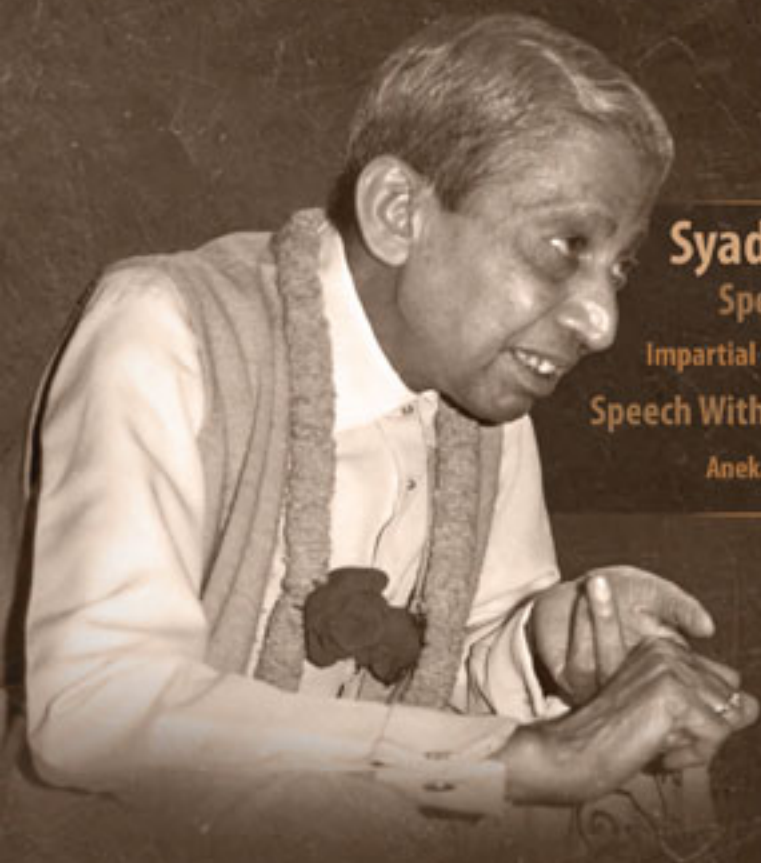


# Dadavani

August 2022



**Syadvaad Vani** Living Speech  
Speech Without Ownership

Impartial Speech Speech Without Insistence

Speech Without Contradiction Accepted by All

Anekant Vani **Vitaraag Vani**

This syadvaad vani is such that no living being feels hurt even to the slightest degree, it accepts the foundation of belief system of everyone. Syadvaad vani is considered the ultimate speech, it is considered the topmost speech.

**Germany : Satsang – Gnan Vidhi : Dt. 9 to 12 June 2022**



**Pujyashree's USA Satsang Tour**

**Atlanta : Satsang – Gnan Vidhi :  
Dt. 15 to 18 June 2022**

**Raleigh : Satsang – Gnan Vidhi :  
Dt. 19 to 22 June 2022**



**New Jersey : Satsang – Gnan Vidhi : Dt. 23 to 28 June 2022**



## Syadvaad Vani: Speech That Does Not Hurt Anyone

### EDITORIAL

It is evident that there is the confluence of various religions in India. The formation of partiality with the beliefs 'This is mine' and 'That is yours' is widely visible over here. Nevertheless, those divisions are not wrong. The beliefs of every religion are in accordance to the viewpoints of the proponents of that religion, and these have come into formation naturally. In the current edition, absolutely revered Dada Bhagwan has scientifically explained the established principles of *syadvaad vani* (speech that accepts all viewpoints and never hurts anyone's viewpoint) in religion and spirituality with a lot of depth. He would always say that all religions are correct according to their standard, but they are not equivalent. These relative religions will develop us to a certain degree, but we cannot fully develop through them. To attain *moksha* (liberation), one needs to go beyond the 'standards', meaning one needs to devoutly study the *vitaraag dharma* (the religion prescribed by the absolutely detached Lords, which is at 360 degrees, is impartial, incorporates all viewpoints, does not hurt anyone else's viewpoint or religion).

When there is divisiveness due to difference of opinion, each person feels that their own religion is correct, whereas in *anekant* (the perspective that is all-encompassing and accepting of all viewpoints), everyone's religion is deemed as correct. So in that, one accepts all 360 degrees. *Anekant* means the plaintiff and the defendant both accept it. Dadashri would always say, "We don't have any divisiveness due to difference of opinion with any religion. This is because 'we' are in the center, so all the radiuses are the same for 'us'." That which accepts all the viewpoints is the impartial, *syadvaad, vitaraag dharma*. In the *vitaraag dharma*, what is considered *vitaraag vani*? It is speech that people from all religions happily listen to, it does not cause any difficulty to anyone, it benefits everyone. *Vitaraag vani* is itself *syadvaad vani*. What does *syadvaad vani* say? Speak in such a way that five people benefit from it and it does not cause any interference for anyone; that speech leads to the absence of misery, as well as the permanent experience of eternal bliss.

*Syadvaad vani* means the foundation of no one's belief system is hurt with regard to religion. Speech that does not hurt anyone's viewpoint even to the slightest extent is *syadvaad vani*. *Syadvaad vani* helps [supports] everyone's belief and takes them towards the *siddhant* (incontrovertible principle that accomplishes the ultimate goal) [i.e. the center], and it does not put down anyone's belief. *Syadvaad vani* is the greatest remedy of all to bring an end to misery. What is the measure of spiritual progress? It is the *vitaraagata* (total absence of attachment and abhorrence) that shines from one's *syadvaad vani*.

Without *syadvaad vani*, no one has attained ultimate salvation. That is why *mahatmas* (Self-realized Ones) have to keep understanding the *syadvaad vani* of the *Gnani* (One who has realized the Self and is able to do the same for others). Dadashri would always say that he had prevailed in the *purusharth* (effort that does not require any external evidences) of the Nine *Kalams* for forty years. He acquired this *syadvaad vani* as a result of that. Now, we too want to begin the *purusharth* of the Nine *Kalams* and sow the causes that, 'May no one be hurt through my speech and may it only give happiness,' as a result of which, *syadvaad vani* is gradually attained, naturally and spontaneously. This is the heartfelt prayer.

~ Jai Sat Chit Anand

## Syadvaad Vani: Speech That Does Not Hurt Anyone

*Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.*

*The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.*

*Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.*

*Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.*

*For reference, a glossary of all the Gujarati words is available on: <http://www.dadabhagwan.org/books-media/glossary/>.*

*Please share any feedback about English Dadavani on [engvani@dadabhagwan.org](mailto:engvani@dadabhagwan.org).*

### The Definition of Syadvaad Vani

**Questioner:** How can it be known what degree a person has reached [in spirituality]?

**Dadashri:** It can be known based on his speech. Up to the point one reaches 180 degrees, it does not carry any weight. It is when he arrives at 300 degrees that he has achieved something worthwhile. Ultimately, he has to reach 360 degrees. If the speech is *vitaraagi*, if it is speech that does not have any attachment or abhorrence, then it will carry weight.

If the speech is not *syadvaad vani* (speech that accepts all viewpoints and never hurts anyone's viewpoint), then those words will end up being beneficial to some people and harmful to others. And if there is *syadvaad vani*, then it will benefit everyone.

**Questioner:** What is considered *syadvaad vani*?

**Dadashri:** When the speech that

comes forth does not hurt anyone's viewpoint, that is called *syadvaad vani*.

If people from all communities have come here, from all castes, whether they are uneducated or educated, but if the foundation of no one's belief system is hurt, that is called *syadvaad vani*.

*Syadvaad vani* is that which people of all religions happily listen to, everyone likes it. Even an old-aged woman who has not studied Gujarati likes it. Even a one-and-a-half-year-old child likes it. He might not understand it, but if even he likes it, then know that true religion and *syadvaad vani* lies here. If one-and-a-half-year-old children get up and leave, and if children who are five years old are crying, then know that this is not the true path. Here, the environment itself is full of bliss. Children do not move away from here. Whether they understand or not is not a requirement. Everyone will definitely understand the speech of the *Gnani Purush* (the One who has realized the Self and is able to do the same for others). Everyone understands it in their own language, in its exactness.

## When the Foundation of One's Belief System Is Not Hurt, That Is Syadvaad Vani

*Syadvaad vani* means in regards to religion, the speech is such that it does not hurt the foundation of anyone's belief system, even to the slightest extent. This means that where there are people who are Sthanakvasi, Deravasi, Digambari [followers of various sects of Jainism], Vaishnav [followers of one of the major denominations of Hinduism], Muslims, everyone may be sitting together, but the foundation of no one's belief system is hurt, they can all understand it in a like manner, that is *syadvaad vani*. It doesn't matter if one's foundation of belief system is at five degrees, but the foundation of that belief system should not be hurt.

**Questioner:** The foundation of belief system of no religion should be hurt even to the slightest extent, so what is the foundation of belief system of a religion?

**Dadashri:** The foundation of belief system [of a religion] is whatever foundation of belief system one has. Some knowledge may be at one hundred percent, some knowledge may be at eighty percent, some knowledge may be at seventy percent, some knowledge may be at sixty percent. But you cannot say that [the knowledge at] sixty percent is at forty-five percent. If you say [the knowledge at] sixty percent is at forty-five percent, then the foundation of belief system has been minimized, the foundation of belief system is considered to have been slighted. Whatever degree it is at, it should be referred to as such.

## All Religions Are Correct, but They Are Not Equivalent

Of all these religions, each one is correct, but they are not equivalent. Some religions are [at the level of development] similar to a child, some are at a certain other level, some are further developed. There are two religions which are the most developed: one is Vedanta [one of the six orthodox schools of Hinduism] and the other is Jainism. They are both fully developed, the others are not fully developed.

Thus, there are religions at every level, from that of a small child to that of an older adult. There are religions starting from one degree, all the way to 360 degrees. All these religions are considered correct, but they cannot be considered equivalent. By saying this, it is considered as hurting the foundation of that belief system. It is because one does not have the understanding that he says that all the religions are equivalent. All religions cannot be equivalent, can they! It is an offense to say that all religions are equivalent. If we say that they are equivalent, then it no longer holds any meaning, does it? Can we say that two, five, ten degrees are equivalent and 300 degrees are equivalent?

**Questioner:** We cannot say that.

**Dadashri:** There are differences according to the degree. You should be aware that this religion is at this degree and that religion is at that degree. So the foundation of no one's belief system is hurt here. This is because 'our' speech is *syadvaad*. It has no partiality and it is

such that it does not hurt the foundation of belief system of any religion.

A person who says that all religions are equal will face great difficulty. This is because you are being violent towards the religions that are at 300 degrees, 325 degrees! And religion is knowledge and Knowledge is the Self, so this is the equivalent of *Atma himsa* (violence towards the state as the Self). Thus, you cannot say that [they are equivalent], you cannot say even a single word. They cannot be equivalent; they can never be equivalent. One man said, “All religions are equivalent, aren’t they?” I replied, “Are all the people in your home the same?” He responded, “There are differences in their ages.” So I asked him, “Don’t you see any other difference?”

And as far as possible, you should not get involved in comparison. This is because you are taking on the responsibility, aren’t you? Isn’t one who makes comparisons taking on the responsibility? What if someone says that all these diamonds are the same? Would a jeweler ever say that all the diamonds are the same? Would a jeweler say that? He would not say that. This is because he carries responsibility. Someone who does not have the right understanding has no problem. But even then, he is held liable for it, isn’t he!

Suppose there are some women who are passing by from here. Two to four of them are like *satis* (chaste women of high moral conduct), while two to four of them are of questionable conduct. So if you say, “They are all the same,” then are you liable for that?

**Questioner:** Definitely.

**Dadashri:** What is the liability? So there would be no *sati* nor prostitute, they would all be considered the same. It should not be like that.

**Questioner:** It would be like considering those who have attachment (*raagi*) and those who are free from attachment (*vitaraagi*) as the same.

**Dadashri:** Yes, it is like considering them as the same. There is no meaning to that, is there? Instead, it is better to not say anything. To not speak without understanding the liability is considered a good thing. You should not form an opinion that, ‘They are all bad or they are all good.’ Nevertheless, if you say, “They are good,” then it can be overlooked to some extent, but you should never say, “They are bad.” Similarly, you can never say, “All these religions are equivalent.”

**All the ‘Standards’ Are Necessary**

**Questioner:** So all these religions are not equivalent.

**Dadashri:** Yes, all religions are correct in their own gradation. Just as there is the first standard [grade; year in school], the second standard, all the way to college, they are all correct, but they are all standards. Similarly, each religion has a certain standard. Amongst these, those people who believe in reincarnation are in a higher standard. Hindus and Jains believe in reincarnation, so they are [spiritually] developed. Whereas those people who do not believe in reincarnation are not as developed.

These standards have been set by nature. So for the ones who do not

believe in reincarnation, the followers of that religion are also correct. They are undoubtedly correct as per their standard. To go further than that is laden with mistakes for them. A person who comes here is developed, he understands reincarnation. And with such development, he comes onto the path of liberation.

Everyone is indeed correct in their own way. Do not believe that anyone is wrong. The followers of every religion say, "There is no other religion that is better than ours." If they do not say that, then people would start following another religion. And that would be the equivalent of a student who is in the second standard entering into the matric [the 10<sup>th</sup> and final standard of higher secondary education]. And all these religious sects (*sampradaya*) are considered *ekantik* (adhering to one viewpoint). They are all insistent that things should be done only this way!

**Questioner:** But one should not be insistent that, 'We are correct,' should he?

**Dadashri:** If one is insistent, then he will suffer a beating for that.

**Questioner:** The things these people have been insistent on, they are all of no use, are they?

**Dadashri:** No, they progress in the standards while insisting on those matters. So no one in this world is wrong, everyone is correct in their place.

Now, we should not get rid of those people. This is because of all the religions there are, none of them are wrong. And there is a need for each standard. Yet what do people say after coming to college? They

say, "What is the need for kindergarten, first standard, second standard, all the way up to matric? Get rid of the first standard, the second standard, and all the rest of them!" Hey, you have come from there yourself! Now, won't other people need these in order to reach here? So, all these standards are necessary. As one passes each standard, he progresses to the next one. If one wants to become a graduate, then he enters the first standard and progresses. Similarly, these religious sects are standards, they are necessary. However, purity is needed. Thus, all these preachers are required. One might say, "Remove all the stations." But it is because all the stations exist that it is considered a railway! And it is because there is a railway that you have come here! To this, he might reply, "No, now I don't want this." But is that possible? Hence, all religions are needed, all the stations are needed, the entire railway line is needed! However, for the one who cannot put up with religion, he progresses in this [in spirituality]. The one who is not satisfied with his religion, the one who does not like bondage, he makes progress. One needs to preach in such a way that people belonging to various standards can progress.

### **Spirituality Is for Those Who Are Following a Heart-Oriented Path**

No religion can be the same. Some are at 160 degrees, some are at 158 degrees, others are at 140 degrees. Now, the paths that are heart-oriented, they are all going towards spirituality. And the paths that are intellect-oriented, they are not spiritual, they are on the yogic path. The yogic path has reached up to *manoyoga* (to focus the mind on the chakras or energy centers of the

body). No one has progressed beyond this. So that is a good path to attain steadiness [of the mind]. The standards that people need, all those standards exist. This is because if one does not pass one standard, then how can he progress? The entire world is progressing along and standards have arisen within it. And it is people who have set [these standards] and sects. One person will say, "Mine is correct," whereas another person will say, "Mine is correct." This person will say, "Mine is correct." In this way, all the sects have been created. Whereas the *Gnani Purush* makes everything one. The *Gnanis* make everything one, while people devise separation.

**Questioner:** But this worldly life has been carrying on since time immemorial, so why are there so many religious sects in it?

**Dadashri:** Of all these people who are sitting here, is it possible for all of them to sit in the same place?

**Questioner:** It is not possible.

**Dadashri:** Each person sits in his own place, doesn't he?

**Questioner:** Yes.

**Dadashri:** Similarly, each person is in his own place; according to where he is standing, he gets an appropriate religion. The standards are dependent on their space. People who are at a certain space are restricted to certain standards.

**Questioner:** Eventually, we will have to let go of all the standards, won't we?

**Dadashri:** Yes. As you progress, you will have to come out of the standards. Sooner or later, you will have to become

*anekant* (all-encompassing and accepting of all viewpoints). However, the entire world's speech is *ekantik*.

**Questioner:** You say that if a person is at the third step and he wishes to go up, then he will have to let go of that [third] step.

**Dadashri:** Yes, that will certainly have to be let go of. Even then, some people say, "I will take the step with me." I tell them, "Hey, that is not possible!"

### There Is No Matbhed in the Center

**Questioner:** Why is there so much difference between religions?

**Dadashri:** There is no difference at all.

**Questioner:** Dada, according to one viewpoint there are many Souls, according to another viewpoint there is one Soul, according to yet another viewpoint the Soul and the *prakruti* (the non-Self complex) are one.

**Dadashri:** There is a difference in the standards. The Self is in the center and there are 360 degrees. Now, if you see something that is in the center from this degree and another person sees it from another degree, then is there a difference in what is seen or not?

**Questioner:** There is.

**Dadashri:** People at each and every degree will see it differently, won't they?

**Questioner:** Yes.

**Dadashri:** Why is that? The Self is one and the same, but everyone is seeing it from his or her own degree. So there is



*matbhed* (divisiveness due to difference of opinion) between this person and that person. Everyone has such *matbhed*. Do you understand this point? So does everyone have *matbhed* or not?

**Questioner:** They may have *matbhed*.

**Dadashri:** Similarly, the Self is one and the same, but everyone has *matbhed* according to their understanding. Do you understand this?

**Questioner:** Yes.

**Dadashri:** Now, I have come to the center having gone around everywhere, so I don't have *matbhed* with anyone. This is because I have come to the center. I know all the degrees. I understand from where [which degree] you are speaking. If you are at 150 degrees and if someone who is at 180 degrees says, "Yours is wrong," then you will have *matbhed* with him. So what would I tell you? "Go to 180 degrees," and I would tell the one at 180 degrees to come to 150 degrees. Then you would say, "That is correct." I don't have *matbhed* with any living being in this world. This is because if a two-year-old child is running around naked, then you cannot say that he is wrong. And what if a twenty-five-year-old is going around naked?

**Questioner:** That is considered wrong.

**Dadashri:** Yes, likewise, everyone is in a particular standard.

### Sect Means Standards

**Questioner:** Of all the religious sects that exist, they are correct to a certain degree in their own way, aren't they?

**Dadashri:** They are correct, but what is the result that has come? The state India is currently in, that's what! Can you find a single person who is worry-free? Can you show me any person who is free from worries or the ego? As it is, people have depicted and done the wrong thing! So then the standards arise according to each person's *prakruti*. A group of people with a similar *prakruti* get together, don't they?

A religious sect is considered that in which one decides on becoming insistent on something, such as, 'This is the boundary, we should act according to this.' The conduct and everything related to that is kept within a rule. So it is an opinion that has been decided upon, such as, 'I will remain only in this goal, nothing beyond this.' A restricted goal! Yes, certain restrictions are placed, that is a standard!

Religious sects are standards. There's the first standard, the second standard, the third standard. Without religious sects, there cannot be an 'out of standard'. From standards, one eventually needs to come out of standards. One cannot directly come out of standards.

### Development Through the Standards of Religious Sects

**Questioner:** What opinion do you have for the congregation that forms within each religion?

**Dadashri:** The fact is, it's an offense to say, "That is not necessary." To even say, "That is necessary," is an offense. That is how this is. This is because the subtle pull of insistence (*khench*) will continue. Every religion will have a congregation and related things. So when one person pulls

in this direction, another person pulls in the opposite direction. That will inevitably continue. This is a kind of opinion both of them have formed. No one can be completely nonpartisan. Only a few people are nonpartisan, not everyone can be so. So when one person pulls on one side, there is inevitably someone else pulling on the other side. And where there is the subtle pull of insistence, there is no *syadvaad vani*.

**Questioner:** Many saints say to not have a subtle pull of insistence in religion.

**Dadashri:** They may say no to it, but it's not as though that has much of an impact, does it! Can college students enter college directly? All the intermediate standards are needed. So if you deny them [the intermediate standards], then that will not do. How can children enter college directly? There should be some procedure for that, shouldn't there! So where there is no religious sect, there is no development.

### What Is the Purpose of Religion?

**Questioner:** The purpose of all these religions is *moksha*, isn't it?

**Dadashri:** But there are some religions in which there is no understanding of *moksha*. Nevertheless, what is the purpose of all religions? People are searching for a state in which they do not feel hurt and always remain happy. No living being likes pain, they only like happiness. Moreover, they do not want happiness that is inconsistent, they want happiness that prevails permanently. And what does religion say? It says, "If you follow religion, then you will get permanent happiness." So all religions convey the same message. Now, where

can you get permanent happiness? It is only when You attain liberation that You get permanent happiness.

### Where There Are Viewpoints, There Is Relative Religion

What are relative religions? They are different views. This is because all these degrees are different. The beliefs of the entire world lie within 360 degrees. That is not knowledge; they are beliefs. One says what he sees. [It is his] Viewpoint! Everyone is putting forward their own viewpoint. They say, "Only what I am saying is correct."

**Questioner:** So that means that people are not ready to think about the viewpoint of others, doesn't it?

**Dadashri:** They believe, 'Only what I am seeing is correct, everything else in this world is wrong.' They don't know that there is an even higher Vision than that. And every single person feels, 'What I see is indeed correct.' This is because that is what he sees. Whereas for the One who is *syadvaad* (understands the other person's viewpoint and speaks with that understanding), He has no difficulties, He does not quarrel with anyone, does He! This is because there is the foundation of belief system of every religion, ranging across the 360 degrees. However, speech that does not hurt the foundation of belief system of any degree, speech that does not cause any difficulty even in the slightest extent to the foundation of any belief system, that is called *syadvaad vani*.

### Anekant Is in the Center

The entire world is *ekantik* (adheres

to their own viewpoint). One person says, “Our 180 degrees are correct.” Another person says, “Our 160 degrees are correct.” And then when there is *matbhed*, everyone says that they are correct. And what does *anekant* (the perspective that is all-encompassing and accepting of all viewpoints) say? [It says,] “Everyone is correct.” ‘We’ accept all 360 degrees. This is because ‘we’ are sitting in the center. The entire world remains only within the viewpoints of 360 degrees. For ‘us’, all the viewpoints, all the radiuses are the same. ‘We’ do not feel there is any change [difference]! ‘We’ do not have any interference with anyone! ‘We’ do not have any *matbhed* with the entire world. Even if someone hurls abuse at me, I would say, “You are a benefactor, welcome!”

If someone tells me, “You are a thief, Dada,” then all of you would become offended, “Where has this fellow come from, calling Dada a thief?” However, I would not get offended. I would say, “Dear fellow, please explain to me how I am a thief.” So he might respond, “Dada, it is written on the backside of your coat, ‘Dada is a thief.’” I would tell him, “That is correct.” I investigate, is what he’s saying wrong? He would only say such a thing if he saw it, wouldn’t he! What’s the point of fighting needlessly? No one is wrong. Otherwise, is he likely to talk baselessly? He must have been talking based on a viewpoint of some sort. Someone might have said something, which led to such a viewpoint, that is also possible. He might say, “That person was telling me this.” I would reply, “That is correct. Your point is certainly correct, but it is correct by your viewpoint.” No one lies, they only speak the truth. They say things

based on what they see! But if someone says, “Dada is a thief,” then don’t get offended. This is what the world is like! If there weren’t all kinds of ‘tastes’, then it could not be referred to as the world, could it?

### It Is Accepted by Both the Plaintiff and Defendant

This is *Akram Vignan* (the step-less Science of Self-realization), so it gives instant results, on the moment! We have now come out of religious factions for the purpose of *moksha*. What is an opinion based on a religious sect like? It is factious. Whereas this is actually Scientific, it is a Scientific religion.

**Questioner:** It is *anekant*.

**Dadashri:** Yes, it is *anekant*! So the defendant will also accept this and the judge will also accept it. It is accepted by all. However, if one does not understand it, then he might not accept it.

**Questioner:** It’s okay if he doesn’t accept it, but the speech is such that it doesn’t irritate anyone.

**Dadashri:** It is pure. There is no [relative] relationship or anything of the sort there, is there!

**Questioner:** Is there any dissension (*vivaad*) in *syadvaad* (that which is accepted by all and does not hurt anyone’s viewpoint)?

**Dadashri:** No. It is the case that if there isn’t *syadvaad*, then there is at least agreement (*samvaad*). Agreement leads to disagreement (*vaad*), and disagreement leads to dissension. People dissent in courts, don’t they? Such things end up happening.

And *syadvaad vani* is validated speech! Both the plaintiff and the defendant would accept it. Even the defendant will say, “What you are saying is correct, but I do not wish to believe it.” That is considered *syadvaad*. And only then will work get done. Without *syadvaad vani*, work will not get done. If the speech is one-sided, if it is on the side of the plaintiff, then it is considered to be *ekantik*. The speech that is considered to be validated is *syadvaad vani*! Even the defendant will say, “It is correct,” and the plaintiff will definitely say that.

Our people refer to certain speech as *pramaan* (reliable; validated knowledge; that which understands something from all aspects), they say, “Your point is *pramaan*.” *Vitaraag vani* (speech that is free of attachment or abhorrence) is *pramaan*, it is considered to be *pramaan*. A person will even go as far as to say, “As you said it, we accept it. Now we don’t need to think about anything else.” That is what is referred to as *pramaan*. That is called *vitaraag vani*. And if you don’t feel it is *pramaan*, then know that it is not *vitaraag vani*; it is speech that is characterized by partiality. What is considered *vitaraag vani*? It is speech that is accepted by both the plaintiff and the defendant. Blessed is this *vitaraag vani*!

And ‘our’ talk is *vitaraag*. So both the plaintiff and the defendant accept it. Then whether they want to accept it or not is a different matter. But they do say, “These points are correct.” If only a plaintiff accepts it, then it is considered speech that has attachment or abhorrence. The plaintiff and defendant would not be

in agreement. Are the opposing party and the other party likely to be in agreement?

**Questioner:** They are not.

**Dadashri:** Now, if I go and speak there, then both parties will accept it. But then what would those who are in opposition say? [They would say,] “We have to oppose. What you are saying is correct, but we are the opposing party, so we have to oppose.” Then I would reply, “Go ahead and oppose.” So they do according to their nature. But they openly say, “What you are saying is correct.” This is because for the one who has a Soul and is a human, he should immediately understand this talk. This is with a guarantee! This is because the Self will not refrain from accepting ‘our’ talk. So that which the Self has accepted, the plaintiff and the defendant will both accept. And the Lord has referred to *vitaraagi vani* as *pramaan*.

### Vitaraag Vani Penetrates the Veils of Ignorance

**Questioner:** You said that a person’s *Atma* (Self; Soul) accepts *vitaraag vani* (speech that is free of attachment or abhorrence). So is it the *Atma* that accepts it or the *antahkaran* (the mind-intellect-*chit*-ego complex)?

**Dadashri:** It is the *Atma*.

**Questioner:** Is it the original Self (*mool Atma*) or the relative self (*pratishthit atma*)? Which *Atma* accepts it?

**Dadashri:** It is Your *Pragnya* (the direct liberating light of the Self) that accepts it. And in terms of discussion that the *antahkaran* accepts, it is the mind that accepts it. And transient pleasure arises

through that, nothing else happens. The entire world is involved in nothing but transient pleasure. And if *Pragnya* accepts it, then bliss arises. That is why I say that you will have to accept the *Atma*. Otherwise, you will not believe in this. I even tell foreigners that they will have to accept the *Atma*; anyone who has an *Atma* will have to accept this, anyone who is a human being.

**Questioner:** How can a person who has not taken *Gnan* have *Pragnya*?

**Dadashri:** He does not have *Pragnya*. However, for that amount of time, this speech penetrates the *avarana* (the veil of ignorance over the Self) and ‘touches’ the Self. This is because this is speech that penetrates the *avarana*.

### Vitaraag Vani Leads to Contentment of the Self

**Questioner:** Please shed some more light on *vitaraag vani*.

**Dadashri:** *Vitaraag vani* is living speech. It immediately galvanizes us. It activates the internal ‘machinery’. Other speech cannot do anything. The speech of other people doesn’t achieve anything.

If a person gets the opportunity to listen to *vitaraag vani*, then his misery will disappear. Otherwise, his misery will not leave. What is referred to as *vitaraag vani*? It is the speech that both the plaintiff and the defendant will accept as the truth. Whether a person accepts it or not is a different matter. But it is the truth. If you ask him, “What do you think of it? Is this speech incorrect?” Then he will reply, “No, it is correct, but I do not want to believe it.” Regardless of what community a person is

from, what ethnicity he is, what group he belongs to, he will believe it, he will say, ‘This is correct.’ Then if he does not accept it, it is a different matter. No one has the right to force anyone. However, one will immediately understand this speech.

If the speech has attachment or abhorrence in it, then everyone will not accept it. And don’t people say, “My son doesn’t listen to me”? What is the reason behind this? It is attachment and abhorrence. People outside the family may not listen to you, but your children should listen to you, shouldn’t they? However, they don’t listen to you because of the attachment and abhorrence.

That which your *Atma* accepts is indeed *vitaraag vani*. All ‘we’ say is to listen only if Your *Atma* accepts it. If the *Atma* does not accept it and the mind accepts it, then it is considered pleasure of the mind.

The speech that you hear outside in the world is that of intellectuals. That will lead to satisfaction of the mind, and here, there will be contentment of the Self (*Atma trupti*). Is there a difference between satisfaction of the mind and contentment of the Self?

**Questioner:** Definitely, there’s a big difference.

**Dadashri:** So here, it is possible for the contentment of the Self to happen directly. As long as there is [the belief] ‘I know something,’ that will not allow it to enter in.

### The Absence of Misery Through Syadvaad Vani

When you feel the speech is soothing

and sweet, you want to keep on listening to it. And by simply listening to it, it destroys all the stock of demerit karma within. Have you ever heard such speech? It was only heard during the time of the *Tirthankars* (the absolutely enlightened Lords who can liberate others).

Where can there be the permanent absence of misery? It is when one gets to listen to *syadvaad vani* that there is the permanent absence of misery. Otherwise, the world has never seen such a thing, has it! They have never heard of such a thing, that all the misery of this worldly life can go away! There is no solution other than *vitaraag vani* for removing the misery of this worldly life.

**Questioner:** Looking at it from another perspective, is it the case that *vitaraag vani* alone can be *syadvaad*?

**Dadashri:** That is certainly it! *Vitaraag vani* is indeed *syadvaad*. And without *syadvaad vani*, no one has attained final salvation, no one has attained ultimate salvation.

### **Speech That Does Not Interfere With Anyone Is Syadvaad Vani**

Without purity in worldly interaction, *syadvaad vani* would not come forth. Purity in worldly interaction is needed first. Purity in worldly interaction means purity in the external interactions is needed. There should not be any anger, pride, deceit, or greed in the external interactions, that is when the worldly interactions will become pure, isn't it! There should not be any anger, pride, deceit, or greed in worldly interactions, even in what's discharging.

**Questioner:** It should not be there even in the discharging effects.

**Dadashri:** Yes, it is only then that *syadvaad vani* will come forth.

*Syadvaad* is referred to that speech through which nothing even within the body opposes. The mind does not oppose it, the intellect, *chit*, ego, none of them oppose it. Otherwise, if you say something else, then even from within your body, it will say, "Why are you saying this? For what reason are you saying this?" It will throw punches inside. Wouldn't that happen?

**Questioner:** Yes, that would happen internally.

**Dadashri:** Otherwise, it will say, "You are saying good things, yes, you are saying good things."

What does *syadvaad vani* say? Speak in a way that five people benefit from it, and no one feels interfered by it.

### **Syadvaad Vani Is Without My-Ness**

There is egoism in all the [other] speech. Wherever there is my-ness (*mamata*), there cannot be *vitaraag vani*. Wherever there is any my-ness, *vitaraag vani* cannot exist.

**Questioner:** It exists where there is *samata* (experienced state of equanimity).

**Dadashri:** It is when there is no my-ness whatsoever that there is *vitaraag vani*. I have seen many monks with [so-called] '*samata*', but they have not become free of my-ness. It is when One becomes free of that my-ness that *vitaraagata* (a state of absolute detachment) comes about. Equanimity is actually prevailing [in the

current scenario] because there is no difficulty. Even a dog will calmly remain in a blissful state all night long if it is given some fried flatbread to eat. Such equanimity does not count. One should have no my-ness even in the slightest. Any my-ness lying in some corner will not do.

‘Our’ speech is *vitaraag vani*, of which I am not the owner; there is no attachment or abhorrence in it. Even if one listens to it for an hour, salvation will be attained. If attachment does not arise and if one listens to this properly for an hour, even then, salvation will be attained. This is *syadvaad vani*!

And how else can *vitaraag vani* be tested? It is considered authentic just as it is. It is *pramaan* (reliable; containing validated knowledge; that which understands something from all aspects)! Other speech is not considered *pramaan*, only that speech [*vitaraag vani*] is considered to be *pramaan*! That is why the Lord has said that *vitaraag vani* is accepted by everyone. That is why people exclaim, “*Pramaan, pramaan, pramaan* [to indicate their agreement with a spoken statement]!” Even an enemy would say, “No, what Dada says is correct.” That is *vitaraag vani*. No one is ready to accept speech that has attachment or abhorrence. One would not like it himself, would he! Even the one expressing the speech that has attachment or abhorrence would not accept it! He would say, “Why is the speech coming forth like this?” If he does not accept it himself, then who else would accept it? No one finds any mistake in *vitaraag vani*, everyone is completely silent there.

### Vitaraag Vani Is Needed for Moksha

*Vitaraag vani* is the only solution

for *moksha*! All other speech contains attachment. *Vitaraag vani* is *syadvaad*, it does not hurt the foundation of belief system of any living being. Then even if it is a butcher who comes along, he is carrying out his *dharma* (role; function). According to the perspective of the *vitaraag* Lord, no one steps outside of the bounds of his *dharma* even for a moment. No one can live even for a moment without his *dharma* (natural function); nevertheless, *adhharma* (unnatural function) creeps in. An atheist may not believe in God, he may not believe in religion, but he at least believes in ethics, and ethics is the greatest religion. Without ethics, there is no religion. Ethics is the foundation of religion! Even the person who does not believe in God is within his *dharma*. There is no one who is outside of his *dharma*. As long as there is the Self, there has to be *dharma*. Every person is within his *dharma*! Yes, but there is also *adhharma* alongside this!

**Questioner:** If a spiritual aspirant practices any *dharma* properly, then he is bound to attain *moksha*, isn't he?

**Dadashri:** A spiritual aspirant is partial, and who do you think God is partial towards? He must be impartial, mustn't He?

**Questioner:** Yes.

**Dadashri:** A person who is partial will never attain *moksha*. Yes, he will receive worldly pleasures. Those who are in standards [followers of religion] will not attain *moksha*. It is only after a person comes out of the standards that *moksha* is attained. Here, we are out of the standards. Everyone comes here; Muslims, Jains, Vaishnavs, they all come here!

All these various religions, the Jain religion, the Vaishnav religion, the Shiva religion, the Islamic religion, they are all relative religions. Not a single one of them is a Real religion. A relative religion means it will help you develop, but you cannot develop fully from it. And *moksha* is only for those who are fully developed. Despite having a body, the body and the Self remain separate; *moksha* can be attained only after that.

### ‘We’ Accept Syadvaad and Anekant

All the religions in India are religions that are characterized by partiality. Partiality meaning, don’t they say that other religions are different from theirs? They keep saying, “This is ours and that is yours,” don’t they?

**Questioner:** In reality, it’s not like that, is it? It’s people who keep doing that.

**Dadashri:** It is not like that in reality. But what I am saying is the religion in which people do such a thing, that religion considered partial. *Vitaraag dharma* (the religion prescribed by the absolutely detached Lords) is an impartial religion. And ours [Akram Vignan] is also on the stage of *vitaraag dharma*; its foundation is that of the *vitaraag dharma*. And it is *syadvaad*. The *Tirthankar* Lords have [complete] *syadvaad vani*, whereas ‘ours’ has a slight shortcoming in being *syadvaad*. However, if twenty-five thousand people are sitting here, then no one’s foundation of belief system is hurt. So everyone likes what ‘we’ say. This is because there is no one religion here, nor has any religion been established, nor is there destruction or establishment of other religions. So there is no destruction or

establishment or anything of the sort here. And ‘we’ accept all these standards.

Here, we have a congregation of all religions. God is impartial and this [Akram Vignan] is also impartial. There is no partiality here. It is not partial towards Vedanta, it is not partial towards Swaminarayan [sect of Hinduism founded by Sahajanand Swami], it is not partial towards those who are Vaishnav, it is not partial towards those who are Jains. Over here, everyone feels that this talk pertains to their own religion. And the followers of every religion feel, ‘This talk is indeed beneficial to me.’ No follower of any religion feels, ‘This is against our religion.’ Even Muslims don’t feel that way. If a person who is Muslim is sitting here, if a person who is from any other community is sitting here, they would not feel bad about anything. No one would feel that what is being said here is partial. Everyone feels it is like their own religion. This is because ‘our’ speech is *anekant*. *Anekant* means that not a single person feels that the speech is with divisiveness, they don’t feel bad as a result of it, and it contains all the intents, so everyone gets that which is according to their own intent. So here, people of all religions benefit according to their own level, they benefit according to their own viewpoint. There are Jains and Vaishnavs here, and people from all the other religions also come here. But they all benefit according to their own religion.

So over here, no matter what religious sect one comes from, no matter what path one follows, people from all paths congregate here, and ‘our’ speech would be agreeable to all of them. It



would not harm anyone, it would not hurt anyone, and everyone would understand it in their own language. This is because 'we' are impartial. 'Our' entire atmosphere is completely impartial, so no one has ever had any difficulties. Where there is no partiality and people from all religions do *darshan* (devotional viewing), that is indeed where there is *syadvaad vani*. And only then can everyone do *darshan*, otherwise no one would do so.

And what is considered the true path, the path of the *vitaraag* (absolutely detached) Lords? If people from all communities were here, then they would all feel that the speech is their own. As 'we' speak right now, you feel that this speech is your own. These Brahmins [a social rank in the traditional Hindu caste system, who were traditionally priests and scholars] feel that it is the speech of a Brahmin. They don't feel any separation. The Lord refers to that as *syadvaad*, *anekantvaad* (doctrine of non-absolutism or multiplicity of viewpoints; philosophy accepting different viewpoints). 'We' had gone to a village. In that village, there were people with varying beliefs. There were about twenty houses of Patels [a last name representing the community of land-owning farmers], there were about eight to ten houses of Rajputs [members of the *Kshatriya*, or warrior class in the traditional Hindu caste system] and there were five to seven houses of Desais [a last name meaning 'landlord']. 'We' had visited all those houses. 'We' visited around thirty-five houses in total. But not a single person in that village felt any separation with 'us'. This is because 'our' state is such that when 'we' go to the house of a Vaishnav, then 'we' look like a Vaishnav.

'We' also went to the homes belonging to Jains. Over there, 'we' genuinely looked like a Jain. Needless to say, 'we' do not have partiality with anyone. 'We' do not have partiality even towards the Jains. 'We' only accept *vitaraagata* (complete absence of attachment and abhorrence). *Vitaraagata* alone! 'We' only accept the religion of the twenty-four *Tirthankar* Lords, the *vitaraag dharma* and the path of *syadvaad* and *anekant*.

The entire world actually understands *ekantik* (that which adheres to one viewpoint), but they have not understood *anekant*. When they understand *syadvaad*, then the path to *moksha* will be in their reach.

The path of the Lord is one of closure and inner satisfaction (*samadhan*). Where there is *syadvaad vani*, there is *Atma Gnan* (Knowledge of the Self). Where there is speech that accepts only one viewpoint, there is no *Atma Gnan*.

## Moksha Is Inaccessible Through Religious Sects

**Questioner:** Dada, there are so many religious paths in India, but not all of them talk about the Knowledge of the Self, do they?

**Dadashri:** They all believe in spirituality, but they are at a level that is less spiritually developed. So there is no talk about the Self there. They do talk about the Self, but it is not exact. They merely say, "You are permanent and the body is temporary." They make that conviction set in. Nevertheless, even if such a conviction sets in, that is more than enough. And it is actually the most developed followers

of Vedanta who accept *moksha*. The most developed followers, those who do not adhere to a religious sect, those people talk about *moksha*. The talk about *moksha* is for those following the Vedanta path who are not insistent on a religious sect and those following the Jain path who are not insistent on a religious sect. And those who are involved in a religious sect cannot attain *moksha*. That is considered *ekantik* (adhering to one viewpoint). And *moksha* is attained through *anekant* (the perspective that is all-encompassing and accepting of all viewpoints). There is insistence in *ekantik*. Insistence meaning, 'This is the only religion, there is no higher religion than this'; they have such insistence.

**Questioner:** But Dada, many people say, "We only believe in *anekant*. What we say is in line with *anekant*, we don't talk one-sided."

**Dadashri:** People believe that only in words, they express that through words. And they even say, "We speak *syadvaad*." Now, speech that is *syadvaad* is rare, only the *Gnanis* and *Tirthankar* Lords have it. No one else's speech is *syadvaad*. If it truly is *syadvaad*, then there wouldn't be any *matbhed* (divisiveness due to difference of opinion), there wouldn't be any quarrelling.

What does *syadvaad vani* mean? It means the foundation of belief system of any religion is not hurt even to the slightest extent, and also the foundation of belief system of *adharma* is not hurt. Meaning, if someone is stealing, then the speech should be such that the foundation of even his belief system is not hurt. If you ever have

abhorrence towards a thief, then that is not considered *syadvaad*. *Syadvaad* is speech without any insistence. If there is *syadvaad vani*, then even a thief would advance there, everyone would progress there.

Lord Rushabhdev has said one can attain *moksha* through both paths, the Vedanta path and the Jain path. Both converge at *samkit* (the right belief of 'I am pure Soul'). Both converge at the station of *samyak Darshan* (the right Vision of 'I am pure Soul').

### Understanding Always Calms One Down

So these are all relative religions. They are all religions that have standards. And ours is 'out of standards' and it is the Real religion.

A person with more understanding acts in a way that he does not quarrel with a person with less understanding; he accepts what the other person has to say by telling him, "You are correct." In such a situation, one should act as though he is a guardian, by saying, "What you are saying is correct." Or he should ask the other person, "Are you dissatisfied with your religion? If you do not have peace despite practicing your religion, you are dissatisfied, then you should come here. Otherwise, if you are satisfied with it, then carry on and complete your progress there." This is talk at the ultimate level; it is 'out of standards'! So you should tell all the standards, "You are all superior, you are all superior to us." Then they will be at peace. And if you say, "You have no value, ours is like this and like that..." then there is no point in that, such talk is meaningless.

**Questioner:** When one says such a thing, the other person does not feel he is impartial, does he?

**Dadashri:** He would certainly not be impartial, would he! It is because he is not impartial that he says, “Ours is correct, it is perfect.” He is part of a standard, yet he believes it is perfect! However, he should believe that, only then can he remain in that standard, otherwise he will not be able to remain so. So, you should say, “Yours is correct, it is right, it is perfect.” There is impartiality in every religion. If impartiality is absent in any religion, then his own basis in religion is wrong. This is because all religions have to be accepted. Religions ranging from one degree to all the degrees have to be accepted. Those who do not accept this are religions at a specific degree.

### **Until Then, There Is Nothing but ‘Playing With Toys’**

Religion differs with each and every person. Everyone from one particular religion may currently be gathered together, but their viewpoints will vary. So the religion of every human being is different. When people attain the religion of the Self (*Atma dharma*), they all become *ekdharmi* (of one religion). Until then, all the religions involve playing with ‘toys’! They continue to make people play with ‘toys’!

Suppose there is a ten-year-old child. If the toys he used to play with when he was three years old are preserved and you ask him, “Now what do you want to do with these toys?” Then he will answer, “What do I need them for?” And if they had become broken on that day [when he

was three], then he would have started crying. But why does he not cry now?

**Questioner:** His standard for toys has become entirely different.

**Dadashri:** Yes, that standard of his has been surpassed. He has reached a standard for other toys. At first, he would start crying if he didn’t have any toys. Later, the standard ahead of this comes. Even later, he will say, “Get me a living doll.” So they get him married. If we were to ask him, “Now you are at peace, aren’t you?” Then he would reply, “No, I still want a son.” “Hey, you have so many ‘toys’, yet you want a ‘toy’ in the form of a son?” He would say, “Yes, I want that too!” So he continues ‘playing with toys’! And on the other side, he ‘plays’ with the ‘toys’ of scriptures too. Scriptures, books, gurus, disciples, all those ‘toys’! He does not ‘play’ with [dwell in] the Self. Without meeting an *Atma Gnani* (the One who has realized the Self and is able to do the same for others), how can he ‘play’ [dwell in] with the Self? And when dwelling in the Self (*Atma ramanta*) begins, dwelling in the non-Self comes to a stop. It doesn’t matter that the body remains. The body is carrying out its own function, the mind is carrying out its own function, the intellect is carrying out its own function. The Self is carrying out its own function, so what’s the problem?

That is why once you attain this *Gnan*, ‘we’ tell you, “Run your business, there is no problem with that.” Whereas what do people from *Kramik* (the traditional step-by-step path of spiritual progress) say? They say, “Renounce everything and come here.” So how will that do? And how many people would benefit from it?

### This Is Talk of the Final Degree

People tell me, “Why don’t you tell everyone [about this Science]?” This cannot be disclosed to everyone. People range [in their development] from one degree to 360 degrees. If you want to explain something to someone who is standing at 125 degrees, then you have to speak at the level of 125 degrees. I cannot speak to them the same way I speak to you over here. So people of each and every degree are different. So ‘we’ cannot disclose this to everyone. This is talk of the final degree. ‘We’ can disclose all of this to the person who has reached ‘Palghar’ [a suburban area station on the way to Mumbai Central in Metropolitan Mumbai. Mumbai Central here represents the final station of the Self, in a life after life journey leading to the Self].

The talk that goes on outside [this *satsang* of *Akram Vignan*] is not wrong. It is correct as per each and everyone’s purview. In this world, there is absolutely no one who is incorrect. It is according to everyone’s purview, some may be at twenty-five degrees, some at fifty degrees, others at eighty degrees; all of those people who are preaching are correct. And this is talk of the final degree. On the other [paths], the *dehadhyaas* (belief that ‘I am the body’) increases, while over here, *dehadhyaas* is removed. In the other paths, inauspicious *dehadhyaas* is to be removed and the auspicious is to be brought about. The inauspicious is to be removed and the auspicious is to be held onto! How long will this interference last?

### Those Involved in Sects Cannot Attain the Absolute Self

The Lord’s religion was not partial. In fact, it has become partial due to the effect of *Kaliyug* or *Dushamkaal* (the current era of the time cycle characterized by a lack of unity in thought, speech, and action). The *vitaraag dharma* is actually impartial, it is *syadvaad*. ‘Our’ speech is *syadvaad*. So everyone finds it suitable and it does not have partiality.

**Questioner:** Is *syadvaad vani* speech that does not hurt anyone?

**Dadashri:** Yes, it does not hurt anyone even to the slightest extent. Whereas *ekantik* speech pleases one person and hurts another person.

*Ekantik* speech is when the follower of one religion speaks, the followers of another religion don’t like it. When a person from one sect speaks, people from other sects don’t like it. So they get up and leave from there. That is considered *ekantik* speech, it is considered partial speech. That is all considered talk that is characterized by partiality.

**Questioner:** Yes, it refutes the points of the other sects.

**Dadashri:** No, even if it does not refute them, the speech itself is such that the other person feels it is different. Even if the words [of the two sects] are the exactly the same, one still feels it is different. Thus, such speech should be spoken that the foundation of anyone’s belief system is not hurt. You should speak in such a way that it does not hurt the foundation of belief system of any religion. Whether it is

Christianity or Islam or any other religion, whether it is Sthanakvasi or Digambari, but you should speak in such a way that no one's foundation of belief system is hurt.

People from all religions sit here. In such a scenario, if there are Muslims, Jains, Hindus, and Parsis present yet no one's viewpoint is hurt, then know that this is not speech that is characterized by partiality. This speech applies to all the sides. *Syadvaad* means impartial! So no matter what 'we' say, it does not negatively affect a person who is Digambari, it does not negatively affect a person who is Svetambari [follower of another Jain sect], it does not negatively affect a person who is Sthanakvasi.

### Where There Is Partiality, the Ultimate State Is Absent

**Questioner:** Can partial thoughts understand the truth?

**Dadashri:** Partiality is itself not the truth, so how can partial thoughts understand the truth? In this world, someone who is at any particular degree cannot understand the truth. A person who has attained all the degrees can understand the truth. The world is on one particular degree; everyone is at their own degree. Only the One who has attained all the degrees can understand the truth. Thus, there is *moksha* through impartiality and there is worldly life through partiality!

As long as there is partiality, one has not [attained] even a degree of the ultimate state. Where there is partiality, there is the doer. With partiality, complete salvation cannot happen, but partial salvation happens.

As long as one is involved in partiality, he will not meet God. As long as one is involved in partiality, he will never meet God, that is indeed the rule. It is God's rule to not meet those who are involved in partiality. God Himself is impartial. One will understand this point once an impartial intent arises. What is the difference between a person who is entrenched in partiality and a person who is entrenched in worldly life? Worldly life is a type of partisanship; even renunciates have partisanship. Whereas God is impartial.

What is the Science of the *vitaraag* Lords like? It is impartial. What can be considered impartial? Suppose there is a group of people who want to save a temple and there is another group of people who want to destroy that temple, when both of those groups come together and there is no partiality towards either of them, that is called impartiality. Whereas people will typically either be on the side of saving the temple or on the side of destroying the temple. And what is the nature of duality? It gives rise to worldly life. And if this *vitaraag Vignan* (the Science of the Absolute state) is attained, then One has surpassed duality. Then He no longer has any duality.

The Science of the *vitaraag* Lords is such that the scientists of today accept it. Other people from foreign countries [those who do not believe in reincarnation] cannot understand it. If only one sect were able to understand *vitaraag Vignan*, if other people were not able to understand it, then that could never be considered *vitaraag Vignan*! *Vitaraag Vignan* is clear, it is impartial. It is something that scientists

accept, everyone accepts it. But for those who have their own opinion, a veil of that opinion has formed for them. So it is natural that those people will not accept this. However, those for whom the veil has not formed, those who are educated, those who have not gotten involved in anything, they will immediately understand everything, it will be as clear as light. This is because the Self is clear for these people. They have the 'clearance' to understand it.

### **The One Who Is Beyond Partiality Is Accepted by All**

**Questioner:** Dada, I have experienced that a Jain may be listening to Dada's speech, a follower of Vedanta may be listening to it, and a person from another religion may be listening to it, however, everyone feels closure and inner satisfaction through Dada's speech.

**Dadashri:** Yes, everyone feels closure and inner satisfaction. So there might be a follower of the Vedanta over here, a follower of Jainism, or the follower of some other religion, but everyone feels closure and inner satisfaction. If the speech is such that it does not hurt the foundation of belief system of any religion, even to the slightest extent, that is known as impartial speech. What is considered *vitaraag vani*? It is impartial. There is no partiality in *vitaraag vani*.

That which is beyond partiality is accepted by all, it is accepted by anyone and everyone. However, this is only the case if one wants to understand it; if he does not want to understand, then he will not accept it. For the one who wants to understand, he certainly accepts it.

So this is the path to *moksha*, it is

nothing else. Everyone accepts the *Jina* (Self-realized One) and *Jineshwar* (the Omniscient One). The Ones who had become *Jina*, the Ones who had become *Jineshwar*, were all impartial. I am considered a *Jina* and the One who has attained the ultimate state is considered a *Jineshwar*.

For the One who is beyond partiality, no one raises any objection against Him. So He is certainly considered *syadvaad*! In *syadvaad*, there are no words of partiality, and where there are words that are partial, words of partiality, they always create a problem!

**Questioner:** So they give rise to all kinds of doubts.

**Dadashri:** No. Partiality means separation is constantly felt, there is no concord!

### **The Vision From All Aspects Has Unveiled for the Gnani**

We want to understand the points that Lord Mahavir had conveyed. If fifty people are seated and all fifty people are affected, then know that this is indeed what Lord Mahavir would convey. Everyone's heart accepts it. This is because Lord Mahavir has not gone anywhere, the era of the time cycle has changed. The Lord Mahavir who resides within you has not gone anywhere.

Thus, the *Darshan* (Vision) that I have received of the *vitaraag* Lords, I have handed that over to everyone, and if I still have any left, then I will hand over the rest of it. Needless to say, the entire *Darshan* has been given. The entire *Akram Vignan* has been given, the Science of all the twenty-four *Tirthankar* Lords has been given.

**Questioner:** Did all of the understanding of Jainism come in your *Darshan*?

**Dadashri:** Yes, all of it. Not only the understanding of Jainism, but the entire path to *moksha* came in 'our' *Darshan*.

**Questioner:** You say that only the One who is free from insistence (*niragrahi*) will attain *moksha*!

**Dadashri:** Yes, the One who is free from insistence will attain *moksha*! The *Jina* and *Jineshwar* were all free from insistence. And I also have that. I have not kept insistence on anything at all, have I! There is no insistence of any kind, no subtle pull of insistence (*khench*); nothing at all. There is no talk that goes against *moksha*, is there! And you have witnessed insistences [elsewhere], haven't you?

**Questioner:** Yes, I have seen insistences!

**Dadashri:** Then how can that be considered *anekant*? *Anekant* means there is no insistence of any kind. *Anekant* is that which one accepts everyone, the foundation of belief system of no religion is hurt. The person who has insistence finds it suitable to be one-sided [in the relative view].

### The Knowledge-Laden Speech Is in Original Words

**Questioner:** So it's not as though Dada's *Darshan* is being passed down from custom.

**Dadashri:** No. This is the path to *moksha*! If it is derived from the understanding of Jainism, then I would have to use words of Jain terminology.

Where would I get such words from? This talk actually comes from my own words; this clear path is in my own words.

And when the language is associated with terminology, there cannot be *anekant*. The Lord, in that time, would speak in His own language. It was not associated with any terminology. It was independently His own.

**Questioner:** Language associated with terminology is one-sided, isn't it?

**Dadashri:** It is the case that, the One who is speaking, the *Gnan* has to be [delivered] in His own language. However, later that language remained the same and people started imitating it. So it became *ekantik*. Do not use terminology. Use your own language, use your own stock. Whatever you have 'digested', the result that comes about once it has been digested, express that. As a matter of fact, other people's words will not do. Otherwise, it will become *ekantik* and the 'stock' that has been 'digested' is *anekant*!

A genuine original *Gnani* does not use words from the scriptures, He uses our simple language. And it is His own speech, it is His unique language. And it is language that is natural and spontaneous and moreover, it is *syadvaad vani*!

**Questioner:** Many people say that Dada has accepted that which has been handed down through Jain tradition. However, if You are speaking from Your experience, then there's no question about it being handed down through tradition, is there?

**Dadashri:** And if it were handed down through tradition, then I would be

against the Vedanta, but it is not like that. In fact, the Jains call ‘us’ Jain and the devotees of the Vedanta call ‘us’ Vedanti [a follower of the Vedanta]. Whatever they say is correct. I accept that of everyone. However, this is the path to *moksha*, it is nothing else. This is not something that has been handed down through tradition. However, ‘we’ are beholden to the Ones who have attained the path to *moksha*.

Our path is considered the path of *syadvaad*, it is the path of *anekant*, it is the path of the Self-realized Ones (*Jina*), it is the path of the omniscient Ones (*Jineshwar*). This Science is impartial, so it can adjust to everyone.

### The Fundamental Points Are the Same Throughout All Eras of the Time Cycle

This Science is at the pinnacle and it is independent! It is as independent as the Science of the twenty-four *Tirthankar* Lords. But the *Gnan* is the same, the Light (*prakash*) is the same. However, the answers are independent of all twenty-four *Tirthankar* Lords! It is not dependent on anyone. Besides, even the twenty-four *Tirthankar* Lords had said different things.

**Questioner:** Dada, how could They have said different things? What They conveyed must have been the same.

**Dadashri:** What Lord Mahavir had said and what Lord Parshwanath [the twenty-third *Tirthankar* of the current half-cycle of time] had said was different. And what Lord Neminath [the twenty-second *Tirthankar* of the current half-cycle of time] had said was different, and what Lord Rushbadev [the first *Tirthankar* of the

current half-cycle of time] had said was different. It was different for all of them! Which scripture should we consider to be the truth?

**Questioner:** But the Science that leads to the Absolute state (*vitaraagi Vignan*) is the same, isn’t it, Dada?

**Dadashri:** There was consensus on only one subject: do not have attachment and abhorrence. That is the same for all twenty-four *Tirthankar* Lords!

**Questioner:** Was this the common factor?

**Dadashri:** That was the only thing that was common! [What They had said was.] “We will accept everything that you do. All we ask for is that you do not have attachment and abhorrence; attachment and abhorrence should not arise.” That is the common factor!

**Questioner:** Yes, that is true. However, They all spoke differently on what should be done so that attachment and abhorrence do not arise, is that what you are saying?

**Dadashri:** The reason for this is that They spoke based on the prevailing times! In the current times, Lord Mahavir’s scriptures do not work at all; why is that? It does not fit with the current times.

**Questioner:** But the fundamental point remains the same, doesn’t it?

**Dadashri:** The fundamental point is the Knowledge of the Self (*Atma Gnan*)! The Knowledge of the Self is common. Otherwise, all other talk is subject to time, it is subject to the time and place. If we were to bring what the Lord said into the



public view right now, such as, “Be kind, maintain peace, maintain equanimity,” then what would people say? Hey, is this possible in this era of the time cycle? This is because this era of the time cycle is such that it does not adjust to those points. Therefore, the Lord has given the liberating knowledge (*updesha*) in accordance with the era of the time cycle.

Lord Parshwanath had given four great vows, whereas Lord Mahavir turned them into five. So much change took place within two hundred and fifty years. And many other changes had been made! This is because things change in accordance with the era of the time cycle. Whereas now, twenty-five hundred years have passed since the time of Lord Mahavir, so how would that work now?

That is why one high-ranking Jain monk told me with an open heart, “If these fourteen *Aptavanis* (a series of fourteen volumes compiled from Dadashri’s speech) of yours get printed, then it will become a foundation of support for people.” This is because the scriptures do not fit currently; they are not understood. The terminology is not understood, nor do people have the capacity [to understand its meaning].

### **Akram Vignan Is Irrefutably in Principle**

Now, this *Gnan* is not going to be concealed. No matter what you do, it will remain accessible. This is because the *Gnan* that was concealed has resurfaced. The *Gnan* is that which has carried over from the past, there is no change in the *Gnan*. The *siddhant* (incontrovertible principle that accomplishes the ultimate

goal) is independent; it is a *siddhant* that is complete! And it has unveiled all the layers. There were many layers that were concealed, they have all been unveiled. So this is considered to be ‘out of standards’. ‘Out of standards’ means it is considered to be a Science. And Science means it is the path to *moksha*.

Moreover, this Science does not pay heed to the intellect, that too is a wonder, isn’t it? It does not pay heed to anyone, no matter how much intellect a person may have. All the other knowledge pays heed to the intellect. The intellect destroys all that knowledge. However, this Science does not pay heed to the intellect at all. Many people with a sharp intellect had come here, they tried to do this [analyze the Science] using the intellect. I said, “It will not pay heed to it, your intellect will fail on this account.” This is because the intellect has its limits, whereas this Science is unlimited! This is *Akram Vignan*! Whereas the knowledge of the *Kramik* path (traditional step-by-step path of spiritual progress) pays heed to the intellect. There are contradictions on the *Kramik* path. However, those contradictions are relative. Whereas on the *Akram* [path], there are no contradictions. There is only one *siddhant*!

Our Science is such that a connection can be made from all sides. You will find contradictions in other places, but you will not find any contradictions here. And this is in exactness, isn’t it! People have been asking ‘us’ so many questions for the past twenty-eight years, yet there is not a single contradictory word in the answers.

On the other hand, bring me any book, and I will immediately point out

a contradiction by the time I get to the fourth page. However, other readers will not identify this. They would not have that level of awareness, would they! Whereas I am aware of what is written on the first page. I am aware of what one sentence is supporting and what it is repudiating; I am aware of both these things.

One writes from the first page, he writes the first sentence, and the second sentence helps that. What helps the first sentence? The second sentence helps it. What helps the second sentence? The third sentence does. In this way, he will write twenty-five pages that support each other. This is considered as being without contradictions. And what are the books of the world like? Something is written on the first page and then a sentence will be placed that will negate all the twenty-five pages. So there is a contradiction there!

Hence, this entire *Akram Vignan* is in a form that is irrefutably in principle. No matter what [angle] you ask from, it results only in the *siddhant*; this is because this is Knowledge that is in its inherent nature (*swabhaavik Gnan*). Once any given thing has come into Knowledge, it can never revert to ignorance (*agnan*). By helping the *siddhant* of every person, the *siddhant* continues to progress, yet it does not violate anyone's *siddhant*. Contradictions do not arise.

### **The Siddhant of the Vitaraag Lords**

So what is the *siddhant* of the *vitaraag* Lords like? It is without contradictions. This *siddhant* is actually of the Ones who have become *vitaraag*. It is not as though some new *Gnan* has arisen and the old

one has disappeared. The very same *Gnan* continues on.

*Siddhant* means the *jada bhaav* (the intents of the non-Self; intents that are lifeless) and *Chetan bhaav* (the intents of the Self; to prevail in the state as the Knower and Seer) which the Lord had Seen, that is referred to as *siddhant*. Yes, not the non-Self (*jada*) and the Self (*Chetan*), He observed only the *jada bhaav* and *Chetan bhaav*. Besides, the intents (*bhaav*) are bound to be there. Alas, it is not possible for the experiential awareness (*bhaan*) of those intents to arise!

### **The Gnani Is Here to Give Explanations**

You would not get to hear a single word of this, even if you were to pay a billion rupees for it. Get Your [spiritual] work done as long as this 'bubble' [the physical body of the *Gnani Purush*] is alive, thereafter you will not get to hear even a single word. It is a matter of when it will be digested by all these people! However, it is not easy to digest. One will surely benefit, the *siddhant* lies in his grasp. However, it grows only after it has been digested; that is a completely different matter, isn't it! It will grow somewhat, but it will not grow like this, will it! A wonder like this is not likely to grow! So it will grow to some extent, 'our' blessings are upon you. 'We' even give you blessings!

By continuously listening to the speech of the *Gnani*, it will manifest. By listening directly to the speech of this *Gnani*, it gets digested within and only then it comes into effect. After coming into effect, it naturally flourishes. This is provided One

exercises wisdom and continuously Sees [what's unfolding]. Besides, it only needs to be Seen continuously!

This speech is full of *keval Gnan* (absolute Knowledge). What is *keval Gnan*? Where the intellect comes to an end, where *matignan* (knowledge obtained through the intellect and five sensory organs) comes to an end. When *matignan* comes to an end, that is where absolute Knowledge stands. That Light (*prakash*) is indeed Light that has arisen through absolute Knowledge.

Hence, it is one of the wonders of this world!

### Understand the Gnan in Detail by Asking Questions

**Questioner:** Many times, the question arises that after becoming acquainted with you, what else do we have to do here?

**Dadashri:** For that matter, wherever you are stuck, you should come get the *Gnan* for it. However, such a circumstance will not come about daily. That *Gnan*, that speech is not something that will come forth if you try to draw it out right now. This is because this speech is a [taped] record. Whatever the [taped] record is expressing will come forth. So the more time you spend here, the more likely that that topic will come up. You will get that *Gnan* on that day.

You have to understand [the *Gnan*] over here for your own 'safe-side' [safety]. Even what 'we' say cannot be understood completely. One filters it according to his own 'strainer'.

**Questioner:** Whatever we understand, if we believe that to be correct, then will it not go wrong?

**Dadashri:** You cannot believe it to be correct. Whatever benefit you get in your mind is correct. And you cannot give this answer to someone else.

**Questioner:** Not for someone else, but I can ask for myself, can't I?

**Dadashri:** Over here, you have to understand everything as it pertains to your own self. But however much you understand, that much is correct. You will understand according to your strainer. So one should ask for his own self and understand it. "I want to understand what this is. I have this difficulty." You should understand all that.

This *Gnan* should be understood in detail. This is because this *Gnan* has been given to You in the span of just one hour. And how vast this *Gnan* is! The *Gnan* which cannot even be attained in ten million years, that *Gnan* is attained within just one hour! However, [the *Gnan* is acquired] at a basic level. Later on, It should be understood minutely and in detail, shouldn't It? 'We' explain It in detail when You sit with 'us' and continue asking questions. That is why 'we' say that *satsang* (spiritual gathering conducted in a question and answer format) is crucial. As You continue asking questions over here about the entanglements you face, those entanglements will start becoming untangled internally.

**Questioner:** We should ask again to understand certain speech of yours that comes forth.

**Dadashri:** Whoever has a burning question should ask it. From where is this burning question arising? ‘We’ have to help everybody progress on this path, don’t we? ‘We’ even have to help the one who is left behind.

### This Is Not My Speech

**Questioner:** The words that you speak, it is tremendous speech that comes forth.

**Dadashri:** It is a ‘tape record’ [taped record], isn’t it? ‘We’ are actually the Knower and Seer [of it], aren’t ‘we’? Incredible speech comes forth, you should be aware of that! ‘We’ do not need to be aware of whether it is incredible or not, do ‘we’? What do ‘we’ have to do with this ‘tape record’? What did ‘we’ do in this? ‘We’ are *vitaraag*. If ‘we’ had any doership in it, then ‘we’ would derive pleasure from it. If ‘we’ had spoken, then ‘we’ would experience pleasure that, ‘Yes, I spoke so well!’ ‘We’ would keep asking you, “Did you like it or not?” But look at this speech, just look at the speech that is without ownership! If one listens to it for an hour, then he will attain liberation, provided he listens with a true heart!

*Vitaraag vani* gives rise to the bliss of the Self, it pacifies the Self. Partial speech gives rise to amusement at the level of the mind. Whereas in terms of *vitaraag vani*, one feels that the points are entirely new. It feels like unprecedented speech, speech that has never been heard before.

What do the people of the world refer to as a *pramaan* statement? However much *vitaraagata* there is, that much of his statement is considered *pramaan*. The

degree to which there is *vitaraagata*, the people of the world consider that as a *pramaan* statement. If there is an arbitrator amongst us, then even that arbitrator is considered *vitaraag* to a certain extent. [What he says] Is still considered to be *pramaan*, isn’t it! Whereas in relation to religion, everything of the One who is *vitaraag* is accepted. It is considered *pramaan* in all other areas as well. Hence, when speech that is acceptable to everyone in the world emerges, then the ‘balance sheet’ is over.

This *vitaraag vani* is the greatest remedy of all! It is the remedy that brings an end to all misery! The path to remove all misery is the *vitaraag vani*.

### The Causes of Syadvaad Vani Are Sown Through Intent

Hence, speech is one of the most important things. A person’s speech does not change easily. It takes a long time for it to change. When the speech changes, it becomes *syadvaad vani*. That is when the world refers to a person [with such speech] as a *Gnani Purush*. Until then, the speech will keep changing. Gradually, as the *parmanu* (the smallest, most indivisible and indestructible particles of inanimate matter) within change, the speech itself will change. It will start becoming mild, it will start becoming soft, it will start becoming soft like silk.

**Questioner:** If one has nurtured the intent, ‘May I attain such *syadvaad vani*, may I attain such pleasant speech,’ then won’t that intent itself result in such a ‘record’ playing?

**Dadashri:** No, it is not like that.

For such speech, you should ask daily [for the energy so that], “May no one be hurt through my speech and may it give happiness.” However, nothing is attained by simply asking for it. One has to nurture the causes that lead to the attainment of such speech. Then a corresponding result will come. Speech is an effect. Speech that makes others happy will continue to become sweeter. Whereas speech that hurts people will continue to become bitter. In such a case, whether the person groans or the buffalo groans, it all sounds the same.

### Nurturing the Intents in the Nine Kalams Results in Syadvaad Vani

‘We’ have not told you to do anything in these [Nine] *Kalams*. Find one such *Kalam* that contains the words ‘to do.’ This is on the basis of *Akram Vignan*.

**Questioner:** ‘Give me the energy’; so that needs to be done, doesn’t it?

**Dadashri:** No, it is not to be done. If anything needs to be done, then check and see. The construction of the sentence is such that the intent (*bhaav*) of doership does not arise internally at all.

The speech does not need to be made soft or kind. ‘We’ tell you to nurture such an intention (*bhaavna*). If someone is speaking harshly with you, and you try to speak softly and kindly with him, then you will end up looking like a fool. Speech may become harsh in reaction to harsh speech, but nurture this intention. The intention is the easiest thing of all; the intoxication of the ego does not arise. Whereas there [on the *Kramik* path], when instructed, “Do this,” one responds with, “I will do it.” So he ends up becoming the doer.

**Questioner:** Dada, is it true that one’s spiritual worthiness can be increased by maintaining the *bhaav*?

**Dadashri:** The true *purusharth* (effort that does not require any external evidences) is verily the intent. All these [actions or rituals through the mind, speech, and body] lead to nothing. The state of doership is a state of bondage, whereas this intent [as the Self, of non-doership] is a state that leads to liberation.

**Questioner:** *Bhaav* is the state that makes one free?

**Dadashri:** Yes, and the state of doership is the state of bondage. With, “Do this and do that, and do this and that, and do such and such,” people have gotten bound, haven’t they! You are truly tightly bound, aren’t you? Have you not observed that people are bound?

**Questioner:** In this era of the time cycle, there is a great necessity for the Nine *Kalams*.

**Dadashri:** That is precisely why I am giving this to everyone.

**Questioner:** If a person reads these Nine *Kalams*, then it is such that as he keeps reading them, the understanding automatically sets in.

**Dadashri:** Yes, no matter who the person is, it will ‘fit’ [set into his understanding].

It is because of the current era of the time cycle that people do not have the energy. I have given you only this much to ask for, only these energies that have been listed here. ‘We’ have been practicing these Nine *Kalams* ‘our’ entire life; they

are in fact ‘our’ wealth. So, ‘we’ have disclosed ‘our’ daily practices. This is ultimately for the sake of the salvation of the public. These Nine *Kalams* have been going on within [me] daily, constantly, for so many years, for the past forty years. I now present them to the public.

**Questioner:** I read all this; this is actually a phenomenal discussion! If even an ordinary person understands this, then his entire life will pass by in happiness.

**Dadashri:** Yes, otherwise he had not found anything that was worth understanding [until now]. This is the first time he is getting something that is clearly worth understanding. Now, once he gets that, the solution will come about.

**Questioner:** This is a powerful solution to change the cause behind the undesirable worldly interactions that end up happening.

**Dadashri:** It is tremendous *purusharth*; it is powerful. Therefore, ‘we’ have unveiled the greatest thing of all, but people should now understand this internally! That is why ‘we’ made it compulsory to do at least this much. ‘We’ tell them, “It’s fine if you don’t understand it, just drink it.” The body will get better on its own. You may have a cough, but your body will definitely get better.

**Questioner:** All of the ‘diseases’

within will get destroyed, the ‘disease’ of worldly life gets destroyed.

**Dadashri:** It gets destroyed.

They [the Nine *Kalams*] have been written as the essence of all of worldly life. This is the equivalent of ‘us’ placing a jewel in the hands of children. If it falls into the hands of a person with understanding, then he will jump around in excitement upon seeing it. He will read it while excitedly jumping around, he will feel so fortunate!

What are these Nine *Kalams*? They are not of the scriptures. Rather, what ‘we’ [the *Gnani Purush*] abide by and is always in ‘our’ application is what ‘we’ have given you to do, to ask for the energy. ‘Our’ conduct is in accordance with this. Yes, earlier, ‘we’ would constantly prevail in the Nine *Kalams*. Subsequently, ‘we’ attained *Gnan*, and then the *mahatmas* asked ‘us’, “Give us something of yours!” So ‘we’ replied, “I had prevailed in this, that is certainly why this *Gnan* manifested within me.” That is how this matter was disclosed.

You are asking for *syadvaad vani*, such speech will come forth for you gradually. The speech that ‘we’ are speaking is verily the result ‘we’ have obtained by nurturing these very intentions.

~ Jai Sat Chit Anand

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Dallas : Satsang – Gnan Vidhi :  
Dt. 1 – 2 July 2022

Phoenix : English Shibir :  
Dt. 4 to 6 July 2022



Phoenix : Grand Celebration of Gurupurnima : Dt. 8 to 14 July 2022





### **Syadvaad Vani Is Such That It Does Not Interfere With Anyone**

As you keep listening to the speech of the Gnani Purush with zeal, your speech starts becoming like that. Simply imitating it will not achieve anything. It is once all the karma are destroyed, once anger, pride, deceit, and greed are destroyed, that syadvaad vani (speech that accepts all viewpoints and never hurts anyone's viewpoint) comes forth. It will only come forth if One has the clear and distinct experience of the Self, until then it is all considered talk stemming from the intellect, pertaining to worldly interactions. When does syadvaad vani arise? It is when the foundation of the ego crumbles completely. It is when the entire world is Seen as flawless, when no one is seen as at fault at all! 'We' don't see even a thief as being at fault. This is because every person is in his own dharma (religion; function). To not hurt the foundation of any religion is complete syadvaad vani. Each person's prakruti (non-Self complex) is different, yet syadvaad vani does not interfere with anyone's prakruti.

- Dadashri

