

Truth about falsehood By Swami Sakshatkritananda

I am going to write briefly on this topic. It is very interesting title. It has significance both in the paramarthika level and vyavaharika level. Truth about false is that it is non-separate from truth. False is truth but truth is not false. That is why Sruti says adharma is also vastu but vastu is not adharma. Katha says brahmatma is different from both dharma and adharma while dharma-adharma is non-separate from vastu. Dharma-adharma have their existence because of brahmatma.

Vastu gives satta-sphurti to any name and form, be it vyavaharika enjoying transactional reality or pratibhasika enjoying apparent reality. So a person does work for dharma without getting perturbed by the adharma. Otherwise a person living a dharmic life will not find peace in the midst of adharma. So Vedanta is the ultimate solution by which one goes beyond dharma and adharma.

Coming to Vyavahara, these days falsehood is made to appear real, by repeated assertion of the false. We see in the media how sustained effort is being made to present the false as real. Allegations are spread against people and sometimes it is too wild like alleging that our PM (who is the most honest person in the political arena) is corrupt. It does not make any impact on people who know and who are alert. If not, falsehood can change the mind of the person as everyone wants to be on the side of the majority.

Anyone can become a victim of false allegations and hence it is good to know about it. False allegations have two purposes. One is very evident which I need not elaborate. The second is to destroy the person in the eyes of others so that the person does not appear in public. We will not talk about how a worldly person should take it. A spiritual person should take it as karma phalam and so it is within Isvara's order. He or she can do whatever is to be done to counter the allegations if desired. A worldly person also can try to understand this statement and face it. If one happens to have some understanding of sastra, it does not bother him or her because it does not touch the person.

But sometimes the false allegations can make an opposite impact. A false allegation can give more energy and enthusiasm to the victim to work more for the society because he or she has nothing to accomplish. One can test one's objectivity in the light of the understanding of sastra that one has. If one welcomes such challenges in life, then there is nothing that can challenge a person in life. Therefore, Vedanta is the only means by which one can live with sanity in public life.

To conclude, the truth about false is false can never become true and the truthful should leave the false to prove itself to be false.