

# Dadavani

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'Our' speech is such that it does not hurt the foundation of any religion whatsoever and it is pleasant. Even if the whole night passes while listening to this speech, one would still not feel like getting up from here. So if the *Gnani's* speech is this pleasant, then how pleasant must the speech of the [*Tirthankar*] Lords be!

## The Gnani Explains the Steps of Syadvaad Vani

### EDITORIAL

The incomparable Knowledge-laden speech that has emerged with utmost compassion through the greatest *nimit* (evidentiary doer) for the world's salvation, the *Akram Vignani* (the scientist of the direct path to liberation) absolutely revered Dada Bhagwan [Dadashri], has proved to be a great wonder in this era of the time cycle. The speech that comes forth with the sole intent of 'How can others attain salvation of the Self in every way,' is *vitaraag vani* (speech that is free from attachment and abhorrence)! This *vitaraag vani* alone can take one to *moksha* (liberation).

Dadashri always used to say, "This 'stock' 'we' have belongs to the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others), it is not 'our' own. The *Tirthankar* Lords have attained absolute Knowledge (*keval Gnan*). Their *deshna* (liberating speech of the fully enlightened One) is of a different kind, They have nothing but complete *syadvaad vani* (speech that does not hurt the ego of any living being in the slightest extent; universally accepted speech). The *parmanu* (particles of inanimate matter which are not in pure form) of the *Tirthankar* Lord, the *parmanu* of His speech! Oh my! Everyone's hearts become at ease just upon listening to that *syadvaad vani*. When the *Tirthankar* Lord speaks, that is the ultimate level of *syadvaad* (that which is accepted by all and does not hurt anyone's viewpoint). The *syadvaad vani* of the *Tirthankar* Lord is at three hundred and sixty degrees, while 'our' *syadvaad vani* is at three hundred and fifty-six degrees, therefore it is not considered complete. What comes forth in 'our' speech may not be exact, there can be some discrepancy. This is because it has been recorded in the past life."

In a very honest manner, Dadashri accepts His shortcomings by saying, "Even now, out of compassion, 'we' sometimes end up speaking strictly about ascetics and high ranking Jain monks, ['we' tell them,] 'What has the Lord said and how are you interpreting it!' Actually, this is not how it should be." But that which was charged in the past life is discharging today. 'He' had complete awakened awareness of that and He would even do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) and would acknowledge, "This is 'our' weakness."

The *Gnani's* (the One who has realized the Self and is able to do the same for others; also known as the *Gnani Purush*) speech is living, it is *pratyaksh Saraswati* (divine liberating speech; the Goddess of knowledge and speech personified), it is without ego, it is without attachment and abhorrence, it is without 'my-ness', it is without insistence, it is impartial, it is *syadvaad*, it is all-encompassing and accepting of all viewpoints, it is with *vachanbal* (the power of speech), it is strict, but also full of love and compassion. His speech is subject to the other person's worldly interactions, leading many living beings to the path of salvation! When can such complete *syadvaad vani* arise? When the ego is completely dissolved, when no one in the world is seen as being at fault, when all *kashay* (anger, pride, deceit and greed) come to an end, *syadvaad vani* comes forth. It is only if the clear and distinct experience of the Self has arisen that *syadvaad vani* comes forth. Until then, it is considered to be mere discussion done through the intellect. As long as *syadvaad vani* does not come forth, it is a grave danger to preach on the path of liberation.

The conduct of the *Tirthankar* Lord, the state in which He prevails can be gauged from the state the *Gnani Purush* Dada Bhagwan prevails in. As we observe the *vitaraag charitra* (the external conduct that is absolutely free from all attachment and abhorrence) of the *Gnani Purush*, as we understand His speech, the causes for *vitaraag charitra* will be nurtured. It is an ardent prayer that may this current edition give us the exact understanding of the *Gnani Purush's vitaraag, syadvaad vani*.

~ Jai Sat Chit Anand

## The Gnani Explains the Steps of Syadvaad Vani

*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).*

### Recognition of Charitrabal Through One's Speech

*“Charitrabal ni odakh, sanchaare nikadeli vaachaa.”*

“The strength of one's character is recognized by the speech that has come forth in a state in which equanimity prevails.”

- Kaviraj Navneet

How can you recognize what one's *charitrabal* (the strength of character) is like? You should not see anything else, such as whether he is wearing a saffron-colored garb or a white garb. A person's *charitrabal* can be recognized from the speech that comes forth through him.

And speech is not any ordinary thing. ‘*Sanchaare nikadeli*’ means it is speech that has come forth in a state in which equanimity prevails. [The word] ‘*Sanchaar*’ includes ‘*chaar*’ which is derived from ‘*char*’ (movement). The arising of vibrations means *sanchaar*. Words give rise to vibrations. Further, *char* leads to *vichar* (moving about; spreading)

and based on that, *vichaar* (thoughts) arise. And from that, speech (*vani*) arises.

*Charitrabal* can be recognized from the speech that comes forth. There are, in fact, various types of speech. Bitter, sweet, sour, one that shocks a person, one that causes a reaction, one that causes trauma; there are all these kinds of speech. The speech that comes forth in worldly life is an indicator of one's *charitrabal*.

The [relative] self (*atma*) is *sacharachar* (steady as well as restless; movable as well as immovable). There are three *char* in ‘*sachar*’ (that which is movable): *aachaar* (external conduct), *vichaar* (thoughts) and *uchchar* (speech). If these three remain within the bounds of normality, then there is no problem. When these three are in normality, a person's ‘fragrance’ will indeed be perceived. What is the most important factor to judge a person? Do not judge him by his conduct, do not judge him by his thoughts; instead, judge him by his speech!

### Syadvaad Through the Intellect – Syadvaad Through Gnan

There are two kinds of *syadvaad*

(that which is accepted by all and does not hurt anyone's viewpoint; that which is accepting of all viewpoints, and acceptable to all) [speech]: one is *buddhi syadvaad* (so-called *syadvaad* through the intellect) and the other is *Gnan syadvaad* (*syadvaad* through Real Knowledge). If One has *Gnan syadvaad* [speech], then His conduct will be *vitaraag charitra* (external conduct that is absolutely free from attachment and abhorrence). The other is *buddhi syadvaad*; it is not completely *syadvaad*, yet its characteristics seem like *syadvaad* to us. At present, there are many *aacharya* (high ranking Jain monks) whose speech is like *buddhi syadvaad*. But such *syadvaad* is not accepted everywhere, whereas *Gnan syadvaad* is accepted everywhere. Then, whether one is of Muslim religion or any other religion, *Gnan syadvaad* is accepted everywhere. While *buddhi syadvaad* is limited to one sect. When one talks about some other sect, he may speak in a *syadvaad* manner but it does not come into his external conduct. So his speech is strained.

I had once spoken with a *maharaj* (a high ranking Jain monk). He was not hurting the foundation of my opinions whatsoever; that is what is referred to as *syadvaad*. That is one type of *syadvaad*, but that is considered *syadvaad* in worldly interactions. It is not the Lord's [version of] *syadvaad*.

**Questioner:** What is *syadvaad* in worldly interactions?

**Dadashri:** In matters of worldly interactions, one articulates it so wonderfully that it agrees with you; he

does so in a way that does not oppose your viewpoint.

**Questioner:** There are very few people like that.

**Dadashri:** But there are such people. People believe them to be *syadvaad*. But 'we' would not accept that as *syadvaad*, would 'we'! Without attaining *samkit* (the right belief of 'I am pure Soul'), it cannot be referred to as *syadvaad*. Sugar-coated words used in worldly speech make one slip [spiritually], and melodious speech which is *syadvaad* makes one rise higher [spiritually]!

The world has not heard even a fraction of such *syadvaad* [speech]. After Lord Mahavir departed, if one has had the chance to hear *syadvaad* [speech], then it was during the time of Kundakund Acharya [a Self-realized high ranking Jain monk belonging to the Digambar sect], and a tiny bit during the time of Krupaludev [a Self-realized *Gnani* who lived between 1867-1901; also known as Shrimad Rajchandra]!

**Questioner:** Whereas [now] there is everything else except for *syadvaad*.

**Dadashri:** Even this Dada does not have complete *syadvaad* [speech], so then how would anyone else have *syadvaad*! So why even expect *syadvaad*? These monks have *syadvaad*, but that is *syadvaad* as per societal norms. *Syadvaad* can be somewhat seen in Dada. *Syadvaad* exists where the Knowledge of the Self (*Gnan*) is exact!

### The Gnani Teaches Us Syadvaad Gradually...

**Questioner:** It is difficult to speak

*syadvaad vani* (speech which accepts all viewpoints and never hurts anyone's viewpoint; universally accepted speech), isn't it? It can only be spoken after attaining the understanding for it, isn't it?

**Dadashri:** That's right, no one except the absolute Self (*Parmatma*) can speak *syadvaad vani*. 'Our' *syadvaad vani* falls short, it falls short by four degrees.

**Questioner:** So then how can anyone ever think about speaking *syadvaad vani*?

**Dadashri:** Alas, one catches the words and tries imitating those, doesn't he! He tries imitating the Lord. But he does not know it even in the slightest. Not a single person knows even an iota of *syadvaad*. They speak *syadvaad* in worldly interactions, about that which is relative. But they do not know the true *syadvaad*. Moreover, *syadvaad* does not even exist in worldly interactions. They tried to imitate the Lord, but that imitation did not work. It should be truly from the heart; it should be 'heartily' [from the heart].

*Syadvaad* is that which does not show the other person's fault directly; otherwise, it is akin to killing that person. What would happen if you were to directly point out faults to a person who has the wrong belief [that he is the relative self]?

Did you fully understand *syadvaad*? *Syad* and *vaad*. *Vaad* means to speak; [to speak] in a way that is *syad*, meaning to accept every religion, to accept everyone's feelings. Whereas what do people here do? They will tell their wife, children, "You are all wrong; you're senseless!" But the speech that does not attack anyone and gets one's spiritual work done is considered

*syadvaad vani*. If one learns a little of that from 'us', then he will gradually be able to do that.

### Learn by Observing 'Us'

What is there to be learned from 'us'? Why do 'we' keep you seated in 'our' proximity? It is so that you can continue to observe His [the *Gnani Purush's*] life. Observe His eyes. What resides within the eyes? Do you see any kind of ulterior motive in them? No. There is no ulterior motive visible. So what resides within them? *Vitaraagata* (the state of absolute absence of attachment and abhorrence) resides within them; you should learn that. 'His' speech is such that the heart becomes appeased. Therefore, all this becomes possible by being in 'our' proximity again and again. All this is to be learned by observing. What 'we' are speaking should be learned through observation. Then you will even be able to speak the way 'we' do once you have observed it. 'We' speak *syadvaad vani*, that cannot be learned through studying. So what do people say? "Show me by example." You tell him once, "Here, sit on the table and eat like this." So you have to show him once. Then you will not have to teach him again. And what if it were explained in a book, if it were all planned out in a book and taught? When would he ever learn? If one were placed with a pickpocket, then within six months, the pickpocket would make him 'alright', an expert! Otherwise, he will not learn even after twenty years of college. Even his professor would not know how to do that!

By doing this *darshan* (live connection with an enlightened One

through eye contact), the mind becomes good, the mind becomes strong, the speech becomes good, the thoughts become good. The demerit karma are washed away simply through the *darshan* of the *Gnani Purush* (One who has realized the Self and is able to do the same for others). Change takes place merely through the presence of the *Gnani Purush*. 'We' have not given any sermons; nevertheless, changes take place simply due to the environment.

### What Is 'Our' 'Record' Like?

Discussions should be twofold: those about *vyavahaar* (the relative; the worldly interaction) should be in accordance with the relative viewpoint and those about *Nishchay* (the Real) should be in accordance with the Real viewpoint. Otherwise it would become one-sided (*ekantik*). Whereas this is actually *syadvaad*!

And do not ever learn to speak the way 'we' speak about people, because 'our' *vyavahaar* is with *Nishchay* [worldly interaction with constant awareness as the Self]; and 'our' *jagruti* (awakened awareness as the Self) is a very exceptional sort of *jagruti*. The applied awareness as the Self (*upayog*) is of a different caliber altogether; furthermore, 'we' are not the owner of this speech. 'We' never become the owner of the speech. Therefore, the speech is dependent on others. So it comes out according to each individual's karmic account. If a person has five 'pounds', then he is hurt with a five-pound weight, and if a person has seven 'pounds', then he is hurt with a seven-pound weight. However much 'load' a person has, this speech produces a corresponding counterweight. That is

why 'we' keep Seeing, 'Why is the speech throwing a twelve-maund (an Indian unit of weight equivalent to about 37 kg) stone at the *maharaj*?' It is because the *maharaj* has a 'load' of twelve maunds. That is how it is, and that is why it hurts to that extent. 'We' keep Seeing it; nevertheless, it is indeed not 'our' desire at all.

There is no hurtfulness in 'our' speech whatsoever. And 'we' say something indirectly so that the other person does not get hurt. 'We' do not say it directly. If one asks directly, then 'we' tell him. Otherwise, 'we' do not. This is because he would be hurt, wouldn't he!

This is an original 'tape record' [taped record] speaking. If 'we' ourselves were to do the scolding, then 'we' would become like that.

All this is being spoken, but 'we' are not the speaker of even a single word of that. These words are actually being spoken due to your merit karma. Based on the speech that comes forth, 'we' know that the listener has amazing merit karma! 'Our' speech is also a 'record'. What do 'we' have to do with it? Yet, what is 'our' 'record' [speech] like? It is *syadvaad*! It doesn't hurt any living being to the slightest extent, it accepts the foundation of everyone's belief system, that is what this *syadvaad vani* is like.

'Our' speech never gives unhappiness to others; it gives happiness to all. This speech is not owned by 'us' whatsoever. When the entire ego comes down to zero, the 'record' becomes clean. After 'we' attained *Gnan* (Knowledge of the Self), 'our' 'record' became clean.

## ‘We’ Too Erred in Syadvaad

It is in this life that ‘we’ speak this way about ascetics and high ranking Jain monks. All these religious paths of the entire world are doing the wrong thing. ‘We’ are speaking out against all of them as though ‘we’ are some sort of a king of all the religions! However, ‘we’ should not say negative things about people in this way. People should become free from all of this, that is why ‘we’ have spoken in this manner and even invited demerit karma. And in due time, if those demerit karma have to be suffered, ‘we’ will have to suffer them. Not any other demerit karma, ‘we’ do not have any other personal demerit karma at all. Now, ‘we’ do have to say these things, but what remains at present? ‘We’ are merely speaking. While speaking, ‘we’ too Know that what is being said is wrong. However, those words do not refrain from being expressed, do they!

**Questioner:** Dada is actually speaking like that out of his compassion (*karunabhaav*), isn’t he!

**Dadashri:** It is with compassion, but even with compassion, it should not be in this manner. As such, ‘our’ speech is indeed considered *syadvaad*. ‘Our’ external conduct is such that it does not hurt people following any religion, and there is no partiality anywhere.

Now all these things that ‘we’ have to say about any religion, such as, “This is not acceptable”; having spoken that way means ‘we’ have erred in *syadvaad*. Nevertheless, it has to be said in order to put people on the proper path. However, what does the Lord say? “This

is acceptable and that is also acceptable. The fact that a thief has stolen, even that is acceptable; that he has picked this person’s pocket, even that is acceptable.” The Lord is actually *vitaraag* (absolutely free from all attachment and abhorrence), He would not interfere, would He! ‘He’ would not intervene, would He! Whereas ‘we’ constructively intervene in everything [for people’s salvation]. This task of intervening has fallen upon ‘us’.

**Questioner:** But that too is to remove our ‘disease’, isn’t it!

**Dadashri:** Yes, it is to get people ready [for liberation]. The purpose behind this is good! ‘Our’ purpose is not for ‘our’ personal benefit; it is for everyone.

## Erase the Speech That Has Mistakes

What have ‘we’ said? If these words did not exist, then *moksha* (liberation) would be attained naturally and spontaneously. In this current era of the time cycle, it is indeed through speech that there is bondage. Therefore, not a single word should be uttered about anyone. Do not talk about other religions. Do not talk about other sects. And yet ‘we’ speak about them. What ‘we’ speak has already been ‘taped’. Moreover, ‘we’ tell [Ambalal; Dadashri’s relative self], “Erase it afterwards.” The stock of karma filled in the past life gets discharged, does it not! It is not in ‘our’ belief (*shraddha*), nor is it in ‘our’ experiential Knowledge (*Gnan*), yet that stock comes out. It is a taped record, that’s why!

**Questioner:** You say that whatever is spoken creates vibrations. So then that will not allow one to become free, will it!

**Dadashri:** The effect of that will come. But it should not get recorded on tape. However much is prevented here [from recording], that much should be prevented! And ‘we’ do not have any attachment or abhorrence towards these vibrations that have arisen. Hence, they do not affect ‘us’. ‘We’ have even said, “As you are sitting here, erase it [from the tape] immediately. Re-record over that tape.” So, when ‘we’ speak so much, isn’t some garbage bound to come forth? But then ‘we’ have to erase it later.

### **Mistakes Within Due to the Shortcoming of Four Degrees**

**Questioner:** What must be the reason behind such mistakes?

**Dadashri:** For the most part, mistakes don’t occur, but sometimes they end up happening. These worldly situations are like that, aren’t they! That is why ‘we’ cannot say outright that the speech is completely *syadvaad*. ‘We’ have failed by four degrees, to that extent the speech is with mistakes. Once completely *syadvaad* speech comes forth, know that *moksha* is going to be attained in this very life. ‘Our’ speech comes forth in a *syadvaad* manner for the most part, but some of it does not. Thus, ‘we’ are not going to attain *moksha* in this life.

Is ‘our’ speech not *syadvaad*? For the most part, it is indeed *syadvaad*. But there are certain things that ‘we’ say that should not be said, such as, “This person is like this, he is like that,” ‘we’ should not say that. ‘We’ say such things in order to make you understand, in order to explain things in detail to you. ‘We’ do

not have any attachment or abhorrence in that. Nonetheless, to speak in such a way cannot be considered *syadvaad*.

They are correct in their own way. Why do you criticize them? However, ‘we’ have to discuss something for you to understand. ‘We’ do not want to back-bite about anyone. But ‘we’ say it so that you do not get wrongly persuaded, so that you do not get onto the wrong path and you become free from that.

### **The External Conduct With Mistakes, the Vision Without Mistakes**

Currently during some discussions, even some great people’s ‘hands get chopped off’. What does ‘hands get chopped off’ mean? As a matter of fact, ‘we’ should not refer to one who is wrong as wrong. What should ‘we’ say? Not a single living being in the world is at fault whatsoever; that is how the speech should come forth. Now if ‘we’ refer to one who is at fault as being at fault, then that speech of ‘ours’ is considered to be with mistakes. The world does not consider that to be a mistake, but ‘we’ understand that this is a mistake.

The entire world appears flawless (*nirdosh*) to ‘us’, but that is at the level of belief (*shraddha*). Belief meaning it has come into ‘our’ Vision (*Darshan*). And it has come into experience (*anubhav*) that the world is indeed flawless. It has come into experience one hundred percent that it is indeed flawless. Nevertheless, the external conduct (*vartan*) still does not change!

If negative talk about some saint were to come up right now, then no matter



what he is like, he should definitely appear flawless to 'us'. Although 'we' do say that he is like this, he is like that, that should actually not be spoken. He is flawless in 'our' belief, it has come into 'our' Knowledge that he is flawless, yet it ends up being spoken in the external conduct. That is the reason 'we' refer to this speech as a taped record! The tape has been recorded, so what can be done about that? However, all of the taped records are giving their effect [discharging], so the other person certainly feels, 'It is Dada who spoke.'

**Questioner:** And while speaking, is the inner awareness present that this is considered a mistake?

**Dadashri:** Yes, while speaking, 'we' are aware at that very moment, 'What is happening is wrong, what is being spoken is wrong.'

**Questioner:** That is true, but when it ends up being said that this is a mistake of this saint, at that time, are you aware that this is a mistake of his from a particular angle?

**Dadashri:** Yes. 'We' know from what angle it is considered his mistake. However, it is based on a previously held opinion! All of this is based on the knowledge that was acquired in the past life. So, this is not today's taped record.

**Questioner:** So the knowledge of the past life helps in this tape, in this speech that is being expressed?

**Dadashri:** Yes, and even today, it is actually the tape that is playing. But people think that, 'Dada spoke today, Dada spoke right now.' However, 'we' know that this is

from the past life. Nevertheless, 'we' keep feeling remorse! Such words should not be expressed, not even a single negative word should be uttered.

**Questioner:** Now, if you don't speak as it is, then the listeners would be misled; that would end up happening, wouldn't it?

**Dadashri:** The listeners? But that is certainly an interference of the intellect, isn't it! *Vitaraagata* never has such interference, does it!

**Questioner:** But the listeners are certainly subject to the intellect, aren't they?

**Dadashri:** Yes. But 'our' intellect showed that the listeners will be harmed, so the assessment of profit and loss was made, right! The intellect does show profit and loss, that the other person will be harmed! Nevertheless, what 'we' have said about that saint is of no use today, but back then, 'we' did not have the understanding that the entire world is flawless.

**Questioner:** Does this mean that there was the interference of the intellect at that time?

**Dadashri:** Yes, back then, there was the interference of the intellect. So these interferences do not depart quickly, do they!

**Questioner:** Does this mean that one's external conduct is based on the knowledge from the past life?

**Dadashri:** As long as the intellect existed in the past, it used to trouble 'us'. However, once the intellect departed, it no longer causes any trouble! Otherwise, the intellect constantly troubles everyone. As

long as the intellect exists, the process of comparing and contrasting always carries on.

**Questioner:** And after Self-realization manifested, the principle that [the world] is flawless has been established, hasn't it?

**Dadashri:** It is certainly flawless, yet why does this happen? 'We' are openly declaring that the entire world is flawless, and on the other hand, such words are being expressed! Now, it is not at fault, that is in 'our' belief, in 'our' Knowledge, but not in 'our' external conduct. So 'we' should not see anyone at fault. 'We' do not see anyone at fault. But it comes out in the speech that, "This is his fault." Even if a person is at fault, one should not refer to him as being at fault. He is at fault by the relative viewpoint. There is nothing like that by the Real viewpoint. The world that the Lord has Seen is something else altogether. 'We' remain in that which He has Seen, 'we' remain in that very Knowledge and that is why bliss remains for 'us'.

### Pratikraman Is Required for Strong Words

And along with that, it is in 'our' conviction (*pratiti*) that no one is at fault. At the level of conviction, the person is flawless. That conviction has completely changed. So, 'we' are saying this with the belief that he is flawless.

**Questioner:** Do you speak with the understanding that the other person is flawless?

**Dadashri:** Yes.

**Questioner:** Then why do you have to do *pratikraman* (an exact method of reversal from hurting another living being through recall, apology and resolution to not repeat a mistake)?

**Dadashri:** But it should not be spoken in that way, not a single word should be uttered that way. Why was even a single negative word uttered? The other person is not even present here. He does not feel hurt. And neither do any of you have a problem [knowing] that, 'Actually for Dada, at the level of belief, that person is certainly flawless.' But how can such strong words be spoken? Therefore, *pratikraman* has to be done. Strong words should not even be spoken.

Everyone in this world is flawless. Yet look, such speech comes forth, doesn't it! 'We' have actually Seen everyone as flawless; not a single person is at fault. 'We' do not See anyone at fault at all. The only thing is that 'we' say a person is at fault. How can 'we' speak in this manner? Is it compulsory for 'us' to speak in this way? 'We' should not speak this way about anyone. *Pratikraman* immediately follows suit for that. 'We' fall short [of absolute Knowledge] by four degrees; this is the result of that. However, it will not do if 'we' do not do *pratikraman*.

**Questioner:** You certainly remain in separation, so then why is *pratikraman* necessary?

**Dadashri:** Because there is separation, 'we' do not have to do *pratikraman*. It is internal, the one who is doing it, the one who is speaking in this manner, that very one needs to be told, 'You do *pratikraman*.'

And it is the same for you too. ‘You’ should not do *pratikraman*, tell Chandubhai to do it. ‘You’ do not have to do *pratikraman*. The one who has done *atikraman* (hurt any other living being through the mind, speech, or body) is the very one who must do *pratikraman*.

**Questioner:** How do you do *pratikraman* for that mistake?

**Dadashri:** *Pratikraman* has to be done later. The mistake is not related to *Gnan*. If a person is going against the principle of *syadvaad*, then sternness might have been expressed with that person. When there is *syadvaad*, sternness is not expressed. Total, complete *syadvaad*! This is actually referred to as *syadvaad*, but it cannot be referred to as complete *syadvaad*, can it! So, it is complete *syadvaad* when absolute Knowledge (*keval Gnan*) manifests!

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

### Understanding What Nurtures a Cause Will Improve the Effect

So it is necessary to improve speech, is it not?

**Questioner:** If we maintain the desire to improve the speech, then will it actually improve?

**Dadashri:** Yes, if you maintain the desire to improve it, and if you use this sort of a process, then it will happen. What does it mean to improve speech? The speech should become such that it is liked by everyone.

**Questioner:** Don’t you say that speech has already been taped?

**Dadashri:** Yes, it has been taped. That is why the speech cannot be changed. It will not change even if you try to change it. It is not some sort of clothing that can be changed. So it is not possible to change speech. It is the result of something you do. Meaning, if you have the desire all day that, ‘I want to improve this speech, I want to improve this speech,’ then it will improve. When such causes are nurtured, then it will improve. You have to nurture the causes, don’t you!

If you decide, ‘I want to speak in a way that does not hurt anyone, that does not bother any religion; I should speak in a way that the foundation of no religion is hurt,’ then agreeable speech will come forth. If you nurture the intent, ‘I want to speak *syadvaad vani*,’ then *syadvaan vani* will come forth.

**Questioner:** But in this life, if one mechanically keeps saying, “All I want is *syadvaad vani*,” then will that actually happen?

**Dadashri:** But that is when he says so after understanding what is *syadvaad*. If he himself does not understand that,

then nothing will be gained by talking on and on about it.

**Questioner:** But what if we say, “I want speech that is exactly like Dada’s speech”?

**Dadashri:** Nothing will happen by simply saying, “I want”! The intent for such speech must be nurtured. Speech is an effect. The seed is to be sown. When the intention to speak in a manner that does not hurt any living being in the slightest extent arises, then such a ‘tape’ becomes ready. The corresponding speech gets recorded. The ‘code word’ is based on what your intention is.

After attaining Self-realization, One will know how to set this intention (*aashay*). Before attaining Self-realization, there is no sort of awareness regarding intention, is there! It is nurtured haphazardly. Now it [the effect] will emerge based on how the intention has been nurtured.

Who has speech that is agreeable? The One who speaks with the applied awareness as the Self (*upayog*). So now who has the applied awareness as the Self? The *Gnani* (the One who has realized the Self and is able to do the same for others) has. No one besides Him has applied awareness as the Self. For those ‘we’ have given this Self-realization, for those who have attained Self-realization, their speech can come forth with the applied awareness as the Self. If they initiate *Purusharth* (Real spiritual effort to progress as the Self), then it is possible for their speech to come forth with the applied awareness as the Self. This is because *Purusharth* begins only after One becomes a *Purush*

(the Self). *Purusharth* is not possible before becoming the *Purush*.

### Speech, in the Form of a Taped Record

**Questioner:** If I want to speak according to my will, how can I do so?

**Dadashri:** It is not at all possible to speak like that. When is it possible to speak according to your will? It should have been taped that way.

**Questioner:** But you are able to speak according to your will, aren’t you?

**Dadashri:** No. ‘We’ are not able to speak like that. That is why ‘we’ have to say it here, ‘we’ have to disclose that this is a taped record.

Let ‘us’ tell you something. ‘We’ do not have the desire to point out anyone’s mistake. How do ‘we’ See everyone, the entire world? ‘We’ only See them as flawless. For those who have been there in the past and for those who are yet to come, ‘we’ See all of them as flawless. And on the other hand, ‘we’ say, “These people have done wrong, they have done this.” So what ‘we’ are implying is that these people are at fault. Now ‘we’ don’t want such speech to come forth. Nevertheless, this speech, the taped record continues to flow. ‘We’ do not want it, ‘we’ have no desire for it, yet the taped record keeps playing.

**Questioner:** By the time you attain the speech you want, you will not be able to ‘do’ anything.

**Dadashri:** Once ‘we’ attain the speech that ‘we’ want, no one will be able to do ‘our’ *darshan*, they will not be able

to even come into ‘our’ contact. So as long as this speech, this interference-laden speech exists, people will come into ‘our’ contact. Otherwise, how will they come into ‘our’ contact? That will be the end, the end will have arrived! When the speech comes forth according to one’s will, that itself is *moksha* (liberation)! The speech of the *vitaraag* Lords comes forth according to Their will. There is some shortcoming in ‘our’ speech coming forth according to ‘our’ will. But that too, only some [of that speech] will come forth in this life. What’s more, only a little will remain.

In the past, ‘we’ used to speak a lot. This is because ‘we’ could not bear seeing people go in the wrong direction, that is why negative speech would come forth. From within, ‘we’ Knew that a person is flawless; nevertheless, such speech would come forth.

**Questioner:** But such negative speech comes forth on account of the other people, doesn’t it?

**Dadashri:** Yes, it comes forth on account of them. But with respect to worldly interactions, it is considered ‘our’ liability, isn’t it?

**Questioner:** If one thinks in that way, then he cannot do anything in the world.

**Dadashri:** These *vitaraag* Lords, the *Tirthankar* Lords are not held liable. ‘Their’ speech comes forth in such a way that They are not held liable.

**Questioner:** If They are not held liable, then how can They carry out the salvation of others?

**Dadashri:** Whoever is meant to

attain salvation by doing Their *darshan* will attain it. If there is an obstruction for someone, then by doing Their *darshan* the obstruction leaves, that is all! Many people are stuck. [They only need] That *nimit* (one who is instrumental in a process), the ultimate *nimit*! And that is why ‘we’ say, “After attaining this *Gnan*, if One simply does the *darshan* of the *Tirthankar* Lord, then He will attain freedom! Only *darshan* remains to be done. The [*darshan* of the] *Tirthankar* Lords is considered the ultimate *darshan*, the full *darshan*.”

### Syadvaad Vani Is Without Ownership

**Questioner:** So after attaining this *Gnan*, it is a hundred percent certain that we will get the *darshan* of the *Tirthankar* Lord, isn’t it?

**Dadashri:** Yes, you will get it! There are no two ways about it, are there!

**Questioner:** “When the speech comes forth according to one’s will, that is called *moksha*.” You said, “The speech of the *vitaraag* Lords is according to Their will.” I did not understand that.

**Dadashri:** According to Their will means, the *vitaraag* Lords do not even want to do as per Their will. Rather, that which is suitable to people is considered speech according to Their will; the speech that does not cause any problem to anyone, the speech that is referred to as *syadvaad*.

*Syadvaad vani* begins from here, it begins from the way ‘we’ are speaking. But the speech of the *Tirthankar* Lords is completely *syadvaad*, it’s the end there. Nowadays, ‘our’ speech does not come forth in that way [lacking *syadvaad*] very

much. This is because it is coming to an end, isn't it! So there is no problem with that. But what does the world say? "Why did your Dada speak like this?" This is because the world will say it as it is, they say what they see.

**Questioner:** Your speech that comes forth right now, most of it is indeed *syadvaad*.

**Dadashri:** This is certainly considered *syadvaad*. It is considered *syadvaad* because there is no sense of doership in the speech that comes forth. This is speech without ownership, therefore it is considered *syadvaad*. From the moment the speech becomes without ownership, it is considered *syadvaad*. The speech of the Lord is also without ownership.

**Questioner:** Now when the speech that deems someone to be at fault comes forth, even at that moment, there is no sense of ownership of the speech within, is there?

**Dadashri:** There is no sense of ownership, that is indeed why it is considered *syadvaad vani*. Now that speech comes forth in order to improve people. Mind you, 'we' have nothing to do with it, it comes forth to improve people. But the public considers that as an offense.

### Absolute Vision Shows the Mistakes

'Our' Knowledge (*Gnan*) is without contradictions, but the speech is not [completely] *syadvaad*. Someone may get hurt in the process. Whereas no one feels hurt through the speech of a *Tirthankar* Lord. It is completely *syadvaad*! 'They' speak without hurting anybody. 'They'

say the same thing, but without hurting anyone.

**Questioner:** Your speech is not considered completely *syadvaad* because someone ends up getting hurt. Nevertheless, it is completely in Your *Darshan* (Vision as the Self) that a mistake has happened in *syadvaad*, right?

**Dadashri:** Yes, the Vision is complete. There is no problem in the Vision as the Self. The Knowledge is there too, but the Knowledge falls short by four degrees. That is why it is not [completely] *syadvaad*. 'Our' Vision is complete. Everything immediately comes into 'our' Vision. 'We' immediately recognize a mistake. 'We' immediately Know even the subtlest of mistakes. The sort of mistakes that will still take a long time for You to See. 'You' actually See gross mistakes. 'You' only See big mistakes that are visible. That is why 'we' say that even though 'we' have some faults, no one can See 'our' faults, 'we' ourselves can See them.

**Questioner:** Can you See all the mistakes that have occurred with reference to *syadvaad*?

**Dadashri:** We can See all the faults that have occurred with reference to *syadvaad-aneant* (all-encompassing and accepting of all viewpoints). Now 'our' *syadvaad* is approaching [the state of] completion. When *syadvaad* becomes complete, absolute Knowledge is attained. The Vision is there, that is why 'we' realize that this is a mistake. It is full Vision; that is why 'we' tell everybody that 'we' are giving the absolute Vision (*keval Darshan*).

‘We’ have to do *pratikraman*. Such words keep coming out of ‘our’ mouth. Just look, this much [doing *pratikraman*] is a must! Is it ever appropriate to speak this way about a high ranking Jain monk! For that matter, one should not speak this way about anyone. ‘We’ Know that everyone in this world is flawless. So then is it right to talk about anyone?

**Questioner:** It is not.

**Dadashri:** That kind of speech comes forth and ‘our’ *pratikraman* immediately continues alongside that. Just look at what kind of a world this is!

The opinion behind the speech that is expressed is different. “What a world this is!” The opinion behind that speech is, ‘This is not how it is. This is wrong. This should not be so.’ But ‘we’ remain in the *jagruti* of how this world runs and move forward.

‘We’ speak, and alongside, there is the *jagruti* of, ‘It should not be this way.’ This is because ‘we’ have Seen the entire world as flawless. [That is in ‘our’ experience (*anubhav*),] It is just that it has not come into [conduct]. Why has it not come into conduct? It is because this speech interferes.

**Questioner:** It interferes, yet you have continuous *jagruti*.

**Dadashri:** The *jagruti* is there. However, as long as such speech does not come to a stop, the absolute state is not attainable, is it! What sort of speech comes forth? It is powerful!

Now, when was this speech filled in? It was filled in at a time when ‘we’ did not see the world as being flawless;

[when ‘we’ held the view,] ‘This person is at fault. Why is he doing this? It should not be like this. How can Jain religion be like this?’ This was filled and it is coming out today. The opinions of that time are being expressed today. And today, ‘we’ are not in agreement with those opinions.

### Purity of God and the Gnani

It is like this, God is indeed pure (*shuddha*). ‘We’ are also pure. However, ‘we’ are pure by intent and God is pure in every way. ‘We’ are pure by intent, so sometimes ‘our’ speech comes out differently, there is a slight discrepancy. This is because speech is something physical; this speech is the result of the past life. And in this life, ‘we’ have taken the entire ‘exam’. So that will give the complete result. But the speech that comes forth right now is the result of the past life, so there may be some shortcoming in it.

**Questioner:** You said that “God is pure whereas ‘we’ are pure by intent.” So between God and ‘we’, which part refers to ‘we’?

**Dadashri:** As long as there are faults in the speech; the faults in the speech or such other types of faults that happen sometimes, all that is spoken through this taped record, ‘we’ are not the owner of that. Even then, ‘we’ have to See ‘our’ fault that, ‘Why did the record get taped like this?’ So the mistake of the past has to be accepted. The mistake of the past life has to be accepted today and it should be cleared today. So as long as these faults exist, God is separate, there is separation. And that too, for how long? Only for a certain amount of time, and at

certain times, 'we' are one with God, 'we' are one with the Self! So there is some separation at certain times. When will that separation leave? It will leave when this speech with weakness of the past life stops coming forth, and when complete *syadvaad vani* comes forth.

### **That Speech Is of a Different Kind Altogether**

The difference between 'our' taped record that is playing and the *deshna* (liberating speech of the fully enlightened One) of the *Tirthankar* Lords is that 'ours' is like a mango that is ripened after plucking it prematurely, whereas the *Tirthankar* Lord's is like a mango that is naturally ripened on the tree. This is why 'ours' is not as sweet. It does not give as much taste. It is because it has been 'ripened after plucking it prematurely'. Otherwise, a person would become mesmerized. Even now one becomes mesmerized, but it is a little less sweet. Nevertheless, everyone understands in their own 'language' [belief system; interpretation]. Whether he is a Vaishnav, Swaminarayan, Jain or Muslim or Digambari (a Jain sect whose monks practice ascetic nudity), everyone understands what 'we' are trying to say in their own 'language'.

Even now when Muslims, Parsis, Sthanakvasi (a Jain sect whose members do not worship in temples), Digambari, Swetambari (a Jain sect whose members believe in idol worship), all Jains, Vaishnavs, Shaivites, when people of all these faiths listen to 'our' speech, they all feel that the speech is unbiased. They do not feel even to the slightest extent

that this speech is partial. Otherwise, they would get up and walk away. This speech does not hurt the foundation of any religion whatsoever and it is pleasant. One does not feel like getting up from this place. Even if the whole night passes while listening to this speech, one would still not feel like getting up from here. So if the *Gnani's* speech is this pleasant, then how pleasant must the speech of the [*Tirthankar*] Lords be!

### **Wow! The Syadvaad Vani of the Tirthankar Lords**

A *Tirthankar* Lord has absolute Knowledge. Others also have absolute Knowledge, even the *Kevalis* (Those who have attained absolute Knowledge from the *Tirthankar* Lords) have It. However, the unfolding of karma to become a *Tirthankar* Lord is required to be a *Tirthankar* Lord. Wherever He sets foot, that place becomes a *tirth* (a place of pilgrimage). No one else in the entire world has such merit karma. During the time a *Tirthankar* Lord is present, no one else has such *parmanu*. The *parmanu* of His body! The *parmanu* of His speech! Oh so wonderful! 'His' *syadvaad vani*! Simply upon hearing His speech, there is peace in everyone's heart. So magnificent is the *Tirthankar* Lord!

An *Arihant* Lord (the One who has annihilated all internal enemies of anger, pride, deceit and greed and sexuality) is considered the most elevated state. At that time, no one in the entire universe has *parmanu* like His. 'His' body is exclusively made up of the highest quality *parmanu*. So what sort of a body must that be! What sort of speech must that be! What sort of a form! Indeed, what would everything



about Him be like! Everything about Him is absolutely unique, isn't it! Therefore, do not compare Him with anyone! No one can match a *Tirthankar* Lord, He is such a magnificent embodiment. There were twenty-four *Tirthankar* Lords in the past, They were all magnificent embodiments!

The state as a *Tirthankar* Lord is in fact the highest of all states in the entire world. Of all the *parmanu* that exist, the highest of all *parmanu* get pulled over there and fit there. 'Their' body is made up entirely of *parmanu*, but they are of the highest quality. The shape of that body is different, the bones and blood are different; they are very beautiful! The body is such that one naturally gets attracted to it. The speech is different. It is very sweet, extremely sweet; it is speech that is *syadvaad*. *Syadvaad* means that the speech does not hurt anyone, neither the Muslims, the Parsis or any of the other eighteen castes. The speech is such that it is not hurtful to anyone's religion even to the slightest. Imagine how amazing those *Tirthankar* Lords were!

The *deshna* of a *Tirthankar* Lord is altogether different. It is completely *syadvaad vani*! It does not refute any religion whatsoever in any manner. Whereas here, all kinds of clarifications have to be given, so some refutation of other religions ends up happening. *Deshna* should be of the 'full stage'. 'Ours' is not considered to be that of the 'full stage'. Although it is *syadvaad vani*, it is not *syadvaad* at the absolute stage. The *deshna* of 'full stage' is altogether different, its 'taste' is of a very different kind.

**Questioner:** Why is it called a

'*deshna*'? Is it because it gives some direction?

**Dadashri:** It is all-encompassing. So it should not be harmful to anyone. *Updesh* (preaching; giving sermons) could even be detrimental to the other person. Whereas *deshna* is acceptable to everyone. There could be people of any caste sitting there or people of any religion sitting there, they will all keep listening to the *deshna*. A *Tirthankar* Lord's *deshna* is for the masses. There is no *potapanu* (the last residual trace of 'I am this body') in it. *Deshna* is *anekant* (all-encompassing and accepting of all viewpoints). Hence, it is not meant for anyone in particular, it is helpful to everyone.

### The Tirthankar Lords Have Complete Syadvaad and 'We' Have Incomplete Syadvaad

*Syadvaad vani* does not become hurtful to anyone.

**Questioner:** So it has become absolute to that extent.

**Dadashri:** Yes, to that extent, but it has not yet reached the original absolute level. It should be absolute. 'Our' speech cannot be considered absolute.

The *Tirthankar* Lord is not the owner of His body even for a moment. 'His' Knowledge is not limited. 'It' is unlimited. 'Our' Knowledge is a little short of becoming unlimited. Hence, the *Tirthankar* Lord's is complete and 'ours' falls short a bit. 'His' is *syadvaad* and 'ours' is also *syadvaad*, but there is a little difference.

**Questioner:** So then what is true *syadvaad* like?

**Dadashri:** At present, if ‘we’ say something, then no one’s mind is in disagreement whatsoever. But rarely, a person may get affected a little negatively; that can happen, whereas that will not happen when One is completely *syadvaad*. Then, if a person speaks negatively, that is a different story, but his heart will accept it. ‘Our’ *syadvaad* falls short by four degrees. ‘We’ ourselves realize that, don’t ‘we’! In every matter, four degrees remain lacking, and nor do ‘we’ want to complete them. They are lacking, that is indeed why ‘we’ are able to sit with you, isn’t it!

When someone tells a lie, or speaks negatively, or does any such thing, it is not his fault. He is doing that based on his unfolding karma. But when you speak based on your unfolding karma, You should be a Knower of that, ‘A lie has been said.’ Because that is *Purusharth*. ‘You’ should Know what the *prakruti* (the non-Self complex) is doing. And when the *prakruti* will cease to do anything, when no one will be hurt through Your external conduct, when no one will be hurt through Your speech, when no one will be hurt through Your thoughts even to the slightest extent, that will be the day You will have reached three hundred and sixty degrees.

### **Syadvaad Means at the Center, at Three Hundred and Sixty Degrees**

**Questioner:** Which points should we bear in mind in order to speak *syadvaad vani*?

**Dadashri:** For *syadvaad vani*, one should speak in a way that the foundation of belief system at any of the three hundred and sixty degree levels should not be

hurt. Regardless of whether the person seated here is of the Islamic religion, Jain religion, or any other religion, he should not feel hurt. The speech should not be partial either, that is called *syadvaad vani*.

*Syadvaad* means three hundred and sixty degrees. Among people of various religions, people at a certain degree call people at another degree as being wrong. These three hundred and sixty degrees encompass all the religions of humankind. The Self is at the center. Everyone’s viewpoint is different for the Self that is at the center. In order to look at the center, everyone’s viewpoint ends up being different. Therefore, people naturally have *matbhed* (divisiveness due to difference of opinion). There is a difference when someone who is at one hundred and fifty degrees looks at someone who is at one hundred and twenty-five degrees. That difference arises naturally. Even that *matbhed* of yours is natural; that is what ‘we’ are saying.

But what does *syadvaad* mean? ‘One’ does not have *matbhed* with anyone. ‘He’ accepts every religion; He accepts every degree.

[‘One’ who is] *Syadvaad* will speak after Knowing the religions of every degree. Be it at three hundred and sixty degrees, three hundred and fifty-six degrees, three hundred and forty degrees, or fifty degrees, He Knows all of them, He Knows *vyavahaar* (the relative) and *Nishchay* (the Real), He Knows everything; One who has this is *syadvaad*. [If a person says,] “I am a father and I am a son as well.” Then how would One who is *syadvaad* respond to, “If you are the

son, then with respect to whom are you the father?" 'He' would reply, "I am the father with respect to my son, and with respect to my father, I am the son." This shows that it is with respect to something.

Let 'us' give you a gross example, there are three hundred and sixty degrees. Now these three hundred and sixty degrees encompass the viewpoints of the whole world. In this way, everyone is at their own degree. And as long as they are on a particular degree, there is *matbhed*. When One comes to the center, *matbhed* does not remain with any degree and He understands people at all degrees.

**Questioner:** So in that case, there is no question of calling anyone wrong.

**Dadashri:** There is no need to call anyone wrong, is there! The thing is, out of the three hundred and sixty degrees, which degree can we call wrong? In this way, this world is made of three hundred and sixty degrees. And there is a center as well. Now, the one at the center will feel the same towards those at various degrees. But the one at one hundred and twenty-five degrees will have *matbhed* with the one at one hundred and fifty degrees. What the person at one hundred and twenty-five degrees sees in the center and what the person at one hundred and fifty degrees sees in the center, *matbhed* will be there for sure between the two. Does that happen or not? And then one tells the other person, "You are wrong." So then the second person retorts, "You are wrong." Instead, 'we' would tell him [the person at one hundred and twenty-five degrees], "Come to one hundred and fifty degrees" and 'we' would tell the other, "Go

to one hundred and twenty-five degrees." That way, both would stop fighting.

As such, 'we' would not tell them to go there or send them there. Rather, 'we' would personally make him understand, "Dear fellow, this is how it is at one hundred and twenty-five degrees," and 'we' would make the other person understand, "This is how it is at one hundred and fifty degrees." So then they will both understand. One should understand through which perspective the viewpoint is. All the radii are the same for 'us'. Because 'we' have reached the center, hence all the radii are the same for 'us', right!

Isn't this a fact? Don't you think so?

**Questioner:** Yes, yes, it is correct.

**Dadashri:** A fact is without any illusion. All concepts that are filled with illusion are contradictory. That is precisely why 'we' say that all the speech, except 'ours' and except the speech of the *Tirthankar* Lord, is contradictory. Nonetheless, in the relative, all those concepts are true. This is because there is *syadvaad*! The *vitaraag* Lords have referred to this as *syadvaad*: 'From one degree to three hundred and sixty degrees, all the concepts are correct in their own way.'

### The Syadvaad Vani of the Gnani

**Questioner:** Your speech, the speech of the *Gnani*, what is it like?

**Dadashri:** 'Our' speech is a taped record, and your speech is also a taped record. It is just that the *Gnani*'s speech is *syadvaad*.

**Questioner:** Is *syadvaad vani* considered *chetan* (living) *vani*?

**Dadashri:** Speech can never be living; whether it is ‘ours’ or yours. Yes, ‘our’ speech comes forth after having touched the absolute pure Self (*shuddha Chetan*), and so it appears to be living.

*Syadvaad vani* is considered *anekant*.

**Questioner:** What is meant by *syadvaad*?

**Dadashri:** It is speech that does not hurt the foundation of any religion even in the slightest. Such speech is accepted by everyone, be it Vaishnavs, Jains, Swetambars, Digambars, Sthanakvasis, Parsis, Muslims. It is not *ekantik* (adhering to a single viewpoint). It is *anekant*.

**Questioner:** Is that considered *niragrahi* (free from insistence for the relative)?

**Dadashri:** Yes, you can say that. There is no kind of insistence in it.

**Questioner:** For *niragrahi* speech, do you have to think before you speak?

**Dadashri:** No. If one thinks before speaking, then that speech is certainly not *niragrahi*. Whereas this speech comes forth after directly having touched the Self (*Chetan*). The *Gnani's* speech comes forth with *jaग्रuti*. It is only for the benefit of others. The *jaग्रuti* remains such that no one's benefit is compromised to the slightest extent.

No one other than the *Gnani* can speak *syadvaad vani*!

### When Does One's Speech Become Syadvaad?

**Questioner:** When does one's speech become *syadvaad*?

**Dadashri:** 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.

The ego must be destroyed. The intellect must be destroyed; it will not do if it is dormant. Once all the karma are destroyed, once anger, pride, deceit and greed are destroyed, when all these attributes are annihilated, that is when the speech will become *syadvaad*. Until then, there is danger. There is tremendous danger, extreme danger! The entire *vitaraag Vignan* (the Science of the absolutely detached Lords) should come into awareness. Such speech will come forth only if One has the clear and distinct experience of the Self. Until then, it is all considered talk stemming from the intellect, it is considered talk pertaining to worldly interactions. Unless one's speech is *syadvaad*, preaching on the path of *moksha* is a grave danger.

### The Danger of Preaching on the Path of Moksha

Who is entitled to give *updes*h (preaching; delivering sermons)? Only the one whose speech does not give rise to a counter argument. So, in our path, there should be no debates and discussions. What is the way to understand our books? No two people will understand something in the same way. Suppose there is one who has the correct understanding, while another has incomplete understanding. If the one with incomplete understanding were to insist, “Only mine is right,” then the other should just say, “Yes, you are correct,”

and move on. There should be no debate in the understanding of the eternal (*Sat*).

You should not believe, 'I am right.' If you continue to believe, 'It's my point of view, so it is right,' then you are considered to be afflicted with a 'disease'. The other person will definitely accept what you say if it is correct. And if he does not, then you should just let it go. When 'we' say something, the other person's self most certainly accepts it. If he does not accept it, it is because of his obstinacy. This speech does not belong to 'us'. That is why there are no mistakes in it. Where the belief 'This is my speech' prevails, mistakes will be made.

In this era of the time cycle, if someone goes out to preach, then he is likely to get himself bound. Preaching with *kashay* (anger, pride, deceit and greed) is a sign of going to hell. At the most, it is acceptable for a person whose *kashay* are mild to do so. Otherwise, this carries a grave danger.

When one is completely free from *kashay bhaav* (intents laden with anger, pride, deceit or greed), the flow of *satsang* (spiritual discourse) comes forth continuously; *satsang* comes forth for an hour, or for two hours at a stretch. Whereas the speech of one who has *kashay* stops in between.

What is meant by speech that is *kashay* free? It is when One is not the 'owner' of His speech. If one is the owner of his speech, he will say, "I spoke so well! Didn't you like it?" So he 'cashes' in his 'check'. 'We' are not the owner of the speech, of the mind, or even of this body.

The *Gnani Purush* can show all the remedies. He will diagnose the 'disease' and He will also show the remedies. All you have to do is ask Him, "What is the truth? This is what I have understood." So He will show you immediately and when you press the 'button' things will get started!

When discussing about religion, there are many different ways to explain to the other person:

1. Using speech to defend and protect oneself. That is one way.

2. To convince the other person is another way. No matter what religion the other person practices, his belief will change. But one should know how to speak this way, shouldn't he? He should have that much energy, shouldn't he? However much knowledge comes into understanding, that much energy arises. And while trying to convince the other person, there should not be the slightest anger, pride, deceit or greed. Otherwise, the other person will never be convinced. If *kashay* arise, that is in fact a weakness.

3. Some people are inept, and when they attempt to convince others, due to the influence of the other person, they change their own minds! The other person asks such questions that he gets confused and he ends up feeling, 'I don't have any knowledge whatsoever.'

**Questioner:** Even Anandghanji Maharaj (a 17th-century Jain monk) has said, "Dear fellow, do not preach. And if you do, be especially cautious because even the slightest of wrong preaching will bring you nothing but a life-form in hell."

**Dadashri:** Even otherwise, any preaching done with *kashay* is a ticket to hell. Just look, they have purchased a ticket to go to hell! What an irony! A celestial life-form is out of the question, but these tickets will take one to hell.

### Set Your Understanding According to the Gnani's Understanding

You will have to set your understanding according to the understanding of the *Gnani Purush*, it should be exactly parallel. Otherwise, the 'railway line' will be lost. You are not to insert your own understanding whatsoever. There is simply no understanding within, is there! There is not even an iota of understanding. You are not to apply your own understanding in this whatsoever. You do not have any understanding at all, do you! No understanding at all. If you had the understanding, then you would have become God!

**Questioner:** If people ask questions and I give clarifications, then what is wrong with that?

**Dadashri:** To give clarification to a question is a different thing. The *jagruti* is yet to come, that *jagruti* should yield results. Clarifications given a long time after those results have taken hold will be helpful. Otherwise those clarifications will actually be wrong explanations, and Your Knowledge will go down. It will become intellect-based knowledge.

Before answering any questions, the entire egoism should be dissolved. 'Entire' means even the 'dramatic' egoism must be dissolved. At the moment, all the 'functions' are still very weak. Until all

those 'functions' are completed, *syadvaad vani* will not come forth. Instead, it is better to not speak at all. Otherwise, you will incur a fault. As all these factors decrease, as the intellect decreases, as the egoism starts to dissolve, *syadvaad vani* comes forth. For the time being, do not get involved in answering questions, otherwise you will be serving something that is 'half cooked'. Then if you want to 're-cook' it, it won't be possible. This is because the damage will already have been done!

So there should be no interest of the egoism from within, there should be no interest of the intellect. There should be absence of the intellect, there should be absence of the egoism. And that too, it is useful once it has been put in practice! Until then, it is better to be patient!

### As You Follow the Rules of Speech, It Turns Into Syadvaad Vani

**Questioner:** How can my speech become *syadvaad*?

**Dadashri:** It is after abiding by many rules of speech that the speech becomes *syadvaad*. When the speech is kept pure in many ways, then that speech becomes laden with *vachanbal* (the power of speech). When the speech has been nurtured in countless ways, that is when *vachanbal* arises.

**Questioner:** After attaining *Gnan*, *vachanbal* arises, doesn't it?

**Dadashri:** No. One can have *vachanbal* even if he has not attained *Gnan*. The one who has abided by all the rules of speech will also have *vachanbal*,

even if he is in the state of ignorance of the Self.

**Questioner:** That *vachanbal* pertains to worldly interactions, right? It is helpful in worldly interactions, isn't it?

**Dadashri:** Yes. It is very helpful. *Vachanbal* has no match. There is no power of its kind. It can conquer all wars. Wars cannot be conquered through weapons.

**Questioner:** Does *vachanbal* arise if *potapanu* comes to end?

**Dadashri:** If *potapanu* comes to end, then One has become God. But *potapanu* does not leave. *Vachanbal* arises before that. Once the words that are spoken become pure, the speech becomes sweet, and thereafter *vachanbal* arises.

The One whose speech does not hurt anyone in the slightest extent, the One whose conduct does not hurt anyone in the slightest extent, the One for whom negative intents do not arise in the mind, that person is *sheelvaan*! *Vachanbal* cannot arise without [becoming] *sheelvaan*.

### Syadvaad Vani Is Astounding Vachanbal

The *vachanbal* should be like that of Dada's. If 'we' tell someone to get up, he will get up. 'Our' *vachanbal* is considered a wonder! What are 'our' words like? These are not words from the scriptures! Through 'our' direct, live words, the Knowledge most certainly becomes present within! The Self indeed manifests! And moreover, the words don't hurt at all. 'Our' words do not cause 'indigestion' at all. They encompass the essence of all the *Gnan*,

the whole Knowledge of the Self! They get digested and there is no 'indigestion'! Not a single word of the *Gnani Purush* goes in vain! The *vachanbal* is amazing, it is tremendous! The world will jump with joy at every word of His! Just a single word of His will take one all the way to *moksha*. Each and every word of 'ours' has life (*chetan*) in it. Speech is in the form of a 'record', it is lifeless. But 'our' speech comes forth after having touched the amazing, manifest absolute Self. That is why it can turn that which is lifeless to be alive; this is what this live speech is like! One's desire for it is needed. If 'we' tell a person to jump, he will even jump across a ten-foot ditch! This is why some people claim, "You are doing *shaktipat* (a transfer of energy)." No, 'our' speech itself has such power in it! If someone is very depressed, 'we' nourish him through 'our' eyes. The *Gnani Purush* can make the energy manifest through any means. 'He' has amazing *vachanbal*!

Kavi (a *mahatma* blessed by Dada to write *Gnan*-filled verses) has sung:

“*Jagat uday avatar, deshna te  
shrutGnan,  
Syadvaad Gnan-daan, sarvamaanya  
parmaan.*”

“When the karma of the world unfold, a *Gnani Purush* manifests, His *deshna* is *shrutGnan*,

His *syadvaad* speech bestows Knowledge to others, it is accepted by all belief systems.”

When the unfolding karma of the world are good, a *Gnani Purush* manifests, and His *deshna* is itself *shrutGnan*

(Knowledge regarding the Self obtained through listening or reading the words of an enlightened One). Just a single statement of His encompasses all the scriptures!

Infinite scriptures exist in each and every word of 'ours'! If one understands this and stays on track, then his work will certainly be accomplished! This spiritual Science (*Vignan*) is such that one can attain a state whereby only one more life remains before ultimate liberation! Hundreds of thousands of lifetimes get reduced! Through this spiritual Science, attachment as well as abhorrence come to an end and One can become *vitaraag*. 'One' comes into the inherent nature that is free from any increase or decrease. So whatever advantage one takes of this spiritual Science, it will never be enough.

And whatever 'we' speak is actually Knowledge. The one whose intellect has become a little *samyak* (that which takes one towards the Real), *samyak* meaning with 'fragrance', he will be able to understand 'our' Knowledge immediately. Knowledge can be understood through the intellect but It cannot be spoken through the intellect. This spiritual Science cannot be spoken through the intellect. Spiritual Science means it is like *chaitanya Gnan* (the Knowledge that leads to Knowing and Seeing), It continues to work automatically.

### **By Listening to the Speech of the Gnani, the Siddhant Comes Into Effect**

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 *Gnani*] 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* (established principle; the Self) will be within 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 there. '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 is unfolding]. Besides, it only needs to be Seen continuously!

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

As you keep listening to the speech of the *Gnani Purush* with zeal, your speech starts becoming like that. Simply imitating it will not lead to anything.



Hence, it is one of the wonders of this world! Listen as much as you want to. Grasp it if it suits you, and if it does not suit you, then let go of it immediately.

All the words that ‘we’ speak, ‘we’ have the authority to give proof for them. ‘We’ cannot speak a single word without a proof. Not a single one of these words is being used haphazardly.

### **The ShrutGnan of the Tirthankar Lords Flows From the Gnani’s Mouth**

**Questioner:** Now, when we listen to the speech of a *Gnani Purush*, what is that considered to be?

**Dadashri:** ‘He’ is at a different level altogether, isn’t He! Nonetheless, that too is nothing new outside of *shrutGnan*. Reading basic books on spirituality is also considered *shrutGnan*, and [listening to] the *Gnani Purush*’s speech is also considered *shrutGnan*; both are *shrutGnan*. This latter point specifically pertains to the certified Ones, otherwise people would open up their own ‘shops’ and claim that from now on, the ‘ninth standard’ is *sushrutGnan* [also known as *shrutGnan*].

‘Our’ speech has come forth after having experienced the Self and it indeed reaches the Self alone, that is why it can be understood without fail. Each and every sentence of ‘ours’ is *shrutGnan*. For ‘us’, It is *syadvaad* (Knowledge that is accepted by all and does not hurt anyone’s viewpoint), It is the pure Knowledge of the pure Soul, It is free of any insistence; and for You it is *shrutGnan*.

If You become engrossed in listening

to this [speech], so many of your demerit karma will get destroyed! ‘You’ are listening to the profound *shrutGnan* of all the twenty-four *Tirthankar* Lords put together. The profound *shrutGnan*!

### **The Gnani Has Pure Applied Awareness as the Self While Speaking**

What ‘we’ speak is with the applied awareness as the Self. ‘Our’ applied awareness as the Self remains on this ‘record’ that comes forth, as to what mistakes are made and what are not. ‘We’ keep observing minutely whether there is any mistake in this *syadvaad* [speech]. And that which is speaking is the ‘record’. For people as well, it is their ‘record’ playing, but they believe, ‘I am speaking.’ ‘We’ remain constantly in the applied awareness as the pure Soul, even while ‘we’ are speaking to you.

**Questioner:** Can the *laksh* (awakened awareness) be on two things at the same time?

**Dadashri:** No, it cannot be on two things. The *laksh* can only be on one thing. ‘We’ do not have to do anything while speaking. ‘We’ just keep Seeing what is happening while the speech comes forth. ‘We’ do not prevail outside of that applied awareness even for a moment, not even for a minute. The applied awareness as the Self is always there.

### **The Gnani’s Speech Is With Absolute Knowledge**

If you live your entire life according to just one statement of the *Gnani Purush*, then salvation will be attained. If ever just one statement of the *Gnani* is digested,

then you will be blessed for the entire life. A *Gnani Purush* is never to be found, and if there is one, then he is a *gnani* with intellect. *Gnani* who have intellect will not do. *Gnani* who have an intellect engage in competition. One competes to get ahead of another. A *Gnani* who is without an intellect is complete. 'We' do not have intellect, none whatsoever.

This speech is with absolute Knowledge. That is why it turns out to be so beneficial to these people. The *kashay* become mild. It is speech that is lacking absolute Knowledge by only four degrees, but there is no problem with that. Four degrees less is acceptable.

If 'our' words enter within you, they will do the work. That is why 'we' constantly speak. This is because if they remain unexpressed, then eventually they will be burnt on the funeral pyre. Because even words are something that burn away.

**Questioner:** They are something that burn away?

**Dadashri:** Of course! They are just like wood, there is no difference between wood and words. They also burn away; words also burn away. This is because they are a taped record.

### The Secret of the Gnani's Syadvaad Vani

**Questioner:** Please explain the secret behind your candid speech and this candid laughter of yours.

**Dadashri:** The Lord has yielded to 'us'. The Lord of the entire fourteen worlds, the One whom the entire world accepts, that very same Lord has yielded to 'us'.

'We' are enjoying 'our' independent bliss. 'We' have not seen anyone as your superior. There is no superior over 'us' in the world and as for the Lord, He has yielded to 'us'. Why has He yielded to 'us'? Is it because He has a need for that or because 'we' have a need for that? 'He' has yielded to 'us' because He needed to. 'We' in fact say, "It is good that He is a superior." But where would He go? The work that He wants to do, how can that be accomplished?

**Questioner:** What work does He want to accomplish, Dada?

**Dadashri:** The people of this world who are destined for liberation, the work that is to be done for them; who will speak to them? Who will give them *Gnan*? 'He' [the Lord within] does not possess speech. This taped record keeps on speaking. What kind of speech is needed? Liberation can be attained only if the speech is without any ownership.

The Dada Bhagwan who resides within is 'our' Lord as well. But He rejects taking the position of a superior, on the contrary, He said, "You are My superior." 'We' responded, "How come?" So He told 'us', "You have worshipped Me as your superior for a very long time. That is why now 'I' have to keep you as my superior, so that you can bring about the salvation of these people." 'We' told Him, "Why don't you go ahead and bring about their salvation?" To that He replied, "How can 'I' bring about their salvation? 'I' do not have speech or anything else." The Lord Himself has said, "'I' have yielded to the *Gnani*." The devotees claim, "The Lord has yielded to us." However, the Lord

says, “No, ‘I’ have yielded to the *Gnani*.” The devotees are considered silly. They may have gone out to buy vegetables, but there is no telling when they will halt and start singing devotional hymns. Nevertheless, there is one good attribute in the devotees, their interest lies only in God. That interest will someday help them attain the eternal [the Self], that is when they will meet the *Gnani Purush*. Until then, they keep singing, “You are That, you are That (*tu hi, tu hi*).” And once they meet the *Gnani Purush*, they will start singing, “I am That, I am That (*hu hi, hu hi*).” As long as ‘you’ and ‘I’ are separate, there is *maya* (ignorance of One’s Real form as the Self) and when ‘you’ and ‘I’ dissolve, when ‘yours’ and ‘mine’ dissolve, that is when oneness arises!

The Lord says, “You too are God. Hold on to your state as God.” Yet, what can one do if you do not take care of your state as God? If a young man who has inherited a five million-rupee estate goes to work as a dishwasher at a restaurant and does not manage his estate, then what can anyone do? A human being can attain the absolute state (*puarnaroop*); a human being alone, no one else, not even the celestial beings can do so!

What has Shrimad Rajchandra said? The One to whom the Lord has yielded, such a *Gnani Purush*, what virtues does He not have? ‘He’ does not have *garva* (the subtle pride of doership), *garavata* (to wallow in worldly pleasures), *antarang spruha* (inner inclination towards worldly matters or material things), and no *unmattata* (the intoxication of pride for accomplishing something).

**Questioner:** But they remain at the subtle level. When One rises to a very elevated spiritual stage, then they leave, until then they do not leave.

**Dadashri:** But One can be considered a *Gnani* only after they leave. Only after they leave do ‘we’ say that this is a taped record that is playing.

### The Gnani’s Speech Is Pratyaksh Saraswati

Even for this Ambalal Muljibhai, despite having a physical body, the absolute Self has completely manifest within. Despite that, his speech is in the form of a ‘record’. ‘We’ do not have any independent ability to speak. ‘We’ continue to See and Know how the ‘record’ plays. Speech is completely lifeless (*jada*). However, ‘our’ speech comes forth after having touched *Chetan* or the manifest absolute Self, and hence, there is *chetan bhaav* (powered with life energy in the presence of the Self) in ‘our’ speech, it is *pratyaksh Saraswati* (the divine liberating speech; the Goddess of knowledge and speech personified). The Goddess *Saraswati* seen in these pictures is an indirect form of *Saraswati*. Whereas ‘our’ speech is actually *pratyaksh Saraswati*. It annihilates the demerit karma of infinite lives of the seekers. If you want to do *darshan* of the *pratyaksh Saraswati*, then listening to ‘our’ speech over here is equivalent to that!

When the *Gnani Purush* speaks *syadvaad*, there is no ego in it. The speech of the *Gnani Purush* is sweet and melodious, it is such that it does not shock a person, it does not cause

a reaction. When the speech comes forth such that no one is hurt even in the slightest degree, then everything has manifested in his external conduct (*charitrya*). Otherwise, there is really no other way you can recognize a person's strength of conduct (*charitryabal*). If one is *buddhi syadvaad* (so-called *syadvaad* through the intellect), then he may create an impression of being *syadvaad*, but that is not complete. Whereas if One is *Gnan syadvaad* (*syadvaad* through Real Knowledge), then His external conduct is *vitaraag charitrya* (external conduct that is absolutely free from attachment and abhorrence). People of every religion uphold One who is *Gnan syadvaad* as the standard. There is no insistence whatsoever in that speech.

To not misuse speech in any way and to not use it unnaturally, that is considered as worshipping *Saraswati*.

This is, in fact, a spiritual Science. When speech assumes the form of *Saraswati*, it touches people's hearts, and it is only then that people can attain salvation. In this world, it is difficult to come across speech that touches one's heart. 'Our' speech touches the heart. If you fully digest just one word of it, it will take you all the way to liberation.

### **A Vitaraag Person Can Be Recognized by Syadvaad Vani**

'Our' speech is completely *vitaraag*, it is *syadvaad*. The simple way to recognize a *vitaraag* person is through His speech. You will be able to value this [the *Gnani Purush*] depending on your proficiency as a 'jeweler'. However, in this era of the

time cycle, the proficiency as a 'jeweler' does not exist anywhere. Hey mortal one, you appraise the value of a five billion diamond to be five rupees, so then the diamond has to speak up for itself, "My value is five billion." Likewise, today, 'we' 'ourselves' end up saying, "'We' are God! In fact, 'we' are God's superior. 'We' are completely *vitaraag*!" God Himself has given 'us' the position as His superior. 'He' said, "'I' was looking for a qualified candidate, and 'I' saw that in You. 'I' have actually become completely *vitaraag* now and 'I' remain in the liberated state. So now 'I' cannot accomplish anything for anyone. And You, in the manifest form, are the complete almighty. Despite having a physical body, You are completely *vitaraag*. That is why 'I' am giving You the position as my superior."

Today, 'we' are the superior of the Lord of the fourteen worlds. This embodiment of Knowledge has manifest with all the spiritual powers (*siddhi*)! Hey mortal one, light your candle and move on. Don't over scrutinize.

The *Gnani Purush* can do whatever He pleases because He has the license to grant liberation in His hands! Hey, how many *Gnani* are there in the world? Are there five or ten? Mortal one, a *Gnani* manifests on a rare occasion. Moreover, the *Gnani* of the *Akram* path manifests once in a million years, and that too, only in such an astonishing era of the time cycle like the current one, the one of *Kaliyug* (an era of moral and spiritual decline characterized mainly by misery)! 'He' takes you up only in a 'lift' [elevator]. There is no climbing of stairs and

becoming breathless. Hey, string the pearl when the lightning flashes! The lightning has flashed, so string together your pearls at that time. But at that time, the fool goes out in search for a thread! What can be done? The merit karma falls short.

### The Reign Is Indeed Lord Mahavir's

Only the speech that is free from attachment and abhorrence can take one to liberation. 'Our' speech is sweet, melodious, and unprecedented. 'Our' speech is such that it has never been heard before; it is direct speech. The speech found in the scriptures is indirect speech. If one listens to the direct speech for just one hour, then the right belief that 'I am pure Soul' (*samkit*) can be attained. 'Our' speech is *syadvaad*. When the foundation of no one's belief system is hurt, that is referred to as *syadvaad*. All the viewpoints are accepted. It accepts all the viewpoints. This is because 'we' ourselves are at the center. 'Our' speech is impartial and non-sectarian. Hindus, Muslims, Parsis, Khojas, everyone listens to 'our' speech and they deem 'us' as an *Aptapurush* (One who knows the Self and who can be trusted in all aspects of worldly matters and spiritual matters all the way up to final liberation). This is because 'we' do not have an intellect that creates divisiveness. 'We' reside in

everyone, don't 'we'! 'We' are the speaker as well as the listener.

The foundation of no one's belief system is hurt. 'Our' speech does not hurt the foundation of any belief system of this world, not a single one of these three hundred and sixty degrees has been hurt through 'our' speech. 'Our' way of thinking is such that the foundation of no religion, the opinion of no person is hurt. That is referred to as *syadvaad*, and that is how it is about the *vitaraag* Lords!

This 'stock' that 'we' have belongs to the *Tirthankar* Lords; it is not 'our' own 'stock'. People say, "Now yours, Dada Bhagwan's reign will rule, right?" 'We' replied, "No, it is indeed the reign of Lord Mahavir that will continue. 'We' are simply working in the form of a golden embellishment in this era of the time cycle." People will get a lot of peace, won't they!

The speech filled with the intent of 'How can the salvation of the Self happen in every way for this person,' is itself *vitaraag vani* (speech that is free of attachment or abhorrence)! And that itself does the work of his salvation, it takes him all the way to *moksha*! And no one has sailed across without *vitaraag vani*. *Vitaraag vani* is the only solution, there is no other solution.

~ Jai Sat Chit Anand

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## The Syadvaad, Vitaraag Vani That Leads to the Salvation of the Self!

Only the *vitaraag vani* (speech that is free from attachment and abhorrence) can help one attain *moksha* (liberation). 'Our' speech is sweet, melodious. It is unprecedented, the kind of speech that has never been heard before, it is direct speech. If one listens to this direct speech for just one hour, then the right belief that 'I am pure Soul' (*samkit*) can be attained. 'Our' speech is *syadvaad*. When the foundation of no one's belief system is hurt, that is referred to as *syadvaad*. It accepts all the viewpoints. This is because 'we' ourselves are at the center. 'Our' speech is impartial and non-sectarian. Hindus, Muslims, Parsis, Khojas, everyone listens to 'our' speech and they deem 'us' as an *Aptapurush* (One who knows the Self and who can be trusted in all aspects of worldly matters and spiritual matters all the way up to final liberation). This is because 'we' do not have an intellect that creates divisiveness. 'We' reside in everyone, don't 'we'! 'We' are the speaker as well as the listener. The speech filled with the intent of 'How can the salvation of the Self happen in every way for this person,' is itself *vitaraag vani*! And that itself does the work of his salvation, it takes him all the way to *moksha*!

- Dadashri

