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An Insight into the Knowledge of Sathyameva Jayathe

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Abstract:

This paper tries to give the meaning of Sathyameva Jayathe in a broad perspective. In the second part it explains the various questions that might arise while practicing these principles and in the last part, paper deals how to tackle the influencing problems. This paper concludes with the strong note that only truth will always win and those who practice this principle will reach the ultimate truth.

1. Introduction

Sathyameva Jayathe! This is the line that many Indians use understanding the meaning or without understanding the meaning. This is used when we do any transactions. It is printed on all Indian currency notes.

“Sathyameva Jayathe nanreta,
Satyena panadha vitatho devayanum,
Yenakramadhi hrishayo hapetakama
Yatra tathe satyasya paramam nidhanam”[1]

This is the full stanza of Sathyameva Jayathe. This comes in one of the Upanishads called as Mundakou Upanishad.

Sathyameva Jayathe-Always truth will win. There should not be any doubt in this so it is mentioned as *ava. Nanreta*-Never will lie will win. “*Nanrtham*”-Never truth fails. *Asathyam* has the characteristics of coming and going. But always truth stays forever. “*Satyena Padha Vitatho Devayana*.”-This truth will take anyone to enlightenment. “*Yena Akramadhi*”-who with what someone achieve. “*Hrishaya sathyadrishtaram*” who sees truth.” *Yatra tate satyasya paramam nidhanam*” –that which is the divine form of truth, to that the person who knows the knowledge of truth will reach. This is the complete meaning of this stanza.

Jayathe or Jayathi both is correct. Jayathe means that shines. Who shines in all Upanishads?. If I say that I see, through the word ‘see’ I mean not the world of maya, but the truth of all Upanishads. We should not take the worldly meaning of see.

2. In-depth Knowledge

This stanza helps to focus our aim and the path to reach our aim. Both need to be truthful. What is truth? In this world, many use the word truth. In this world filled with maya everyone feels that one is coming to this world and going. But are we really going and coming?

In Upanishad there is a line as follows “*Sathyam Jnanam Anandham Badram*”[2]. In this world no one comes and goes everyone is always in this world. It is only changing into forms happening due to our deeds and actions. This is truth or *satyam*. Which is that ‘one thing’ that is not affected by the past, present or future is known as truth. At present we have this body. Was this body some years back or will it be there after some years?. We are not sure. The only thing that we know is that at present we have this body. We don’t know what we were earlier or what will happen in future. Are these all truth?. Who does all these, who controls all these, that is truth i.e is *satyam*. We can’t say that what we see is only truth because even if we are not seeing a thing it is present there. Does it mean that it is not truth. So that who created all this is only truth .It is not necessary that we have to see it, but numerous time we would have felt it. That is truth. That which was present earlier, that which is present now and which is going to be present in future is truth.

Another stanza in Upanishad is “*Yato vacho nivantante*”[3]. If we have to speak about one thing it should have caste, characteristics, action, similarities, name, shape, etc. But truth does not have any of these qualities. But those things that come to truth have all these qualities. We cannot speak so much of truth. Truth is what it is. With whose present all other things exist and if whose absence nothing exist that is the real truth. For example, our body works with help of various organs, but who initiated that functions; i.e is truth.

“*na buddhi-bhedam janayed ajnanam karma-sanginam*”[4]. These truth need to be disclosed only to those who deserve it. Those ones who feel happy about their knowledge or action, the lecture on truth is wasteful. If we are going to tell a person who is happy in his knowledge and action that there is some other happiness more than the person is now enjoying i.e truth, it is going to be a wasteful

affair. The truth is to be taught only in person who ask for it, not be given lecture in public. It is a divine knowledge. Rather than searching with our sense organ, that is protruding outside, outside to know truth, we have to know self. The truth is in ourself. That does not change and will not change, it is truth. If we are not telling truth, we will have to change the statement many times for its existence. Form of lies will keep on changing. But truth will never change. The way in which the truth travels to gods is the way in which truth is. When we are not telling the truth, it is creating discomfort inside oneself. It is destroying our self. If we are doing something different from our comfort zone, it will create discomfort inside our self. "Satyam vada"[5]-Tell truth and only truth. "Sathyana pramaditavyam"[6]- never deviate from truth under any circumstances or under any influence. Never tell lie.

3. Doubts

Now another question that comes is that should we tell all truth. For this lord gives a reply in Bhagavat Geetha- "Yadha pramanavagatam vaktavyam cha thad vadha" [7]- as per the rule what you have understood and if it is necessary to tell, one can tell. Before speaking, think if it is to be told or not. It is very important. It is essential to be said, looking the circumstances, surroundings and situations.

Next question comes is that what will happen if we tell lies. Some people tell that I have told lot of lie, but nothing has happened to me, etc. But when we tell lie we are cheating our self. It is hurting the truth inside our self. "Samulo va esha parishushuthi yonritamabhivadati"[8] -Who tells lies will dry from his roots". It is trying to make the point clear that if it was any leaf or branches which are drying up, it could have been cured, but if we are telling lie the root is getting decayed which is not curable. So if you are doing a self assessment and feeling that root is decayed, which means one have said lot of lies. We are telling lies knowingly only, because we think lots of times before telling lie. So we can't say that we lied unknowingly or without our knowledge. If you are always telling only truth the roots will be always stronger. When we are telling lie, we have to think a lot of things because it should all coincide. So why should we strain our self, it is always good to always tell the truth.

We all want happiness and peace. And if we tell lie, the root of truth inside our self decays and we will become sad. Normally, man never thinks about this truth, during his normal life. During our final days we lie on bed and think, why we have not done anything good etc. This is because our root of truth in ourself has decayed and there is no use of how much ever we laugh in front of others etc. that we are happy. Tension, stress, etc all is felt when our root decays.

4. Influencing Factors

Another question that comes is that if certain forces are influencing to tell lie, what to do?. Yes, it is true that all kind of forces will come to distract ourself when we are practicing only truth. Then know that you are going in the right path and never deviate. It is only to those people different influencing factors come and try to distract. Each time when we cross these influencing factors and stand besides truth, one can see that we are getting more stronger.

"Ashwamedhasahasrarcha satyamevakam vishishethe". It is said that telling truth always, is equivalent to doing thousand Ashwamedham

5. Presentation

As per bhagavat geetha even if the words that one is going to say to another person is going to hurt him, it should be presented in a mild and not in a harming way. Care needs to be taken not to give a shock or fear to the other person. Always try to say pleasing truth. When you are telling the truth, it should not hurt someone nor to make fun of someone nor to blame someone not to create disrespect about a person among others. It is not anyone's job to find fault with others' actions or deeds. No man is perfect in this world of maya. So each one will have their own positiveness and negativeness. If you are blaming someone it should be in the right sense, i.e. to make him bring to the right path. No one should say things to become sadist. That is why it is said that even unpleasant things need to be communicated in a mind and not in a hurting manner. If any matter, even if it is unpleasant, but one feels that it needs to be communicated for listeners benefit, it needs to be said.

6. Practicing

This is said as "thasya tapo dhamaha karmethe prathista vedam sarvagani". If one has to know and be in truth one have to practice meditation, dhamam and do action as if the body is not doing himself, it is the truth inside the self making him to do this. Do actions without expecting and benefits. When we do deeds always it will make the root of truth stronger.

7. Conclusion

In this world of maya if one has to get peace and to get liberated from the cycle of birth and death, always follow the path of truth. Always truth only will win and never injustice or lies will never win.

8. References

1. Mundaka Upanishad mantra 3.1.6 .
2. Taittiriya Upanishad Chapter 2 Versa 1.1.
3. Taittiriya Upanishad Chapter 2 Versa 9.1.
4. Bhagavat Geetha ;Karma-yoga; Chapter 3 Text 26 .
5. Taittiriya Upanishad- Petal 5,Section 11.
6. Bhagavat geetha .
7. PRASHNA UPANISHAD, Question no 6.