

TRUTH

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What is truth ?

Truth is one of the central subjects in philosophy and spirituality. It is also one of the largest. Truth has been a topic of discussion in its own right for thousands of years. Moreover, a huge variety of issues in philosophy relate to truth, either by relying on theses about truth, or implying theses about truth.

It would be impossible to survey all there is to say about truth in any coherent way. Instead, this essay will concentrate on the main themes in the study of truth in the contemporary philosophical and religious literature. The problem of truth is in a way easy to state: what truths are, and what (if anything) makes them true. But this simple statement masks a great deal of controversy. Whether there is a metaphysical problem of truth at all, and if there is, what kind of theory might address it, are all standing issues in the theory of truth. Philosophy has not been able to answer this question satisfactorily. We will therefore rely on religious scriptures for the answer.

Here are some quotes of Mahatama Gandhi on Truth

- “Truth stands, even if there be no public support. It is self-sustained.
- Truth is by nature self-evident. As soon as you remove the cobwebs of ignorance that surround it, it shines clear.
- An error does not become truth by reason of multiplied propagation, nor does truth become error because nobody sees it.
- Even if you are a minority of one, the truth is the truth.
- All the religions of the world, while they may differ in other respects, unitedly proclaim that nothing lives in this world but Truth.
- I believe in the fundamental truth of all great religions of the world.
- Truth never damages a cause that is just.
- Morality is the basis of things and truth is the substance of all morality.
- My religion is based on truth and non-violence. Truth is my God. Non-violence is the means of realising Him.
- I have nothing new to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could.
- God, as Truth, has been for me a treasure beyond price. May He be so to every one of us.”

There are two types of truth . One is absolute and other is relative. The relative truth is relevant only to material world. The subject of all sciences is relative truth. Every theory and law is subject to change WITH PASSAGE OF TIME. For example Newton's law of motion are being reviewed in the light of quantum theory. The absolute truth is eternal, changeless and self evident.

The absolute truth is the subject of all religions and spirituality. Guru Nanak in *Aasan di vaar* has described both worldly falsehood and worldly truth as also absolute truth . Nirankar or God is the only sole truth . In Japji Sahib he has called it “ AAD SACH ; JUGAD SACH ; HAI BHI SACH; NANAK HOSI BHI SACH” . It means eternal truth (Formless God) . Truth is changeless and is not dependent on time for its existence. Baba Avtar Singh in Avtar Vani has said “ Teen Kal hai Satya tu Mithya hai Sansar” “ Oh Nirankar thou are the only truth. The world is but an illusion.

On page 468 of Guru Grnath Sahib both false-hood and truth are described beautifully.“Nanak wakhane benti ; tudh bajjhu kooro koor” Nanak speaks this prayer: without You, Lord, everything is totally false.

So that man does not give up this world for being false ; he has elaborated what is TRUTH in relation to human life . He has emphasized the following points:-

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1. True is the life of a person of pure heart
2. True is the action of cleansing body and mind.
3. True is the love of truth and things which are true.
4. True is to recite name of God and enjoy bliss by constant Simran and obtain salvation.
5. True is to make this human body fertile and sow the seed of God-knowledge.
6. True is to obtain God-knowledge from perfect master.
7. True is to be compassionate to all living creatures. And true is donate money and things to the needy.
8. True is to abide in the shrine of one's soul after obtaining knowledge from Satguru.
9. Truth is the only medicine for cleansing away impurities of the mind. This is only possible for those having God knowledge.

CONCLUSION

To conclude I will quote two verses of Bhagwat Gita which also deals with subject in great depth.

Verse 16 Chapter II

The unreal has no existence and the real never ceases to be; the reality of both has been perceived by the seers of truth. (The material world of senses has no existence and hence it is false and not the truth)

VERSE 17 chapter II

Know that alone to be imperishable, which pervades this universe ; for no one has the power to destroy this indestructible substance..

This verse refers to Brahm or Nirankar which alone is true.

We are fortunate that this Brahm – gyan(God knowledge) has been given to us by True Master (Babaji). No amount of books or study can make us understand this truth even though innumerable commentaries have been written on Bhagwat Gita. And Guru Granth Sahib is being recited round the clock. This knowledge can be only understood with the grace of Satguru, alone.

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