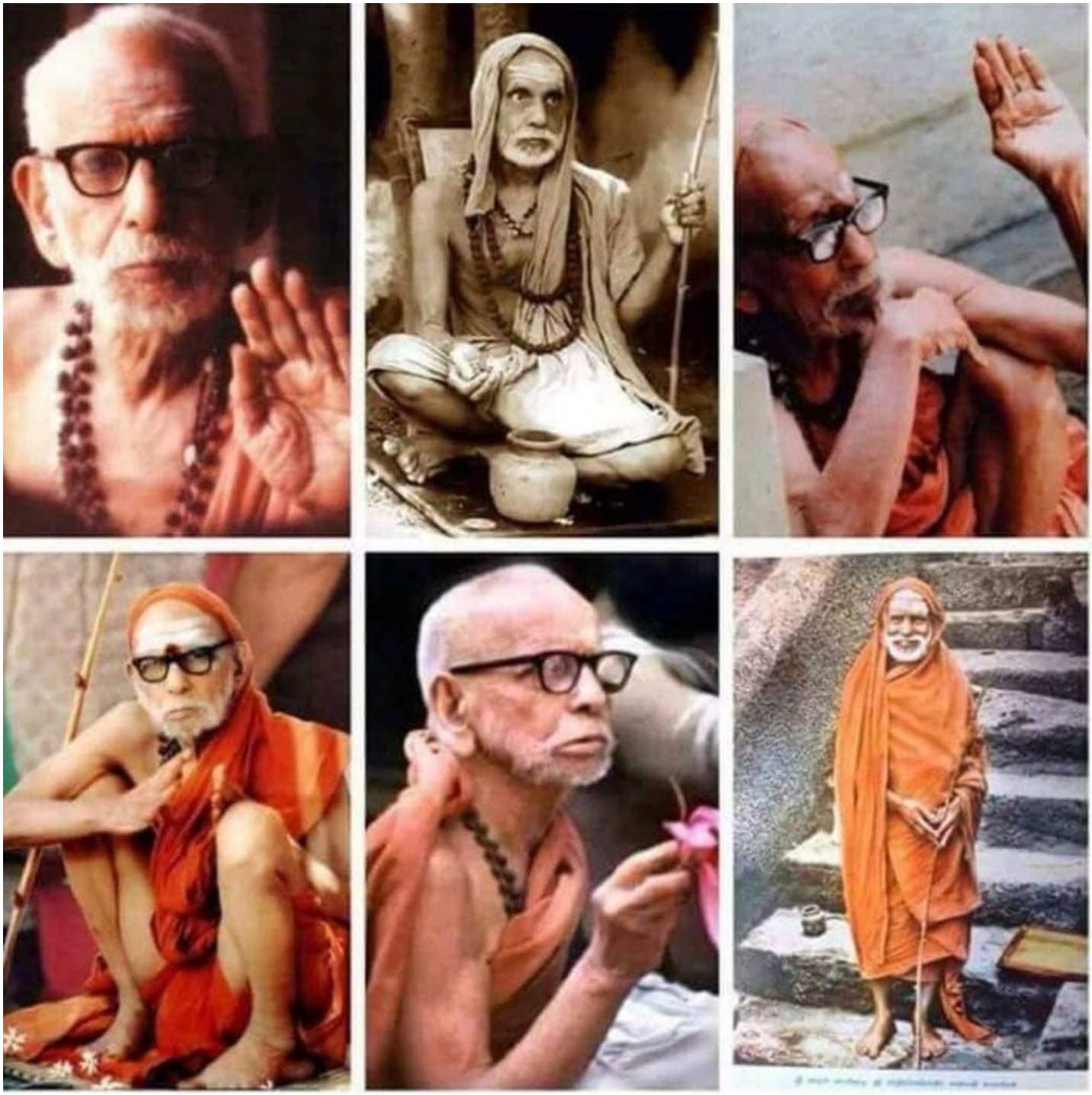
Twitter Thread by ■■■■■■■■■■



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"Truthfulness means mind and speech being well integrated. The wise say that speech being at variance with the mind is untruthfulness.
Vangmanasyoh Aikarupyam Satyam
God has given man the gift of speech so that he may give expression to his thoughts and feelings. If what we



speak is at variance with what we think (with our mind) God will take away the faculty of speech from us in our next birth- that is we will be born in the animal kingdom. There are, as we have seen before, exceptions made in our sastras to the rule of absolute non-violence: in

waging a war to preserve dharma, in offering animals in sacrifice. Are there similar exceptions to the rule of truthfulness? You will perhaps say none. But, as a matter of fact, there are. In a locality there must be a number of undesirable characters. Let us suppose that a

certain citizen is annoyed with such characters and gives open expression to his anger. "He committed this outrage. That other man is guilty of such and such a crime, “he keeps recounting the misdeeds of the bad elements. In doing so he is being truthful, that is his speech and

mind are in accord. But by giving expression to his feelings no purpose is served for neither he not the community is benefited. It is a futile kind of accord - that of his speech and mind - and it cannot be called truthfulness. Take the example of another person. He is full of

evil thoughts and, if he gives expression to them, can he be called truthful? No. So truthfulness, now we see, is not merely accord between mind and speech. It means voicing good thoughts, thoughts that are beneficial and are liked by people:
"Satyr Bhuahitam Priyam."
Doing good

through thought, word and deed is truthfulness. All that does ill is untruthfulness. It is not enough that you speak to a man what is good for him. You must speak with affection and the one to whom your words are addressed must find them acceptable. If you speak harshly nobody

will listen to you even if you mean well. Thus words that serve no purpose do not constitute a truth. Your speech must be beneficial and, at the same time, capable of bringing happiness to the man to whom it is addressed. This is truthfulness. The wise say "May he speak the truth

May his speech be pleasing. May he not speak the truth that is unpleasing. And may he not speak an untruth that is pleasing."
Satyam Brutapriyam Bruyan-
Na Bruyatsatyamaptiyam
Priyam Ca Nanrtam Bruyad-

A mind that is subject to desire and anger will not give rise to words that

bespeak affection and cause well-being. Truthful words that create good are the product of a mind free from desire and anger. What is truth then? Thought and speech must be in accord; the mind must be serene; and the words spoken must do good to the speaker as well as the

listener. For a man rooted in truth there is an avantara prayojana, an incidental benefit, gained from his speech. Since such a person habitually speaks the truth, his words will become the truth. Such a man will never deliberately utter a lie. But, if unwittingly or out of

ignorance, he commits an error while speaking, that error will turn out to be the truth. I will tell you a story to illustrate this. In Tirukkadavur, in Tanjavur district, there was a great devotee of Amba called Abhiramibhatta. He would often go into an ecstasy of devotion to

the goddess. During such times he would speak like one mad. Someone poisoned the ears of the raja Sarabhoji against him. "Abhiramibhatta is a drunkard," he told the ruler. "His devotion is a mere pretence." Sarabhoji wanted to find out the truth. So he went to see Abhiramibhatta

in Tirukkadavur and asked him: "What day of the moon is it today?" The Bhatta was then lost in devotional joy and, thinking only of the radiant face of Amba which was like the moon, said that it was a full moon day. Actually it was the new moon. The raja concluded that what he

had heard about the Bhatta must be true and said scornfully: "Is that so? Let us look up and see whether the full moon has risen." At that very moment the full moon did appear in the sky. Abhiramibhatta was steeped in truthfulness. By mistake he had spoken an untruth but Amba

made it the truth by hurling her ear stud into the sky causing it to shine like the full moon. The blessings as well as the curses of great men come true because of the force of their innate and habitual truthfulness. This is the "incidental benefit" they derive from their habit

of truthfulness. But truthfulness must not be practised with the deliberate intention that what one speaks must come true. Power such as this is earned unintentionally and unconsciously. A man will purify himself completely if he performs the forty samskaras and adheres to

principles like non-violence, truthfulness, non-covetousness, cleanliness and also controls his senses. He will then develop the maturity and wisdom to find out who in truth he is, who Isvara is and what the Ultimate Reality is.

Source: "Hindu Dharma"- English translation of

"Deivathin Kural", a collection of invaluable and engrossing speeches of Sri Sri Sri Chandrasekharendra Saraswathi MahaSwamiji
Sarvam Sri Krishnarpanam■■