

---

## Truth - The Path of Life

Dr. N.S.R. Murthy, Professor ([nsmurthy1948@gmail.com](mailto:nsmurthy1948@gmail.com))  
Nava Bharathi College of P G Studies, Secunderabad, India

---

### Abstract

Hindu philosophy was built on four Vedas. It stands on a big sycamore. Its branches are – Rigveda, Yajurveda, Samaveda and Athervaveda and its quintessence is essayed in Upanishads. These Upanishads are also countless in number. But in Mukhtikopanishad, it was stated that only 108 panishads are mentioned to make them a canon which found favour with most scholars to interpret them in their own way. Some early colonial era, indologists listed eleven Upanishads as principal and important ones. In Rigveda there are 10 Upanishads, in Samaveda – 16 Upanishads, in Yajurveda – 50 Upanishads and in Atharvaveda – 32 upanishads out of which the well noted ones are only 11 – Isopanishad, Kenopanishad, Kathopanishad, Prasnopanishad, Mundakopanishad, Mandukyopanishad, Chandogyopanishad, Itereyopanishad, Taittereyopanishad, Iasavasyopanishad, Bruhadaranyakopanishad and a few more.

The Upanishads are also known as Vedanta. Our sages have metaphorically assimilated them very intensively and interpreted in their own way. Adi Sankara opined in Advaita philosophy (non-dualism), Ramanujacharya- another saint had a different approach in understanding the same Vedanta (Upanishads) and founded Visistadvaita (qualified monism) and yet another seer opened a different school of thought – namely Dvaita (Dualism). Yagnavalka, Uddalaka, Aruni, Sandilya, Aitareya, Pippalada, Sanatkumara, etc., stand stout in enlightening our scriptures to delight the vital necessity of truth in order to maintain the law of dharma (righteousness) on four legs for the betterment and welfare of the people of all ages. The followers of these great men stuck to their beliefs. These systems have led to several religions, faiths, trusts that differentiated the people at large.

**Keywords:** Act of God, On Religion. On Life, On Truth

### Act of God

Nature's fury was experienced in ancient period also. Nature is also an incarnation of God as per Vedic scriptures. The debate on existence of God ever since Charvaka times is still inconclusive.

Not only in tsunami, accidents like Bhopal gas tragedy, many an innocent perished. In the Mahabharata war good and pious ones like Bhishma, Drona, etc., also got killed. Scholars, Scientists and Saints cannot predict the acts of God. Belief on God starts where science ends. Despite having advanced technology none could predict the outbreak of tsunami and avert the devastation caused to life and property. It is worth mentioning here what Einstein had said “Man cannot unearth even one million secrets of nature even after thousand years. According to Sankara, all questions about the existence of God are absurd and all proofs for the existence of God, cosmological, ontological, etc., are futile. Logic compels us to see all events as interconnected in a system. This is the foundation of common sense and science, logic induces the truth seeker to seek anything in its entirety. If one holds to this view, then God’s existence can be proved only if he can apprehend the world in its entirety. But this is not an easy thing for if our mind can explore the entire world, then we are no more infinite. So the logical belief that all facts are interconnected and belong to one system by apprehending which God’s existence can be proved, does not hold good.

The cosmological argument is the argument from the first cause. Whatever happened in nature could not have brought itself into existence. It requires an uncaused cause. If this argument is applied to prove God’s existence or the casualty confined to the phenomenal world is applied to the real, then the real becomes an object of knowledge leading to misconceptions. The first cause must be a unity of the same order of the objects which limits the ultimate reality. If God is the cause of the world, then he comes within the spatiotemporal existence. Therefore the cosmological argument does not hold good. The moral argument is that there must be a supreme moral being for which everything must be moral. In the world there are both good and evil. Either God is made responsible for the evil too or another separate entity should be accepted against God. In the first sense, the soul is a part of God and the pains are to God only, and in the second sense we will fall in a dualism between God and the evil power.

### **On Religion**

There is no religion possible in the world without a philosophy and philosophy always tries to explain to us the world on which we live and our place scheme of things. Philosophy points out a view of life. In fact, philosophy means something more than an attempt to show a view of life.

As Dr. S. Radhakrishnan said, “Hinduism is not a religion but a way of life.” Religion shows the goal and the path. For a fully grown man of intelligence and heart come these staggering questions: “From where did all these come?” “Why have they come?” “Where do they go?” Is there a mission or purpose in this life? There are many such other endless questions. The Philosophy pointing out a view of life can certainly be scientific. Vedanta is perfect in this that it is not only a view of life. Vedanta is a scientific religion with a perfect technique, explained exhaustively, adopting which everyone can slowly develop or evolve to reach its view of life in perfection. Vedanta is the most satisfying religion. It is not related to a particular nation or religion, but to the entire world. Though varied views are propounded, by many scholars, the goal remains unchanged. We find that every man is motivated by two different phenomenon or influences. Namely - Head and Heart. On the basis of these two instruments, the masters divided the entire mankind into four groups (a) Men of Pure Hearts, (b) Men of Pure Heads, (c) Men of equi-developed Head and Heart and (d) Men with less evolved Head and Heart. These divisions are made on the strength of mental capacities of individuals. Religion is the idea which is raising the brute unto man and man unto God. The definition of God and man: Man is an infinite circle, whose circumference is nowhere, but the centre is located in one spot and God is an infinite circle whose circumference is nowhere. But whose circumference is everywhere. The difference between God and the devil is in nothing except in unselfishness and selfishness. The devil knows as much as God is as powerful as God, only he has no holiness that makes him a devil. Apply the same idea to the modern world – excess of knowledge and power without holiness makes human beings devils.

### **On Life**

Life is the sum total of one’s contact with the external world of objects and circumstances. When we analyze an experience, we can certainly understand that in order to produce an experience, there must be an experiencer and the experienced with a relationship between the two called the experiencing. The history of man in fact reads a melancholy story of repeated wars and revolutions. A true philosophy is the most optimistic call to man to act diligently and wisely, carving out for him from moment to moment, a greater share of perfection whereby he can come to live in a fuller world of nobler endeavours, pursuing values that endure. Life is nothing but our capacity to react through the instruments of cognition, feeling and understanding. Reading

---

Swamy Vivekananda's screeed orientations on various aspects of life will further confer enormous enlightenment on Life's journey. WHAT IS LIFE IF IT IS NOT LIVED FOR OTHERS?

### **On Truth**

We know the truth but we are not truthful. We do appreciate love, but we hardly live in love. The most hardened criminal can give the most attractive discourses upon the divine qualities of his higher nature and yet in his everyday life, he acts as though he is a preposterous, irredeemable animal. In Sankara's commentaries, Truth has been defined as conformity of thoughts with actions". In its subjective application, this definition amounts to show that a heart that throbs truly to the dictates of this intellect is the honest heart. Each individual is not merely a physical entity. Each individual is a four-in-one personality – physical existences are having three more layers of individuality as the mental, the intellectual and the spiritual. Science deals with only the conditioned knowledge and not the knowledge as such. It is viewed that science is a limited knowledge and logic, a frail instrument of knowing with instruments of limitations with limited knowledge, the unlimited cannot be known. A limited human mind and intellect are no tape to measure the all-pervading God,, the Reality of the soul. In this sense, only did the great seers of old repeatedly declare that Truth or God is beyond the senses and mind. At the moment, the seeker is God, the seeker becomes the sought. In Sankara's commentaries, Truth has been defined as conformity of thoughts with actions. In its subjective application, this definition amounts to show that a heart that throbs truly to the dictates of the intellect is the honest heart. Each individual is not merely a physical entity. Truth travels from time to time in the passage of time. It is a doctrine of truth and a diachronic phenomenon.

### **Conclusion**

Philosophy lived in our day to day life is called religion. Religion is not only in Temples,, Mosques or in Churches, but it is in our hearts, to be faithfully followed at all times in our life. Various easy methods are discovered and prescribed by the seers. If they are followed even unconsciously, a generation can be made to live the creative instincts and philosophical values in life. There are several social philosophers whose exponential vision and wisdom enlightened the people in multiple ways. A few of such advocates are : Manu, Yajnavalkya, Uddalaka, Aruni,

Sandilya, Aitareya, Pippalada, Sanatkumara, Kautilya, Vatsyana, Patanjali, Tiruvalluvar etc., in the ancient times and in modern period –Sankaracharya, Ramanujacharya, Madhvacharya, Buddha, Dr. S. Radhakrishnan, Mahatma Gandhi are a few. Since then, changes have taken place on worship of a power known as Omnipotent, Omnipresent and Omniscient – called God. God is shapeless and at the same time He is the shape of all shapes. Though the world has been changing, the sanctity of Truth, however, remains and it will continue forever. The truth has survived the test of times by constantly adopting and re-inventing itself to stay relevant despite many upheavals and relentless onslaughts. Truth prevails for ever as our well established Indian culture had revealed right from the story of Satya Harichandra. Science and technology from time to time discovers (the word invention is not to be used) this truth. Recently NASA found that the sound that emanates from the Sun was recorded as OME, which truth was already stated in our vedic scriptures. There are innumerable examples like this. Ultimately how to say that it is truth? You are the person to decide what is right and wrong. Your heart is your best judge. Absolute truth spoken by a person leads to Bhakti (devotion) and that paves the way to Jnana (knowledge) and that reaches the ultimate Vairagya (renunciation). At this final stage, a person becomes desire less and he doesn't need to see even God, does not seek salvation even in the presence of God before him as he lives in the soul of a renuncer of everything. Getting good thinking, inculcating the habit of developing positive attitude is not at all impossible in strict adherence of acculturation and epistemology.

*Universe is illusion*

*Life is illusion*

*This is the essence of Vedas*

*Life is short*

*Art is long*

*Life is precious*

*Righteousness is gracious*

*Living a life is light  
Dying that life is delight  
Life travels between 'B' and 'D'  
In between there is 'C'  
'B' denotes the birth  
'D' denotes the death  
'C' connects between 'B' and 'D'.  
That is LIFE.*

**SATYAMEVA JAYATE**

### **References**

Excerpts from Sankaracharya's books

Excerpts from Swamy Vivekananda's Speeches-His Call to the Nation

Collections from Vedanta Books

Collections from various documents/letters of the author dated 17 and 24 January 2015 published in "The Hindu"