

## *Introduction to the golden rules*

*In order to attain realization of the soul or the full and unmediated knowledge of the Spiritual Reality, which is the ultimate teaching of the Upanisads, the whole personality of man must be regenerated through appropriate discipline undergone in one or more lives. Good work and noble conduct must proceed before illumination is attained; even before a suitable birth is taken- Those whose conduct has been good will quickly attain some good birth*

*But those whose life has been evil will quickly attain an evil birth. Good conduct is therefore the sine qua non of spiritual life at all stages. He whose mind is not purified is not capable of acquiring knowledge of the soul, just as a mirror smeared over with dirt cannot reflect an image. Scriptures make it explicit that the performance of Vedic rites, whether undertaken with the motive of reaping future rewards, or done as a course of spiritual duty with no desire for the rewards, will be crippling to produce the desired effect, if the agent of the act is not moral and pure. In this Lesson therefore the ideals of character are formulated in a gentle and humane tone for the edification of the daily conduct of a Vedic student.*

### *satyaṃ vada / (taittirīyōpaniṣat-1-11)*

<i>सत्यम्</i>	<i>Truth</i>	<i>वद</i>	<i>Speak</i>
<i>MEANING</i> <i>Speak truth</i>			

#### *niṣkapaṭatā (Honesty)*

#### *ṛtam (Right)*

*What is right and proper as fixed by the scriptural rules and one's own reflection.*

#### *satyam (Truthfulness)*

*Sincerity in speech, thoughts and action*

**satyam (Truthfulness)**

**yathārthē vānmanasē (Unity of mind and speech)**

*Truthfulness consists in word and thought being in accord with facts.*

**yathādṛṣṭam**

*(What has been seen)*

**yathāśrutam**

*(What has been heard)*

**yathānumitam**

*(What has been inferred)*

*Speech and mind corresponds to what has been seen, heard and inferred as such.*

*Speech is uttered for the purpose of transferring one's knowledge to another. It can only be said to have been employed for the good of others and not for their injury, if it is not deceptive, confused or barren in knowledge. If, however, it proves to be injurious to living beings even though uttered as such, it is not truth; it is a sin only. By this outward appearance, this is a facsimile of virtue, and one gets into painful darkness. Therefore, let every one examine well and then utter truth for the benefit of all living beings.*

**Truthfulness according to modern view**

**Technical truth**

*This truth is to see the obvious.  
This is to see what is visible.*

**Practical truth**

*This truth is to see beyond the obvious. This is to see beyond what is visibly seen.*

## Truthfulness according to spiritual view

### vyāvahārikasatyam (*practical/empirical truth*)

The world is practical truth while Brahman is absolutely real. The world is the product of Maya or Avidya (ignorance). The unchanging Brahman appears as the changing world through Maya. Maya is a mysterious indescribable power of the Lord which hides the real and manifests itself as the unreal: Maya is not real, because it vanishes when you attain knowledge of the Eternal. It is not unreal also, because it exists till knowledge dawns in you. The superimposition of the world on Brahman is due to Avidya or ignorance.

### prātibhāsikasatyam (*Illusionary truth*)

Illusionary truth has neither basis, nor any existence. It is our illusion and a good example is the reality during dream. When there is twilight, a little light and a little darkness, we come by a rope and mistake it to be a snake. Really speaking, there is no snake there. The snake is only in our mind and the thing that is really there is only the rope. This is also referred as prAtibhAsika satya.

### pāramārthikasatyam (*Absolute truth*)

The Paramarthika truth refers to the Absolute Non-dual (Advaita) state of reference, where only Brahman/Atman is. There is no difference between God or Individual or the world.

### pāramārthikasatyam (*Absolute truth*)



### vyāvahārikasatyam (*practical/empirical truth*)

### prātibhāsikasatyam (*Illusionary truth*)