also indestructible. Now, *Chetan* (pure self) alone has the power of inner intention or feeling. It is its nature. Due to this, it sometimes desires to go to a distant place. When this happens,

another element helps it to go there. That element is called *Gati Sahayak Tatva* or *Dharmastikay*. It helps in its movement (*Gati*). For example, there is a fish in the running water. The fish does not swim but stays as it is, at one spot. However, due to the force of river water the fish moves ahead. So the river water is the *Gati Sahayak tatva* here. Similarly, the atom itself cannot move or migrate to another place. So is the case with the pure-self. But if the pure-self desires to move, the *Gati Sahayak Tatva* helps in the movement. In this way, it helps inanimate elements and the pure-self. How did you come here? It is due to the help of the *Gati Sahayak Tatva*. When we throw stones somewhere, it is the same element (*Tatva*) which helps them to reach there.

Now if there is a movement, it will not stop and will move on and on. Therefore, there arises the need of the *Sthiti Sahayak Tatva*, which helps it to stop (*Sthita*) and stay steady. So we are all sitting here with the help of the *Sthiti Sahayak Tatva*. Had there been only the *Gati Sahayak Tatva*, no one would have stopped! Everything and everyone would have continued to move non-stop, from here to there! The people and their properties (houses, etc) too would have been moving so! But it is due to the *Sthiti Sahayak Tatva*, that you are sitting here before me and your houses are standing where they were built. All this is possible, because of the help of these two *Tatvas*.

Now the fifth element. Who gives space to everyone? That is *Aakash* (the Sky). It is an element. It is also self-dependent and indestructible.

The Sixth is *Kal Tatva* or time. Time is not something like rumour, that which is talked about but which does not exist. Time has atoms (*Anu*) known as *Kal-Anu*. If we have competence, we can, with the help of *Kal-Anu* hear now, what Shri Krishna spoke during

his days. But such competence or knowledge has been lost. So time is in form of atoms. When time is in a particular stage, then only other elements can be helpful; not otherwise. Hours, days, etc. are known as *Vyavahar Kal* in day-to-day life. But the *Kal* that we are talking about is *Nishchaya Kal* which is quite different. This *Kal* turns new things into old ones and ultimately destroys them. It also creates new things.

So these are the six elements. Now the main part. We are not much concerned with *Kal*. It does not know us; nor do we know about it. We may drop it. Thereafter there are *Gati Sahayak and Sthiti Sahayak* elements. We are not much concerned with them also. We drop all the three. The fourth is *Akash* (the sky). We all know that it provides space. Thus we drop all these four. These are form-less (*Arupi*). *Atma* is also form-less. Only *Pudgal* exists in form.

The pure-self (*Chetan*) has its natural qualities; the *Pudgal* (non-self matter) too has its natural qualities. When these two meet, a new additional quality is created. The qualities of the other four elements remain the same. They are merely helping or supporting elements. The world (*Jagat*) has come into existence because of these six elements. Of them, four are only helping the others as I said. They help those who want to commit theft as also those who want to do charity! They themselves are not active in doing anything. They merely help others. So the main elements are these two: *Pudgal* and *Chetan*.

Of these two, *Pudgal* has a form and is itself active in nature, though it has no *Chetan*. The entire world is therefore disturbed about it. *Pudgal* has a natural quality that makes it active. And *Atma* is called inactive so the whole creation is because of *Pudgal*. Who created eyes? Who created ears? *Pudgal* of course! Is it not a wonder?

Of course, *Pudgal* alone does not do it. There are distinct inner intentions of *Atma* which inspire or direct *Pud-Gal*. *Pudgal* acts according to the intentions of *Atma*. Therefore, every person in this world has two eyes, two ears, two hands, two legs...etc. in their own limits. Had there been no limits, some persons might have born with twelve hands or twenty hands! So those intentions have limits. *Pudgal* has created shapes and forms according to these limits!

Aspirant :- So according to you there are six main elements!

Dada Shri :- Yes, they are six. The entire world is made of these six elements. There is no doubt about it. This is not a matter of more arguments. It cannot be decided by reasoning. This is beyond reasoning. All other arguments are based on probabilities. They depend on their particular or limited observations. But here the observation is complete and perfect and is absolutely inner vision of the *Vitrags*.

If you want a complete observation, think deeply and scientifically. There should be no confusion. You have merely to know “who are we”. If you know that perfectly every issue will be clear. Otherwise, this puzzle can never be solved. And if it is not solved, everything will be dissolved in the puzzle. The whole world is actually dissolved in this puzzle.

Sat is immortal. *Sat* is the same for all. Everything else is mortal, impermanent and destructible.

Aspirant :- There are five *Mahavrata* or moral vows. Truth and non-violence are among these five. Are they destructible? Is this truth also destructible?

Dada Shri :- Yes. That which is related to worldly dealings of day-to-day life is destructible. In pure self, there is nothing like that. There are no *Mahavrata* there.

But those which are related to worldly day-to-day life are all destructible or impermanent.

Aspirant :- Our scriptures have recognized *Satya* (truth) as a *Mahavrata*, Which is that *Satya*?

Dada Shri :- That is *Vyavahar Satya* – relative truth. That is not real truth.

Aspirant :- So what is included in the *Satya Mahavrata*?

Dada Shri :- All that is termed as *Satya*.

Aspirant :- Have they distinguished it as good or evil (*Shubha-Ashubha*)?

Dada Shri :- No. Good and evil are not relevant. The distinction is between truth and untruth, *Satya* and *Asatya* !

Aspirant :- But does it lead us to firm conviction if we observe these *Mahavrata*?

Dada Shri :- It has no relevance. Who observes *Mahavrata*? If *Atma* (Pure-Soul) observes it, then only it is relevant.

Aspirant :- *Atma* does not observe that.

Dada Shri :- Exactly. Observance of *Mahavrata* merely enhances our ego. Actually *Vrata* is that which makes us behave (*Vart*) accordingly. Such a behaviour (*Vartan*) comes of its own. In that sense, we observe all these *Maha Vrata*.

Aspirant :- But you termed it as relative.

Dada Shri :- Yes, *Maha Vrata*, really speaking are not to be observed in this way. As I said, the word *Vrata* means *Vartavun* or to behave. The behaviour comes of its own.

Aspirant :- So what is the purpose of including truth, non-violence, non-attachment, etc. among the *Mahavratas*?

Dada Shri :- It is in a different sense. *Nishchay* (conviction) comes out of *Nishchay* itself. It has no concern with *Vrat*.

Aspirant :- But if some one makes firm conviction (*Nishchay*), can he observe the *Vrata*?

Dada Shri :- It is actually very much there only. Those who really observe the *Maha Vrata* are not conscious about it. It is natural to them, It is effortless. There are clearly defined set of rules in Jainism. We observe them totally but are not conscious of them. We do not know even the names of these rules. We are not required to know their names.

Aspirant :- So those who practice truth, non-violence, etc., really do so as per its definition or meaning?

Dada Shri :- Name or definition is not important. What is of importance is the actual behaviour. We may not know the definition of compassion or forgiveness but if we actually behave accordingly, it is enough.

Aspirant :- How can it happen?

Dada Shri :- That is the indication of our intention.

Aspirant :- But they observe this *Maha Vrata* to ensure the intention. Do they not?

Dada Shri :- To ensure intention is quite a different purpose.

Aspirant :- They suggest that to control anger greed etc., you have to observe this or that.

Dada Shri :- That gives only so-called Satisfaction. Otherwise intention is quite different.

As a matter of fact, truth-untruth etc., are not relevant to ultimate liberation. In our worldly life we are told that if you do *punya* (good deeds), it will help you in liberation and if you commit *pap* (evil deeds) it will lead you the other way. But what about those who toil day and night to make both ends meet? They first need food to eat. Then only they can think about liberation. So *punya* (good deeds) is relative to certain people. Actually, the way to liberation is straight and simple. It

is easy. It does not need *Maha Vrata* or vows, neither five nor three nor even one!

Aspirant :- That means all these religions in our world are not of (any) use for liberation ?

Dada Shri :- No, they have no relevance. Their ways are different. “No relation is useful in liberation.”

Aspirant :- So religious observances don't help for liberation?

Dada Shri :- You have to forget that. If you are preparing potato ‘slices’, do you get any onion ‘slice’ among them?

Aspirant :- No, there will be only potato slices.

Dada Shri :- Similarly, these people give us false hope that religions will help you to get liberation. That is ignorance! You will never get to your destination if you walk along that path endlessly. They alone can help you, who have helped themselves! Only a proper guide can guide you properly. We do not have a guide. We have only those who misguide. They may mislead you!!

Jai Sachchidanand

[Source:-Apta-Vani Vol.–VIII, (PP.114ff.); *Akram Vignan* (monthly) December, 2006 (pp.4-20)]