

## Satya

### Additional material

Q: How to establish the truth? Because it has been seen that different people have different conceptions of the truth.

**H.H.** “Truth is that which transcends all the three times (past, present and future) and remains the same. That which never changes is the truth.

Truth is the substance of the whole creation. Truth is the Absolute out of which the whole creation has emerged, and into which the whole creation will return.

For an illustration:-

Suppose clay is truth. Then from clay you can make things of many forms. These things will have their existence in time and space. In time they will be destroyed. So the forms made out of clay are also truth, but they are only relatively true; relative to time and space. Once they are broken, they go back to their origin, namely the clay.

So when we are assessing the truth of anything, we also examine or look towards the cause.

As far as the cause is concerned, there are different degrees of cause. The causes of some objects derive from time and space; but beyond that is the "cause of the cause"; the ultimate cause being the Absolute. So one looks for the "cause of the cause" or the ultimate cause, and that would be the truth. That which would never change and which must always be the same whatever one likes to think. But about this cause, if one looks for certain ideas related to space and time, then one will see the variations in the reflections of truth. That attitude one should keep, and go on looking for the ultimate cause. As far as the ultimate cause is concerned, there can be no difference of opinion whatsoever.”

**HH** continues: One of the experiences which is common to everyone and which emanates from the truth is the feeling of pure 'I', pure Ahankara. An 'I' which is not qualified by anything; that is always the same with all people, in all times, and in all places. There can never be doubt with anyone as far as this pure 'I' is concerned.

Of course, there are false 'I's and other 'I's related to mind, knowledge, Buddhi, Chitta, senses, and body, and this or that in the phenomenal world. All these 'I's keep on changing from place to place and from time to time ... so they can not be called truth.

... Those who want to practice truth should have a little more courage and stick to the truth. They will find that some losses may occur at the beginning, but ultimately they will be the winner.”

Audience 31/10/1970, p XI 104