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The Phenomenal Gift of the Gnani Purush, the Science of Speech

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EDITORIAL

Can we imagine a worldly interaction without speech? The human life is so much involved in an incessant interaction of speech and yet did it ever occur to us that how this speech is spoken? What is its point of origin? What is its form?

How can we forget that the Gnani Purush Dadashri has been most compassionate by revealing principles behind speech used in religion and spirituality as well as speech of daily life interactions in a scientific manner?

Dadashri used to say that I am not the one who is speaking; it is the original taped record that speaks. The speech is not an attribute of the Self, but the coding of speech happens in the form of intent association through the prompt of the ego, and it expresses as evident sound from a subtle form due to fruition of karma.

The Gnani Purush does not become owner of, or take any pride of the speech that has come into unfolding karma effect through His medium. Dadashri says that 'We-the Gnani and the fully enlightened Self within' also listen to this speech as you do, and are constantly *gnata-drashita*—knower-seer of the speech. 'We' reside in oneness with Dada Bhagwan—the absolute Self within, who is at 360 degrees, when the speech is not forthcoming. And A. M. Patel is at 356 degrees so mistakes do occur due to lack of the four degrees, while 'we' would 'know' this and ask 'him—the doer of the mistake' to do *pratikraman*—apology coupled with remorse and decision not to repeat the mistake. The speech comes forth based on vision, which has manifested within and 'we' remain *nirleyp* unattached, constantly separate in pure awareness of the Self, in supreme bliss and as *niralumb* the independent absolute state. In this state, speech flows naturally.

He used to say that this is the 'observatory of the world'. That is why he gave the scientific solutions to hundreds of thousands of questions and that too without claiming ownerships of 'I-ness' or 'my-ness'. These are the talks of the final destination. Final science is in the form of question-answer and that verily can help one to attain the *sat-dharma* the eternal religion.

The natural speech of the Gnani is in the form of *deshna* the speech that liberates. *Deshna* begins from the time one's ego annihilates completely. Dadashri's speech is considered the beginning of *deshna*, and the Tirthankara's speech is considered a final *deshna*. This Dada Bhagwan is in the form of *kevalgnan*—absolute knowledge. He has *kevalgnan* of 360 degrees.

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That is the only reason such impartial speech has become a great *nimit* evidence, which does not hurt the foundation of any religion and makes everyone spellbound.

Look at the merit karma of these humans beings of this current era of the time cycle! Ordinary human beings have attained the collective knowledge of the twenty-four Tirthankaras in the form of science in very easily comprehensible native dialect of Gujarati language, now being translated in world languages. It is our ardent prayer that let us all begin to make the spiritual effort to understand this wonderful science of speech for our own salvation. In addition, we heartily pray that this vitarag speech of the Gnani as the *sakshat* direct Saraswati continues to enlighten the path of liberation for millennia to come.

~Deepak Desai

The Phenomenal Gift of the Gnani Purush, the Science of Speech

(Please note that 'S' for Self, or 'Y' for You, refers to the awakened one in Akram Vignan, or the eternal Self. The 's' for self refers to the worldly self. For a detailed glossary please see: www.dadashri.org/glossary.html)

The speech is original taped record

Dadashri: Who is doing this speaking?

Questioner: You, Dada Bhagwan is speaking.

Dadashri: The person you see in front of you is Ambalal Patel from the town of Bhadran and Dada Bhagwan has manifested within. I live in oneness with Dada Bhagwan. The taped record is speaking. I am not speaking. I do not have energy *shakti* to speak. This is the original taped record speaking. From this record, one can make a second copy, a third copy and so forth. You believe, 'I am speaking,' do you not? It is because of this belief that you are speaking that you remain in the puzzle of this world. I on the other hand, am sitting here having solved the puzzle.

The speech that is coming forth is the original taped record. Your speech too is a taped record. But you do egoism by saying 'I spoke', 'I spoke'. 'We'—referring to the Gnani Purush and the fully enlightened Lord within, do not have ego so 'we' do not have

this problem.

Speech is not an attribute of the Self

Questioner: So then the Self does not speak?

Dadashri: The Self—Atma cannot speak or articulate at all; it does not have the attribute of speech *vani* at all! Speech is not an attribute of the Self and it is not an attribute of the non-Self complex that forms and dissolves *pudgal* either. If it were their attribute, then that attribute would be there forever. But this the *pudgal* ends in destruction. Speech is actually one of the phases *pariyaya* of *pudgal* the non-Self. It is a circumstance of *pudgal*. Sound is produced when two *parmanus* subatomic karma particles collide. What happens when you blow a horn? Sound recognized as speech comes out.

Questioner: The sound produced through a horn is mechanical but the Gnani's speech-sound is not mechanical, is it?

Dadashri: 'Our' speech is a taped record, and your speech too is a taped record.

The only difference is that the Gnani's speech is *syadvaad* it is acceptable to all who hear it and it hurts no living being.

Questioner: Is *syadvaad* speech called *chetanvani* living speech?

Dadashri: Speech can never have *chetan* that by which life exists, whether it is yours or 'ours-the Gnani Purush'. Yes, 'our' speech comes out having 'touched' the absolute *shuddha chetan* pure Soul and therefore it appears that it is alive.

Questioner: Can one say that speech is lifeless *jada*?

Dadashri: Speech is lifeless is an acceptable statement, but one can never say that speech has life. Will a horn of a car not make a blaring sound when you press the rubber ball behind it or the button on the steering wheel? When you press or squeeze it, the *parmanus* inside are pushed and disturbed, and in the collision force the energy is released as sound. Just as the sound comes out of the horn, it comes out of 'this' horn after they collide. This is all mechanical and the Atma itself is *parmatma* absolute-supreme Self-Soul.

Taping of the speech

Questioner: You say that you are not speaking and that it is a taped record playing. Please explain how that is so?

Dadashri: You can tell from its attributes. There is no attribute of the Self in this and neither is there any attribute of even *pudgal* the non-Self complex. It is a phase *paryaya* of *pudgal*. Speech is recorded through a prompt from the ego; ego does not do it itself. Ego prompts from within, 'this is

how I want to speak in the court' and there after the tape will come out accordingly.

Questioner: When would Your speech *vani* have been taped?

Dadashri: It was taped in the past life and it is being now played in this life.

Questioner: Is speech something that has become overt *sthool* from that which used to be subtle *sookshma*?

Dadashri: Yes, the subtle turned into gross-apparent.

Questioner: Where did the subtle arise from in the first place?

Dadashri: First the apparent gives rise to the subtle. Due to *raag-dwesh* attachment-abhorrence happening in the apparent, it gives rise to a new subtle one. This process can end if one remains *vitaraag* absence of attachment and abhorrence for just one lifetime. However one simply continues to sow new seeds through attachment-abhorrence.

Questioner: Is what You are saying *samadhi bhasha*—language that gives inner stillness and peace?

Dadashri: Call it a *samadhi bhasha* if you want to, or call it *syadvaad*. 'Our' speech is never hurtful to anyone; it makes everyone happy. This speech is not under 'our' ownership. The record becomes clear when the ego becomes absolutely zero. My record-speech became clear after Gnan manifested in me.

This is a taped record speaking

What has Gnani Purush Shrimad Rajchandra said? To the one whom the God, the fully enlightened Lord, has become

deferential and pleased with, such a Gnani Purush, what virtues does He not have? He has no *garva* doer-ship, no *garavata* languish in worldly comforts, no internal inclination *spruha* towards anything, and no *unmattata* relative sense of accomplishment.

Questioner: All those worldly traits remain in subtle form. These will not leave until one rises to a very high spiritual stage.

Dadashri: Only after they all leave can one be called a Gnani. Only after all that has gone, 'we' are saying that this is a taped record speaking.

The speaker is gone

Questioner: Does Ambalal Patel or the Gnani Purush, need to take any help in order to speak this taped record?

Dadashri: There is not need to take help. This taped record speaks automatically.

It is like this, even if one wants to speak he cannot. Does that not happen?

Questioner: Yes, even after preparing a court case in advance I cannot speak once I am there. And sometimes I happen to speak very well without any preparation.

Dadashri: Therefore this is a taped record that is speaking. It is just that one does the egoism that 'I spoke!' 'We' are the only one who has declared that this is a taped record that is speaking.

There is no difference in the speech of Ambalal Muljibhai Patel and the speech of Gnani Purush 'Dada Bhagwan'. This speech coming forth from you is also a taped record. That is why you do not need to ask me whether Ambalal Muljibhai is speaking. It has

verily entered into our Gnani that all speech is a taped record, taped in the past life, coming out as the effect of sound in this life. The ego has dissolved completely and the speaker is non-existent.

'We' do not remember that role at all. 'We' remain in 'our' state of the Self only. 'We' come here only the time when 'we' speak to you. And in that too 'we' remain the knower-seer *gnata-drashta*. However, 'we' remain twenty-four hours, constantly as the 'Self'.

This speech flows with natural force

Questioner: When you speak, it appears effortless.

Dadashri: That is why I call it a taped record. People ask me how is it that I am able to speak so much. This is a taped record that is playing so there is no effort on my part. I do not speak at all and that is why I am always fresh and energized.

Questioner: Often when people speak they will speak for one or two hours and then take a break, whereas here speech is flowing continuously.

Dadashri: And that too, many times this speech flows continuously for ten hours at a time. It—the non-Self complex (of Dadashri)—sits steadily at only one place. There must be a natural energy behind this. Is it not scientific circumstantial evidence? This is not without a foundation. When the salvation of many people is inevitable then such speech unfolds. Otherwise such a thing will not arise, will it?

I am not the speaker

Questioner: Now explain to me, what

is this energy that you have that at this age you are speaking constantly, and traveling so much? I want to know this.

Dadashri: It is like this, it is fine if an emperor does not have the energy. The soldiers in the army need the energy. An emperor will just give the order that ‘brave men of mine, go and fight with these people.’ That’s all, he just gives the order and the military will fight with their energy. That is by the order of an emperor. So everything happens by order.

This satsang has not closed down for even a day. The reason is that if I was the one who was speaking then it would not have been possible. The sound would not come out. Now it comes out with such energy and authority. The taped record was playing like it had a worn out pin and now it sounds like a new pin has been installed.

The pin-speech mechanism gets worn out and fatigued. This is a taped record playing so the energy does not deplete. A person cannot speak more than two hours. The speech comes forth till eleven-thirty at night, because it is indeed a taped record.

Speech energy in the Gnan Vidhi

One man says to me, ‘normally one cannot speak more than an hour and it is amazing that you continue to speak for hours.’ I said, ‘this is a taped record that is why it is playing, otherwise a speaker would get tired.’ If you say ‘I am speaking’, then will you not get tired? This taped record will continue to play by itself.

Questioner: People were saying in our neighborhood that Dada looks so thin, but when he was giving Gnan in the Gnan Vidhi—

the awakening process of Akram Vignan—his voice was felt like the roar of a lion.

Dadashri: You cannot find such vocalization in a human being at all. Without such tone and vocal energy, ‘our’ energy of speech *vachanbud* will not work. Until that happens one will not be able to maintain awareness in the Gnan Vidhi, whereas here, once a word takes hold within, it will not leave. When I ask everyone to speak as I tell him to, the ‘I am’ *potey* shifts within. In the, ‘I am speaking’ lots of energy is used up.

When ‘I’ make others speak the Gnan, everybody has to speak for an hour. At that time, even the strong ones in the hall get tired during last few sentences of the Gnan Vidhi and then they begin to speak in their minds as they cannot speak loudly. This is because one is speaking as, ‘I am speaking.’ So they get tired, poor fellows and for me at the age of seventy-nine, behold this taped record filled with extraordinary energy, see how it plays! This is because this speech is without ownership. So I do not feel tired and therefore the machinery remains pure and well.

This is a natural gift

Except for the speech related to *vyavahar* worldly interaction, no one can refute any of ‘our-the Gnani Purush’ speech content. The speech is truth, which is applicable to the past, the present and the future, eternal truth! Ever since the speech has begun through Me, not a single word has been observed to necessitate correction. Every word is correct. So then is this my intellectual show? This is ‘our’ science *Vignan*, not my intellectual exercise. This is a gift. Would I have that much wisdom? If I want to write a letter, I do not know how to do so. I am just a *nimit*

evidentiary instrument, for the salvation of people, but it is a gift and I am totally ready for this gift.

Questioner: The gift will come to the one who is qualified for this, will it not?

Dadashri: Yes, otherwise I do not have this ability. And this speech is of very high quality. This welding is of different kind.

Questioner: This communication mode *bhasha* is very simple, easy, and comprehensible by everybody.

Dadashri: Yes, it is in a simple language *bhasha*. However, there is no control (ego) over the communication mode *bhasha*. It—the conveyance of the eternal truth—does not depend on language. The welding is of very high quality and this speech is such that it touches the hearts of the people. The welding is such that one word of a Gnani Purush can cure many diseases of the listener!

God is pleased with Me

Questioner: What is the secret of Your straight and simple speech and guileless smile?

Dadashri: God, the fully enlightened One, has become deferential and pleased with Me. The Lord of all the fourteen worlds, who the entire world accepts, that God *Bhagwan* has become pleased with Me and deferential to Me.

‘We’ are enjoying ‘our’ independent bliss. There is no superior over me in the world and the one who is God has become pleased with me. Why God has become deferential to me? Is it because he has a need or I have a need? He is pleased with me because of his necessity. I say that ‘it is good that He is a superior’. However, where can He go now?

The work that He wants to do, how can it be done?

Questioner: What work does He have to do, Dada?

Dadashri: Who is going to speak for those people of this world who are destined for liberation? Who will give Gnan? He—the Lord of the fourteen worlds—cannot speak. However here this taped record keeps speaking. What kind of speech is needed? Moksha can be attained only if the speech is without any ownership.

The purity of the taped record in absence of the ‘i’ and the ‘my’

This speech will cleanse the world, because this is not ‘my speech’. This speech is not of A. M. Patel either. If I say ‘this is my speech’ then I am under an illusion. When one has my-ness *mamata*, then he will say ‘my speech’. If this speech is of ‘A. M. Patel’ then it is called egoism. ‘How did I speak?’, is egoism. For Me, egoism has gone, so now who is the owner? Who is the speaker? Taped record remains. After the departure of ‘I am the doer-ego *ahamkar*, on what foundation will the ‘speaker’ speak? Therefore, this is the original taped record speaking. Where the ‘i’-worldly being *hu* is gone, there lies the ‘original taped record’.

‘We-The Gnani’ have no ego. ‘We’ have no my-ness *mamata*. Within us, ego *ahamkar* and my-ness *mamata* have dissolved to zero. When ‘I spoke’ and ‘my speech *vani*’ is non-existent, it is a taped record playing, and the taped record is pure *shuddha* because it is devoid of ego and my-ness.

Samadhi when there is no owner

So this speech in conversation with you,

is a taped record that is playing and I am in the state of the Self *samadhi*. I have been in *samadhi* for twenty-eight years. Even at this time I am in *samadhi*! I do not reside in the mind, the speech or the body. I remain as a neighbor of all three. I do not have any kind of ownerships of the three. I have torn off the documents of title of ownership of all three.

The speech without ownership is the ultimate wealth

This body has so much energy that even if I had to speak until 3 o'clock in the morning, it will not complain. There should be satsang and there should be people to listen to the satsang, then the body will not have any problems. Even the thought of sleeping will not arise. On the contrary the body becomes fresher as the satsang continues. Because there is an effective intent *bhavna* within, people benefit from this satsang, it flows outwards abundantly. People benefit from this and become filled with wonder and admiration because whatever entanglement they had, is dissolved. Otherwise even after paying thousands of rupees their miseries do not go away and on the contrary their entanglement *gooncha* increases. If they get rid of their entanglement then they will get rid of their miseries. Wealth is verily what the *Vitarags* the fully enlightened Ones, have. It is invaluable! When we give that wealth in the form of *vitrag vani* speech without ownership, ones work is accomplished!

Behold the excellence of intellect

One man says to me, 'one cannot teach without intellect.' I said, 'it is true. Only the one with intellect can teach.' Then he asks, 'how are you able to teach this?' I said, 'This

taped record is teaching.' The reason is that this taped record was recorded when there was intellect. Now 'our' intellect is gone so that taped record is working today. And that which comes forth from the taped record is intellectual knowledge.

Questioner: So had this intellect reached to that extent on that day which has resulted in the unfolding of this science *vignan* of 360 degrees?

Dadashri: It cannot reach to that level.

Questioner: So then what?

Dadashri: It is at 356 degrees. For Me it is short by 4 degrees.

Questioner: You had said that when a *nimit* evidentiary instrument-individual arises, then speech of a very high order will come forth and at that time the matter of this 'degrees' of spiritual level will also come out.

Dadashri: Yes, all the matter will come forth. So except certain things everything else will unfold. Certain part will remain because it is at intellectual level. 'We' are speaking all this' is at the level of the intellect.

Questioner: This tape *vani* that is coming out, does it come out on the base of past life intellect?

Dadashri: Yes, it was recorded in the past.

Questioner: So at this time, that which was taped is able to speak of about such a high level?

Dadashri: This tape has already been recorded of that high level in the past life only.

Questioner: So had this tape reached

to that high level through the intellect *buddhi* in the past life?

Dadashri: Yes, it had. It had been recorded, that is the only reason this tape-speech came out like this. Otherwise how can it-one, enter into the realm of Gnan?

Not a single sentence of 'ours' is uttered with the intent-idea of self-importance *vishesh bhaav*; the words just flow naturally. This is because the speech is a 'record.' (The Gnani has no ownership of the speech that comes out through His medium). You too will be free when you are no longer the owner of the speech and thus it becomes a record, which is playing only. Once it becomes a 'record,' everything is accomplished.

The one who proves every word is a Gnani

Whatever a Gnani Purush speaks is a 'taped record' then what, did others speak on their own? Can we not understand from this? All these talks are very subtle and profound. Such talks do not exist in scriptures, the Purana or in Vedanta. The Gnani knows the facts of all these.

Some people are telling me that, "you are saying this speech a 'taped record,' so you are taking a big responsibility." I said, 'It is not a responsibility rather I am telling you exactly the way it is.' How can any man take a responsibility at all? He said, "Please, do not say that this is a 'taped record'. Can you please stop saying like this? It is better if you do not say it." I said, 'the fact has not come out until now and that is the reason I am saying the fact to the public and I am saying this with majesty of assurance. Come with me and I will prove it to you within six months.' I have to establish the fact by giving evidence of whatever I spoke, don't I? And I am saying

that, 'I am ready to give proof of everything that has been spoken in the past twenty-eight years.' The reason is that this is not just waterproof or fireproof! This is 'all proof'-unassailable.

The mistake of the tape is 'seen' by the 'seer'

Questioner: Is it possible for a mistake to happen in the original taped record?

Dadashri: Yes, mistake does occur sometimes. But 'I' have to 'see' that. Now what mistake of Mine might be happening? 'I' will not have any kind of mistake, since 'I' do not reside in this body at all. 'I' have lived as a first neighbor in this body ever since twenty-eight years. So then where will you find My mistakes? Nevertheless mistakes do occur by this 'Patel'. This 'A. M. Patel' is at 356 degrees and 'Bhagwan-the Lord within' is at 360 degrees. 'A. M. Patel' is short by four degrees that is why there is a possibility of mistakes for sure. The original taped record is deficient by four degrees; it is not perfect. That is why 'I-the 'seeing' Self' have to keep 'seeing'. The one who is the 'seer' is seeing from the level of 360 degrees so if there is any mistake 'the seer' will correct it. When all 'his' mistakes are corrected, He will become the absolute Self *parmatma*.

I am not liable for whatever is being said at the moment because I am separate from it. It is a taped recording that is playing and that is why the liability is not mine. But, if there is a mistake in it, I immediately make a note of it. What I say to people should not have any mistakes. The speech must be absolutely clear; there must not be even the slightest mistake in it. The slightest mistake can be very detrimental to thousands of people.

At the most one mistake may occur in an entire day and I will make a note of it. Yes, mistake must not occur. We must destroy the mistake. We have to destroy the mistake of this *pudgal*—that which increases and decreases, rises and falls with intake and output, too. There is no mistake as far as the Self is concerned. Whose mistake we need to fracture?

Questioner: We need to fracture the mistake of the *pudgal*.

Dadashri: Yes whose *pudgal*? It is that non-Self complex *pudgal* that we had created in the past life. Yes, now in this life, it may be that one is not the owner of that *pudgal*, but who had created it? Whose liability is this? Who is responsible?

Questioner: I myself.

Dadashri: Yes. That is why not a single mistake of ours should remain now. In such (subtle) mistakes there is not the slightest doer ship *kriya* of anyone, nor is there any intent of hurting anyone. Nevertheless it is called a mistake if the speech comes out a little harsh and hurts the person I am addressing. Speech should not cause even the slightest of hurt; it should not hurt even if truth is being spoken. Not a single wrong word should be uttered. A single word can create immense destruction. So if the speech which is hurtful to some one comes forth, then 'I' would immediately know 'how this tape record had been recorded, who is at fault is in this?' Then 'I-the seer' will correct the one who made the mistake by telling him, 'you ask for forgiveness. Why did you do like this? You have made a mistake.' So 'I' would tell him, 'ask for forgiveness'. This taped record is not meant to hurt someone; it is to make

others happy.

Pure awareness as the Self even while speaking

Whose speech will come forth good? The one who speaks with the exact awareness as the Self *upayog*. Now who would be the one with *upayog* exact awareness as the Self? He would be a Gnani. No one except a Gnani has the exact awareness as the Self *upayog*.

That which 'we' speak, it is with the exact awareness as the Self. When this record plays, 'we' have *upayog* exact awareness on it. What mistakes this tape makes and what it doesn't, 'we' keep watching minutely whether there is any mistake in this *syadvaad*—that which hurts no living being, and we have the exact awareness that this speech is a record playing. It is a record playing for you as well, but you believe and think, 'I am speaking.' 'We' remain constantly in the pure awareness as the Self *Shuddhatma*, even while 'we' are speaking to you.

Questioner: Can there be two *laksha* awareness?

Dadashri: No. There cannot be two *laksha* awareness. There is one awareness only. 'I' do not have to do anything when I speak. 'We' just keep 'seeing' what happens during the speaking. 'We' will not be out of exact awareness *upayog* even for a second or for a minute. The awareness as the Self is verily there.

Continuous gnata-drashta : knower-seer

Sometimes 'I' come out and become one with Ambalal. The interactions on both sides have to be allowed. Now I have entered the worldly interaction *vyavahar*. Otherwise, 'I' am one with the Self *abheda*.

Questioner: Does the state of the 'seer' *drashta-bhaav*, remain for You all the time?

Dadashri: The state of '*gnata-drashta* knower-seer' remains all the time. This is a taped record speaking and there is a pure awareness as the Self. 'We' only keep seeing what is spoken and what is not. Even while this speech is going on, there is *shuddha upayog* pure awareness as the Self in exactness.

Questioner: Is there absolute bliss *parmanand bhaav* with the knower-seer state *gnata-drashta bhaav*?

Dadashri: There is absolute bliss *parmanand* only, constant *parmanand* absolute bliss. So there is the constant interaction of remaining separate continuously. 'We' do not remain even one second in the non-Self *pudgal* part. 'I' remain as the constant knower of the space *kshetragnya*. 'I' remain in my *kshetra* space, the Self.

Questioner: When we ask you questions, at that time, where do You reside?

Dadashri: I remain its knower and seer *gnata-drashta*; that is 'our' *upayog*. These words that are coming out; it is a record speaking. 'We' do not have anything to do with it. An *upayog* over the taped record that exists informs me where a mistake is made and where the awareness slips. When you listen to this record, would you not clearly realize what is right and what has a mistake? Likewise is the awareness of 'us' when 'our' speech record is playing.

First comes the vision and then taping happens

Questioner: Does the vision *darshan* which has opened up within You, in this life,

help in making the speech, the tape that is playing, become more accurate?

Dadashri: All this is recorded based on that vision *darshan*. So first comes the vision, and then comes the tape. Otherwise the taped itself will be considered a Gnani. Then 'I' will have to listen to the taped record.

Questioner: This comes forth naturally *sahaj*, does it not?

Dadashri: Natural, natural.

Questioner: Does it come forth naturally? You do not have to do anything in this?

Dadashri: That is verily called a taped record. 'I see' and then I speak. I do not speak from the books. I do not see through these eyes but I speak based on the vision *darshan*, which has manifested within.

Absolute experiential speech

Questioner: You say, 'I 'see' and then speak.' Please explain that in some more detail.

Dadashri: Where is the detail in this? If this is intellect based then details are necessary. I have proclaimed that it is not of these eyes. If this is based on these eyes or the five senses then it could be understood in detail. But detail does not exist in this. You will be able to 'see' when You will reach that place. Therefore You should aim your vision towards reaching that level of vision. And when You follow the five Agnas then you will be able to reach that place and that is definite.

I am speaking from the top of the mountain as 'we' 'see' it all. Yes, you will find mistakes in the speech of those who are

climbing the mountain taking the support of what they have read. And 'we' are speaking from the top of the mountain. There is no mistake in this and Your work will be done. Your path will be easy. When 'we' say that turn this way from this side and turn from this to this way then you also will be able to reach here in five minutes. And over there if you were to walk five million miles, even then you will not attain this. The reason is that he who is guiding you there, himself, is climbing and has not attained this yet.

Those who have said it all and left are not able to 'know' any more, and those who 'know' are not able to 'say' it. I am the One who is able to 'say' as well as 'know'.

Natural answers of the Gnani Purush

People speak about the peak of the mountain from the valley and 'we' are speaking from the top of the mountain. Not a single speech of 'ours' would be out of place. 'Our' words are suitable for new scriptures. If one wants to write new scriptures, it is possible with these words. 'We' speak verily that which 'we' 'see'.

Some people used to stay day and night with me. I had announced that whoever wants to stay with me was free to do so. However, some stayed seventeen days and some ten days. A man once asked me how I was able to give answers to hundreds of his questions that he asked me each day of the seventeen days he spent with me, when others could not answer even five of his questions. I told him that even though he kept asking one question after another, 'I' would 'see' and then give the answer. I told him that he had to make an effort in asking questions; he had to construct his questions. He then told me that nothing

more remained to be questioned.

Always the 'seer' of the record playing

I keep 'seeing' this record that is playing as to what is playing and what is not. Human beings of the world, become one with, absorbed *tanmayakar* with their speech. Absolute enlightenment *kevalgnan* is when there is total detachment and separation *nirtanmayakar* from the non-Self.

When someone swears at me, it is always in my Gnan, that it is a record that is playing. If the record says something wrong, that too is in my Gnan. I am always in a state of complete awareness. Absolute awareness is *kevalgnan*. In the worldly life, people's awareness is worldly in nature; they are driven by their ego. Whereas this is the awareness which comes after Self-realization. This awareness is partial *kevalgnan* and it will bring forth your salvation.

Do not leave the internal machinery unattended. Keep an eye on it at all times, pay special attention to where most of the wear and tear occurs. Know when and with whom, harsh words are spoken. Speech that comes forth is not the problem, but you must 'see' that, 'Aha! Chandulal uttered harsh words!'

Questioner: But as far as possible, is it not better to not say anything?

Dadashri: Speaking or not speaking is not in Your hands anymore.

It is a different matter to observe everything external to You, but when You continuously 'see', everything that is happening within you, during that time You are in the realm of *kevalgnan*. This is partial *kevalgnan*,

not absolute. 'See' the bad thoughts that arise and also 'see' the good ones. You must not have abhorrence towards bad thoughts or attachment towards good ones. You need not be concerned whether something is good or bad, because it is not under Your control.

Separation at the time of speech

Questioner: You are saying that for You the outside is separate and the inside is separate, and thus the two functions continue simultaneously. So how can one maintain this separation inside, while interacting with the world and talking?

Dadashri: Not at the time of speaking. You cannot keep separation at the time of speaking. You can when you are working. It is not possible at the time of speaking. You can have awareness in general. But you cannot maintain the separation while speaking.

Questioner: So the two can remain separate only during bodily actions?

Dadashri: Yes. Even those who are not Self-realized *agnanis* are doing two things simultaneously. He is eating his meal here and at the same time he is thinking about office too. He is sitting on a toilet seat and at the same time he can be involved in other thoughts. So everyone can do two things together. An ignorant *agnani* person can also do that.

Questioner: As two can remain separate during bodily activities, can the two remain separate at the time of mental thought processes?

Dadashri: One can remain separate during actions of the mind too. He remains separate in mental activities for sure.

Questioner: How does he remain

separate?

Dadashri: One can see everything 'the mind thinks'. *Agnani* non-Self-realized person can also 'see' that.

Questioner: But remain separate?

Dadashri: Therefore one remains separate, absolutely separate. Unless one remains separate one cannot 'see'.

Questioner: Then why does separation not remain during speech?

Dadashri: Separation does not remain in the act of speaking. It is a different matter for 'us' because 'we' 'know-experience' that this is a 'taped record'. But other people cannot be at this level.

The Gnani as the Self with division and oneness

When 'we' speak, 'we' are not in any part of that speech! 'We' are beyond the speech. If 'we' were to become a part of the speech 'we' would change the next minute, but 'we' do not change.

'We' means not this external body that you see; 'we' are not the owner of this body that you see. 'We' do not even have the title for it. 'We' are not the owner of the mind, the body or the speech. When I say 'we,' I am referring to 'Dada Bhagwan'. When 'I' am at a certain stage I am 'Dada Bhagwan' and at another stage I am a 'Gnani'. The one who answers your questions is the 'Gnani'. Therefore when the satsang is taking place, I have to remain as a 'Gnani', but otherwise I am in oneness as the Self *abheda bhaav*. Therefore I am able to remain both undivided as one or separate as two, whereas the absolute *Vitarags* – the Omniscient Lords

remain completely as the Self without any interruption. The fact that ‘we’ have this little separation, is a weakness.

Questioner: Does your vision beyond the relative world *alaukik darshan* remain when there are people around you or does it change?

Dadashri: There is a break in it when I am speaking to individuals or even when I am doing satsang because during that time my focus is on what is at hand; I have to keep a watch on this taped record when it is playing to ‘see’ what is going on, and sometimes pratikraman has to be done when there is a mistake in it.

I speak what I ‘see’ and not from memory

People ask me how I know everything. It is because I ‘see’ everything. If you were to relate certain events that took place on our pilgrimage and ask me if it was correct, I would say it was. But the difference is that ‘we’ speak from what ‘we’ see, whereas you speak from your memory. I see the moment I speak.

Questioner: Does everything come in to your vision *darshan*?

Dadashri: I ‘see’. Not in *darshan*. I can ‘see’ as it is. I ‘see’ it exactly.

Questioner: How can you see that? Is it through *chit* inner component of knowledge and vision?

Dadashri: The vision *darshan* is clear; it has been cleared to the pure *shuddha*. The whole vision is transparent, absolutely pure.

Questioner: Can you see this naturally or do you have to place Your awareness *upayog* on it?

Dadashri: No, it is seen naturally. Who is the one who has to focus the awareness? The one who is focusing the awareness is distinctly separate.

Questioner: You said that ‘*alaukik mahor*—extraordinary non-worldly imprint-stamp impression—is behind this’.

Dadashri: Yes, extraordinary mark and imprint. But that speech is good. At that time this speech came out. Otherwise where would I find it? Where would I go look for the diaries? This speech came out at that time by itself. Therefore there is something behind this, isn’t it? Is there a planning or not?

Questioner: This is not planned, it is natural.

Dadashri: Yes. Otherwise everybody will say for tasting the *garva-ras*—sweetness of doer-ship, ‘I spoke, how well I spoke!’ That is where the poison drops in.

Questioner: And You expressed surprise when You said, ‘where did this new speech come from?’

Dadashri: Yes, this keeps coming out from the taped record. If ‘we’ say, ‘play now’ it will not happen. That evidence should arise.

The spontaneous and natural answer of the taped record

The darkness of ignorance is that which creates questions and speech that is natural is the answer. I also became so pleased. This is a good answer.

Questioner: Dada did not know that such answer would come up?

Dadashri: No, I did not know anything. This is just that when a taped record played

at that time I realized that it is a good answer.

Gnani remains unaffected in right or wrong speech

Questioner: Dada you give great illustrations.

Dadashri: I am not the one giving them, it is this taped record. Do not give me credit for this when it is the taped record that is playing. When I hear it play, I too feel pleased and am amazed at how well it plays.

Questioner: The contents of this taped record are amazing.

Dadashri: But when these contents come out, people give me the credit. It is not Ambalal Patel that is giving the answers it is this taped record. I do not take pride or pleasure in thinking how well I speak. The reason being, that the speech is not mine. So how can I take credit for it? I do not take credit for it even when it plays so well. Besides this record is such that it is worthy of people's compliments, but I do not take ownership for it. If I did, it would become poisonous and therefore I do not take that responsibility.

Many times I too feel very happy when I listen to it, and if I listen to something else then too I do not become unhappy and you all would become unhappy. In a way you do not become unhappy, but some weakness will arise. Later on you would make it right. When you listen, at first you will feel there is a weakness. At that time you would think, 'why Dada talked like this?' That is why we have to say that this is a taped record speaking.

This is a taped record and it comes forth by itself. And 'we' keep seeing and knowing 'what this taped record speaks', that's all!

Whether it plays bad or good then too we 'know' that. 'We' are the knower of both. We are not responsible in either right or wrong speech. The reason is that a taped record is speaking; 'we' are the knower. 'We' are separate.

'We' do not have concern with a good speech or a bad speech. If the speech comes forth good, it is not mine and if it comes forth bad, then also it is not mine. We do not say 'mine' if it comes out good or bad. Whatever comes out is correct! We do not have ownership of speech. Whether the answer is right or has an error in it, it is of a taped record. If someone were to praise or insult, then too it belongs to the original taped record. That is why if you give me credit 'we' do not take it. The reason is that this is a taped record playing, what concern do 'we' have in this? If you give 'us' discredit then too 'we' are not concerned.

Satisfaction from natural answer

Questioner: Dada I gain satisfaction from your natural and spontaneous answers.

Dadashri: Only the natural and spontaneous *sahaj*-natural through egoless state, answers gives you satisfaction. This is a natural answer. It will pacify the most confused of minds.

Questioner: How are you able to give the precise answer upon being questioned?

Dadashri: That is called Gnan. That is the foundation of Gnan. The questions get answered through absolute knowledge *kevalgnan* the moment they are asked.

Questioner: What happens there? What is going on inside in order for the answers

to come out accurately?

Dadashri: Nothing happens within. It is a natural process. I do not have to do anything. I do not have to think. Natural and spontaneous speech just flows naturally. This speech is worthy of being recorded in the scriptures, a scripture which no one can contradict.

I do not have to think before I give the answers. These answers come from the taped record. These answers come from me through the medium of a taped record. 'We' are not the one speaking. These talks have not been thought through the medium of the mind. This speech is spontaneous.

By making an effort one ruins it. In spite of this, everybody will try to make an effort. Why am I calling this, a taped record? It is a natural *sahaj* process. I do not meddle in this, that is why it comes out like this. Eleven hundred tapes are recorded without a mistake and if you were to record one tape you will bring all upside-down. The reason is that you do not have naturalness. Naturalness should come, should it not?

Natural speech can be identified thus...

Questioner: When the speech will become natural?

Dadashri: When one comes to the level that the speech is a 'taped record playing' then the speech will become natural.

Questioner: Your speech is considered a speech that flows naturally *sahaj*, is it not?

Dadashri: It is not considered *sahaj* if one claims to be the speaker. When someone says, 'I spoke,' it is not considered *sahaj*.

Questioner: But this is the original

taped record, isn't it?

Dadashri: Yes, one does not know that is why he will say 'I spoke'. It is not considered natural. He becomes unnatural *asahaj*.

Questioner: The speech came out, so it is natural.

Dadashri: The speech came out, but *sahaj* natural means it comes forth automatically as arranged in scientific circumstantial evidence. That is why I am saying it is a taped record. Do you feel that, are you sure a hundred percent that it is a taped record?

Questioner: But it is very difficult.

Dadashri: Yes, it becomes very difficult for you to experience, isn't it?

Questioner: It is just that your speech flows naturally.

Dadashri: It is flowing, if You 'see' that then You will learn. One man says to me, 'I will not be able to do all this work.' I said, 'what is the harm in doing all this work? Does it take a long time?' Then he says, 'I do not have inner intuition-clarity *sooj*, You do once and show me.' I said, 'hey, if I show it to you then will you be able to do right away?' Then he says, 'yes, show it to me once.' Once I show what I am saying, then it will happen for him. You will learn gradually. You cannot do right the very next day. But such setting will happen within you.

Questioner: We are waiting for that day.

Dadashri: You will feel tired if you have to wait for any thing. Why should you wait?

On the contrary, that day will wait for you. I was so heavy headed that everything would be waiting for me. So I would go there with majestic air.

I am *sahaj* natural. 'Our' every action is natural, without the awareness of doer-ship. If you sit next to a natural person you will become natural. And if you sit next to an egotist person, the ego will arise even if the ego is not there.

These are natural words of this speech; if you do not find them in a dictionary, then dictionary is wrong. The words of the Gnani Purush are natural. One may call it a mistake of the dictionary, but how can there be a mistake of this Gnani Purush?

Questioner: One man had found out the meaning of natural later on and he said Dada's speech is correct.

Dadashri: So there is a lot of difference between an imaginary speech and a natural speech. Natural speech is called *niralumb* a state without any dependency, speech. The speech of poets is independent *niralumb*. Some literary people also, have *niralumb* speech but that is the worldly in nature. And Gnanis language is verily *niralumb*! This is because they are not the owner of their speech at all, then how it is possible to have mistake in their speech? The one with ownership may have an error in his speech. If there is no owner then how there will be an error in the speech? So then we should change the dictionary. If someone tries to become over-wise here then he can get hurt. But worldly people have right to audit this, don't they? Let there be an auditor or not, but they have a right to audit, do they or do they not?

Words that liberate have come forth naturally

Questioner: All Your words like, 'file, puzzle, real, relative, wrong belief', all these words work the entire day. The moment we use the word, peace prevails.

Dadashri: Yes, that is because these words have come out naturally and spontaneously.

Yes, see, what a word has come forth! Power *chetan*. Where did this come from! I inquired and the reply was that this is the only appropriate word! People believe that this, the body complex, is verily *chetan* that by which life is, life force, the Self. But hey, it is an energized-power filled *chetan*. If the energy of a battery is charged does it mean it is a living thing? It is just charged with energy so it will give light and once the energy is drained there will not be any light. These are also energized batteries as well.

These English words came forth naturally

Well-educated people ask me, 'Dada, we are such highly educated people and yet we do not know how to say big words like scientific circumstantial evidence. How do you speak this? How far have you studied?' I said, 'matriculation fail.' Then he says, 'we are so surprised.' But these words flow naturally by themselves.

The words that have come out from my mouth have come forth naturally, not because of education. I am failed in matriculation, but I speak all these things like 'scientific circumstantial evidence' and 'the world is the puzzle itself', and all these words come forth naturally.

Questioner: But the little English you speak is so very exact and effective.

Dadashri: Yes, exact and effective but that comes forth naturally.

How beautiful this natural science is! This is a science of the nature. When people will analyze this 'scientific circumstantial evidence' in future then they will understand that without this not a single leaf is able to move. This sentence 'scientific circumstantial evidence' which 'we' have spoken is a great sentence. When someone worthy of expounding its meaning arises then it will be understood.

The flawless words

Questioner: The language of literature and scripture makes us entangled. This speech goes directly within.

Dadashri: Yes. Those words in scriptures will entangle you, and such vocabulary is not there in 'our' speech.

Questioner: Even then I am ready to prove in all these Aptavanis that no matter what standard you apply in literature it will still stand.

Dadashri: No, but some other people say that, literature is superior. The speech of literary people is very different type. It is because intellect is involved there. Not even the slightest intellect *buddhi*, *dahapan* is involved in 'our' speech. Literary people's speech is based on intellect. There is no intellect in this. Whatever came out, that is how it is written.

Questioner: Whatever was to come with natural intent *sahaj bhavey*?

Dadashri: Whatever came forth naturally that is what I say is a taped record.

All this is not my property at all.

Akram Vignan in Gujarati dialect

Questioner: Are you at ease with Sanskrit (formal) or *prakrut* language learnt from listening, vernacular language of the common people?

Dadashri: No control-expertise over any language, but this Gujarati manifested by itself. That is why this record has manifested. However I am not educated at all. I do not know anything.

Questioner: Since Gnan manifested, can it not lead to a direct inner spontaneous learning?

Dadashri: 'We' do not know anything. 'We' do not know anything worldly.

Questioner: But Your style of speaking *gadhy* in Gujarati stands out from everybody.

Dadashri: I did not have any education at all. But I get lots of letters. 'You presented the science of twenty-four Tirthankaras in native *tadapadi* language, it is a wonder, so wonderful is your native language *tadapadi bhasha*, we really enjoy so much!' Yes, 'we' have not learned anything at all, no! 'We' have not learned such a lengthy language; I do not even know such things. And this is in rural common folks' language, how beautiful is this speech, and that to in rural dialect!

Do you like it a little?

Questioner: I enjoyed.

Dadashri: Then it is good. You should enjoy. Some words are hard and strong in my language. My language is just that. However it is polite. This is from Kaira district, Patel group

and all are Kshatriya race, no! So the language is a little like that.

The extract of the Gnan of the twenty-four Tirthankaras

Questioner: But all these talks are such that it nurtures and supports *vitarag vani* speech that liberates, speech of the Liberators.

Dadashri: Yes, it nurtures and supports. It accepts the speech of God, the twenty-four Tirthankara Lords and furthermore, this speech is laden with the new discovery of that which is necessary and relevant for this *kaal* current era of the time cycle. It is in simple language so everybody can understand. The Gnan of 'vyavasthit-scientific circumstantial evidence,' is such that it annihilates all worries of the future.

'We' are aware *khyal* of the Gnan of all the twenty-four Tirthankaras that the Gnan of this Tirthankara was like this, the Gnan of that Tirthankara was like this and this here is the collective bottom line extract of the Gnan of these twenty-four Tirthankaras. The reason is that each Tirthankara was different based on the *kaal* time of their presence on this earth and the speech had been spoken based on that specific *kaal*.

Scientific method of Tirthankaras

Tirthankaras have a very scientific method. Mine is such a scientific method then how amazing their method would be? The one who has failed, his method is so scientific then how would be the method of the one who have passed to completion? What do you think? Tremendous change occurs within only one hour in a person through this Gnani Purush, so how wise they Tirthankara Lords would be? And this speech is verily theirs'. There is

nothing mine in this. This is just that a taped record keeps playing and 'I' keep listening.

The speech of the final destination

Here there is no *pravachan* sermon or *vyakhyan* religious lecture. Who will give religious lecture? The one who is a preacher he will preach. Those who are lecturers are the speakers, orators. However for 'us' it is a taped record speaking. Religious lectures are in the midway stations. We are not giving religious lectures here. It is because this is the final destination. Here it is in the form of questions and answers. After this there is not any other destination. After this the railway line stops. Do you want to get off at the final destination? Those who want to get off at the midway station they are free to do so.

Questioner: No, now I want the last station only.

Dadashri: When does the final destination, the final end line come? When does the railway line end? It ends when the satsang interaction is in the form of questions and answers. Where there is question answer format then know that now the train will stop here, so there will be liberation! Those who want to reach the final destination should get the clarifications of all their questions in the form of answers. All others are midway stations. Those are the standards. Questions and answers are not there. There, there are the readings of books and scriptures, and other kinds of things. One has to follow vows-religious observance and rules and regulations over there. So there is a need of all different things. There is a need for the standard too, a need for the upper standard too and a need for 'out of standard' too. When one enters the 'out of standard' he becomes free, liberated, for sure.

Final Science in the form of questions and answers

The entire Gita is in the form of questions and answers. Arjun asks questions and Lord Krishna gives the answers. Lord Krishna has not given a sermon in Gita. He has given answers of the questions, which Arjun had asked. He will not give a sermon or a religious discourse at all! Final science is not in the form of religious lectures; it is in the form of questions and answers. He has given answers of the doubts and suspicions those were raised in Arjun's mind, that's all. That is called religion. The Gita has become *pariprashnen*. *Pariprashnen* means Arjun asked questions and Lord Krishna gave the answers. That is the essence of the entire Gita.

So what has Lord Krishna said? *Pariprashna* means come to the final destination after questioning. Otherwise except questioning one cannot reach the final destination.

And Lord Mahavir has unfolded the Science in the form of questions and answers only. Lord Mahavir and Gautam Swami, it is in the form of questions and answers. Gautam Swami and all eleven *ganadhars* primary disciple of a Tirthankara keep asking questions and Lord Mahavir gives the answers. Whatever those *ganadhars* asked, the answers from Lord Mahavir verily constitute the entire scripture.

Questioner: All these people come to you everyday, so will they continue to come to you the whole life?

Dadashri: No, No. All the questions end after taking this Gnan— knowledge of the Self. After this, a question will not arise

whatsoever. After this where is a need to ask a question? And here too all this is in the form of questions and answers only. What kind of Gnan has been given? Questions will not arise whatsoever.

Beware of comparison here

Except the Gnani Purush nobody else can conduct question answer sessions. To answer is not the work of anybody else at all. It is because he can give four answers and by the time of giving fifth answer dispute and difference of opinion will arise and at the time of giving sixth answer he will get in to a fight. Therefore these people stopped asking questions. When the question arises, they are told, 'no questions are to be asked here.' They take this advance precaution in a religious discourse because there are varieties of brains, and one may end up asking a most uncomfortable question. Who is to say what may end up saying?

Questioner: Some saints and religious lecturers have been teaching just like you. I see so much resemblance in their teachings and what you are saying. So are they too as spiritually advanced as you?

Dadashri: It is like this, firstly it does look similar for sure but compared to what I say and they say; they are reputed and recognized people and I am a small person. Do not compare my speech and their speech. Where do they stand and where do 'I' stand? This is because no one has born in this world with whom you can compare what I have been speaking at this time in this current time cycle. Therefore the one who compares will incur a liability. They are a well-known people; do not compare this with them. Big people have big talks. We agree that theirs is great. We

are not saying that theirs is ordinary.

So it is not easy to understand the depth and the difference of this speech. If one can understand the *bheda* difference of this speech, then the work is done. Otherwise everything looks just the same, this is also a roll of hay and that is also a roll of hay.

The speech of a Gnani answers all questions

The one, whose speech is suitable to old, young, women and children alike, is called a Gnani. Where there is a Gnani, there is no controversy or need for any discussion *vaad*. Where there is no dispute *vivaad* or agreement *samvaad* there is the Gnani. Out there our people have been pressured into a psychological effect that, 'one must not speak up like this.' And I am asking you to speak even then you are not speaking here. If you say anything elsewhere then people will break your head, people are like that. People of India are asking such questions that it can give you a headache; they are such intellectual experts. They are very astute in asking questions.

The questions would arise in proportion to the amount of intellect that has increased. One understands through intellect that 'what I see through intellect is correct'.

Is there any thing in this that you can understand? So everything will change. So *dharma bhavna* deep inner intent of following religion will increase significantly due to attraction. Now it will increase more. Those questions, which have been asked to 'us', did not arise in old times at all. Now people say that the religion did exist in the past, and now there is no religion. However there was no religion in old times at all. I have been 'seeing'

this for the past seventy-seven years. At this time only I see people have more brilliant brains. The intellect may have turned wrong but it has become developed. And in those times the intellect was not developed, was it? If you ask then an answer will come forth. They would not ask at all. Now a lot of people are asking questions. Thousands of questions had been asked. And I had given the answers.

So ask me everything you want to know and if you want, I will give you the experience of the Self; this experience comprises the essence of all scriptures, including the 48 *Agams* of the Lord Mahavir, the sacred Jain scripture.

Here there should be a religion of *param vinay* absolute humility. If a scrutinizer were to come here then I would ask him to come later, alone. Otherwise if he gets caught up in to the tight grip of intellect then what can happen? 'We' do not have intellect whatsoever. 'We' are ready to give the solutions of all the questions of entire world, but questions should be in the form of questions. The lack of solution to your question is the definition of a question.

Questioner: We are still practicing to write the alphabet, then how can we ask You a question?

Dadashri: When do you need to ask a question? You can ask question regarding the matter where the mind does not attain closure.

At this place there is no harm in asking questions that arise in the mind. You can ask everything here. If you get solution then only you can attain closure. You can find out all the facts here.

Questioner: Some questions are such

that we cannot get the solution even through science. Those are unresolved questions only. So do we need to suppress those questions by employing egoism?

Dadashri: No. You do not need to suppress. You need to keep 'seeing' the questions. You have to continue to 'see' within, the questions 'he—the non-Self' is asking? All of those questions do not turn out to be real and correct.

Questioner: Yes, that ego will not obey. Is that the reason that it raises questions?

Dadashri: Yes, it will raise questions. It does not want to let go of its realm, the *potapanu* realm of the worldly self. Right now if we were to provoke a reputed person then everyone will raise questions. Similarly the ego does not let go of its own *potapanu* worldly realm.

Did you understand? If you did not understand then 'we' are not forcing you to accept. You understand here. Keep asking until you do understand. This is all science—*vignan*. If the intellect stops being fidgety the moment you listen to this speech then know that it is a science and if it becomes fidgety then know that it is not a science. It is worth asking so do ask. You will not meet this Gnani again and again. It is just that your merit karma has awakened that is why you have met the Gnani. Ask whatever comes in your mind and imagination. 'I' will give you all the answers.

One can get clarifications here that resolve all conflicts with equanimity

You will not find a path where you can ask questions again and again. 'We' are requesting you to ask everything here. Ask whatever you want to. You have met Dada

today so get your solutions. Ask any question, you will get the correct answer. No matter what, you are free to ask any kind of question. You may ask questions related to Vedanta, Jainism; ask any question you want, ask, ask. Do not feel any doubt or hesitation in asking questions. You can ask as many questions that arise in your mind. But your entanglements should not remain. Do not create an entanglement with your prior knowledge. Why do I have to tell you clearly? The reason is that you should not have any lingering inner knot whatsoever. And this support is the last support. The speech, which does not have intellect, is called the last support. All intellectual speeches are imperfect. Now this is not my speech, this speech is without intellect, this speech does not have my ownership. All the questions were being asked were intellectual and all the answers were from my Gnani, the knowledge as the Self. And if the answer was through the Gnani then intellect will not become restless. Otherwise it will create dispute against the other person. It will not create dispute with 'us'. Yet if someone were to enter into a dispute *vivaad* then we would understand that obstinacy is filled within.

Questioner: The answer which you were giving, if the opposite person is open minded then he can totally figure out in just one answer that this is a Gnani who is answering.

Dadashri: He can figure out everything. But it is like this, what can happen when one becomes obstinate deliberately? Oh, the one who is asleep would speak but the one who is awake will not speak. The one who is asleep will speak up naturally. But why would the one who is awake speak? Similarly what is the solution for the one who wants to become

obstinate? If he were to listen the solution of 'our' five sentences then he can understand right away that except a Gnani Purush no one can give such solution.

This is a place to resolve an entanglement

Questioner: The conversation that you are doing is very effective.

Dadashri: Yes, you can have so much effect from this conversation. It is because you will speak about your puzzles and problems so your problems will get resolved therefore you will have so much effect. Every person will speak about his or her own puzzle. We would tell him to ask question so then he would present his own puzzle that had been arisen. So his puzzle will get solved, and he will have satisfaction and he will feel happy.

Questioner: But such *vyavahar* worldly interaction does not exist anywhere at all that there will be a give and a take of question and answer by sitting in front of each other.

Dadashri: It is not possible at all; they cannot do such thing at all! A person cannot stand one question. All these people who give discourses, not even one person can give answers to questions. From where can they give the answer? At the most they can speak about scriptures that 'it is said thus in the scripture'. They cannot speak about anything else.

'We' can see everything in this Gnan. 'We' can know all the *pariyaya*— the phases. Every phases which are *paudgalik* relative worldly, 'we' can see all that in subtle form and then 'we' give you the answers.

Unique fruit

Questioner: Which fruit a questioner

can attain asking questions to a Gnani Purush?

Dadashri: A questioner to a Gnani gets *alaukik*—non-worldly fruit. And a questioner to an *agnani*—the non-Self-realized one, attains *laukik*—worldly fruit. Don't you get worldly fruit? Would you not have asked a question to an *agnani* for the direction to reach railway station or for certain location in Mumbai? You will get fruit right away upon asking question. And likewise one can get this *alaukik* fruit.

All clarifications and closures attained here

We light the candle if the electricity is gone in the house but when the electric power comes back will you not put out the candle? So likewise, why do 'I' need that candle? Ah, the full light! Everything of the entire world can be visualized and a hundreds of thousands of questions are being asked and you get exact answers of the questions.

Questioner: Lot more questions might have been asked.

Dadashri: At one place fifteen hundred to two thousand people were present, and there was a continuous flow of questions. I had given permission. I had told them that whatever and whoever wants to ask questions they may ask open heartedly. Many questions arose for the ensuing three days. At the end they come and meet with me, they come to do the *darshan* devotional viewing, at that time I asked one person, 'Have you taken Gnan?' Then he says, 'I have not; I have to take the Gnan. But I have got the result from your answers without taking Gnan.' I asked, 'what did you attain?' Then he replied, 'whichever questions we had asked, we got the solutions and that information verily keeps working. It gives us wonderful peace within.'

We do not need anything else. We had not attained such explanation in detail like this anywhere else. No one was able to give clarification which we wanted.'

A scientific appeal to scientists

Questioner: One cannot get detailed explanation without *chetanta* experiencing eternal life sustaining element, the Self.

Dadashri: There was one scientist in America. I answered his questions, as many he asked. So he says to me, 'You are the world's observatory.' All his questioned were answered in detail. I am ready to give everything to the scientists, but they have to meet with me. The scientists of entire world come together and meet with me then I am ready to give everything. I am ready to give so much that entire world can progress harmoniously.

The God, in the form of an absolute knowledge

Questioner: There is no contradiction in your incontrovertible sentences. They transcend all viewpoints. Everybody looks through viewpoint and Yours is beyond viewpoints.

Dadashri: It is absolute knowledge *kevalgnan*; and viewpoint is there until one attains *kevalgnan*. Once one attains *kevalgnan*, viewpoint does not remain at all, that is at 360 degrees. 'I—the Gnani Purush' am at the level of 356 degrees, but this Gnan is at the level of 360 degrees.

Questioner: How is that?

Dadashri: This 'Dada Bhagwan—He is the Lord fully manifested within', He is verily at the level of 360 degrees.

Questioner: But whatever the Lord

speaks, He speaks through you only, does he not?

Dadashri: No, the Lord cannot speak at all. And 'I' am not able to speak too.

Questioner: You are saying that Dada Bhagwan is at the level of 360 degrees and you are at the level of 356 degrees. That I accept, but how can the Gnan of 360 degrees come forth through the level of 356 degrees?

Dadashri: That does not come forth through the level of 356 degrees. It comes forth through the original taped record. This speech is without ownership. This speech is neither of 'Dada Bhagwan' nor 'mine—the Gnani Purush'. If it is the speech of 'Dada Bhagwan' that means Dada Bhagwan is worth twelve hundred rupees, the price of the tape recorder recording the speech of the Gnani (!). This 'Dada Bhagwan' is 'in the form of *kevalgnan*—the absolute knowledge form'; this is the knowledge of 360 degrees.

Questioner: So the *kevalgnan* of 360 degrees exists in us too?

Dadashri: Yes, it is verily that.

Questioner: So then why it does not come forth?

Dadashri: Why would it come out? You still get internal tickles to go taste the worldly pleasures. Whenever a tickle and tendency arises, know that a worldly interest is there. As these tendencies die You will be able to see that. *Kevalgnan* has been given to you. But as I have said, I have not digested it and you will not be able to digest it too. However I have given You *kevalgnan*.

Deshna: the liberating speech

Questioner: You said that You are at

the level of 356 degrees, so how do these 356 degrees help in the speech?

Dadashri: It does not help at all. That taped record has been taped in the past life. So where is the need for help in this? It 'sees' that the mistake is happening, it investigates that.

Deshna—liberating speech of the fully enlightened one, begins, and from this beginning until the end it is called complete *deshna*. The speech of the Tirthankara is called complete *deshna*. But beginning will happen from a certain place only, will it not?

Questioner: Certain place means, which place?

Dadashri: 'We' are saying *deshna* starts from this 'our' place here.

Questioner: How can it be said that the *deshna* has begun?

Dadashri: *Deshna* begins from the point when the ego has dissolved. Now the *deshna* begun, from beginning to end it is a *deshna*. Everything has a beginning. Does this Sun not rise in the morning as a beginning? And it will have end in the evening too, will it not? However it is very same Sun until the end. But it will give different results.

Questioner: If your four degrees come to completion, if you attain *kevalgnan* after then will it remain as a *deshna* or not?

Dadashri: *Deshna* will remain. It is like this, whatever one speaks after *kevalgnan* is called verily a liberating speech *deshna*.

The *deshna* of a Tirthankara

Only difference in 'our' taped record, which comes forth and the *deshna* of

Tirthankaras is that, this mango is ripened artificially and not on the tree whereas the Tirthankara's mango is ripened on the tree, naturally. That is why this one, which is ripened artificially will taste a little less sweet. You will not taste that much juice in this as this mango is not ripened on the tree. Otherwise a person would become captivated—spell-bound. Even now one becomes spellbound, with its less than perfect taste. Nevertheless everyone understands in his or her own language. What I am trying to say, whether he is Vaishnav, Swaminarayan, Jain or Muslim, everyone understands in his own language.

Even now Muslims, Parsis, Sthanakvasi, Digambari, Swetambari, all Jains, Vaishnavs, Shaivites, when all these listen to 'our' speech then they all feel that the speech is uniform. They do not feel in their mind even to the slightest extent that the speech that comes forth is partial. Otherwise they would get up and walk away. This speech is such that it does not hurt the foundation of any religion whatsoever and it is sweet. You do not feel like getting up from this place. If the whole night passes while listening to this speech even then you will not feel like getting up from here. So if the Gnani's speech is so sweet; then how sweet the speech of the Tirthankara Lord would be?

The *deshna* liberating utterances of the fully enlightened one, of Tirthankara Lord is of different order. It is completely *syadvaad* it does not hurt anyone listening to the slightest extent! The *deshna* of Tirthankara Lord does not create slightest refutation of any religion at any place. And at this place all kinds of clarifications are done so there is a chance of committing refutation of certain other religion. *Deshna* enlightened speech, should be of full

stage. 'Our' *deshna* is not considered to be that of full absolute stage. It is *syadvaad* speech but has not reached at the absolute stage of 360 degrees. The *deshna* of full absolute stage of 360 degrees is of very different kind, its essence is a very different kind.

My speech is *deshna* but my *deshna* is one with *updesh-aadesh* and it stings! The other *deshna* has absolutely no pull in it, no insistence whatsoever. Every race will listen to it. Everyone can understand it in his or her own language. The animals too will understand it in their language. 'We' also have experienced that animals do understand our language *bhasha* however they understand our language to a lesser extent and they understand the language of Tirthankaras completely.

The speech which flows naturally

Questioner: Please explain the form of a *deshna*.

Dadashri: *Deshna* means the speech comes forth naturally, one does not have to speak. Speech would flow naturally as it comes in to karmic fruition. There is no plan; it does not come forth intentionally. One does not have to make an effort and it will come forth fearlessly.

Questioner: Would anybody be there to listen to this *deshna*? You have to only listen over there. It is called a *deshna* where one just listens only.

Dadashri: Everyone gets together. After a Tirthankara attains *kevalgnan* absolute knowledge, celestial gods and goddesses arrange Samavasaran—a special holy assembly of the *Jina* the enlightened one, an arrangement prepared by celestial beings and

at that time the speech of this *vitagar* Lord would continue to flow as a *deshna* and everyone would understand in his own language. After everybody gets together, the *deshna* of the Lord would continue to flow. The *deshna* will last as long as the *uday* unfolding effects last and then it will end.

Questioner: Those who were listening to Lord Tirthankara's *deshna*, everyone had done the *darshan*, and whoever had heard the *deshna*, will all of them go to moksha—liberation?

Dadashri: Yes, most of them attained moksha.

The ego less speech

Questioner: Can *deshna* be called a questions and answers session?

Dadashri: What is *deshna*? It can be in the form of questions and answers or it can be in any form. *Deshna* means the speech that flows naturally and it is the speech that flows like it comes out from the taped record. The speech of Lord Mahavir was coming out from the taped record and 'ours' too comes out from the taped record.

Deshna is an attribute that is void of any ego, so it is egoless speech. The one whose ego is gone cannot give *updesh*; they give *deshna*. The one who has no ownership of speech, the one who does not have the belief of 'I am the one speaking,' the one who has no belief of 'my-speech' has the speech of *deshna*. Speech with ownership is always with *raag*—attachment and *dwesh*—abhorrence.

True speech is one that flows after the 'I-ness' *potapanu* is gone.

Deshna, with exact awareness as the Self

Questioner: The Lord gave *deshna*, there was no 'hu-I' there, was there?

Dadashri: Correct. The 'I' of the worldly self, does not exist at all.

Questioner: The *kevalgnani* remains in *swa-upayog* the exact awareness as the Self, even then they happen to give *deshna*. So is that not a *para-upayog* the entry into the awareness of the non-Self, the worldly self?

Dadashri: No. It comes out naturally. Taped record continues to play. 'They—the Self' themselves are not the doer. It comes forth by itself. They—the Self (*Kevalgnani*) remain in *swa-upayog* only. That is why they do not have to apply *para-upayog* at all and so the speech continues to flow naturally.

No ownership that is why it is a *deshna*

Questioner: When Your speech is coming out, in that speech all kinds of talks come out like this fault is occurred, you have to do pratikraman this way, one should not do this, it should be like this and if someone were to ask regarding six elements then that will come forth. How is this related to a *deshna*?

Dadashri: It is just that you ask a question and such solution will come forth. However when the speech is flowing naturally, nothing of such sort will come out. This is just that when you ask a question, 'we' have to give answer in words, don't 'we'?

Questioner: Now when we ask you questions at that time whatever words come forth in answer, is all that included in *deshna*?

Dadashri: Yes, because all the words are without ownership. The speech, which is

without ownership, is called verily a *deshna*.

Questioner: Now Tirthankaras also must have believed that the *deshna* is in the form of discharge only, is that so?

Dadashri: Yes, complete discharge. And there is a weakness in 'our' speech so sometime a mistake may occur. But this is called a *deshna* too. There may be a mistake but this speech is without ownership.

Aadesh, upadesh and then finally a *deshna*

Questioner: *Deshna* means is it in the form of Agnas (instructions)?

Dadashri: *Upadesh* is in the form of *agnas* instructions. *Deshna* is in the form of understanding. You understand it. Despite this my Agnas are in the form of *deshna* and not in the form of *upadesh*. They are called 'Agnas' but really they are in the form of a *deshna*.

The Agnas I give you are like the Agnas Lord Mahavir would give. If you abide by my Agnas, then you will constantly remain in a blissful state *samadhi*. This is My assurance. This blissful state will prevail under any circumstance. There is no ego in Dada's five Agnas. You can follow Agnas given by one who has no ego.

You can only follow Agnas of Lord Tirthankara and the Akram Vignani. You can only follow Agnas of the one whose ego has dissipated. One cannot follow anybody else's *agnas* instructions. You can follow Agnas of the One whose *kashayas*—anger, pride, deceit and greed are gone. You cannot follow *agnas* of the one who still has *kashayas* and he cannot give *agnas* at all. To give *agnas* is also a fault. The one who has *kashayas* cannot give *upadesh* sermons.

DADAVANI

This is in the form of a *deshna*. It is not *updes* preaching. This is a speech, which has flown naturally. The speech of Tirthankaras and the Gnani is natural and is in the form of a *deshna*. It is not in the form of *updes*.

At this place *deshna* means naturalness and 'our' *deshna* continues to flow naturally. 'We' do not have any concern in this. The speech of Tirthankaras and the Gnani Purush is a *deshna* and it comes forth naturally. Simple, natural! It is a natural process.

The sixth *gunthanu* the stage of spiritual development is in the form of *updes* sermon, where the ego exists and one preaches through ego. *Updes* is not *aades*—commands. *Aades* exists where there is *mithyatva* illusion of the non-real taken as the real. To give

aades means to give commands, 'quit this, you abandon this.' Therefore can we not understand that this *bapji* senior person is giving me command? In *updes* one cannot give instruction like 'you abandon this'. In *updes* one has to speak just as it is.

In *aades* and *updes* command is involved however in *deshna* there is no *updes* or *aades*. The natural speech continues to flow! The *deshna* of Lord Tirthankara keeps flowing. It is also called a taped record. The world will be astonished when they will understand that this speech is a taped record. Speech is a taped record! Sooner or later one will have to understand this.

~Jai Sat Chit Anand

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- 1 August** (Friday) - Mor.9-30 to 12 (VCD/Experience), Eve. 4-30 to 6-30 - **Satsang**
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3 August (Sunday) - Mor.9 to 12 - **Gurupujan - Darshan - Bhakti (Gurupurnima Day)**
10 August (Sunday) - Evening 3-30 to 7 - **Gnanvidhi (Self-Realization Experiment)**

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Note : For Registration, pl. contact on 079-39830400 on or before 15 July 2008.

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Gnanvidhi - **20 August '08** (Wednesday), Evening 5-30 to 9 PM
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Constant knower and seer of the taped speech

'I'-the Self and the 'speaker' are separate. 'Speaker' is the taped record and 'I' am the knower. I just 'see' and 'know' what the taped record is saying. I keep investigating the mistakes in the tape. Constant research is going on which word is correct or incorrect, which word is excessive or inadequate, appropriate or inappropriate, hurtful or helpful, to the listener. Therefore, how this taped record is playing, to 'see and know' that, is constantly under 'my' study. Everything 'comes' under 'my' awareness.

~ Dadashri



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