

Chapter 14 Truth: More Fundamental than the Atom

1. The Unchanging Absolute

Ultimate truth is unchanging, pure, and eternal. It is the anchor that saves the ship tossed by high seas. It is the pole star that guides our journey in darkest night. Always faithful; truth sustains and guides us at all times.

Truth is never far, for it is the nature of the atma. It resides within, awaiting our call. When we recognize our divine truth, the atma, the unity and grandeur of life begin to flower before our eyes. Truth manifests in action as dharma, spiritual obligation. It expresses itself in being as love and purity of heart. Eternal truth knows no distinctions of culture or time. It is ever-unchanging, unmoved, unaffected.

Truth is something that is not modified by time or space or guna (attribute). It must be the same forever, unaffected and unchanged; then alone is it truth. It should not be proved false by some subsequent event or knowledge.

Sathya Sai Speaks 3, p.116

The material world is ever-changing. The phenomenal plane is characterized by maya, illusion. Illusion causes the unity of God to appear diverse and mutable. It causes Oneness to appear as many. Unchanging truth is experienced only in the purified consciousness. It is not characteristic of appearance in this world.

Nothing is absolutely true, really real. The waking experience is as unreal as the dream experience. When you are in deep sleep, there is no world at all. When you attain the superconscious fourth stage, the "I" alone remains, the universal "I" which was mistaken even in the sleeping stage as limited and particular.

Sathya Sai Speaks 4, p.97

第十四章 真理：比原子更为基本

1. 不变的绝对

终极的真理是不变的，纯净的和永恒的。它是锚，救护在外海飘荡的船。它是北极星，指引我们在黑夜中航行。总要深具信心，真理无时不在维系和指引我们。

真理从不远离我们，因为它是阿特玛（atma）的本质。它寓于内在，等候我们呼唤。如果我们认知我们神圣的真性（真理），阿特玛，生命的单一性与辉煌壮丽就开始在我们眼前绽放异彩。真理在行动中彰显为正义（Dharma，法），灵性的义务。它表达其自身于爱与心的纯净之中。永恒的真理不知文化或时间的差别为何物。它永不改变，不被触动，不受影响。

真理不是某种可以用时间或空间或属性（guna）修饰的东西。它必须是始终如一，不受影响和恒常不变的；这才是真理。后来发生的事件或知识都不能证明它是不实的。

《沙迪亚赛说》第3章116面

物质世界是无常的，一直在改变的。其现象阶段的特征是由虚幻（maya）勾画出来的。虚幻致使神的一体性呈现分殊且变化多端。它致使单一性显得众多。只有处于纯净意识之中，你才能体验到不变的真理。它不是出现于这世界的外观特征。

无物是绝对真的，确实是真实的。醒时的体验跟梦时的体验一样的不真实。当你酣睡时，完全没有世界。当你达到超意识的第四阶段时，只有“我”留下，那是宇宙的“我”，就连在睡境时也被误以为是有限的和特殊的。

《沙迪亚赛说》第4章97面

2. Can We Know Truth?

We believe we can know truth because the saints and sages have experienced and described it. We search for it with the spotlight of faith. Sathya Sai Baba tells us that the search for truth is the purpose of human life. With the tools of dedication, devotion, and love, we follow its footprints left in the soft earth of our experience.

Yes, truth can be found. Its signs are everywhere: in our eyes, in our ears, in our hearts. When we drink from the wellspring of the heart, we taste its nectar straight from the source. Through spiritual search, God's grace is procured and the goal achieved.

The chief duty of man is investigation into truth. Truth can be won only through dedication and devotion, and they are dependent on the grace of God, which is showered on hearts saturated with love.

Sathya Sai Speaks 6, p.1

Spiritual truth is the bedrock on which life's foundation rests. Our capacity to experience and practice some effective degree of truth provides us with our best guide through life. We alone among all God's creatures can discern our truth and the truth of creation.

Truth is more fundamental than the atom. Every atom and every star manifests the truth to those who have the eye of wisdom...What is the special feature of man? If he too lives and dies as any animal, how can his supremacy be justified? His supremacy lies in his capacity to become aware of his truth.

Sathya Sai Speaks 10, pp.126-127

3. How Do We Practice Truth?

Divine truth is like a flame. When it contacts the dry tinder of a person's life, it spreads and grows strong. When it touches the green wood of doubt and desire, it only hisses and smokes. To experience universal truth, we must

2. 我们能了解真理（真相）吗？

我们相信我们能了解真理，因为古圣先贤经已体验并记录下来。我们以信心的聚光灯去追寻它。沙迪亚赛峇峇告诉我们，人生的目的就是寻求真理，找出真相。凭借献身，虔诚和爱的工具，我们追随其遗留在我们体验软土上的足迹。

是的，真理或真相可以被找到。其标记随处都是：在我们眼里，在我们耳中，在我们心里。当我们从心的源泉取水喝时，我们直接从源头尝到甘露的滋味。通过灵性的探讨，我们获得神的恩典而抵达目标。

人的主要义务在于研究真理，查出真相。只有透过虔诚和献身，你才能赢得真理，而它们全拜神的恩典之赐；神的恩典倾注于洋溢着爱的心。

《沙迪亚赛说》第6章1面

灵性真相是生命基础的基本原则。我们体验和修习某种真理的有效程度的能力提供我们以我们一生中最佳的向导。在神的众生中，唯我们能辨识我们的真相与万物的真相。

真理比原子更为基本。每一个原子及每一颗星星都展现真相给那些有慧眼的人。。。人的特征是什么？如果他跟任何动物一样的活着或死亡，他的万物之灵的身份如何能被判断？他的万物之灵的上等身份在于他认识他真相的能力。

《沙迪亚赛说》第10章126-127面

3. 如何实行真理？

神圣的真理就像是一把火焰。当它接触一个人的生命的易燃物时，它便扩大和蔓延。当它触及怀疑与欲望的绿林时，它只发出嘶嘶声和放出浓烟。为了体验宇宙真相（真理），我们必须以点燃相对真相（真

start by lighting the small flame of relative truth. If we begin by practicing truthfulness of speech, we initiate the transformation. A story illustrates the transforming power of truthfulness.

A thief was convinced by a holy man to adhere to truth. A short time later, during a burglary of the king's palace, the thief was confronted by another man. He invited his new companion to share in the spoils of the royal treasury. After emptying the vaults, they parted company, leaving behind a sole diamond for the bereaved king. The thief's companion asked him where he lived, to which the thief had to reply truthfully.

The following day, the break-in was discovered by the royal minister, and the king convened an inquiry. The king accused the royal minister of the theft of the single diamond – for the king had been the companion of the truthful thief. The thief was appointed as the new minister and his adherence to truth and justice became noted in the land.

If we adhere to truth, we will be saved. Truth protects and promotes the welfare of its adherents. If we hold fast to truth we serve our own best interests.

Have faith that truth will save you in the long run. Stick to it regardless of what might befall.

Sathya Sai Speaks 1, p.48

If we remain open to truth, our success is assured. The difficulty of the journey for us is to constantly seek a higher truth, not being satisfied until reality is perceived. As we climb the mountain of truth, we must continue to look for the higher summits of the range. Our natural tendency is to be satisfied with the limited truth we have found, so that we can relax our inquiry. However, we must be willing to continue our search until realization is attained. When self-understanding is gained, there is no more doubt.

Man has doubt only when he does not know the truth. Once you experience the truth, doubt will vanish. Truth is One, and for all time truth is truth. Whatever changes, know that as untruth.

Conversations, p.2

理)的小火焰作为起点。如果我们以说真话作为开始,我们就启动改造了。以下故事说明‘诚实’的改造力量。

一位圣者说服了一个窃贼坚持真理(真相)。一段短时间之后,在夜盗宫廷计划时,窃贼遇到另一个人。他邀请他的新同伴加入并分赃皇宫宝藏。在搜索储藏室一空之后,他们分手,留下唯一的一颗钻石给丧失宝物的国王。窃贼的同伴问窃贼住在何处,窃贼照实回答。

翌日,朝廷大臣发现盗窃之事,于是国王召集众人调查此事。国王指控该大臣涉及盗窃那唯一的钻石 -- 因为国王就是那个诚实窃贼的同伴。窃贼被任命为新的大臣。他的坚持真理和公正,名闻遐迩,举国皆知。

如果我们坚持和遵守真理,我们就会得到救助。真理保护和促进坚持真理者的福利。如果我们紧握真理,我们就效力于自己的最佳利益了。

要坚信真理最终会救护你。不论发生什么,都要坚持和遵行真理到底。

《沙迪亚赛说》第1章48面

如果我们打开胸襟去接受真理,我们肯定获得成功。我们在灵道上所遇到的困难在于不断寻找更高的真理,不满足现状直到理解或感知真实性为止。当我们攀登真理山峰时,我们必须继续寻找更高的山峰。我们的自然倾向是满足于我们已找到的有限度的真理,以便我们可以松懈一下我们的探讨。但是,我们必须有志于继续我们的探讨直至证悟。当自我证悟达到时,怀疑就销声匿迹了。

只有在不了解真理(真相)时,人才有怀疑。一旦体验到真理,怀疑即消失。真理是‘一’,而真理始终就是真理。凡改变的都不是真理。

《会谈》第2面

Truth in our lives must be a twofold path: it must be sought within and also experienced through selfless practice in the world. Truth should be the constant motivator of our actions. Through correct action, we remove karmic obstacles and gain the Lord's grace. We must also pursue inner truth in meditation. A broad and unfettered mind is required for self-realization. The mind must be open and without preconceptions; then alone will it be fit for realization.

To discover this truth, the classic texts have laid down two codes of discipline, one external and the other internal – the outer and the inner. The outer is nishkama-karma (activity that is engaged in as dedication and worship; activity that is gladly carried out from a sense of duty regardless of the benefit that may accrue, with no attachment to the fruits thereof). The inner is dhyana (meditation on the splendor of which one is but a spark). Karma or activity has to be regulated by dharma (righteousness), then it will lead one to Brahman (the basic truth of the universe, including Oneself).

Sathya Sai Speaks 6, p.189

We must adhere to truth, but we must be careful how we express it. We should not intentionally hurt another person. A truth spoken at the wrong time and place may do as much damage as an untruth. We must remember that God dwells in all people and that loving understanding is an essential part of truth.

Speak the truth, but speak pleasantly. Simply because a statement will be welcome to the hearer, don't speak it out to win his approval; if speaking truth will cause grief or pain, keep silent. That is the vow of truth in ordinary daily life. Don't have hypocrisy or crookedness in your speech. Both unpleasant truth and pleasant untruth have to be avoided.

Sathya Sai Speaks 6, p.128

4. Love, the Highest Truth

The wave cannot be separated from the ocean. The sun cannot be removed from its heat and light. Neither can love be separated from truth. They are eternal companions. They do not travel without each other. When one is

在我们的生命中，真理是个双行道：必须寻之于内在，也必须通过无私的实行于世间来体验之。真理应该是我们行动的恒常激发因素。透过正确的行动，我们除去业障而获得神恩。我们也必须在静坐时寻找内在的真理。就自我证悟而言，一颗宽阔而洒脱的心念在所必需。心念必须敞开而无成见；这样，才宜于证悟。

为了找到真理，古经典已制定了两条修行准则，一条是外在的，另一条是内在的。外在的是没有心机的业（*Nishkama-Karma*，本于献身及虔诚而从事的行动或业；基于义务而乐于从事的行动或业，不在乎利益和果报）。内在的是坐禅（*Dhyana*，静虑于无比的光辉而人仅是此光辉的一点火花而已）。业或行动必须时时受到正义（*dharma*）的调整梳理，然后它就会引领你超凡入圣而达到梵（*Brahman*）宇宙的基本真理，包括人自己）。

《沙迪亚赛说》第6章189面

我们必须坚持和遵守真理但必须谨慎以表达之。我们不应该蓄意伤害他人。在不宜的时间和地点说出的真话可能跟谎言所造成的破坏一样的大。我们必须记得神寓于人人之内，而充满爱的理解可就是真理的精华部分。

要说真话但要说得颜和色怡。不要博得他人赞赏而说出迎合他人的话，只因为一句话会得到听者的欢迎；如果说出真话会引起他人的伤感或痛苦，就保持缄默好了。那就是真理在日常生活中的郑重宣告。切勿巧言令色或危言耸听。不悦的真话与愉悦的假话都必须避免。

《沙迪亚赛说》第6章128面

4. 爱，最高的真理

海浪不能离开海洋。热和光不能从太阳中除去。爱也不能离开真理。它们是永恒的伴侣。没有对方的陪伴，它们不会出游。当只有一个被

invited without the other, neither will arrive. Truth without love is a scorching light. Love without truth is a dangerous dream.

The highest understanding is wise love. The greatest love must be for truth. Truth manifests as a common bond of wise love between all creatures. The energy of creation is loving truth – wise love, the most basic substance, more basic than the atom. To know truth is to know God, the source of love.

The experience of truth alone can foster love, for truth is so all-embracing and integrating that it sees no distinction. Truth is the current and love is the bulb it has to illumine. Through truth, you can experience love; through love, you can visualize truth.

Sathya Sai Speaks 6, p.190

It is our nature to seek love and truth, for they are springs of our atmic origin. They are the primary sources from which we draw spiritual sustenance. We search for them within and without because we feel our loss without them. We have come from God and ever after seek to return. In the ever-changing world, we catch glimpses and clues to guide us homeward. Piecing together the puzzle, we find that we are ourselves one with God, all love and all truth.

There is in everyone a spark of truth; no one can live without that spark. There is in everyone a flame of love; life becomes a dark void without it. That spark, that flame is God, for he is the source of all truth and all love. Man seeks truth. He seeks to know the reality because his very nature is derived from God, who is truth. He seeks love, to give it and share it, for his nature is of God and God is love.

Sathya Sai Speaks 1, pp.78-79

Questions for Study Circle:

1. Can we only know relative truth, or can we also know absolute truth?
2. Is truth separable from other virtues?
3. Is there a time to speak truth that hurts someone?
4. Is all truth unchanging?
5. Can truth save us in the absence of other virtues?

邀请时，两者都不出席。没有爱的真理是一盏灼热的灯。没有真理的爱是一个危险的梦。

最高的理解是明智的爱。最伟大的爱是为真理而发的。真理在众生之间彰显为明智之爱的共同结合力。充满爱的真理是万物的能量 -- 明智的爱，最基本的实质，比原子更为基本。认识真理就是认识神，爱的泉源。

只有真理的体验能培育爱，因为真理是那么的包罗万象，整合为一，以至于看不到分歧。真理是电流而爱是照明的灯泡。透过真理，你可以体验到爱；透过爱，你可以想象真理，使之浮现心中。

《沙迪亚赛说》第6章190面

寻求爱与真理是我们的天性，因为它们是我们自性出处的泉源。它们是我们从之吸取灵性营养的主要源头。我们向内向外都在找寻它们，因为没有它们，我们会若有所失。我们来自神而之后，我们寻求回归。在无常的世界里，我们抓住指引我们踏上归途的瞥见和线索。综合种种难题，我们发现，我们与神是为一体；神是全部的爱及全部的真理。

人人之内皆有真理的一点火花；没有那火花，任谁也活不了。人人之内皆有爱的一把火焰；没有那火焰，生命变成一个黑暗的空间。那火花，那火焰是神，因为祂是全部的真理和全部的爱。人寻找真理。他要知道本真，因为他的本质来自神而神是真理。他寻找爱，以便付出和分享爱，因为他的本质是神的而神是爱。

《沙迪亚赛说》第1章78-79面

学习圈的问题：

1. 能否只认识相对真理，抑或也能理解绝对真理？
2. 真理与其他美德是分开的吗？
3. 说真话有伤害到他人的时候吗？
4. 所有真理是不变的吗？
5. 在缺乏美德的情况下，真理能否救助我们？

6. How can we know what is true?
7. How can we practice truth in daily living?
8. How can we know our own truth?
9. What is the relationship between love and truth?
10. What is the source of truth?
11. What is the most essential truth – the truth of truths?

References for Further Study

1. Sanathana Sarathi, Sept. 1979, pp.204-205.
2. Sandeha Nivarini, p.53.
3. Sathya Sai Speaks 4, p.97 (The king who did not know if dreaming or waking was real).
4. Sathya Sai Speaks 6, p.189 (Use duty and meditation to discover truth).
5. Sathya Sai Speaks 6, p.128 (Sai: truth is his name, his message, and his nature).
6. Sathya Sai Speaks 9, pp.18-20 (The king who would not let truth leave his kingdom).
7. Sathya Sai Speaks 10, pp.148-149 (Arjuna agrees with Krishna's description of the bird).
8. Sathya Sai Speaks 10, p.222 (Even if you cannot oblige, speak obligingly).
9. Sathya Sai Speaks 11, p.203.
10. Summer Showers 1972, pp.55-56 (The permanent and eternal truth should be one's goal).
11. Summer Showers 1972, pp.75-76 (The world is neither true nor untrue).
12. Summer Showers 1974, p.60 (Among all the qualities, truth is the greatest).
13. Summer Showers 1974, p.71 (Truth has its basis in God).
14. Summer Showers 1977, pp.206-207.
15. Summer Showers 1978, p.134.
16. Summer Showers 1978, pp.184-185 (The king who would not let truth leave his kingdom).

6. 如何辨识什么是真的？
7. 如何在日常生活中实践真理？
8. 如何认识自己的真相？
9. 爱与真理之间有什么关系？
10. 真理之泉源是什么？
11. 什么是最基本的真理 -- 真理中的真理？