



**DHYAN-KAKSH**  
SCHOOL OF EQUANIMITY & EVEN-SIGHTEDNESS



# Silence and Speech



**‘Sada Hai Sajjan Ram, Ram Hai Kul Jahan’**

**‘Shabd Hai Guru; Sharir Nahi Hai’**

**SATYUG DARSHAN TRUST (REGD.)**

## GUIDING FORCE

### “Satvastu Ka Kudarti Granth”



**“Read, comprehend, and exercise the same  
to become a exemplary human being”**

**Scan this QR Code to read it.**



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**“Sada hai Sajjan Ram, Ram hai Kul Jahan”**

God is Our Beloved Friend  
and He is Omnipresent.

so

Acknowledge and embrace Him and  
accordingly adopt His virtuous qualities.

**“Shabd hai Guru, Sharir Nahi hai”**

The word of God (Shabd) is the Master  
not some physical body or idol/image.

so

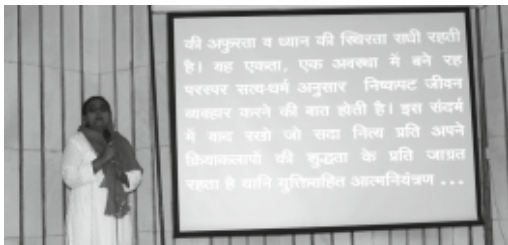
Embrace knowledge, not knowledgeable,  
Anchor your faith in eternal, not the messenger

**Stand firmly on this,  
remain steadfast on this eternal truth**

**“OM Amar Hai Atma, Atma Mei Hai Parmatma”**

“OM”, the soul is immortal  
within the soul resides the Supreme.









## Silence and Speech



As we all know that mental austerity is essential to purify the mind. The primary aspect of mental tenacity is the vow of silence. By observing the vow of silence, no agitation, worry, sorrow, or turmoil arises in the mind, and it becomes free from attachment, aversion, chaos, disturbances, protests, conflicts, disputes, and discord, attaining stability and peace. The meaning is that by observing silence, all evil mental disorders come to an end. One becomes free from the thoughts of the past and the future and remains cheerful in the present, and becomes patient and gentle. Now, let us further



know the relationship between silence and speech.



## **Silence - A Means to Prevent the Depletion of Mental Powers**

We all know that there is a direct connection between speech and the mind. Whatever a person thinks or contemplates is expressed through speech. Emotions are expressed through speech, indicating the excellence or degradation of one's inner state. The meaning is that the flames of desire, craving, greed, lust, attachment, ego, etc., constantly blaze within, and whenever they get an opportunity, they erupt through speech or silently consume

mental powers like termites. That is why in spiritual practice, restraint of speech has been associated with mental restraint and it is said that silence is essential to prevent the depletion of mental powers. Only on fulfillment of this necessity self-realization, which is a matter of contemplation and concentration, becomes possible. As has been said in Satvastu ka Kudarti Granth :-



इन्सानां विच वसदी मेरी तस्वीर  
ओ सब नूं करे दिलगीर, मेरी तस्वीर  
मुश्किल टोले जो बहुतेरा किसे नाल न बोले,  
कोई विरला लभे वीर

(सतवस्तु का कुदरती ग्रन्थ, सोपान पंचम,  
कीर्तन नं० 52)



In this context, we believe that being in public interaction, the need to speak cannot be denied, i.e. one cannot stay without speaking. Therefore, restraint speech or speaking less is also accepted as an essential practice of silence, i.e. silence means not speaking unnecessarily, and if one has to speak then doing so in an extremely soft tone with sweet and truthful words. Know that this middle path is good. It neither disrupts behavior nor leads to the unnecessary expenditure of energy (Shakti); rather, it helps in the accumulation of energy (Shakti).

In simple terms, without the conservation of speech, the practice of accumulating





energy (Shakti) also remains incomplete and one-sided. Therefore, along with mental discipline (Sadhana), restraint of speech is absolutely essential.

The practice (Sadhana) of silence fulfills this requirement. But how? Let us now understand this through an example:

### **Example**

Try to observe what process takes place within you before expressing anything through speech. In this context, whatever you see, hear, or experience, the thoughts formed in your mind are first converted into sentences according to the rules of grammar and language before being expressed through speech. After this,

these sentences are converted into sound through the activation of the muscles of the vocal box (larynx).

For this process, the muscles of the vocal box contract and relax in a controlled manner according to the precise instructions. Additionally, the amount of air (needed to propagate sound waves) is regulated. Apart from this, the tongue, lips, and facial muscles also receive specific instructions for articulation. For all these actions, numerous small muscles are engaged. These muscles are activated by thousands of motor nerves, which transmit electrical impulses to stimulate movement. This process

requires a certain amount of energy.

Thus, if a person has to deliver a speech for several hours, they may expend such a large amount of energy that they become extremely exhausted.

In conclusion, it is evident that the practice of silence (Maun Sadhana) helps a person avoid excessive energy expenditure and enables them to effectively utilize their inherent powers in a positive manner.

Considering the practical importance of silence, it is not enough to simply stop speaking outwardly. The real meaning of silence is that we also stop the mental process of speaking. Because, as far as

neural energy consumption is concerned, there is the same expenditure in mental speech as in outward speech. This is because mental speech involves the use of all the same motor units that are used in outward speech, except for the vocal cords. Therefore, along with verbal restraint, it is also essential to control mental speech, which is possible only through the relaxation of the vocal system. For the accomplishment of this practice, Satvastu Ka Kudarti Granth states:

साजन जी जिह्वा कर जावे उन्हां दी चुप  
फिर ख्याल न राहवे सोचां विच

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम (प्रथम भाग),  
कीर्तन नं० 17)



To practically assimilate this skill, speak neither too much nor too little, but only as much as is necessary to sustain life. In this way live an insightful life. Always remember that the speech organ severely agitates the mind, degrades it, and makes a person outward-oriented (Bahirmukhi). Therefore, always be cautious in its use and maintain the freedom of your tongue. No doubt, initially, you will find it difficult to do so because of the intense onslaught of disposition, and various types of ideas will arise that will not allow you to easily settle into the silent nature. But you must move forward with strength to

groom, improve, and transform yourself into greatness. In this way, considering all these as mere imagination and illusion of the mind, you have to become such a courageous person who maintains their disposition in a silent state. To achieve complete success in this practice, one must focus all their energies on the Divine through the continuous, unspoken chanting of Pranava Mantra (Om) and fully engage the mind in the contemplation of Shabda Brahm Vichar (wisdom of God). By doing so, the desire for unnecessary speech will fade away, inner peace will be attained, and a harmonious and

positive environment will naturally be created.

## **Conclusion**

This analysis reveals that just as the wastage of semen leads to diseases, aging, and untimely death, similarly, the misuse/wastage of speech or speaking continuously/excessively weakens the effectiveness and power of speech and reduces mental abilities. Therefore, restrained speech is considered akin to silence. In this perspective, a conversation that is done for someone's benefit, interest, or welfare, without any selfish motive and in accordance with truth, is considered as silence.



Such a wise and silent person renounces the allure of worldly conversations, listens to the inner voice of the soul and molds their behavior accordingly. Therefore, by taking every step thoughtfully, they always achieve victory in life. In this way, the purpose of perfection of speech (Vaak-siddhi) is fulfilled through the practice of the vow of silence. Not only this, but the speech also becomes sharp and impactful through the practice of silence, and a person becomes self-oriented, eventually achieving liberation while living. As has been said in Satvastu ka Kudarti Granth:-



ओहदा किसे नाल नहीं बाहवन खड़ोवन,  
ओहदी किसे नाल नहीं दोस्ती।  
ओन्हूं लगन लगी है राम रटन दी,  
जेहड़ा पहचान लवे अपनी रौशनी।।

(सतवस्तु का कुदरती ग्रन्थ, सोपान पंचम,  
कीर्तन न० 41)

Understanding this, you too should adopt speech restraint by grasping Vichar (wisdom of God) at every step i.e. speak meaningfully and only as much as is necessary. Remain silent during the rest of the time and do not engage/ indulge in meaningless debates, arguments, and quarrels because they are endless. Instead, constantly engage in reciting the name of God from your tongue while performing day-to-day activities like

getting up, sitting, walking around,  
sleeping, and waking up.

In this way speak only when needed  
while performing all the worldly tasks.  
Know that, doing this is also essential  
because the scriptures claim:-

वाद विवाद किसे नाल न कीजे,  
जिह्वा राम नाम रस पीजे

(सतवस्तु का कुदरती ग्रन्थ, सोपान तृतीय,  
कीर्तन न० 22)

May you also succeed in achieving your  
life's goal, this is our heartfelt wish for  
you.

# **Learn the science of inner dimensions**

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## **SUBJECT**

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### **Human Values**

- Contentment-Definition
- Means to develop Contentment
- Endurance-Definition
- The Practical form of Endurance
- The identity of an Enduring person and the benefits of adopting Endurance
- Truth/Truthfulness –Definition
- Means of developing Truth
- The Importance of Satsang/Association with Truth
- Importance of being a Truthful Speaker (Satyavadi)
- Dharma (Righteousness) –Definition
- Subject and Main Objective/Purpose of Dharma/Righteousness
- Surrender for the pursuit of Dharma i.e. Righteousness
- Selflessness – Definition
- Obstacles on the Path of Selflessness and Ways to Overcome Them
- Benevolence

### **The means of restraining the mental tendencies**

- Practice
- Practice-The key to success
- Detachment
- The True Criteria of Detachment
- The Significance of Silence
- Silence and Speech
- The importance of silence in life

#### **Offline classes and activities**

Every Sunday from 12.45 pm to 1.45 pm  
at Dhyān-Kaksh, Satyug Darshan Vasundhara,  
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