

# Dadavani

June 2026

People call this tape recorder an original 'tape record' [taped record].  
But this is not the original 'tape record' [taped record].  
That which is being spoken is the original 'tape record' [taped record],  
and this tape recorder is the secondary 'tape record' [taped record].  
That is why others are recorded from this original  
'tape record' [taped record].



## The Key to Become Free From the Effects of Words

### EDITORIAL

In human life, speech is the primary medium of social interaction; at times it creates relationships, while at other times it breaks them. In particular, harsh speech or insulting words inflict deep wounds on the heart that do not heal for years. The world has indeed arisen due to the effect of words. When someone says, "You have no sense," we feel insulted because we have the firm internal belief that, 'I am intelligent.' So, the root cause of the misery from insult is our own ignorant beliefs.

Absolutely revered Dada Bhagwan [Dadashri] says that many times, even when we don't want to speak, we end up speaking by mistake. And many times, if we are asked to repeat what we have said, we are unable to say it again. So we should think, 'Who is it that says, "I didn't want to say this"?' 'Who spoke? Who are You? How did it end up being spoken?' There is no awareness of this at all! We have to investigate this, don't we! When one comes to Know the difference between 'Who am I?' and 'What is all this?', that this is the part of *Chetan* (the Self) and this is the part of *jada* (the eternal element of inanimate matter); once the line of demarcation between the two is drawn, that is when this puzzle gets solved.

Speech is a 'tape record' [taped record]. How was this 'tape record' [taped record] created? Who is its creator? Does all this happen automatically? The Self does not have to do anything; this 'tape record' [taped record] gets recorded due to its presence. Based on one's wish, a code word is formed from that *sangnya* (association). The intent arises that, 'I want to explain this matter to the other person.' This is called *bhaavsangnya* (association in the form of intent). As soon as that intent arises, a code word is immediately and automatically prepared in the *Pudgal* (the eternal element of inanimate matter). From that code word, it then becomes shorthand, and then this speech comes forth in a language that everyone can understand.

One just has to keep understanding this *Vignan* (spiritual Science)! Only the *Tirthankars* (absolutely enlightened Lords who can liberate others) Knew that 'This is a 'tape record' [taped record] that is speaking.' That same matter has been revealed by Dadashri. Not a single person has been born who can speak through his own independent energy. If you believe your words to be a [taped] 'record' and you believe the other person's words to be a [taped] 'record', then a solution will come about. There is no other way to win over this world. By calling it a [taped] 'record', You have become faultless! This 'tape record' [taped record] is speaking, so it is speech without ownership! So that means, 'I am not the speaker'! In the face of insult, if it is firmly understood that speech is a 'tape record' [taped record], that the other person speaking is *vyavasthit* (a result of scientific circumstantial evidences), and that the 'file' is to be cleared with equanimity, then *Mahatmas* (Self-realized Ones in *Akram Vignan*) can remain completely unaffected and experience constant *samadhi* (a blissful state as the Self) by applying these scientific 'keys'. That is the ardent prayer.

~ Jai Sat Chit Anand

## The Key to Become Free From the Effects of Words

*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 Effects of What You Believe Internally

If someone were to say, “This Chandubhai has no sense,” would it affect you in anyway?

**Questioner:** Of course it would!

**Dadashri:** Why? Are you a very intelligent person?

**Questioner:** It happens precisely because I am not.

**Dadashri:** And if someone asks, “Which district is Chandubhai the Collector of?” Then would you say that you are a Collector?

**Questioner:** I’m not a Collector, so how can I say that?

**Dadashri:** It doesn’t affect you when you’re being called a Collector, so why does it affect you here [when someone calls you senseless]? It is because you believe within that, ‘I am something, I am intelligent.’

### The World Has Arisen Due to the Effect of Words

If you are sitting happily and someone comes and says, “You have no sense.” As

soon as he says this, that’s it, it’s all over! Now, has he thrown a stone at you?

**Questioner:** No.

**Dadashri:** They are just words. If he had thrown a stone, then we would understand that, ‘This man has been hurt, that is why he has burning pain.’ Here you also got hurt, but you got hurt without a stone.

**Questioner:** Do words really have that much of an effect?

**Dadashri:** All of this is the effect of that. It is indeed the effect of words. In this world, one suffers a wound [due to words] to the heart, and it doesn’t heal for a hundred lifetimes. He will say, “What you said has wounded my heart.” This is indeed the effect! The world has indeed arisen due to the effect of words.

### Speech Is the Main Support

All the problems arise from speech. In fact, it is because of speech that all these illusions do not leave. One will say, “He is hurling abuse at me.” And because of that, the vengeance doesn’t leave, does it! The entire world has perpetuated due to speech.

Had there been no speech, then the world would not be like this. Therefore, speech is the main support.

**Questioner:** So many quarrels happen, abuses are hurled, yet due to illusory attachment, people forget everything. If someone had said something to me ten years ago, I would still remember it and sever ties with that person.

**Dadashri:** But I would not sever ties. ‘We’ know that this is not worth taking note of. To me, it feels as if a radio is playing. On the contrary, I find it amusing. I would not tell him that, otherwise the poor fellow would become irritated! But I would laugh internally, hearing how this radio is playing! Even if he were hurling abuse, I would feel that these are all just ‘radios’.

### At Least Investigate That

Doesn’t a person say, “I didn’t want to say anything, but I ended up speaking”?

**Questioner:** That happens sometimes.

**Dadashri:** Then doesn’t he say, “I didn’t mean that, I meant this”? He didn’t want to say anything, yet he ended up speaking. What can he do about that? There is no choice but to speak, isn’t there? So, who are the two people within who are speaking?

**Questioner:** No, no. There is only one.

**Dadashri:** He speaks and then says, “Oh dear, it was my mistake. I said it by mistake.” Hey, you are the one who speaks, yet you spoke by mistake? So, did you speak, or did someone else speak? If it wasn’t you, then who spoke? Who is the one that says, “I didn’t mean to say that”? Who spoke? Who are You? How did you end up speaking? Find out all that. At least

do some investigation! Hey, if you were the speaker, then this would not happen. If you were the one speaking, then you would not use this double language. Up until now you were the one speaking, and now it was spoken? Are you a neutral party to be saying, “It was spoken”? Have you ever thought about all this?

And then repentance also happens. One speaks and then says, “Sir, I said this by mistake. I ended up saying it by mistake.” Then who is it that repents? Who is it that is speaking? What is the magic behind this? What would happen if we were to analyze this?

**Questioner:** Why did he end up saying that?

**Dadashri:** The reason is, this is a ‘tape record’ [taped record]. However the tape was recorded, that is how it will play. This is not in one’s hands. He is not the one speaking. The ‘tape record’ [taped record] is speaking. Otherwise, he would not have to say, “It was my mistake.” If he were the speaker, a mistake would never happen. And since mistakes are happening, he is not the speaker. All of this ‘tape record’ [taped record] has been recorded within.

### Speech Is Entirely Lifeless

‘Speech is in the form of a [taped] ‘record’; ‘we’ are the only one who has given such clarity! Speech is nothing but a ‘tape record’ [taped record]. When any living being speaks, it is a ‘tape record’ [taped record]. When a donkey brays, it is a ‘tape’ [taped record] and when a human being speaks, that too is a ‘tape record’ [taped record]. It is not a living being, it is not *chetan* (a living entity). Speech is

entirely *nishchetan* (non-living; lifeless). Speech is not *chetan* at all.

Speech is *jada* (inanimate; lifeless), it is nothing but a [taped] ‘record’. This taped record [recorded cassette tape] that plays, for it to do so, matter has to be recorded on its magnetic tape first, doesn’t it? In the same way, this speech has also been recorded on a ‘magnetic tape’, and as soon as the right circumstances come together, the speech just starts to come forth in exactly the same manner as a record that starts playing when the pin [needle] is placed on it [in a gramophone]. And the unfortunate mortal one claims, “I am the one who spoke!” Hey, you are not the one speaking. It is actually the [taped] ‘record’ that is speaking. Hey mortal one, if you were to plan out what you want to say and then speak, then not even a single word would come forth.

All these people who are speaking, they are all [taped] ‘records’ that are playing. Not even a single person has been born who can speak with his own independent energy. That which I speak is a [taped] ‘record’, and a tape can be recorded from that. Whatever can be tape recorded has to have been recorded first. Therefore, all these are [taped] ‘records’.

### **The [Taped] ‘Record’ That Was Recorded in the Past, Plays Today**

Doesn’t it often happen that even though you have made a firm resolve to not retort to your mother-in-law or to your husband, yet you end up retorting, don’t you? When you end up retorting, what is that? You obviously didn’t have the desire to do so. So then, was it the husband who had the desire that, ‘My wife

should hurl abuse at me’? So, who makes you retort? It is actually a [taped] ‘record’ that is speaking, and absolutely no one can change a [taped] ‘record’ that has already been recorded.

It often happens that a person approaches another person having decided in his mind that, ‘Today, I am definitely going to tell him off like this and reproach him like that.’ However, when he comes face to face with that person and sees five other people with him, then would he or would he not return without uttering a single word? He would try to speak, but he would get tongue-tied. Does such a thing happen or not? If speech were under your control, then the speech would come forth exactly as per your wish; but does that actually happen? How can that happen?

### **It Is the [Taped] ‘Record’ That Is Speaking**

**Questioner:** That is correct, but living beings speak. Isn’t that right? Human beings speak, that is for sure, isn’t it?

**Dadashri:** What can be referred to as ‘having spoken’? It is when one is able to say what he wants and however much he wants. But does one really speak like that? Does it happen during the course of the day that you intend to say one thing, but you end up saying something else?

**Questioner:** I end up saying more than what is needed or I don’t say anything at all!

**Dadashri:** Does it ever happen that you intend to say one thing, but you end up saying something else?

**Questioner:** Yes, that certainly happens.

**Dadashri:** Every day?

**Questioner:** Yes, every day!

**Dadashri:** In that case, if one were really the speaker, then even a single sentence wouldn't differ [from what he intended to say]. Has it ever happened that after saying something, you felt that, 'I said this by mistake'? So, if you were the speaker, then how did unintended words come out? Therefore, you are not the speaker. The words come out on their own.

'We' too have not spoken a single word; and no one has the power to speak!

**Questioner:** If one were the speaker, then he would be able to say what he wants, wouldn't he!

**Dadashri:** Yes, but he does not speak at all. To speak is not in one's hands. Otherwise, you would have stopped it [speaking] a long time ago. But it is not in your hands, is it!

**Questioner:** Spiritually advanced people have authority over their speech, don't they?

**Dadashri:** Spiritually advanced people do not have any authority over their speech. They simply have the ego of, 'I spoke'.

If someone is speaking negatively about me, then after some time I would tell him, "Say what you just said again!" He would say, "I can't do that." Then on what basis are you speaking? Are you a spinning top or what? Don't you have any awareness of what you are saying? Don't you know how to repeat what you just said? You won't be able to say even a word like that! You are not even aware of who is speaking!

What do people say? "I said it." Don't they say that? They needlessly keep on making these baseless claims! Can such baseless claims be acceptable? The world is not without substance. Suppose we talk to someone for about ten minutes, and then we tell them, "Now, repeat what you just said! Repeat it!" What would happen?

**Questioner:** He wouldn't be able to repeat it.

**Dadashri:** He wouldn't be able to, not even a single letter. Why is that? Because it is a 'tape record' [taped record]! It is only because it is a 'tape record' [taped record] that it cannot be repeated. The 'tape record' [taped record] has finished playing. It is not under our control, is it! I am telling you this after having Seen it. This is an entire Science.

### **The 'Tape Record' [Taped Record] Is a Result, That Is the Proof**

A professor of logic asked me, "Is it exactly a 'tape record' [taped record], or are you saying this just to pacify these people? Are you saying this so that other people don't misunderstand it?" I told him, "No, it is exactly a 'tape record' [taped record]. 'We' cannot say this merely to prevent misunderstanding. 'We' would never utter a careless word, because people would take that careless word to be the law. Whatever 'we' say, people take that to be the law. Therefore, 'we' can never speak carelessly." He asked, "So you don't speak carelessly?" I replied, "No." Then he said, "How can that be possible? How can this 'tape record' [taped record] speak?" I replied, "Then who speaks?" He said, "Everyone speaks." I told him, "Being a professor of logic, you're

saying this?" He replied, "There once was a great philosopher who used to lecture for two hours. He used to talk so much!" I said, "That is a 'tape record' [taped record] that was speaking. He simply had the ego that, 'I spoke'." Then he asked me, "But what proof do you have that it is a 'tape record' [taped record] that is speaking?" I said, "Whatever he said, was it a result or a cause?" He said, "It was a result." So I asked him, "Can anyone be the doer in the result?" To that he replied, "No, they cannot." I asked, "But you still cannot believe that it is a 'tape record' [taped record] that is speaking?" He replied, "But speech cannot be considered a 'tape record' [taped record]. He speaks, we are able to speak, therefore we cannot believe that speech is a 'tape record' [taped record]." Then I asked him something else. "That philosopher who spoke, if we tell him to say the exact same thing again, would he be able to?"

**Questioner:** No, he would not. It would not come out exactly the same.

**Dadashri:** Nothing would come out the same. Completely different speech would come out. It would not be the same as what the 'tape record' [taped record] had said. Or it would be at least ten percent different. Something completely different would come out. Therefore, it is this 'tape record' [taped record] that is speaking, it is exactly a 'tape record' [taped record].

That is why I have openly told the entire world that this is the original 'tape record' [taped record] speaking. These are all 'radios'. If anyone can prove to me that, 'This is not a 'tape record' [taped record],' then our entire *Gnan* is wrong.

## How Can That Mistake Be Understood?

**Questioner:** You say that this 'tape record' [taped record] is speaking. What do you really mean by that? Please explain that.

**Dadashri:** Speech without ownership! That means, 'I am not speaking'! What did 'we' say? If You remain the Knower of the speaker, then You are free. And if you do not remain the Knower of the speaker, but you do *pratikraman* (to confess, apologize and resolve not to repeat a mistake), even then you are free.

Speech without ownership is the only speech worth listening to in this world. Today you got to listen to speech without ownership. If you have ever heard speech without ownership, then it is only here.

Search the entire world and find out if there is any speech without ownership. This is because everyone is the owner of their speech. "I spoke. I spoke. I did it. Where is my mistake in that?" That is what they say, don't they? So if 'we' ask, "Sir, are you being completely truthful and methodical when you say that you yourself are speaking?" Then he will say, "There is no mistake in this." Now he does not know whether he is speaking or this 'tape record' [taped record] is speaking! How would he know?

Therefore, it is because of this speech that everything has come to a halt. As for thoughts, many people understand that, 'This mind is physical.' The problem is only with the speech. They also know that 'This body is separate.' So, if they can just understand that speech is

a 'tape record' [taped record], then the problem will be solved.

'We' have given you this in short. But you should understand it in detail. What is wrong in asking? And this [taped] 'record', in reality, is something that gives you one hundred percent facts. So take advantage of it. Here, there is no such thing as 'You can ask this and you cannot ask that.' If you ask, then you will get clarification. There isn't going to be any kind of harm in this.

### **The Science of the Original 'Tape Record' [Taped Record]**

**Questioner:** Is the source of the 'tape record' [taped record], its origin, on the inside or the outside?

**Dadashri:** The 'tape record' [taped record] is indeed on the inside. The 'tape record' [taped record] is recorded on the inside and then it manifests on the outside. The original 'tape record' [taped record] is on the inside.

**Questioner:** You use the term 'original 'tape record' [taped record]'. Why do you call it 'original'?

**Dadashri:** People call this tape recorder an original 'tape record' [taped record]. But this is not the original 'tape record' [taped record]. That which is being spoken is the original 'tape record' [taped record], and this tape recorder is the secondary 'tape record' [taped record]. The original 'tape record' [taped record] is subtle, and everything after that is gross. Another is recorded from this one. That is why I am saying that this is the original 'tape record' [taped record]. If another one could not be recorded from this, then we could not call it the original 'tape

record' [taped record]. But from this one, a second is recorded, a third is recorded; as many as you want can be recorded. So, that which is being spoken is indeed the original 'tape record' [taped record]. There is no 'tape record' [taped record] before this one.

Nothing can be without an original. Can you understand this according to the principles of science or not? There are principles of science, aren't there?

Only a 'tape record' [taped record] can say this. If the speech were of the Self, then it could not be recorded on tape. This is the speech of a 'tape record' [taped record], that is why it is being recorded on tape.

### **Tape [Speech] : Tape [Machine]**

Who plays the tape recorder here?

**Questioner:** This is a science.

**Dadashri:** This too is a science. Everything on the inside is entirely a science. The first science is right here in this body. All this external science has arisen from that.

**Questioner:** If there is no owner of the speech, then how can this be spoken?

**Dadashri:** This tape recorder does not have an owner, yet it still 'speaks' [plays], doesn't it! Just as this tape recorder 'speaks' [plays], in the same way, the original 'tape record' [taped record] also speaks. There is no difference between them whatsoever.

**Questioner:** But this tape recorder is a man-made machine.

**Dadashri:** But other than a machine, no one else can speak, can they! Only a machine can speak. That which speaks is a mechanical thing.

**Questioner:** This tape recorder is a man-made machine, but who made the one on the inside?

**Dadashri:** This original ‘tape record’ [taped record] is a natural thing.

**Questioner:** This tape recorder does not have the independent energy to speak; it is mechanical.

**Dadashri:** Similarly, this too is a machine that is speaking. Whatever you have studied has also been studied by a machine. *Chetan* (the Self) has not done anything in it. So it is a mechanical thing that is speaking. It is machinery. When one understands that this speech is a ‘tape record’ [taped record], he will attain salvation.

### This Creation Is a Scientific Process

**Questioner:** How was this ‘tape record’ [taped record] created? Who is the creator? Did it happen automatically?

**Dadashri:** There is no creator. It all happens automatically. This entire creation happens automatically as well. A scientific process takes place on the inside, and it all happens naturally.

**Questioner:** This tape recorder is a machine. It is only when someone independently says something that it can be recorded and played. So even here, it is only when something is said that it would then play from within, right? So it has to be recorded first, doesn’t it?

**Dadashri:** Yes, it is worth seeing where this tape is being recorded. It is all very subtle. It is worth knowing how that process happens. Speech is a different thing. Speech is in the form of an original ‘tape record’ [taped record]. But from where

did it come into that original ‘tape record’ [taped record]? That ‘tape record’ [taped record] cannot speak on its own, can it! The speech has to come from somewhere, doesn’t it? The ‘tape record’ [taped record] is recorded in the presence of the Self. And I know how it is recorded.

**Questioner:** So where did the original speech come from?

**Dadashri:** That original speech arises from the ignorance of the Self. As long as there is ignorance of the Self, speech will continue to arise. In the state of ignorance, according to the circumstances, and based on scientific circumstantial evidences, this original ‘tape record’ [taped record] arose. But it is worth understanding how it is currently being recorded in the state of ignorance.

### From a Sangnya to a Code Word

**Questioner:** How does the ‘tape’ [speech] get recorded? Please explain that in detail.

**Dadashri:** The Self cannot speak even a single word. So how does the speech come forth? This *visheshbhaav* (a third identity with completely new properties that arises due to the coming together of the eternal elements of the Self and inanimate matter) has arisen. This *visheshbhaav* has arisen due to the Self and the *Pudgal* (the eternal element of inanimate matter) coming together. Why has this *visheshbhaav* arisen? One would not do that. But other scientific circumstantial evidences have come together. This state of ignorance of the Self that exists, it is due to that state of ignorance of the Self that this *visheshbhaav* arises. Just like when rust forms on iron,

the iron does not cause the rust; it happens due to other external circumstances. In the same way, this *visheshbhaav* arises. From that *visheshbhaav*, it then gradually gives an indication in the form of *sangnya* (association). From *sangnya*, as this process continues, a code word is prepared. One tries to show [something] through *sangnya*. It is not a *sangnya* of the body, but it is one's internal *bhaavsangnya* (association in the form of intent).

**Questioner:** But how does *sangnya* arise? Does the Self do it?

**Dadashri:** Due to the presence of the Self, the intent of the ego and the intent of the intellect arises. That intent that arises is called *sangnya*. The entire 'tape' [speech] is recorded based on *sangnya*. Then this 'tape' [speech] comes forth. Actually, *sangnya* arose from there [the Self], but the Self is pure; it is pure by its very nature.

### That Language Is in the Form of a Sangnya

**Questioner:** How does the original speech get 'taped' [recorded]? Can we notice that or not?

**Dadashri:** You won't notice that. Besides, speech is not the origin. The origin is one's *sangnya*. Speech is a result.

**Questioner:** What is *sangnya*?

**Dadashri:** It is simply *sangnya*. It is like when a person who cannot speak gestures with his hands like this. And another person who cannot speak gestures with his hands like this. You would think that they have not said anything to each other, but later when you go to check, you see that both of them have met up at the

station. How would you know what they said to each other? You wouldn't know. They talked to each other through *sangnya*, in their language. Just like the language of a person who cannot speak, there is a language that is used on the inside. Based on that, this 'tape' [speech] comes forth.

### The Code Words Were Created in the Pudgal

This *roopi tatva* (eternal element that has a visible form) is such that as soon as one makes a slight *sangnya*, this *roopi tatva* immediately arises accordingly. Just like a television. Doesn't everything happen inside it? Just like how the waves [radio waves] have an effect on that [television], in the same way, an effect automatically arises in this [*roopi tattva*]. The Self does not have to do anything. Based on what one wishes to do, a code word is formed from that *sangnya*. That *sangnya* is seen, and by grasping it, a code word is formed in that *Pudgal*, in that *Parmanu* (the eternal element of inanimate matter). One does not speak, but the intent arises that, 'I want to say this to that person. I want to explain this matter to the other person.' Even that is not in words. The intent that arises is called *bhaavsangnya*. As soon as that intent arises, a code word is immediately and automatically prepared in the *Pudgal*. If you want to plead well in court, then a corresponding code word gets prepared. Then you are able to plead well. If the intent arises that, 'I want to fight, I want to win false cases,' then a corresponding 'tape' [speech] gets prepared. Then one will speak in such a way that afterwards people will say, "What a brain he has!" Hey, it's not his brain! It is the 'tape

record' [taped record] that is speaking. If you have the intent that, 'I want to win the case by deceiving the officer,' then the 'tape' [speech] will be recorded in that way. So the 'tape' [speech] gets prepared according to the intent. Otherwise, one does not have to 'tape' [record] it word for word.

### From Code Word to Shorthand

Whatever the ego is trying to say in the presence of the Self gets 'typed'. We cannot understand its language, but we can understand it in 'typed' form. After it is 'typed', it is in a language that is very subtle, extremely subtle. Subtle meaning, not in a low volume, but not quickly understood. Suppose you have a boss who wants to tell you something. He will say it in detail, but there is a way to write it down in short form, isn't there? You understand it and write it down in shorthand, don't you? There is also a code word for that shorthand. And if you want to write it out in a lengthy form again, you can do that, can't you? You can write down the original details, can't you?

**Questioner:** Yes, that is correct.

**Dadashri:** Just like that, it [the ego] speaks in a very short form. It doesn't actually speak, but its *sangnya* comes forth. And from that, it gets 'typed', and once it is 'typed', the 'tape' [speech] keeps playing on.

### The Process From Sangnya to Words

The original Self has nothing to do with it. It is due to the *visheshbhaav* that a code word gets prepared in the *Pudgal*. A code word is prepared, and then its shorthand is formed. Even when the

shorthand is formed from the code word, there are still no words. It is not in the form of words. It is not in the form of speech. It is only in the form of a sound; it is just a sound. Then when it comes out through the throat, it comes out in the form of words. As it passes through the 'machinery' of the larynx, the palate, the throat, the tongue, and the lips, it comes out in the form of words. Meaning, it plays out exactly in the form of speech. It is spoken in a way that the other person can understand. When that sound comes out as language after internally colliding with everything along the way, that is when the other person can understand it and grasp it. And when the other person hears it, it enters inside as a *sangnya*; it reaches his Self as a *sangnya*. It doesn't reach his Self as a sound. It leaves from here [inside the speaker] as a *sangnya* and reaches there [inside the listener] as a *sangnya*.

So, what is the first thing that happens from the *sangnya*? A code word is formed, and from that code word, a shorthand is then formed. And from the shorthand, this 'tape' [speech] keeps coming forth. So, this 'tape record' [taped record] is the third stage. What a wonderful scientific process this is! If one simply observes the inner workings, then that is more than enough.

### That Self Is Worth Knowing

The Self cannot say any words. So whatever one's intent is, everything is encompassed in that intent. All the words are included in that. *Sangnya* or *bhaavsangnya* arises from the *visheshbhaav*. As that *bhaavsangnya* is converted into *dravyasangnya* (association in the gross form), all the inner processes occur.

When this ‘tape record’ [taped record] is spoken, that is *dravyasangnya*, and that other one is *bhaavsangnya*. When *bhaavsangnya* enters the *Pudgal* and comes into effect, that is when it becomes *dravyasangnya*. *Bhaavsangnya* is the cause and *dravyasangnya* is the effect. So, the Self does not speak on its own. It all happens naturally. So the Self does not have to do anything in this. That Self is worth Knowing. If One comes to Know the Self, everything can be resolved. Otherwise, there will be no resolution for this.

*Chetan* (the Self) cannot be seen through the eyes or heard through the ears. What can be heard through the ears, seen on television, or heard on a record [tape recorder] is not *Chetan*. *Chetan* can be Seen through the divine Vision (*divya chakshu*). So, that which speaks is not *Chetan*, and *Chetan* does not speak. *Chetan* can never speak. If *Chetan* is speaking, then this radio cannot speak, and if this radio is speaking, then *Chetan* cannot speak. *Jada* (the eternal element of inanimate matter) and *Chetan* are two separate things.

The *achal* (steady) One cannot be imitated by anyone in this world. Anything that can be imitated is all *chanchal* (unsteady). The entire world is worshipping that which is *chanchal*, that which is relative. That is why this speech can be copied using a tape recorder. Speech is *chanchal*. In that, there are no properties of the Self, of the *achal* One.

### The ‘Tape’ [Taped Record] Speaks Only in the Presence of the Self

**Questioner:** The speech that is spoken, it has a relationship with the Self as a *nimit* (evidentiary instrument), doesn’t it?

**Dadashri:** It certainly has a relationship! Relative means related. Everything that is relative has a relationship. So there is certainly a relationship! It is due to the presence of the Self that all this work is going on. Even that which is spoken is due to the presence of the Self. Once the Self departs, it is not possible to speak. Yet, the ability to speak is not one of the intrinsic functional properties of the Self. But it is only in the presence of the Self that this ‘tape’ [taped record] speaks. The ‘tape’ [taped record] was charged previously. But now, it can discharge only if the Self is present. Otherwise, it cannot.

### The Charging Point of Speech

**Questioner:** If this ‘tape’ [taped record] is all a discharge, then how can I create a new ‘tape’ [taped record]?

**Dadashri:** While you are speaking, a new ‘tape’ [taped record] continues to get recorded. It gets ‘taped’ [recorded] through your intent. Whatever your intent is, that is how it gets recorded. What is my intent when I am speaking? [If it is,] ‘I want to insult you,’ then it is ‘taped’ [recorded] in that way. [If it is,] ‘I want to show you respect and interact with you in a loving manner,’ then it is ‘taped’ [recorded] in that way. So it gets ‘taped’ [recorded] based on the intent.

**Questioner:** When an intent arises, a new one [taped record] gets recorded?

**Dadashri:** Of course. When an intent arises, a new ‘tape’ [taped record] is recorded. Then if you try to change it, nothing can be done. This speech is not a function of the *Pudgal*, it is *aupchaarik* (that which happens through effort). So the intents of the past life, the past intents,

are coming into effect now, and based on that, immediately, [the code word becomes shorthand and] a ‘tape’ [taped record] gets prepared, and words come forth. All this work happens speedily. This is incredible! Included in this speech that is coming forth is not the current intent, but the past intent. The past intent is a discharge intent, and based on that, the speech comes forth. That is why speech is the discharge of discharge, and the mind is pure discharge. A discharge intent is a lifeless intent.

### **From Code Word to Shorthand, Then to Speech**

**Questioner:** So a code word is formed according to the intent.

**Dadashri:** You don’t have to make the intent. Whatever the intent is, a code word is formed based on that. Whatever intent has just unfolded, a code word is formed based on that.

**Questioner:** Does that unfolding occur in the present or in the future?

**Dadashri:** Whatever intent has unfolded in the present, a code word is formed based on that. And after the code word is formed, as the process continues on and on, eventually this speech comes forth. So, that which was done in the past life is what is manifesting now.

That ‘tape record’ [taped record] that was already formed is what is speaking now. And the new one that is being formed right now cannot be heard by us. That will be heard in the future. It takes fifty, seventy-five, or a hundred years for it to become ready. So it takes a very long time to become ready. The time span is long. It takes a very long time for the speech to become ready.

**Questioner:** Then when someone asks you a question, how is it that you are able to give the answer through speech?

**Dadashri:** I have no need to give an answer. The answer comes forth from the code word.

**Questioner:** What do you mean ‘from the code word’?

**Dadashri:** This has already reached the code word stage. As soon as someone asks a question, it [the answer] immediately comes forth from the code word. From the code word, it becomes shorthand, and then this speech comes forth in a language that everyone can understand. The shorthand is in a language that cannot be understood. Right now, this has already reached the code word stage. That which was charged in the previous life has come in *vyavasthit* (a result of scientific circumstantial evidences) as a code word.

### **It Is All From the Past**

**Questioner:** This has reached the code word stage. Is that based on one’s current understanding or past understanding?

**Dadashri:** The entire code word was formed based on one’s past understanding.

**Questioner:** You are talking about incidents that are happening now, and that ‘tape’ [speech] came out now.

**Dadashri:** No, it is all from the past. Right now these things have manifested. But it originated in the past, didn’t it? It was already ‘taped’ [recorded] up to the code word stage, so that code word helps now.

**Questioner:** When speech comes forth from the code word, does one’s current understanding have any role in that?

**Dadashri:** The current [understanding]

has nothing to do with it! It is such that everything is already prepared up to the code word stage. As soon as that person asks, it instantly becomes shorthand and comes forth!

**Questioner:** At that time, does your current understanding get added to it?

**Dadashri:** No, not at all. It remains as it is. That is precisely why ‘we’ say that this is an original ‘tape record’ [taped record]. By remaining as the Knower and Seer now, ‘we’ can See the mistakes in what is being said! ‘We’ can See what mistakes are happening in this ‘tape’ [speech].

**Questioner:** But do you not correct it?

**Dadashri:** It cannot be corrected, can it!

**Questioner:** So whatever was ‘taped’ [recorded] is what will come forth.

**Dadashri:** Yes. And that is not just for me, it is the same for everyone. If a lawyer doesn’t plead well, even he will say, “It is due to your bad luck that I pleaded like this.” But what was ‘taped’ [recorded] is what is spoken. Your ‘tape record’ [taped record] comes forth according to my luck. And in another person’s case, your ‘tape’ [speech] comes forth according to their luck. Did you not understand?

**Questioner:** You have referred to that as *vyavasthit*, haven’t you?

**Dadashri:** It has reached the subtle level. It has yet to reach the gross level.

**Questioner:** When it does reach the gross level, what does your understanding do?

**Dadashri:** With today’s understanding, if there is any deficiency in it [the speech], then it becomes Known that, ‘There is a deficiency here.’

## ‘I Am the Knower, the Speaker Is a ‘Tape Record’ [Taped Record]

What you are saying is also a ‘tape record’ [taped record]. But you are not aware of this, and that is why you are saying, “I spoke.” That [belief] is not something that you can get rid of. Therefore, you will not feel that the speech belongs to someone else. And ‘I’ have come to Know the distinction between ‘Who am I?’ and ‘What is all this?’ For me, there is a line of demarcation between the two. For me, the line of demarcation between this part that is *Chetan* and this part that is [inanimate] matter (*jada*) has been drawn. Only then can it be solved. Otherwise, this puzzle cannot be solved, can it! Otherwise, if one eats okra from someone else’s farm, they will hurl abuse at him, won’t they?

**Questioner:** Yes.

**Dadashri:** That is not acceptable. That is the beating one gets in worldly life, doesn’t he? People are looking to take advantage of the ‘farm’ that is not theirs. Due to a lack of awareness, everyone says, “I spoke, he spoke, how well I spoke.” But without having decided ‘Who am I?’ and ‘Who is speaking?’ how can you say, “I said this, how well I spoke?” As long as anyone says, “I am speaking, it is my speech,” he is ignorant of the Self. The more ignorant of the Self he is, the more he will say.

Therefore, this original ‘tape record’ [taped record] is the speaker, you are the listener, and ‘I’ am the Knower and Seer. ‘I’ am the Knower and Seer of both, ‘what the speaker is saying’ and ‘what the listener’s response is’. We appear to be two, but the interaction is of three.

**Questioner:** You are saying that, “The ‘tape record’ [taped record] is speaking and ‘I’ am the Knower and Seer of it.” So this state that you are talking about, is that the Real state or a state below that?

**Dadashri:** It is the absolutely Real state. The One who is the Knower and Seer is not the owner of this body, is not the owner of the mind, and is not the owner of the speech. ‘He’ is separate and therefore, it is the Real state, the absolutely Real state. There is no superior above Him.

**Questioner:** How far away is that Real state?

**Dadashri:** That Real state is the closest. Everything else is far. The farms, the wife, the children, everything else is distant.

**Questioner:** Then explain that state. How are You the Knower and Seer?

**Dadashri:** ‘I’ am a *Gnani*, therefore ‘I’ am the Knower and Seer. Of what? Of what this ‘tape record’ [taped record] is saying. This is the original ‘tape record’ [taped record]. The original ‘tape record’ [taped record] is speaking with you. This ‘tape record’ [taped record] is the speaker. You are the listener, and ‘I’ am the Knower and Seer in between. This is not my speech, but this is the speech of the ‘tape record’ [taped record]. How beautifully this thing ‘we’ call a ‘tape record’ [taped record] plays! And if ‘I’ were to try and speak on my own, it would be ruined.

**Questioner:** Forget about the listener. But what is the relationship between the speaker and the Knower?

**Dadashri:** ‘I’ and the ‘speaker’ are separate. The ‘speaker’ is the ‘tape record’

[taped record] and ‘I’ am the Knower. ‘I’ keep Seeing and Knowing what this ‘tape record’ [taped record] is playing.’ ‘I’ keep checking where mistakes are being made, which one is a mistake and which one isn’t. Which word came out wrong, which word came out right, whether the other person is benefiting or not, which word is objectionable, which word is excessive or which word is insufficient, which word is inappropriate, whether it will hurt the other person or not; ‘I’ am constantly researching this. So, Seeing and Knowing how this ‘tape record’ [taped record] speaks and what it says is all that ‘I’ practice. Everything comes into my awareness. For the most part, the ‘tape’ [speech] is without mistakes. But sometimes a mistake can happen. One cannot say for sure.

This is because that speech is not mine. It is a ‘tape record’ [taped record]. That ‘tape record’ [taped record] is speaking, and ‘I’ am the Knower and Seer. ‘I’ keep Seeing what is being spoken.

And ‘I’ also listen to it. You should not think that ‘I’ am not listening. You may think that Dadaji is speaking to us! But really, ‘I’ am also listening.

**Questioner:** We are listening to your speech with our ears. How do you listen to it? You said, “I am also listening to this speech.”

**Dadashri:** Would ‘I’ refrain from listening to it? Wouldn’t ‘I’ also gain *Gnan* by listening to it? ‘I’ am also listening to it! And if a mistake is made, ‘I’ point it out as well! Yes, if one or two mistakes are made, then ‘I’ also point out that, ‘This is a mistake.’

## The Mistake of the 'Tape' [Speech] Is Found by the Seer

**Questioner:** Can there be a mistake in the original 'tape record' [taped record]?

**Dadashri:** Yes, sometimes a mistake happens. But that should be Seen. Now, what kind of fault would 'we' be committing? 'We' do not commit any kind of fault. This is because 'I' do not reside in this body. For twenty-eight years, 'I' have been living in this body as a first neighbor. So then where are 'our' faults? Nevertheless, they are the faults of this 'Patel'. This 'A. M. Patel' is at 356 degrees and 'God' Himself is at 360 degrees. 'A. M. Patel' is lacking by four degrees, so there is certainly a possibility of some mistake being made. The original 'tape record' [taped record] is lacking four degrees; it is not perfect. Moreover, because it is lacking four degrees, 'I' have to keep Seeing it. The Seer Sees with full degrees, so if there is any mistake, He gets it corrected. Once he [A. M. Patel] destroys his mistakes, he will become complete.

Right now, 'I' am not responsible for what is being spoken. This is because 'I' am separate from it. This [taped] 'record' is speaking, so no responsibility remains. But if a mistake has been made, 'we' immediately take note of it. What is said to people should not have any mistakes. Speech should be absolutely clear. It should be completely free of mistakes. There shouldn't be even the slightest mistake. The slightest mistake can harm millions of people. Even on the rare occasion that a single mistake happens throughout the day, 'we' take note of it. Yes, mistakes should not be tolerated at all. Mistakes will have to be destroyed. Even the mistakes

of the *pudgal* (non-Self complex) will have to be destroyed. There is no mistake in the Self, so whose mistake needs to be destroyed?

**Questioner:** The *pudgal's*.

**Dadashri:** Yes, which *pudgal*? The one we have created. Even if we are no longer the owner of it, whose creation is it? Whose responsibility is it? Who is responsible?

**Questioner:** We are.

**Dadashri:** Yes. Therefore, not a single mistake of ours should remain now. Amongst those mistakes, there is no action that hurts anyone. It is just that if the speech that comes out from here is a little harsh and it hurts that person, then that is considered a mistake. Speech should not hurt anyone in the slightest. Even if it is the truth, it should not hurt anyone in the slightest. Not even a single word should be spoken incorrectly. There is no telling what a single word can do! So if any speech comes out that hurts someone, 'I' realize it immediately, 'How was this 'tape record' [taped record] recorded? Whose fault is this?' Then 'I' tell the one at fault, 'Ask for forgiveness. Why did you do this? You have made a mistake.' So, 'I' have him ask for forgiveness. This 'tape record' [taped record] is not for hurting anyone; it is for giving happiness.

So even when a conversation is happening with you, 'our' machinery inside is constantly running. 'I' can See the mistakes that are made, on the moment! It doesn't take long. That is because 'I' am not speaking, am 'I'! This 'tape record' [taped record] is speaking, so the responsibility is not mine. The 'tape record' [taped

record] is responsible. Even then, the ‘machine’ inside is running, and it cleans up everything. It cleans the ‘paper’ [karmic account] and makes it clear. Otherwise, the other person’s ego would be hurt, wouldn’t it! So, whatever mistake has occurred in that ‘tape record’ [taped record], ‘I’ then have to get it corrected.

### The Continuous Knower and Seer

That is why I have put forth this research that ‘I’ have done. Won’t it be needed? ‘I’ do more research on my speech than you do. This is because My *jagruti* (awakened awareness) is complete. ‘My’ *jagruti* would only be focused on that, wouldn’t it!

So what you see is a Patel from Bhadran and that which is speaking is a ‘tape record’ [taped record], it is the original ‘tape record’ [taped record]! And Dada Bhagwan has manifested within. ‘I’ live with Him in unity. And sometimes ‘I’ come out and become one with Ambalal. Interactions on both sides need to be allowed. Right now, ‘I’ have come into worldly interaction, otherwise, ‘I’ remain one internally [with Dada Bhagwan]!

**Questioner:** Are you able to prevail in the state as the Seer at all times?

**Dadashri:** The state as the Knower and Seer prevails at all times. It is the ‘tape record’ [taped record] that is conversing and *shuddha upayog* (the pure applied awareness as the Self) prevails within. All ‘I’ do is just keep Seeing, ‘What did this ‘tape record’ [taped record] say and what did it not say.’ This conversation is going on and simultaneously, *shuddha upayog* also prevails.

**Questioner:** Along with the state as the Knower and Seer, the eternally blissful state will also be there, right?

**Dadashri:** Eternal bliss is definitely there, constant eternal bliss. Meaning, the interaction that ‘I’ have [with A. M. Patel] is that of staying separate at all times. ‘We’ do not prevail in the division of the *pudgal* at all, not even for a second. ‘I’ prevail as the *kshetragnya* (the Knower and Seer of the non-Self complex) and continue to See. ‘I’ prevail only in My own *kshetra* (the realm of the Self).

### Not as an Owner, ‘I’ Remained as a Neighbor

So, we are having these talks, this ‘tape record’ [taped record] continues to play, and ‘I’ am in *samadhi* (a blissful state as the Self). For twenty-eight years, ‘we’ have not come out of the Self. Even now, ‘we’ are only in the Self. ‘I’ do not reside in this speech, ‘I’ do not reside in this body, and ‘I’ do not reside in this mind. ‘I’ remain as a neighbor to these three. There are no documents of ownership of any kind for these three. All these titles of ownership have been torn up. And you have kept the titles safe and deposited them in the bank, in a bank locker, thinking, ‘My body, my body.’ How long will you keep them? Will you keep them for twelve hundred years?

**Questioner:** It is not in anyone’s hands.

**Dadashri:** If it is not in anyone’s hands, then what is the point of claiming it as ‘mine’? Who would do such a foolish thing? You haven’t even torn up the title to your house. You wouldn’t tear up the

title, would you? ‘We’ have even torn up the title to this [body]. So, if someone hurls abuse at me or slaps me, ‘I’ do not become the owner. But people do become the owner, don’t they? They become the owner even before the abuse is hurled, don’t they? If someone slaps them, they become the owner, don’t they? They say, “Why did you slap me?”

The ownership of the mind, speech, and body is not Mine at all. For such a long time, ‘I’ have not been the owner. ‘We’ have no claim of ownership. And whatever *satsang* happens, the original ‘tape record’ [taped record] keeps doing all that. Not a single word goes to waste because ‘we’ are not the owner of the speech. Within ‘us’, the ego and my-ness have reached a state of zero. That is why I am saying that this ‘tape record’ [taped record] is speaking. There is no ‘I spoke’ or ‘this is my speech’; therefore, it is a ‘tape record’ [taped record]. And in this ‘tape record’ [taped record], there is no ego or my-ness; therefore, it is pure [clean].

### ‘I’ : ‘The Speaker’ : ‘Ambalal’

**Questioner:** So is there no role of Ambalal bhai in this ‘tape record’ [taped record]?

**Dadashri:** No. He is the owner of all this. So if he says, “I am speaking,” then ownership is established, but he is really not the owner. If he were the owner, then he would not say things like, “I didn’t want to speak, yet I ended up doing so.” Don’t people say such things and then regret it?

**Questioner:** Yes.

**Dadashri:** Now, he is really not the speaker. This ‘tape record’ [taped record] is

speaking. And if Ambalal were to become the speaker, it would be considered a cause. And when this ‘tape record’ [taped record] speaks, it is an effect. So all these are effects. Ambalal cannot say, “I spoke.” All the people of this world say, “I spoke.”

No one in this world can speak at all! The one who speaks says, “I spoke,” but that is an illusion. No one in the world can speak! Once when ‘we’ said this, the scientists did not understand it; even the scientists got confused!

### Do Not Change the Worldly Interaction, Change the Belief

All these human beings who speak, or any living being that speaks, it is the ‘tape record’ [taped record] that is speaking. Yours is also the original ‘tape record’ [taped record]. But you are the owner of it, aren’t you? Do you say, “This is a ‘tape record’ [taped record]?” You don’t. This is because you have the egoism that, ‘I spoke.’ And the entire world is filled with egoism. That is why they say, “I am speaking, I am speaking.” Hey, what do you mean, “I am speaking”? It is because of this ‘I’ [the ego] that one is bound. Compared to that, these poor cows and buffalos are better; even donkeys are better. They speak, but they don’t say, “I spoke.” This dog does not have the egoism that, ‘I spoke.’ So these animals, although they do not say, “It is a ‘tape record’ [taped record],” the poor things also do not say, “It is my speech”! Whereas all these people say, “We are speaking.” “I spoke, and I did this, I did that.” They just continue doing these antics.

**Questioner:** But how can worldly interaction happen without that?

**Dadashri:** From a worldly perspective, if you say, “I spoke,” there is no problem with that. In worldly interaction, you have to say that, don’t you! It is acceptable to say that in worldly interaction. But you should not have that belief. When ‘we’ say, “our speech,” ‘we’ simply say it ‘dramatically’ [as though acting in a drama with constant awareness as the Self]. That is not in ‘our’ belief. Just for show in worldly interaction, ‘we’ have to say, “I spoke.” And what you are saying; it is also in your belief that, ‘I am the one who spoke.’

The entire world says, “I spoke.” Oh ho ho! Here comes the great speaker! Can anyone in this world speak? No one has ever been born in this world who can independently say even a single word. No living being, not even a donkey or a dog can speak. This is because speaking is not in anyone’s hands.

You do not have the authority to speak. This ‘tape record’ [taped record] has been recorded, and only that much is spoken. But one has the egoism that he is speaking. Someone else is speaking, but he is saying, “I am speaking.” Why is there egoism? It is because he does not know ‘who is speaking’. If you come to know who the speaker is, then your egoism will not remain. The entire ‘tape record’ [taped record] is set up within. But in his mind, he believes that, ‘I spoke’. Yes, that is called an illusion, and it is due to illusion that this world perpetuates.

### **Whether the ‘Tape’ [Speech] Is Correct or Not, the Gnani Is Unaffected**

**Questioner:** You give very beautiful examples.

**Dadashri:** ‘I’ have not given them. The ‘tape record’ [taped record] is giving them. Don’t give this credit to Me. This ‘tape record’ [taped record] is speaking. ‘I’ too become happy thinking, ‘Oh ho ho! The ‘tape record’ [taped record] played nicely today.’

**Questioner:** This ‘tape’ [speech] is filled with amazement!

**Dadashri:** But when it comes forth, people give Me the ‘present’ [praise]. Ambalalbbhai is not giving this answer; this ‘tape record’ [taped record] is giving it. ‘We’ do not take pride in this thinking, ‘How well I spoke,’ and so on. This is because it is not My speech, so how can I say that? So, even if the [taped] ‘record’ plays well, ‘I’ do not become its owner. And this [taped] ‘record’ is such that people praise it, don’t they? But ‘we’ do not become the owner of it. If ‘I’ become the owner, then it will become poison. ‘We’ don’t even take responsibility for it.

Many times, when ‘I’ listen to this ‘tape record’ [taped record], ‘I’ too become happy. And if ‘we’ hear something else, ‘we’ do not become unhappy, whereas all of you become unhappy. You don’t become unhappy as such, but you do feel a bit slighted. Then you settle it. But the moment you hear it, you first feel slighted. At that time, you say, “Dada, why did you speak like that?” So ‘we’ have to say that this ‘tape record’ [taped record] is speaking.

This ‘tape record’ [taped record] just keeps coming forth like that. And ‘we’ just keep Seeing and Knowing, ‘What this ‘tape record’ [taped record] is saying.’ That’s all! If something bad is spoken, ‘we’

Know it, and if something good is spoken, 'we' also Know it. 'We' are the Knower of both. Then there is no responsibility for right or wrong. This is because the 'tape record' [taped record] is speaking and 'I' am the Knower. 'I' am separate.

'We' have nothing to do with good speech, and 'we' have nothing to do with bad speech either. If good speech comes forth, it is not Mine, and if bad speech comes forth, it is also not Mine. If it is good, 'we' do not say that, "It is mine", and if it is bad, 'we' also do not say that, "It is mine." Whatever comes out is correct! There is no ownership of it. Whether the answer is right or wrong, it belongs to the 'tape record' [taped record]. Whether it is praising [someone] or saying something bad [about someone], it still belongs to the original 'tape record' [taped record]. Therefore, if you give 'us' credit, 'we' have no need for it. That is because this 'tape record' [taped record] is speaking. What do 'we' have to do with it? And even if you discredit 'us', 'we' have nothing to do with it.

### Proceed According to the Perspective of the Tirthankar Lords

**Questioner:** What happens is that when this 'tape record' [taped record] plays a little, at that time it feels like it is a 'tape record' [taped record]. But when it plays a little longer, everything becomes joined within. The separation that was there does not remain.

**Dadashri:** Nonetheless, all these are matters to be cleared. Previously [before attaining *Gnan*], you believed that 'All these people are the ones talking, and that is why I am feeling hurt.' But now

You have come to Know that it is in fact a [taped] 'record' that is playing. When You attained the true *Gnan*, that is when You realized that, 'It is in fact a [taped] 'record' playing, it is a 'file' (Dadashri's special term for karmic accounts that take one away from the Self and into worldly life), it is *vyavasthit*.'

This world is such a profound puzzle that no one has been able to solve it. The *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) solved it and left, and those who did Their *darshan* (live connection with an enlightened One through eye contact) got their spiritual work done. Those who did *darshan* of the Lord with a strong intent and said to the Lord, "Shower me with grace," they got their spiritual work done. Otherwise, no one has ever solved this. This is a very, very, very profound puzzle!

'We' have given you [*mahatmas*] a solution to this puzzle in a few parts, by making it a short cut. 'We' have given it as a short cut, so now there is no problem is there! So if you want to go to *moksha*, then you will have to proceed according to the Lord's perspective. The Lord's perspective is that no one in this world is at fault whatsoever. Whereas if you want to wander in the worldly life, then you will have to proceed according to the worldly perspective. The worldly perspective is that, 'He did this. He did this to me.' With that [perspective], you will have to wander here [in the worldly life]. And the Lord's perspective is that no living being is at fault whatsoever. So if someone is hurling abuse at you, I have given You the *Gnan* that, 'It is a [taped] 'record' playing. What is his fault

in that?’ And you will not feel bad about what the [taped] ‘record’ has said. This is the Lord’s perspective; *moksha* is attained through it. In fact, it is through ignorance that everyone believes that, ‘He himself is speaking.’ That is why they feel that, ‘He is troubling me so much.’ But he is [actually] not saying anything. Therefore, ‘our’ *Gnan* is itself freeing You from all angles, and it is such that it will keep You constantly in *samadhi*.

The relationship of the Knower (*Gnata*) and that which is to be Known (*gneya*) should remain. ‘What side is the body remaining on? What are the gestures of the body?’ ‘One’ should be able to See that in *Gnan*. ‘You’ should also be able to See whether the speech is coming forth harshly or softly such that, ‘The speech is still coming forth harshly.’ But that too is a [taped] ‘record’. ‘You’ should See that.

### Ultimately, the Point Is One and the Same

**Questioner:** The *Tirthankar* Lords must have expressed this in a different way, right? They must have referred to it as non-doership, right? You use the word ‘tape record’ [taped record], whereas they call it non-doership. Isn’t that right?

**Dadashri:** The speech came forth according to the needs of the public. ‘They’ knew that, ‘This speech is not my Real form.’ Not even for a moment did Lord Vir [Mahavir] feel that, ‘I am saying this.’ Otherwise, what Lord Vir [Mahavir] had said was said by the ‘tape record’ [taped record]. I have referred to it as the ‘tape record’ [taped record] because in this era of the time cycle, ‘tape records’ [tape

recorders] have come out. That is why I am showing you the ‘tape record’ [taped record]. I am pointing it out to you. But in those days, there were no ‘tape records’ [tape recorders], were there!

Only the *Tirthankar* Lords Knew that this [taped] ‘record’ is speaking. ‘We’ have disclosed that point, that this [taped] ‘record’ is speaking. You are listening, and ‘I’ am Seeing and Knowing. One thinks that, ‘I say this every day,’ but it is really the [taped] ‘record’ that is speaking.

### Freedom From the Effects Through Spiritual Science

This spiritual Science is so beautiful that it does not hinder you in any way, and it brings about an immediate solution. But You should keep this spiritual Science in Your awareness, that Dada has said, “Speech is nothing but a [taped] ‘record’.” Then no matter what anyone says, or even if an officer harshly reprimands you, it should ‘fit’ [set in your understanding] that his speech is nothing but a [taped] ‘record’. Then even if an officer is reprimanding you harshly, it will not affect You.

If a person is talking excessively, then You should understand that this [taped] ‘record’ is speaking. If You Know that it is a [taped] ‘record’, then you will not stumble. Otherwise, what will happen if You become engrossed?

In our *Gnan*, ‘Speech is a [taped] ‘record’ is one key, and you should not have any doubt about that. It is certainly a [taped] ‘record’. And what would happen if you were to start believing it to be a [taped] ‘record’ from today? Would there be any misery? In the more developed parts

of society, people don't beat each other with sticks. However, they attack each other through words! If they could overcome that [weakness], would there be anything left? Speech is a [taped] 'record'; that is why I have disclosed it. What is the reason for disclosing this? It is so that your value for speech goes away. No matter what anyone says to 'us', 'we' have no value for it whatsoever. 'I' Know that there is no way the poor fellow can speak. He is certainly a 'spinning top', isn't he! And this [taped] 'record' is speaking. He is a 'spinning top', one who is worthy of pity!

**Questioner:** At that time, it doesn't remain in my *laksh* (awakened awareness) that, 'This person is a 'spinning top'.'

**Dadashri:** First decide that, 'Speech is a [taped] 'record'.' Then, 'What he is saying is *vyavasthit*. This is a 'file'. It is to be cleared with equanimity.' If all this *Gnan* remains present, then nothing will affect You. What he is saying is *vyavasthit*, isn't it? And it is simply a [taped] 'record' that is speaking, isn't it? He is not the one speaking today, is he? Therefore, no one is responsible at all, and the Lord has Seen that no living being is responsible in any way. Therefore, no one is at fault. That is what the Lord has Seen. The Lord attained *moksha* through this perspective. And the people of the world have seen others as being at fault, and that is why they are wandering in the world. That's it; this is the only difference in the perspective!

### Bring That Gnan Into Experience

**Questioner:** How is this perspective to be cultivated?

**Dadashri:** That is the very *Gnan* I

have given You. The *Gnan* that has been given is such that no difficulty will come to you, but only if you delve deep into it! No matter how badly someone speaks, it is a [taped] 'record', isn't it?

**Questioner:** Yes, but what *Purusharth* (Real spiritual effort) should I do so that this perspective 'fits' [sets in my understanding] within?

**Dadashri:** No *Purusharth* whatsoever has to be done. As you realize that, 'This talk of Dadaji's is absolutely correct,' and as you feel elation towards it, it will continue to 'fit' [set in your understanding] within.

So now, decide that it is just as Dada has said, that this speech is nothing but a 'tape record' [taped record]. Now, bring that into experience. When someone is scolding you, at that moment, do something [set some understanding] such that you begin to laugh internally. This is because speech is actually a 'tape record' [taped record], and you have understood that. This is because even when you do not want to speak, you end up speaking. Therefore, 'fit' [set in your understanding] the *Gnan* that, 'This is indeed a 'tape record' [taped record].'

**Questioner:** Suppose the other person's [taped] 'record' is playing, and at that time 'I' say that, 'This [taped] 'record' is playing.' But from within, the reaction also happens that, 'What he is saying is wrong. This is not right. Why is he speaking like this?'

**Dadashri:** No, but why should that happen? If it is just a [taped] 'record' that is speaking, and if You have come to Know that it is just a [taped] 'record' that is speaking, then there would be no effect at all, would there?

**Questioner:** But ‘I’ believe with certainty, one hundred percent, that it is a [taped] ‘record’, yet why does that reaction come?

**Dadashri:** It is such that, You have indeed decided that it is a [taped] ‘record’. And the exact *Gnan* that ‘It is a [taped] ‘record’ should remain at that time. But [that *Gnan*] that it is a [taped] ‘record’ cannot remain instantly. This is because your ego springs up at that time. So then You have to explain to it that, ‘It is a [taped] ‘record’ that is playing. Why are you creating a fuss?’ When You say that, it then calms down inside.

### How Can You Measure Words?

**Questioner:** You have said that, “‘You’ should become tested to the extent that no word in this world affects You.”

**Dadashri:** Yes. When someone tells you, “You are stupid. You are a fool,” that should not affect You. If someone tells me, “You have no sense,” then I will say, “It is a good thing that you came to know this. I have known this from the very beginning. You came to know this today.” Then I would say, “Now tell me something else.” Then would a solution come about or not?

**Questioner:** Only then would a solution come about!

**Dadashri:** If we wanted to measure this intellect, where would we get the scales? Where would we get the weights? Where would we find a lawyer? Instead, it would be better to say, “Yes my friend, I have no sense. You came to know this today. I have known this from the very beginning. Come on, now tell me

something else.” Thus, a solution would come about for this.

It is not worth holding onto what the other person says, and it is a ‘tape record’ [taped record] which is saying all the words. Why worry when it is a [taped] ‘record’ speaking? When a [taped] ‘record’ is playing, would there be a problem with that? What do you think?

**Questioner:** Then there would be no problem. That is correct.

### The Other Person Is Not the Doer, Vyavasthit Is the Doer

**Questioner:** In an issue of *Akram Vignan* (a monthly magazine containing Dadashri’s speech), the *satsang* on the topic of speech was very nice, stating that, ‘This speech is a ‘tape’ [taped record]. The other person’s speech is a ‘tape’ [taped record] and your speech is also a ‘tape’ [taped record].’

**Dadashri:** To that, one person said, “This is not something that anyone can believe.” I said, “Whether you believe it or not, this is how it is. Your speech too is a ‘tape’ [taped record]. If you believe that the other person is the speaker, then you believe that he is the doer. You should be able to prove that without any contradiction. In every matter, not a single word should seem contradictory.”

Now, You can no longer believe that the other person is the doer. In the same way that You are not the doer, the other person is also not the doer. But if you believe that he is the doer, then you have also become the doer! Don’t see other people as the doer. ‘You’ are a non-doeer, and the other person is also a non-doeer. ‘I am doing it, you are

doing it, and he is doing it.' These three states of doership should not be present in anyone. Nobody is doing anything at all; that is how You should See it. If someone hurls abuse at you, then the awareness (*bhaan*) should remain that, 'He is not the doer, *vyavasthit* is the doer.'

If someone hurls abuse at you and you consider him to be the doer, then you don't understand the *Gnan* at all. The established principle (*siddhant*) is that, it is the authority of another entity (*parsatta*) that is at work.

### In This World, Only the Positive Will Give Happiness

There are currently so many devices such as tape recorders and transmitters. People of importance are afraid that, 'What if someone records something?' Now, these devices just record words, but this human body, this mind, everything can be recorded. People are not at all afraid of that. If someone is sleeping and you say, "This person is worthless," then it will get recorded within him! It will then give him a result. Therefore, you should not even speak about someone who is sleeping, not even a word. This is because everything gets recorded; that is how this machinery is! If you want to say something, then say something nice like, "Sir, you are a very nice person." Maintain a good intent, then you will get happiness as a result. But if you say even the slightest negative thing, whether you say it in the dark or when you are alone, the result of that will be like bitter poison. All this will definitely get recorded. Therefore, record good things.

**Questioner:** I do not want anything bitter at all.

**Dadashri:** If you want bitter things, then speak [bitter words]. If you do not want them, then don't speak [bitter words]. Even if someone hits you, do not say anything bitter to him. Say to him, "I am grateful to you."

The Lord [Lord Mahavir] has said that in this current era of the time cycle, if someone has hurled abuse at you, then you should personally invite him over for a meal. Even if he exhibits extreme beastly behavior, you should still forgive him. If you attempt to take revenge, then you will be pulled back into the worldly life. There should be no taking revenge in this current era of the time cycle. In this era of moral and spiritual decline, there is nothing but sheer barbaric behavior all around. There is no telling what kind of thoughts a person may harbor; he can even harbor some really outrageous thoughts! As a matter of fact, the living beings of this era of the time cycle are going to clash a lot. If you end up binding vengeance with such people, then you will also have to clash with them. That is why 'we' are telling you [to say], "Sir, I salute you." In this current era of the time cycle, you should immediately forgive people, otherwise you will be pulled back [into the worldly life with them]. Moreover, this world has persisted because of vengeance.

In the state of ignorance of the Self, you may feel that, 'This person keeps saying this to me. How can I tolerate it?' As long as that is the case, the 'disease' will not subside. You do not need to tolerate it at all. You simply need to understand

that this is a [taped] ‘record’. If you don’t believe that speech is in the form of a [taped] ‘record’, then your speech is still going to come out in the same way. Therefore, the cause and effect, cause and effect will just continue.

In this era of the time cycle, it is not worth trying to explain anything to anyone. If you know how to explain, then do so in nice words so that even if they are recorded, you will not be liable. Therefore, remain positive. In this world, only the positive will give happiness, and all the negative will give unhappiness. Therefore, there is so much risk! One who sees justice and injustice will hurl abuse at a lot of people. It is not worth seeing justice and injustice at all. Justice and injustice is a kind of ‘thermometer’ [gauge] for the world to see how much a person’s ‘fever’ has gone up or down.

However much you deal with others in a loving manner, that is how much the speech from this ‘tape record’ [taped record] will be accepted, and you will receive good recognition for it. As long as you have a need for worldly interaction, speak in a way that wins over people’s minds. The One whose speech, conduct, and humility has become such that they win over peoples’ minds, He has become the embodiment of love.

There is no problem with speaking in routine worldly interaction, but if you say something negative about any living being, it gets tape recorded within! You do not have a sense of your own responsibilities. Therefore, do not say anything irresponsible, do not act irresponsibly, do not do anything

irresponsible, and take everything positively. If you want to do good for someone, then do so, but do not get involved in doing bad or thinking bad. Don’t even listen to anything bad that is being said about anyone. That is very dangerous. Otherwise, in such a big world, *moksha* indeed lies within, but one has not found it, and has been wandering for countless lives!

### **The ‘Taping’ [Recording] Will Stop If There Are No Vibrations**

The *parmanu* (particles of inanimate matter) that are acquired are in the subtle form. They enter within and then they later manifest in the gross form. Then the activity takes place. Each and every *parmanu* has the energy to ‘tape’ [record]! The eyes have the energy to record a film. There is infinite energy within! From this internal machinery alone, countless other machineries are created. Therefore, this machine is tremendously powerful.

People say, “You are worthless.” The one who is calling the other person ‘worthless’ doesn’t have any awareness and neither does the listener. Now, however much the listener gets affected, that many *parmanu* enter within him, and the [effect of those] *parmanu* reaches the speaker as well.

However much you quarrel, that many *parmanu* linked to the other person will enter within you. Things will spoil for the other person and for you too.

If you had made a comment to someone that, “This judge isn’t good,” and later when you go before that judge, then by simply looking into your eyes, the

judge will understand the [effect of the] *parmanu* accumulated within you due to speaking negatively about him. The [effect of the] *parmanu* reach him. Similarly, if you had said to someone, “This judge is good,” then in a short while, the judge will experience a positive effect due to the positive *parmanu* for him that are accumulated within you. It is not worth thinking negatively or positively at all. [It is worth Seeing the pure.]

**Questioner:** What is the solution for someone who does not want to ‘tape’ [record] anything?

**Dadashri:** Do not create any vibrations. Just keep Seeing everything. Yet that does not happen, does it! This [speech] too is a machine and furthermore, it is subject to external factors (*paradhin*). That is why ‘we’ are showing an alternate way; that in the event that it does get ‘taped’ [recorded], if you immediately erase it, then it will be fine. This *pratikraman* is a tool for erasing. Through this, there will be a change within one or two lifetimes, and then all such speech will stop altogether.

### This Key Is Not to Be Misused

‘Gross circumstances, subtle circumstances, and circumstances of speech are of the non-Self, and they are dependent entirely on external factors.’ If this sentence remains in Your understanding, if it remains in Your *jagruti*, then no matter what the other person says, it will not affect you in the slightest. And this sentence is not imaginary. I am telling you that which is exact. I am not telling you to go by my words out of respect. It is exactly like this. It is because you don’t understand the reality that you are suffering a beating.

**Questioner:** When the other person speaks negatively, I feel inner satisfaction through this *Gnan* of Yours. However, the main question that remains is, I end up speaking negatively. So if I use the support of this statement at that time, then does that give me a license to speak negatively?

**Dadashri:** You should not use the support of this statement at all! For such cases, you have been given the support of *pratikraman*. If you say something that hurts someone, then you should do *pratikraman*. And no matter what the other person says, if you accept that his speech is not under his control, but instead is dependent on other factors, then it will not hurt you, will it?

Now, if you yourself speak negatively, and then you do *pratikraman* for it, the feeling of having hurt others through your speech will no longer remain for you. So in this manner, a solution comes about for everything.

This spiritual Science is such that it brings about a solution. If someone scolds you or laughs at you, then you start laughing. ‘You’ Know that, ‘This is the kind of [taped] ‘record’ that is playing. How can the other person speak? He is a ‘spinning top’. This poor fellow is worthy of pity!’

**Questioner:** Many times I end up saying something even though I didn’t want to and then I regret it.

**Dadashri:** Whatever speech is coming forth, You are the Knower and Seer of that. However, if anyone gets hurt due to that speech, then You have to make the ‘speaker’ [file number one] do *pratikraman* for that.

If someone hurls an abuse at 'us', then 'we' know that he is hurling abuse at Ambalal Patel. He is hurling abuse at the *pudgal*. He cannot know the Self or recognize it, can he! Therefore, 'we' do not accept it, and it does not touch 'us'. 'We' remain *vitaraag* (absolutely free from all attachment and abhorrence). 'We' do not have any attachment or abhorrence towards him.

Speech is a [taped] 'record'. 'Gross circumstances, subtle circumstances, and circumstances of speech are of the non-Self, and they are dependent entirely on external factors.' Speech is not in the hands of the speaker, nor is it in the hands of the listener. The circumstances of speech are of the non-Self, and they are dependent entirely on external factors. Who would get involved in such baseless things?

### **It Is a [Taped] 'Record' When There Is a State of Absolute Detachment During Credit and Discredit**

When people at home or outside speak negatively, one is not able to tolerate it. That is why 'we' have said that speech is a [taped] 'record'. In this era of the time cycle, the [taped] 'record' plays in a crooked manner. No matter how much or what kind of [taped] 'record' of the other person is playing, if you keep listening to it as a [taped] 'record', and the other person gets tired, then know that the true *Gnan* has been digested. *Kashay* (anger, pride, deceit and greed) can never be won over with *kashay*. *Kashay* can only be one over with equanimity (*samata*).

At times, when the 'tape record' [taped record] says something negative, 'we' are not prepared to take the discredit for it, and when it says something positive,

'we' are not prepared to take the credit for it. 'We' are not the owner of the credit or discredit of the 'tape record' [taped record]. Nevertheless, if you want to give it discredit, then there is no problem, and if you want to give it credit, then 'we' still say, "It is a 'tape record' [taped record]. Why are you giving it credit?" If someone says, "You spoke very well," then that belongs to the 'tape record' [taped record], and if someone says, "You spoke poorly," then that too belongs to the 'tape record' [taped record]. Nothing of it is mine.

When can it be called a [taped] 'record'? When it speaks well, One doesn't want the credit, and when it speaks poorly, One doesn't want the discredit either. 'One' is *vitaraag*.

### **It Is Useful to Know This in Order to Live In This World...**

Do you like all these talks?

**Questioner:** Yes. Here, I get to know all the talks of *Gnan*!

**Dadashri:** It is only useful to live in this world if you know this. Otherwise, to live is just as good as being dead. All these people who are wandering around outside as if they are alive, they are as good as dead. All day long, they keep feeling suffocated and agitated within. Just like when a sweet potato is placed in a hot charcoal pit, from how many sides does it get roasted?

**Questioner:** It gets roasted from all sides.

**Dadashri:** In the same way, all human beings are being 'roasted'.

### **If It Is Understood, Then a Solution Will Come About**

Do you believe that it is the

original 'tape record' [taped record] that is speaking?

**Questioner:** Yes.

**Dadashri:** But are you speaking from your experience? I am telling you from my own experience.

**Questioner:** What you have said has come into my understanding.

**Dadashri:** It has come into your understanding? But has it not come into your experience that this is a 'tape record' [taped record]?

**Questioner:** It has, very well.

**Dadashri:** Are you a hundred percent sure?

**Questioner:** Yes, a hundred percent. And I have understood very well what you have said.

**Dadashri:** Of course you would understand! People's brains are very sharp, and they possess a tremendous capacity to understand. But one should get something that is worth understanding, shouldn't he! If he gets it, then he will understand it, won't he? Once he gets it, he will certainly understand it, and by understanding, a solution will come about, won't it! Otherwise, how can a solution come about?

### **The One Who Gives 'All Proof' for Every Word Is a Gnani**

Some people tell me, "When you call this speech a 'tape record' [taped record], you are taking on a great liability." I tell them, "It is not a liability; in fact, I am speaking with exactness." How can anyone even take on such a liability? They tell me, "Don't say that this is a 'tape record' [taped record]! Stop saying that! It would be better if you didn't say it." I say, "Up

till now, this fact has not been disclosed, and because it hasn't been disclosed, I am saying this, and I am saying it with pomp. Come and stay with me and I will prove it to you in six months." Whatever is said has to be proven, doesn't it? And I am telling you, "I am prepared to give proof for each and every word that has been spoken so far, for the last twenty-eight years, at any time." This is because this is not waterproof or fireproof! This is 'all-proof'!

Once it is proven that speech is a 'tape record' [taped record], the entire solution will come about. But this is not useful for the entire world; it is useful for those on the path to *moksha*. And those on the path to *moksha* have become entangled because of this, because of not knowing the true fact!

### **What an Experiment by the Gnani!**

What are the experiments of 'ours', the *Gnani* (the Ones who have realized the Self and are able to do the same for others) like? 'We' See every action. That is why I call this speech a [taped] 'record', don't I! 'I' keep Seeing this [taped] 'record' that is speaking, 'What this [taped] 'record' is playing and what it isn't!' And the people of the world become engrossed. To remain completely free of engrossment is what has been called *keval Gnan* (absolute Knowledge).

Just as the people of the world see, the *Gnani* also Sees, but what the people of the world see will not be of any use. This is because their 'basement' [foundation] is egoism. 'I am Chandulal' is their 'basement' [foundation], and 'our' 'basement' [foundation] is 'I am pure Soul'. So, what 'we' See is counted in the degrees

of *keval Gnan*. To the extent that ‘we’ See, to the extent that ‘we’ See ourselves as separate, See the speech as separate, See what this Chandubhai is doing, to that extent, *keval Gnan* arises.

If someone hurls abuse at ‘us’, that remains in ‘our’ *Gnan*. ‘What this [taped] ‘record’ is saying’ also remains in my *Gnan*. If the [taped] ‘record’ spoke incorrectly, that also remains in my *Gnan*. For ‘us’, complete *jagruti* remains. And complete *jagruti* is *keval Gnan*. In worldly interaction, people have worldly awareness, but that awareness is based on egoism. But this is the *jagruti* after becoming the pure Soul. This is the *jagruti* of partial *keval Gnan*, and from there on, it is beneficial for salvation.

Do not allow the inner machinery to slack off. ‘You’ should keep an eye on it to See where there is friction, what is happening, with whom did harsh speech come out. There is no problem with what was spoken, but You should continue to See, ‘Oh ho ho, Chandubhai spoke harshly!’

**Questioner:** But the longer that nothing is spoken, the better, right?

**Dadashri:** To speak or to not speak is not in Your hands anymore.

You will certainly see that which is outside [the realm of the Self], that is a different matter. But when You keep Seeing everything that arises within you, then at that time, You will be in the authority

(*satta*) of *keval Gnan*. However, partial *keval Gnan* will manifest, not complete. ‘You’ should See the bad thoughts that arise within and You should See the good thoughts that arise within. There should be no attachment (*raag*) towards the good ones, and there should be no abhorrence (*dwesh*) towards the bad ones. There is no need for You to see ‘good’ or ‘bad’. This is because, fundamentally, the authority is not in Your hands. So all these are very subtle points. Such points are not even mentioned in the scriptures; they are not mentioned in the Puranas (ancient Hindu scriptures), they are not mentioned in the Vedanta (one of the six schools of Hindu philosophy). Only the *Gnani* Knows all these subtle details.

These human beings that are speaking are also [taped] ‘records’ that are speaking. If you believe your words to be a [taped] ‘record’ and you believe the other person’s words to be a [taped] ‘record’, then a solution will come about. There is no other way to win over this world. By calling it a [taped] ‘record’, You have become faultless! This is, in fact, spiritual Science (*Vignan*). Therefore, You have to understand this *Vignan*. *Vignan* means *Vignan*! *Vignan* means there are no discrepancies. *Vignan* means there are no contradictions! ‘You’ just have to understand it!

~ Jai Sat Chit Anand

**Owned by : Mahavideh Foundation** Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

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## Just Look At This Wonder!

No living being in this world can say anything, as the Self. It is not possible for the Self to speak. All living beings speak with the support of the [original] 'tape record' [taped record]. Everyone has a 'tape record' [taped record]. Even a donkey has a 'tape record' [taped record]. Otherwise, it would not be able to say, "honchi, honchi" the way it does. The same type of tone would not come out. And if there was no original 'tape record' [taped record], the second time the donkey spoke, it would come out differently, and the third time it spoke, it would come out differently; the sound would keep changing. However, whenever you listen, it is the same type of sound; there is no difference; it is of the same quality. It is exactly the same as it was yesterday, without any mistake. The donkey brayed last time and it brayed now. Why is there no difference in the two? [Because] This is the [original] 'tape record' [taped record]; it continues to 'play' in the same way.

- Dadashri

