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Dadavani

The flowers that flow in the speech
get plaited in such a way,
That a Vitarag can manifest from each flower.



DADAVANI

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**Aptavani of the Aptapurush,
beneficial for the Self and the non-Self**

EDITORIAL

The *Aptavani* of absolutely revered *Gnani Purush* Dadashri that we read, if we were to compare with something, what would it be? It is incomparable, matchless (*anupam*). This speech (*vani*) of *Aptapurush* is such that it cannot be compared with anything. No matter what words you may use to present it, even a dictionary will be lacking the words to describe it! That is because it is a speech without ownership. It is egoless speech, and a pure speech that is without *kashayas* (anger-pride-deceit-greed) and *vishaya* (sexuality). Dadashri does not himself become the owner of the mind, speech, or body. He is in the state of the Knower and the Seer (*Gnata-Drashta*) without ego, my-ness, or doership. What else can we find there except for purity? Furthermore, he prevails with transparency!

It is a wonder of this time period to attain the pure knowledge filled speech (*Gnan vani*) of the pure One who has no desire for respect, fame, or any other worldly things. With him, one can only find love, compassion (*karuna*), and the intent of how one can become happy and attain salvation.

The speech of revered Dadashri is considered as speech of the Self (*chaitanya vani*) because it has come out after touching the Self (*chaitanya*). Therefore, it is the direct (*pratyaksha*) Saraswati (Goddess of speech). By listening to this speech, the listener experiences that his intellect is coming to an end. Moreover, the entanglements of the intellect are being solved and one moves toward the enlightened state (*samkit*) after attaining the right understanding (*samyak samjan*). When one gets an opportunity to meet a *Gnani* in person and attain Self-realization (*Atmagnan*), one's ego ceases. Moreover, he proceeds further in the path of liberation (*moksha*) after experiencing the Self.

Revered Dadashri Himself does not become the owner of the speech. As long as 'I spoke' exists, there is that much veil of ignorance (*avarana*) in the speech. Thus, it will not show exactness. There will be no correctness in it, whereas, this shows exactness. That is because it is a speech which has no veil of ignorance (*niravaran vani*), and that is the reason the understanding gets unveiled by reading it. Dadashri says that 'if a person understands just one word of mine as it is and stays sincere to it, he can even attain enlightenment.' That is how powerful his speech is. This is a 'heartily' speech, a type of speech that can change the heart of other person. It will calm down his intellect (*buddhi*).

This priceless speech is beneficial to everyone. It does not discriminate caste or race. This is such an unprecedented speech that it carries the clarification from the state of *agnanta* (ignorance of the Self) to the state of *Gnan-Keval Gnan* and is available in the books and the

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Aptavanis. Only the absolute science (*vignan*) can be found in this speech. Infinite scriptures are encompassed in this speech, which has irrefutable principles (*siddhantik vani*), which accomplish the ultimate. This *Aptavanis* will become the scriptures of the future and will be beneficial to the people for thousands of years to come.

It is filled with irrefutable principle (*siddhant*) that has no contradiction. Available in this compilation is what different ways effects can arise, and what various types of results can this *vitaraḡ vani* (speech without attachment and abhorrence) bring in a person. By reading this, we will be awe inspired to have attained such an invaluable thing.

Revered Dadashri had a wish that this speech should reach the people of this world and that they attain salvation through this speech, through this *Gnan*. And we are seeing today how revered Dadashri's knowledge laden speech (*Gnan vani*) is reaching the people through various media and becoming the excellent instrument for the salvation. Let us cherish by studying this extraordinary speech, which is in the form of *deshna* (liberating speech of the fully enlightened one), so that we (*mahatmas*) as well as the people of this world achieve salvation by attaining this science.

~ Jai Sat Chit Anand

Aptavani of the Aptapurush, beneficial for the Self and the non-Self

{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }

Aptavani means live broadcast

Questioner: When we read your *Aptavani* (book containing original words of *Gnani Purush* Dadashri in *satsang*), the result is so beautiful that we feel that we want to keep on reading only.

Dadashri: These words are of the *Gnani Purush* and they are fresh. Its phases (*pariyaya*) are current and therefore all your phases change as you read it, and bliss (*anand*) continues to express. Some can even attain *samkit* (the right vision) in this way. This is because this speech is the speech of the *Vitarag*. Speech is only worthy if it is without attachment or abhorrence, and not otherwise. The speech of Lord Mahavir was without attachment and abhorrence, and its effect is still going on after 2500 years. Therefore, even

the speech of the *Gnani Purush* is effective; it will be for at least two to four generations for sure.

Questioner: Does one attain *samkit* (enlightened view, right vision) if he reads Dada's *Aptavani*?

Dadashri: How did you get the faith?

Questioner: Faith (*shraddha*) set in verily after reading the *Aptavani*.

Dadashri: That is called *samkit*. When this vision (the vision that is explained in *Aptavani*), completely fits into our vision, then it is considered the Vision of the Self (*Atma drashti*). Another vision that 'this is not it, this is not it, this, this, this is not it, this, this' will seem to be two different ones. If you do not read another book, then the solution will come.

Speech that inspires towards the experience of the Self

Questioner: While reading the *Aptavani*, many people experience the Self. Is this because of the live presence of the *Gnani Purush*? Or will the experience remain even after you are gone?

Dadashri: That experience will indeed remain even afterwards. This is because those other *gnan* were *kramic gnan*, and the *kramic gnan* does not have the Self (*chetan*). This is a science (*Vignan*). Which means, it is with the Self, that is why it is with experience. That is why when one reads this book (*Aptavani*), he sees Dada like this, and everything else, and one can hear Dada speak, and then the Self comes into experience.

Questioner: Even those who have not taken the *Gnan* get the experience of the Self after reading *Aptavani*.

Dadashri: Yes, even then he experiences the Self. This is because this is *Akram Vignan* (step-less science of Self-realization). This science is complete. It is a 'full stop'. And the *kramic* way is just science (*gnan*) and not *vignan* (science without doership), and therefore the experience will not occur. In that *gnan*, you have to do something, and in this *Akram*, you have to understand it. The one who understands the book, will attain the experience.

Liberating speech of an enlightened being

To understand the speech of an enlightened One (*Gnani Purush*) is the top most right vision (*samyak darshan*). If, after reading my books, a person understands that this is the speech of a *Gnani Purush*, he will

attain enlightened vision (*darshan*), because, it is a non-binding, liberating (*abandha*) speech. It is speech that can go through and through. This is a speech without an ownership, speech which lacks anger, pride, deceit, and greed (*kashayas*). Speech without anger, pride, deceit, and greed (*akashayi vani*)! One can understand it right away. Even a *mithyatvi* (one under illusion) can understand that this speech is of an enlightened person.

Aptavani describes it as it is

We have disclosed all the facts about the world in the *Aptavani*. People believe 'God is up there and God does everything'. This is all lack of understanding. 'We' have given clear explanation in the *Aptavani*, to remove wrong beliefs from people's minds. Clear explanations like, 'On what basis does this world run? Who does all this?' That is what this *Aptavani* is. It will remove all misunderstanding, and then 'we' have clearly said, 'whosoever desires *moksha*, come to us'. Otherwise, *moksha* (*Atmagnan*) cannot be given through books.

Live speech that has touched the Soul

If you want liberation (*moksha*), let go of all the commotion (rituals – *kriyakand*). Otherwise, if you want to understand religion, accept whatever you think is right. If you are missing anything over there, you can come and ask me. I will show you the path; give religion to everyone. I help in *kramic marg* (step-by-step path to Self-realization) too. I must help out! Should I not? I am a *Gnani Purush*, and therefore, I should help. I am helping. Even if one grasps just one word of mine, tremendous amount of work will be done. Whatever kind may be the thoughts-words-

actions through his mind-speech-body, it is enough if he grasps just one word. Just follow one word of mine, my friend, and if you do, that will be the sign of *moksha*. If just one word of a *Gnani Purush* goes inside the body, it will bring salvation, because this speech is considered alive. Yes, it has come out with life after touching the Self (*Atma*). This is considered speech of the Self (*chetan vani*). Even then, we are calling it a (taped) 'record.' It is worth understanding what I am saying. All this is a complete science. It is a very deep science. It will be very helpful to the public. It is also practically applicable (*vyavaharuk*). It includes worldly interactions (*vyavahar*).

This is a vitarag speech

Questioner: You called *vani* (speech) a 'record.' Then who is speaking this *vani*? Ambalal Patel, or Dada Bhagwan?

Dadashri: The one who is speaking is Ambalal Muljibhai Patel, but his speech is coming out after touching the Soul, or God (within), and therefore it is a living Goddess of speech (*pratyaksha Saraswati*).

Questioner: Then Dada, how does the speech touch the God within when it comes out?

Dadashri: The God within is clear (clearly experienced as the absolute Self), and this speech is clear, and both are normally together after touching it. That, of the normal people will also come out after touching it (the Self), but their speech is not clear. It is not a *vitarag* speech. It is a speech with attachment and abhorrence (*raag-dwesh*) and therefore cannot touch the God within, right? While this, is the speech without attachment and abhorrence (*vitaragi vani*)!

How is a vitarag speech?

(For *Moksha*) Speech with attachment or abhorrence (*raag-dwesh*) will not do anything; it will not help. One will require *vitaragi vani* (speech without attachment-abhorrence).

Questioner: How is a *vitarag* speech?

Dadashri: *Vitarag* speech will be such that when people from every religion are seated here, no one from any religion will have any problem when I speak. Everyone will feel that this is correct. Whereas somewhere else, if there is any discrepancy, some would get up and leave, believing it to be biased speech, saying it is biased towards Vedanta, Shiva, Muslims, or Jains. *Vitarag vani* is accepted by all. It is even acceptable to small children too.

Except for vitarag speech there is no other solution

When someone asked the Lord, 'What is the solution-instrument-method to attain *moksha*?' The Lord replied, 'Except for the speech that is *vitarag*, there is no other solution.' (*vitarag vani vina, avar na koi upaya*) Such a speech is *siddha* speech (that which accomplishes the ultimate) and it grows and flourishes within the listener. There is no other means to attain *moksha* except for listening to the *vitarag* speech.

Questioner: What is the definition and level (*praman*) of a *vitarag* speech?

Dadashri: *Vitarag* speech means that it is acceptable to every soul and every religion. Only an obstinate person will not accept it. *Vitarag* speech is pleasant to the soul whereas the other speeches are pleasant to the mind.

The moment you hear the *vitaraḡ* speech, it will appear as new; a speech that has never been heard or read of before. *Vitarag* speech is that which is acceptable to the followers as well as the opponents-the non-believers. Even the non-believers will say, 'It is true but it does not suite us.' Whether they practice it or not is a different story, but they would agree that it is true.

If both the followers and opponents accept it, then you should understand that this speech is of a *Vitarag*. Otherwise, what can be accomplished in the word of followers only? That is what people in such groups do naturally, do they not? Whereas, the speech that is *vitaraḡ* (absolutely without any attachment or aversion), is accepted by both; the follower and the opponent. They both accept the *vitaraḡi* speech. It will have a level; it is proportionate. No one can say that this does not have level. No one can say that.

Everyone approves that speech

God has said that *vitaraḡ* speech is approved by everyone. People would say that 'this is the authoritative truth (*praman*).' Even an enemy would say that Dada is correct. No one is ready to accept a discussion that is with attachment and abhorrence (*raag-dwesh*). He himself would not like it. Even the speaker of the words with attachment and abhorrence, would not like it.

Questioner: The speaker himself?

Dadashri: The speaker himself does not accept it, thinking, 'why is it coming out this way?' Then, who else would accept it? No one finds any mistake in *vitaraḡ* speech. Everyone is silent there. There are no disputes and debates here. I visit hundreds of thousands of places, but there is no controversy on any

discussions with me. This is an undisputed speech. Undisputed means there cannot be any debate on it; such is this type of speech. This is in the form of the living Goddess of speech (Saraswati). Therefore, your soul accepts it for sure.

Thousands of questions have been asked. Some of them were exceptionally great. However, there has not been a single day that the answer has come out differently. Then people would ask me, 'how do you give precise (*yathartha*) answers to these questions?' It is not possible by anyone to give a precise answer without *Keval Gnan* (absolute knowledge). These answers are not given by intellect. If it were by intellect, it would cause 'that' to happen. What would happen? Disputes! Just like how people dispute in courts, right?

Questioner: Yes, disputes.

Dadashri: Similarly, people argue here. They have disputes. His soul must accept it. Then, if he wishes to speak in an odd way, he is allowed to do so. To speak oddly is the quality of the ego (*ahamkar*)!

Not to hurt the foundation of any individual

No *praman* is hurt. 'Our' speech is such that, there is no *praman* (foundation, relative authority, relative view) of this world, in this 360 degrees there is, not a single *praman* is there, which can get hurt. My thoughts are constantly not to hurt the level of any religion, opinion of any person. That is called *syadvaad* (that which does not hurt anyone's viewpoint and is acceptable by all) and that is how it is for *vitaraḡ*. I have the stock of the *Tirthankars*, not my own. People ask, 'Now yours, Dada Bhagwan's, will do, will it not?'

I tell them, 'No, this reign of Lord Mahavir will indeed continue. I am just working like a gold link, in this time era.' That will give people peace, will it not?

That speech can bring about salvation

People will never be free from pain (*dukha*) without the speech that is free from attachment and abhorrence (*vitaraḡ vāni*). And there is no other solution in this world to relieve the pain. One will only get happiness if there is *vitaraḡ* speech. The one that I am speaking here is *vitaraḡ* speech.

No other speech will liberate. Only the speech of the Self-realized person (*Atmagnāni*) will liberate. *Vitaraḡ* speech is the only speech that is filled with the intent-view-outlook (*bhaav*) of total salvation of others. That speech itself will take one all the way to liberation.

Amazing power of words in that speech

The *Gnāni Puruḡh* has only talks that are of benefit to all. Hence, it is said that if a person accepts and implements (*aradhāna*) even one word of a *Gnāni Puruḡh*, it will take him to *mokḡha*. That is how powerful it is. There is tremendous power of words (*vachānbud*) in it. That is how effective these words are (*vachān siddhi*).

Questioner: You had said that "if you understand one sentence of mine, you will have your work done."

Dadashri: If one life is spent according to *Gnāni's* one sentence, it will bless him. If only one sentence of the *Gnāni* is digested, he will be blessed for ever.

That much medicine is there in that one sentence. He will be blessed if only one

sentence is swallowed. So drinking it with joy, and digesting it, gets the work done. When will the joy arise? It will arise slowly. The more one understands the essence and the more he understands its worth, the greater will be his joy.

The speech grows into Gnān as it gets digested

The words of *Gnāni* will eliminate the ego (*ahamkar*). It will eliminate sexual tendencies (*vishaya*); it will eliminate my-ness (*māmata*).

This is the absolute essence of knowledge (*Gnānark*). It is completely digestible and will not give anyone indigestion. You should not disturb or alter any word of the *Gnāni*; there is great danger in doing so. Even if only one word of the *Gnāni* sinks in, it will take you to *mokḡha* if you allow it to be digested! If you do not purge it from your system, it will take you all the way to *mokḡha*.

However it is not easy to digest. One benefits from it, the ultimate principle (*siddhānt*) is acquired, but it grows only after it has been digested. It is a completely different matter, is it not? It will grow somewhat, but not flourish and flower like this! Such a wonder does not just happen. It will grow a bit, they have my blessing. I also give my blessings.

It expresses by continuous and repeated listening to the speech of the *Gnāni*. Listening directly to the speech of this *Gnāni*, it gets digested within and only then it expresses forth (*pragamey*). Having expressed, it comes out in bursts, if one remains the 'seer' of it in wisdom. Otherwise, it only needs to be 'seen' continuously only.

There is such a *vachānbud* (power and

energy in words) in my words, that one may feel that harm is going to occur, but they will not allow any harm to happen. Such is my *vachanbud*. That is because there is so very deep intent of mine in every word, that no harm will ever occur. Hence, there is that much intent in every word. Even the wrong word will straighten out and do the work.

Therefore, all the words that we have here are in the form of science (*vignan*). If you understand the science once, then you would not even have to write it down, you would remember it. 'Our' power of words (*vachanbud*) is such that you would remember everything that you listened to, and they would show up whenever they are required. It is called *Gnan* when it shows up whenever it is required.

Compassionate speech

Questioner: I read *Aptavani*. Because of that, anger does not arise anymore. The *kashayas* (anger-pride-deceit-greed) have become subdued because of that.

Dadashri: *Aptavani* is such that by reading it, *kashayas* get destroyed. That speech (*Aptavani*) is with *vachanbud* (power and energy), and 'we', *Gnani Purush*, have arisen in full presence (in those words). These are the words of the *Gnani Purush*, it is the power of speech (*vachanbud*) and his intentions (*hetu*) behind the words, that does the work. There is compassion (*karuna*) associated with this, and that too does the work. Behind these words is my compassion! What compassion! There is nothing to give or take there. I do not want any respect (*maan*). I do not want any persistent absorption in the non-Self matters (*taan*). I do not want anything worldly from you. So then what is the

intention? It is purely from the intent and purpose of compassion.

Questioner: At that time compassion is effortless, is it not?

Dadashri: Yes, without any effort. And that is why it is very beneficial to him.

Speech of the egoless one is a taped record playing

My language is of a villager, and yet it is very energizing and powerful. Each and every sentence would make a person think, because this is *Gnani's* heart-touching speech. The living Saraswati (*Saar*—essence, *Swa*—Self, *Swati*- The flow of the Self, The Essence of the Self, Goddess of Knowledge). How would a person translate or understand the meaning of my word "*Mooah*" (*Dadashri's* special word to address the sleeping-mortal one who is unaware of his immortality; the one who is dying by the second)? This word has a deep meaning. There is a reproach in it, but no scorn in it. It is a very deep word.

Questioner: When a *Gnani Purush* uses strong words; it will improve the life of so many!

Dadashri: Yes, it is not my hobby to reprimand anyone. If you want me to thrash you with words, I would thrash you with words and clean you up. I would not have that type of hobby, would I? Does it suit a *Gnani Purush* to use stern words? How sweet is the speech of the *Gnani Purush*!

My speech is not stern at all, because I have not come to make the other person fall, but to make him climb up. Therefore, none of my speech will ever cause anyone to fall.

Questioner: Your speech does not have

pressure and load in it. When we listen to others' speech, there is pressure and load, they would speak forcefully (with ego). They would speak with seriousness. Whereas when you speak, you speak with ease and easy natural laughter.

Dadashri: 'I' am not speaking that. 'I' do not 'reside within' this body at all. I have not 'resided' in this body for twenty-eight years. And who speaks this speech (*vani*)? It is not 'I' who is speaking. It is the 'original tape-record' that is speaking.

Aptavani, essence of all religions

That is why I have told everyone to continue printing these books. Once printed, people will print them again. Now this (science) is not going to be lost. This matter will not be lost.

If someone throws invaluable material in *pasti* (used books and goods for recycling and reselling purpose), even then it will grow. It will go back to its original place and keep standing, because it is a *syadvaad* speech (speech that does not hurt anyone's viewpoint). Why would a speech that is considered Saraswati stand (get stuck) anywhere? That is why even that income tax officer was complimenting. This is because this, cannot be found anywhere. This has not happened previously in this world. *Aptavani* will reach great heights day by day. One will find solutions to all worldly questions from *Aptavani*. Both the Christians and the Muslims will benefit from this. These very people will extract the element of the Self from this. That is what is needed.

After reading *Aptavani*, many people say that there is no need for them to read any other religious book. Therefore, everything will

operate on the basis of *Aptavani*. These books of ours will help people a great deal.

Pratyaksha Saraswati means...

There can be two places where there is *pratyaksha* (living, direct) Saraswati (Goddess of speech). Speech of a complete *Vitarag*, meaning *Keval Gnani* or a *Tirthankar*, is considered *pratyaksha* Saraswati. And speech of *Bhed Vignani* (spiritual scientist that has the experiential knowledge that separates the Self and the non-Self; Dadashri) is considered *pratyaksha* Saraswati.

Pratyaksha Saraswati means... 'not my speech'. So what kind of speech is that?

Questioner: Without ownership.

Dadashri: Without ownership. So what would a speech without an ownership be called? The scripture writers call it *pratyaksha* Saraswati.

Speech without ownership is considered Saraswati, and the speech of people of this world is 'my speech,' and thus, it is with poison. Wherever there is 'my,' there is poison.

Deluded intellect (*viparit buddhi*) has spread throughout the world. This speech will purify the world. Just by listening to it, one would get salvation (*kalyan*), because this speech is not mine. If it becomes 'my' speech, then it will become poison.

This is not my speech

I say 'my word' only to the extent it is required in the worldly interactions (*vyavahar*). 'This is not my speech.' And that is why it will repair the 'ears' of human beings and it will repair everything. It will completely win the heart. This is 'heartily' speech. It is a type of

speech that will have an effect in the heart. It will not incite the intellect (*buddhi*). If there is intellect, it will calm it down. That is because there is not a single percent of intellect in me. Thus, where there is a person without intellect, there true work will be accomplished. Otherwise, it will not work.

This is absolute knowledge laden speech

Gnani Purush is never to be found, and if there is one, he is a *gnani* with intellect. *Gnanis* with intellect will not do. Such *gnanis* are in competition. One competes to get higher than the other. Intellect-free *Gnanis* are complete *Gnanis*. I do not have intellect, absolutely no intellect.

This is all *kevalgnanmaya* (absolute knowledge laden) speech. What is *Keval Gnan*? It is where intellect comes to an end; it is where intellectually based knowledge (*matignan*) comes to an end. *Keval Gnan* is where *matignan* ends. That light has indeed arisen due to the *Keval Gnan*.

This speech is associated with *Keval Gnan*, and so it is beneficial to people. *Kashayas* (anger-pride-deceit-greed) become dim. It is a speech that is lacking four degrees in *Keval Gnan*, but there is no problem with that. Four degrees less is acceptable.

Hence it is a one of the wonders of this world. Listen as much as you want to, absorb it if it suits you, and if it does not suit you, then let go of it right there and there.

Questioner: Whatever is put forth in words; does that not become intellectual to that extent?

Dadashri: No, there is no such rule. Direct as well as indirect light of the Self

(*Gnan*) can enter into the speech; speech has nothing to do with it.

Questioner: Is the transmission of direct light (*prakash*) of the Self subject to limitations of the medium (the self)?

Dadashri: Speech of direct light is *syadvaad* speech. It does not hurt anyone, and is accepted by the listener, whereas speech with intellect is bound to hurt someone. This is because intellect based speech contains the 'poison' in the form of ego. And this speech is without any poison. There is not even five percent whose speech is without ego. Speech with ego will be poisonous by five percent in the least. There is no poison here at all. This is a continuous flow of *amrut* (nectar of immortality).

For someone whose speech is *pratyaksha Saraswati*, even the celestial beings will be present there. Otherwise, as long as there is 'I am speaking', the celestial beings will not be present.

Darshan of pratyaksha Saraswati

This Saraswati Devi (Goddess of speech) who we worship; who then is Saraswati Devi? The speech without any ownership is itself the direct Goddess of speech (*pratyaksha Saraswati*). Just by listening to it, you will get the *darshan* (inner visualization) of Saraswati.

This speech is *pratyaksha Saraswati*. This picture of Saraswati is the photo of this speech (*vani*). The *darshan* of that photograph may have been done, but unless and until one does the *darshan* of 'this' Saraswati, the ears will not become pure (*pavitra*). How much purity would arise within by listening to this *pratyaksha Saraswati*!

Purity would arise just by listening

Whatever speech (*vani*) I am speaking has all been written and it is all *pratyaksha* Saraswati. The speech that does not have attachment-aborrence (*raag – dwesh*) is beneficial to the people.

There is a photo of Saraswati. But because of she is not live, in front of the eyes (*pratyaksha*), people do *darshan* of her 'photo.' What happens by doing the *darshan* of that photo? If it is worshipped in the correct way, then the speech that is spoiled will improve. If you keep on making him do the *darshan* of the photo, the speech that has become harsh will begin to improve. However, if you revere my speech, all the work would be accomplished. Just by listening to this living *pratyaksha* Saraswati, all the understanding would be transformed. And what would be considered a *pratyaksha* Saraswati? It is a speech that does not have even a fraction of egoism.

Questioner: Egoism does not stay? Does it dissolve?

Dadashri: Yes, this speech verily is such that it will dissolve the egoism, anger-pride-deceit-greed (*krodh-maan-maya-lobh*) will all be dissolved through this speech. A *Gnani Purush* has all the things (special spiritual powers – *siddhi*) that will dissolve all that.

Thus, by listening to the *pratyaksha* Saraswati, all the 'diseases' will begin to diminish by entering into one's ears (through hearing). All the deluded beliefs (*mithyatva*) that he has heard, his ears will become clean, and the purity (*shuddhata*) will arise. The purity will arise as he is listening to it. Everything that has been done till now is verily impure; whatever that has been listened to is impure.

Eating-drinking everything has been impure. You have come into purity only recently. Otherwise, you have never seen purity. Our language is pure. There is purity. Each and every word is pure. There is not even the slightest deceit, anger, greed or pride in it; there is nothing in it. This speech is pure.

We call this (speech) 'taped record,' There is no my-ness (*mamata*) or ego (*ahamkar*), and that is why it is pure. And everywhere else, there is 'I spoke' and 'my speech,' and therefore it is impure.

A niravaran speech

This speech that has come forth is the original taped record and I am the Knower and the Seer (*Gnata-Drashta*). And whatever this speech is saying is being 'researched' by me; where is the mistake being made, and what is happening. Nonetheless, usually no mistake comes up. Yet, the 'research' keeps going. I have spoken for twenty-eight years, but no mistake has come up. Throughout the day, at any time. That is because there is no owner. If there was an owner, then it would be with mistakes.

If the speech is without an ownership then only it will correct. Otherwise, it will not correct.

Questioner: But Dada, whether it is pure or impure, but how can it be correct? When he spoke, then he would say, 'I had spoken.' Dada says, "I do not believe that 'I had spoken'." But how does the correctness come in this? What is correctness?

Dadashri: Where there is 'I spoke', there the speech is with that much veil (*avarana*) of ignorance. Thus, there will be no clarity in it. It will not show exactness. This shows exact.

Questioner: But whatever Dada says, it is absolutely solid for sure. For example, Dada just asked me whether I have any worries. In fact, I do have it. I had denied it, but Dada had immediately asked about it. How do you know that?

Dadashri: That is because the speech has no veil of ignorance (*niravarana vani*). It is *niravarana*- it is pure. That is why everything is known (comes into awareness). Wherever the *avarana* is less, everything comes into awareness. Nothing is left out. 'We' (the *Gnani Purush*) have veil (*avarana*) of four degrees, therefore there exists some limitations. Rest, mostly everything will be unveiled.

An unprecedented, liberating speech

Gnani Purush has come in this world, having washed (clearing mistakes) his speech (in many previous lives). He has brought such a beautiful 'record,' that it will accomplish the salvation of the world (*jagat kalyan*). This speech that I am speaking is the grace of Saraswati Devi (Goddess of speech). So, facilitate them to hear the live- *pratyaksha* Saraswati so that people can attain salvation. The Soul that has been in a very deep sleep for time immemorial; will be awakened by just one word of mine.

I speak after 'seeing' (*joyeeney kahu chhoo*), that this is the complete truth. It may seem completely different, one has never read it, seen or known it before; it is unprecedented. This is not a talk handed down generations. Even so, believe it, if your soul (heart) accepts it. You have an *Atma*, so would the *Atma* not know that it accepts it?

Questioner: Which speech is considered unprecedented speech?

Dadashri: Taped record. Whether it has a precedent or not, all speech is indeed and only, a taped record.

This that I am talking about is unprecedented. It has not been heard, seen, known, or even thought before. You will not get to hear it again in any time era.

This vani purifies the chit

My speech is so magnificent and unprecedented that it has never been heard before. One reads again and again, and absorbs it, and once having absorbed it, he speaks the same words. And during the absorption, tremendous unity (*ekagrata*) of the *chit* is happening. Pure *chit* is indeed pure, but by retention and absorption (*dhaaran*) that happens, the worldly interacting *chit* becomes pure (*shuddha*) immediately. The *chit* continues to become impure when listening to the movie songs. The *chit* that was already impure, becomes even more impure. Without understanding, this young child absorbs a *pad* (spiritual hymn) and sings it, yet it will establish a lot. Can one say anything without first absorbing it? When one absorbs it and then speaks, for that period, sins (*paap*) become washed! One knows how to wash his clothes, but how can he wash what is within? Medicines for purifying *chit* (*chit-shuddhi*) are very few in this world. The purity of *chit* that one cannot attain by singing for twenty years outside, he can attain that purity by singing a *pad* for one time in my presence. When one reads and then absorbs it, and then repeats the same again, that will purify the *chit* tremendously. However much *chit* becomes pure, he will experience that much bliss.

This pratyaksha Saraswati is beneficial

When there is a speech that does not

hurt anyone's viewpoint (*syadvaad vani*), it is considered *pratyaksha* Saraswati. Everyone speaks but it is not called Saraswati. When can it be called this? It is those whose speech does not hurt any speech of any religion, no beliefs, whether it is Muslim, Jain, Vaishnav, or anyone. It would help everyone.

When the speech turns into Saraswati, it would touch the hearts of people and then it would become beneficial (*kalyan*) to the people. None of 'my' words would go useless. As these words that are coming out would touch people's hearts, destroy their sins (*paap*) and make them beautiful. This type of speech would rarely come out in any time period. Otherwise, it would be ordinary speech. And this is *pratyaksha* Saraswati. If you listen to these words and if only one word goes deep within, then it would take you to *moksha*. If these words do not take one to *moksha*, they are not Dada's words. Whatever there is in the world is called *vaikhari* (grossest level of speech heard through the external senses), while these words are Saraswati. Listening to just one word would bring peace within.

Unimaginable benefits of listening to this speech

By listening to 'Our' speech (*vani*), even the life-less self (*nischetan chetan*) would jump as if it were alive. In the taped record, the words are mechanical. And the listener of that would become like a record playing (if the individual has not taken *Gnan*). Moreover, this writer is also *nischetan chetan*. The book will become fruitful. This taped record would not give such results, as much as this book would. This speech is direct. How would that be? The speech is indeed inanimate (*jada*), but the *Gnani's* speech is considered as living (*chetan*). And because of that, the word

would not go away without growing (being fruitful). While in the record, the speech would become inanimate, and it would not grow. Here, while listening to my speech, you would be looking at my conduct, my eyes, and also the movements of my hands. The ears would be listening to my speech, and the entire body would be in close proximity to the *Gnani*, and therefore, one would get tremendous benefit.

This speech has touched the Self

Questioner: The *Gnan* we attained from you, it is indeed of *vaikhari* (grossest level of speech heard through the external senses). It has been attained only through words. If *Gnan* is indeed attained through words, then there are words even in the books, and you too give it through words. So what is wrong with the books or what deficiency is there in the books that we cannot attain from them?

Dadashri: Book itself is inanimate (*jada*) and words are also inanimate. And this speech (Dada's) has come forth having touched God. This is not called *vaikhari* (grossest level of speech heard through the external senses). *Vaikhari* does not touch the God, while this speech comes out after touching the God. That is why this speech is different.

This is an invaluable thing. Now, the speech of the Self (*chaitanya vani*) is nowhere to be found, while this is coming out after touching the pure Self (*chaitanya*), and that is why it is experienced as speech of the Self (*chaitanyamaya*). This speech would give as much strength as the Self (*chetan*) would, because there is the energy of the pure Self (*chaitanyabud*), the speech of the Self (*chaitanya vani*).

Extraordinary opportunity of this speech

Questioner: “*Hridaye sparshi Saraswati, aa vani lhavo anokho chhe*-With the heart-touching Saraswati, the opportunity of this speech is extraordinary.”

Dadashri: It is extraordinary. This type of Saraswati has never been heard. Everywhere, there is a mixture of both the intellect and the heart.

Questioner: The intellect and the heart have been mixed, meaning it will be like a wood mixed with five things.

Dadashri: Yes, yes. This is the only one that is from the heart. It is a speech of a person who is intellect-free. With this heart-touching Saraswati, one gets extraordinary opportunity. *Kavi* has sung this, but only if the people can understand it!

After that, he (*Kavi*) wrote down emotionally, “On the tip of just one hair, reside the scriptures of the entire world.” He proclaimed “what scriptures are you talking about? On the tip of just one hair of Dada, reside the scriptures of the entire world.” That is what he has said. But it would only work if people can understand this.

Questioner: This speech is such that if the puzzle of the intellect is not being solved, then this speech will solve it.

Dadashri: It is a heart-touching speech. A heart-touching speech is very amazing.

Goddess of speech that touches one’s heart

What Dada is saying, it is ‘*hridayasparshi Saraswati* (Goddess of speech that touches one’s heart)’! This happens very rarely. The speech that has not touched the heart

(*hridayasparshi* speech), it is a speech of everyone that has come forth having touched the mind. Speech that has touched the mind, it gives mind the peace. But it will not still the heart. When does the heart become still? It is when one gets to hear the speech that has come forth having touched the heart (*hridayasparshi* speech).

Hridayasparshi speech does not mean it touches my heart, but it touches the listener’s heart. And mine touches my *Atma* and comes forth. Otherwise no one’s heart will accept it. And *hridayasparshi* speech will indeed affect everyone. Such speech has words that accomplish the intended effect (*vachansiddhi*) in it.

How am I able to adjust with so many people? You speak in a way that would break the other person’s heart. Yours would break by a quarter, while the other person’s would break by fifty percent. ‘We’ do not do that business. ‘We’ do not break anyone’s heart. That is why my speech is such that will touch one’s heart.

My entire heart is tender, it is soft. It is not at all tainted. That is why the speech will be comprehensible through heart (*hridayagamyā*). Yes, that speech will itself remove your ‘diseases.’ Else, it would not be *hridayagamyā*; it would be superfluous. That speech would cause clashes and headaches. This speech can destroy all the diseases.

A speech without ownership

‘My’ speech is comprehensible through heart (*hridayagamyā*). Moreover, it has power and energy of words (*vachanbud*). A speech that would let go only after it has made one *siddha* (That which leads to the Self without any controversy). Thus, each and every word

is of different type. That is because only the twenty-four *Tirthankars* had a speech without ownership in this world. And now, this speech is without ownership. That speech will accomplish the work, whose speech does not have any owner. Otherwise, no work will be done. The one with ownership could not get his work done, then how can he accomplish ours? “How did I speak?” “How did you like my discussion?” Therefore, this is also a radio, and so is that. Where there is speech without ownership, one will enjoy listening to it very much. I also enjoy it very much. I myself listen to this.

Would be enchanted just by listening to it

When the religion of the *vitarg*s comes to the ‘throne’ and to the stage, marvelous things will happen. ‘Every worldly phase is only a natural happening, governed by scientific circumstantial evidences (*Vyavasthit*), and there is no God overhead as the doer of it.’ (*Avastha maatra kudarati rachana chhe, jeno koi bapoya rachnaar nathi aney tey vyavasthit chhe*). When people will know these words, they will be enchanted. The science from the heart of the twenty-four *Tirthankars* which has not been revealed, which had remained within them, is coming out through ‘My’ speech. Even the children become ‘drenched’ due to ‘our’ sweet ‘drink.’ Even they do not like to move away from here.

This is the greatest wonder of this current era. People in America become enchanted after reading the *Aptavanis*. They are very helpful to people, are they not? They will bless the whole world. This speech is such that it will remove all the rust from this world. Constantly, even while brushing the

teeth in the morning, the tape recorder is played. People do not let go of even a single word from it and they publish books from them. Others will be blessed when they read them. Their hearts will be pacified upon reading them.

A bright antahkaran is required to understand the speech

Questioner: Sometimes some people cannot understand your language of speech. What is the reason for that?

Dadashri: How can they understand? It is like this: to understand the language one has to have merit *karma* (*punya*). And if the heart is pure (*shukal*), he would immediately recognize everything. But if the heart has various types of muddles (*gotalo*), then he would not be able to understand. To understand the *Gnani*’s language, one has to have a pure (*shukal*) heart.

So, how is ‘our’ speech? Only a person with pure (*shukal*) *antahkaran* (internal functioning mechanism composed of the mind, the intellect, the *chit* and the ego) would be able to understand. Others would not be able to understand. When does one completely understand it? It is when the *antahkaran* is pure (*shukal*).

Questioner: What is pure *antahkaran*?

Dadashri: Pure *antahkaran* means the energy to understand speech that is without attachment and abhorrence (*vitargi vani*). Meaning, the ego is in normality during that time. If one has a state which is not below normal or above normal, then he would be able to understand it. Otherwise, he would not be able to understand it.

A speech with love

Questioner: What does *vallabhata* mean?

Dadashri: *Vallabhata* means that when the speech comes forth, people become absolutely enamored with that speech, they fall in love with it. One will fall in love with it only if it has *vallabhata* in it. So which speech is that? It is a speech that is beneficial to the Self. But if the speech is of a thief, only a thief will like it very much. He will not like our talk. And when one speaks, *vallabhata* (love) will increase. The language may be that of a villager, but it will lead to increasing love, whereas that other may have a very polished language but without *vallabhata*.

Questioner: The word *vallabhata* that you have used, can you please dissect it for us?

Dadashri: *Vallabhata* is such a thing that there is no ego in his speech. Such speech continues to flow. With such speech *vallabhata* will always increase a lot there. He is called a *vallabhi purush*.

Speech that is immortal

Every speech of a *Gnani* is very sweet. What can it be compared with?

Questioner: *Amrutvani* (Nectar-filled speech; a speech that will make one immortal).

Dadashri: Yes, it is a speech filled with 'nectar' of immortality (*amrutmaya vani*). As a person is listening to my words, he will become wise (*dahyo*). By listening to my words, his intellect will cease. That is why there is extraordinary bliss right now. One would not like to get up from this place. Would you like to get up?

Sins get destroyed to ashes by this unique speech

Hence, for all those who come here, people of any type, any caste, whether educated or uneducated, no one's foundation will be hurt! And that speech will be sweet. It will feel sweet, lovely. People would like to keep on listening to it and by listening to it the stock of sins will get destroyed to ashes. When was this speech heard before? It was heard during the time of *Tirthankars*.

The *gnan* of the world is worldly (*laukik*) *gnan*. And the *Gnan* of the *Gnani Purush* is beyond this relative world (*alaukik*). As one listens to this extraordinary *Gnan*, the sins begin to diminish. One would begin to forget the whole world by sitting near him. All the pains would be forgotten and there would be a blissful state (*samadhi*) within.

Speech that breaks the veil

Questioner: Your speech would break the veil (*avarana*) of ignorance over the Self, would it not?

Dadashri: It will break the veil of ignorance. As much as you listen, that will shatter much the veil.

Questioner: So would it happen that not all of your speech will be effective?

Dadashri: Will not be effective, meaning?

Questioner: For example, you are saying one thing. There are so many different people sitting here. Now, it will definitely have different effect on everyone. People will understand it differently. Or is there a difference in the light of knowledge that falls within each one?

Dadashri: All the ‘filters’ are different, are they not?

Questioner: No. What I mean to ask is, where exactly does your speech unfold with clarity within us? What process must be happening inside?

Dadashri: Wherever the veil of ignorance (*avarana*) gets broken from the region of the Soul, there it is ‘seen’, what I am saying. You will be convinced. As the veil is broken for you, you will understand when you hear the words that “all this is dependent upon the space, all the faces of the people etc.” Those people, whose veil has not been broken, will not understand this.

Questioner: So the effect of breaking of the veil (*avarana*) by this speech and the speech that is retained in memory, are two things that are happening, right?

Dadashri: No, it comes into the belief because veil (*avarana*) has been broken, but it has not come into *Gnan*. It comes into *Gnan* when this is how it is, (*roop*) is experienced by the Self.

Questioner: Does your speech break the veil (*avarana*) or does it facilitate memory?

Dadashri: No. It breaks the *avarana* and the belief arises, and the conviction (*pratiti*) ensues that this is verily the truth. The breaking of veil (*avarana*) and the establishment of the conviction (*pratiti*), both happen at the same time.

Questioner: Now, it is important to come into the belief after *avarana* has been broken, is it not? It is not important that it remains in memory, is it?

Dadashri: That is not important at all.

Only that which was forgotten comes back into memory.

This speech will make bliss arise

Questioner: I am listening to you now, but when I will leave; your thoughts that are there within me, will also slowly go away from me. Then what should be done there?

Dadashri: They will leave, but not before they begin growing (and ultimately blossoming). This each and every word, will grow. This is different. Right now, bliss arises just by listening to this. You will not be bored, bliss (*anand*) will arise instead. That is because one has never listened to the Self (talk from the manifest Self) before. And the truth has never been heard nor has it been known. When the talk is real, bliss will arise. Otherwise, ego based reactions (*vikalp*, ‘I am Chandulal’) will occur.

Many of your ‘diseases’ will go away, just by sitting near me. This *moksha* means you do not have to do anything. You only have to understand it. You only have to understand what the reality (fact) is. That is why I continuously explain it to you. So, by understanding all this, the ignorance of the Self (*agnan*) will go away.

Speech filled with love

‘Our’ speech is filled with love (*premmaya*). It is openly (evident to all) filled with love. Everyone would feel that ‘Dada has more love towards me.’ Everyone would feel like that. But Dada knows towards whom the love is more.

Questioner: Towards whom, Dada?

Dadashri: There is equal love. Yes, if

someone is falling, I would keep more love there. I would not let that person fall.

The pure love that you see of the *Gnani Purush*, the love that you see clearly, is itself the Divine Lord in human form. The pure love that you can see, the one that neither increases nor decreases, the love that remains constant, is the Absolute Self. The Lord in human form is clearly visible through His love. *Gnan* is the invisible, subtle form of the Lord, which takes some time to understand. So there is no need to look for pure love outside in the world. Outside, all you have is infatuation and attraction.

Sweet, filled with juice of the Self

There is no Soul in the scriptures; it is with the *Gnani Purush*. He is the One who has known it, experienced it, who constantly remains in it (as the Self), and who has no ownership of the body, mind or speech. The speech that 'we' (The *Gnani Purush*) are speaking, is the record that is speaking, I am not speaking. I am not the owner of it. There is no ownership of that; I only reside within the state (*swaroop*) of the Self. The sweetness only exists in that state and the sweetness is understood over there only. It is not understood anywhere else. That is because one can only understand the sweetness if one enters the 'home department' (the Self). Sweetness will not be understood in the 'foreign department' (the non-Self).

Questioner: This speech is so sweet that we feel that we have not had enough of it.

Dadashri: 'Our' speech is filled with the 'juice of the Self' (*swaras*), which is why you feel like you do not get enough of it. There is such a sweet sound in 'our speech', that

one gets absorbed merely by listening to it. Its meaning can be set aside, but the sweetness is such that it cannot be described nor can it be compared with anything. If the *Gnani's* speech (*vani*) is like this, then imagine how Lord's (Simandhar Swami, current living *Tirthankar*) speech will be?

It is simply difficult to compare the *Gnani's* speech with anything. Even higher than that, if a *Tirthankar Bhagwan's* speech is heard, no one would like to move away from that place.

Speech in the form of Deshna

Questioner: You were talking about *deshna* (speech of the omniscient One, it liberates the listener) of Lord Mahavir. Yesterday, your *satsang* that happened for approximately one and half hour and the speech that came out; during that time, came the feeling (*bhaav*) as if Lord Mahavir's *deshna* is going on and as if we are sitting in that vicinity (*parshada*; the creatures of four *gatis* including humans in *samovasaran*).

Dadashri: When the words of *deshna* come out, the atmosphere becomes like that. And the speech (*vani*), at that time, is just like the *deshna*.

The *Tirthankar's* speech is so sweet that it cannot be compared with anything, and that speech is called *deshna*. *Deshna* means that, which does not have an owner. This speech of 'ours' is considered *deshna*. Only an *Akram Vignani* has *deshna*, and the *Tirthankars* have it. That's it. No one else can give *deshna*. *Keval Gnanis* become that way by themselves (*swayambhu*) and they go to *moksha* by themselves.

Questioner: What about the speech of

the *ganadhars*? (chief disciple of the *Tirthankar*)?

Dadashri: A *Ganadhar*'s speech is not *deshna*. That would be the work of only a *Tirthankar*. Or else, it would be the work of a *Gnani Purush* like me. *Gnani Purush* is considered as 'meddlesome' (*khatpatia*). This Dadashri is a meddlesome *Vitarag* (one who is free from attachment and abhorrence).

Speech that does not involve thinking

Questioner: That lady was once telling you, that "Dada thinks too much before he speaks."

Dadashri: Yes, she was saying that. Then, I had told her, 'Sister, you are being mistaken. I do not think at all.' She asks, 'Do things like that happen in the world? You speak everything so greatly, without any mistake! You are thinking a lot and then you are speaking!' But she was the only one who had said this. She had gone a bit farther as being a thinker.

She must be thinking "how are these types of words coming out? Therefore, he must be thinking before speaking. Otherwise it is not possible to speak in such a way!" I said, 'I am not speaking after thinking at all, that is why it is coming out this way.' Thinking can never be good. The thinker is always entangled. And for 'us,' it is a state without any need for thinking (*nirvichaar*, to 'see' the thoughts by being the Self). So there are no thoughts at all!

Extraordinary talk about the ultimate truth

People ask me, the scientists ask me, 'Where do you get the talks of scriptures from? Where do you get the answers from?' I told them, 'These are not the answers from books.

I answer from what I 'see'. I speak from what I have 'seen' from the 'vision.'

Questioner: But they would not be able to understand that, right?

Dadashri: Then they in turn ask me, 'What is the meaning of you are answering after 'seeing'?' I said that whatever *darshan* (enlightened vision) that has arisen within, I can 'see' in that. It involves, what is he asking, what answer is the appropriate answer, and what exactness should be there. I 'see' all that and then tell you (the answer).

'We' have not spoken anything based on any scriptures or books. 'We' say it as 'we' 'see' it. Therefore, based on the *Gnan* we attained, we saw, 'What is the Self? Who am I? How does this world run? Who runs it?' We saw all that and told you just the way it is. The world knows the relative (*laukik*), and not the real (*alaukik*). We have talked about the real (*alaukik*; the Self) in this book, which we have seen as it is.

The answers I got and I understood, they cannot be put in words. You will understand it when you personally experience that. But I am explaining all that in words. You will indeed not understand the real thing, because there are no words there. Details will not come forth in speech. Whatever words I can use, I am using them to tell you externally, but that is not the main thing, is it? It is when you taste it yourself, when you come to that place, you will know what it is!

Atma is the subtlest (*sookshmatam*) thing, and the external regions of the *Atma* are subtler (*sookshmatar*). So I saw up to the *sookshmatar* level. Now there is no *sookshmatar* speech, and so that is where the speech ends, it stops. Therefore, I have to

say that you have to experience it. That is why I say that it is of experience, it cannot be known through knowing, it can be known through experiencing it. Final solution (*nivedo*) is only through experience.

The speech of the One with experience is beneficial to all

Questioner: Your speech is resulting from experience (*anubhavjanya*). So at what level does it touch the other person?

Dadashri: The one who has attained our *Gnan*, to him it will indeed adjust; and the other person will also feel at peace knowing that it is the truth. That is because there is *Atma* within, is there not?

Questioner: Does it touch the main Self and awaken it?

Dadashri: It will not refrain from touching it. That is why people take the books without even attaining the *Gnan*. ‘Very amazing, very amazing’ they say. Wow, what an amazing thing! This means the speech (*Dadavani, Aptavani*) has touched him. How would he say that it is amazing, without that happening?

Questioner: He cannot say that, Dada. I personally experienced that.

Dadashri: Yes, that is true. And you are considered as a writer, literary person. When you experience it, imagine how the others must be experiencing it? On the contrary, the one who does not understand it, he experiences a lot. There is no interference (of his intellect) for him, is there?

Questioner: Yes, yes, it is true. We would do the interfering.

Dadashri: Yes, you will interfere. Those

others lack the understanding; hence they will indeed not interfere. They will immediately experience a lot of peace. Whereas in interfering, you discovered this much that, ‘I had such an experience.’ So how much true substance is there in that thing?

This is completely independent and original. It is completely pure.

Questioner: It is not a regular customary trend and routine.

Dadashri: No, no. Each and every word will take one to *moksha*. This is a speech with experience (*anubhav vani*). It is a practical speech. That other speech that says, ‘Do it this way’, is *gnan*. With the *gnan* it shows the other thing. Whereas this that I am telling you; is the prevailing experience of mine. So, it will come with a taste, it is called an experience.

Gnani Purush’s speech has absolute meaning

All speech of a *Gnani Purush* is for the Self of the other, the absolute meaning (*paramartha*). The speech itself is *paramartha*. To know what my viewpoint is, a person would have to read a thousand times to understand the absolute meaning (*paramartha*). No one would reach the *paramartha* with literal scholarly knowledge. The *paramartha* of the *Gnani Purush* is exemplary. When layers after layers that cover the meaning of a word (*artha*) are removed, the absolute meaning (*param artha*) happens, and that is the truth (the Self). Only the meaning (*artha*) happens to become the absolute meaning (*param artha*). It comes after the people keep on understanding and keep on removing layers after layers of the meaning (*artha*).

Solutions come with understanding that speech

Knowing the process of understanding each word of 'Ours' (*Gnani Purush*), one will find that there are infinite scriptures filled in it. Liberation happens if it is understood point-to-point and with exactness. Therefore, keep reading it (*Aptavani-Dadavani*) during free time. One should continue where it was left off. And if there is a sentence that you do not like and if it does not fit you, then you should leave that. You would understand it after long time. You should not provide a judgment that this is wrong. That is because the speech of the *Gnani Purush* should not be cancelled.

Only a person who does not transgress one word of a *Gnani Purush* will attain it. If there exist even a subtlest of the inner distance between an iron piece and a *parasmani* (stone that turns everything it touches into gold), the iron would never turn into gold.

'Water' from the deepest spring is flowing in simple style

If you ask 'what is the fact of this worldly life (*sansar*),' I would tell you all the facts. Then it will come in exactness for you. That is because 'we' do not tell you the words from the scriptures. I am telling you by seeing the way it works. We are saying the way 'we' see. The words of the scriptures are heavy. And you will not be able to understand them as well, if I were to talk in the language of the scriptures. That is why I have used my language: light and a simple language.

I speak all this in pure Gujarati language. Terminological (*paribhashik*) words; the words of the Jain, you will not be able to understand. And those talks of

scriptures are not mine. The abyss of the earth has opened up for me, and the water flows out from that. People asked me, 'how do you say this?' Then, I told them that I say it as I 'see'. I 'see' this way and I get the answer right away.

The 'taped record' starts as soon as you ask. And it would keep going on for two hours. Moreover, it is like you would not need to cancel out a word. It will be such that your Soul will accept everything.

How amazing is this Aptavani!

The talks of the *Gnani Purush* are "heartily" (touch the heart). They are not of intellect. All these *Aptavanis* are the speech that has come out without intellect, and it has been written like that. Hence, this 'taped record' that has come out is the speech without ownership. It is considered *vitragi vani* (speech without attachment and abhorrence). By reading these books, people are saying that 'all this talks of Dada is without attachment and abhorrence. Wow! What amazing books!' The one who reads is enthralled by the extraordinary nature of these books.

I am speaking something more than the scriptures. What 'we' are saying has not been seen through the scriptures or by the people and is considered to be fraction (*ansha*) of *Keval Gnan* (absolute Knowledge). This speech is coming out after seeing in the *Keval Gnan*. People will use this as scriptures in the future.

Amazing science has been encompassed in these Aptavanis

For once, let all the words flow as they are. People will continue asking questions and

new insights will be revealed from the answers. All that is spoken here will be printed as new scriptures. Thereafter, real Knowledge will be established within humans as they extract the ultimate meaning of these words. In these *Aptavanis*, experience of the Self has been stated. That encompasses all.

I have been speaking about this science for many years, and yet it has not finished. Two to three tapes are recorded daily. This has all been recorded in a tape recorder. Niruben has not let single word of mine go astray. She has collected all the words in this tape recorder. Books will be printed from this.

To print these books is considered as *Gnan daan* (donation of Knowledge of Liberation). Books for medical study are very thick, and of what use could they actually be to the people? They would not even buy it for quarter of a Rupee. However, a Doctor can do their true valuation. Similarly, the books of *Gnan* are like that. This book of 'ours' will become magnificent. Our books will go in the foreign countries; they will be translated.

This is experience-attained speech

This book of *Aptavani* is something very special indeed. Speech that comes from experience of the Self is extremely rare. There can never be a book on experience of spirituality. This *Aptavani* has that experience only. The examples are of the experience. 'We' have described everything from the mountain top.

Those people who are saying, they are talking about the top while being at the bottom, and I stand on the top and tell you. Not a word of mine differs. Every word of mine is worthy of rewriting scriptures. New scripture

can be written if one wants to. What I see is exactly what I am telling you.

Nowhere has the complete experience been disclosed, because those people came to the station of experience of the Self, disclosed part of it, but they stopped saying the rest of the experience. Whereas, this *Aptavani* of ours is about the complete experience and this *Aptavani* will work forever.

All these *Aptavanis* are 'helping.' Will people of future generations not need it? It will be helpful to them.

All darshan are encompassed in this speech

Questioner: Similar to those six *darshan* (vision), is the *Aptavani* not considered one *darshan*?

Dadashri: No. *Aptavani* is like the collection of the six *darshan* put together. The six *darshan* put together individually. They would say 'this is ours, this is ours, this is ours.' And this is a doctrine that accepts all the views (*anekant*). It is not an individualized perspective (*ekantik*). That is why it is a collection of six *darshan*. People from six *darshan* are sitting here together, and still no one would get up and leave. Here, there are followers of Jainism, Vedanta, as well as Parsis. Everyone would feel like it is their own *darshan*. Therefore, there would be no partiality here; it would be impartial.

New scriptures will be created from the Aptavani

This is the direct Goddess of speech (*pratyaksha Saraswati*) of the *Aptapurush*. These *Aptavanis* have the talks that will create new scriptures. Otherwise, amidst so many scriptures, how can one find an end?

When there is a good time coming on earth, the *Gnani Purush* manifests and his *deshna* itself is ‘*shrut gnan*’ (Scriptural or literate knowledge received through hearing). Just one sentence of his can encompass entire scriptures. If you understand this and become straightforward, then you will accomplish the work. This science (*vignan*) is such that one can become *ekavtari* (just one more lifetime before the final liberation). Hundreds of thousands of life times are bypassed. With this *vignan*, both the attachment and abhorrence will go away and one will become *vitaraḡ*. He will become *aguru-laghu* (neither heavy nor light, without any *kashaya*).

It is written in the scriptures to speak truth. Then people say, ‘We cannot speak the truth.’ Therefore give us the scripture of this era (*kaliyugi*) so that it can be useful. *Kaliyug* will not have an effect and one would still attain liberation. This type of scriptures will be written now. Talk of the scriptures have become like old medicine now. Now, the new medicines are required. This science has come at the right time. Hence, this science is of a different kind. Thus, take as much benefit as you can of this science.

Vignan has manifested in Gujarati language

This is the world’s great and amazing science (*vignan*), which is without any contradictions, and is with ultimate principles (*siddhantik*). This *Akram Vignan* will work for the salvation of the entire world. Try to understand it. If you learn Gujarati, then you will understand this *vignan*. Consider Gujarati as a mother of all languages. And the one who wishes to learn this science, will definitely need to learn Gujarati language.

You may have studied in all the colleges, *mooah*—oh mortal one, but unless you have studied in ‘Dada’s College,’ you will never know when you ‘fractured.’

These books will do a lot of work for thousands of years. There will be fourteen *Aptavani*s like this. People will put away the other books on the shelf.

There is complete clarification from the very beginning state of ignorance (*agnan*) to the state of absolute knowledge (*Keval Gnan*) in this *Aptavani*. The world is very deep, and here we have given all the clarifications. How the world is running, how much you have to do and how much you do not have to; that also have been written in here. How much is getting charged, how much is getting discharged? How can the charging be stopped, how does the worldly life (*sansar*) begin? How does liberation occur? All that has been written and everything has been included in it. How is the main Soul (*muda Atma*), has all been written. And everything is in the simple and straightforward Gujarati language. It does not have terminological (*paribhashik*) words, it is in ‘exact’ language, and it is beneficial. Therefore, the entire path (*marg*) has been mentioned in this. Nothing has been left out.

Questioner: Therefore Dada, we are saying that we are very grateful to the *Aptavani*.

Dadashri: *Aptavani* is one kind of one’s own living and awakened Self (*swaroop*).

Lord of the Fourteen Worlds has manifest for the world’s salvation

All the scriptures and books of this

world are all *Gnanmaya* (takes one towards science); while this is the only one that is *Vignanmaya* (takes one towards absolute science). Therefore, this will explain the talks related all the way to the *Keval Gnan* in a simple and straightforward language. That is because I have failed in attaining the state of *Keval Gnan*. *Keval Gnan* was as close as touching my fingertips and was missed; it could not be digested. It was achieved but could it not be digested. It stayed at 356 degrees. It should be 360, but remained short by four degrees. I became useful to you because I failed. I became available for all of you because I failed, otherwise, how would have I been available? If I had passed, I would have been gone. I have failed due to the awakening of the merit *karma* effect (*punya*) of so many people. I do not have problem with that. That is because I am in complete *moksha*, and I have not seen anything but *moksha* for the (past) twenty-eight years. That is because I do not have thoughts about sex (*vishaya*), I do not have thoughts of *kashayas* (anger-pride-deceit-greed), I do not want anything from anyone, I do not have the slightest ‘my-ness’ (*mamata*) or ego (*ahamkar*), and I do not even have any intellect (*buddhi*).

The *Tirthankars* were the only one who did not have the intellect, and the next is the *Akram Vignani* (Absolute Scientist of the step-less path to Self-realization). Otherwise, even the *gnanis* of the *kramic* path also have intellect. And this is the path that is able to destroy all the sins. Within just one hour, it will destroy all the sins and remove them. Now is this in my power to do so? It is the grace of the Lord. The Lord of the Fourteen Worlds has manifested. If a person were to do *vandan* (salutation; bow down with total

respect) once to such a *Gnani Purush*, even then so many of his future lives would get reduced.

Get the work done by understanding this speech

If a person follows my five *Agnas* in ‘Our’ presence (the Self) or even takes away any one word, he would attain *moksha*. If a person grasps any one of the words of this *Akram Vignan* and begins to think over it and practices it, he will be liberated. That is because *Akram Vignan* is a ‘living’ *Gnan*, it is a *Vignan* that will work on its own, and this is a complete principle. There is no sentence of any books in it. So if even one ‘letter’ of this talk is understood, then one will be able to understand all the ‘letters!’ Now that you have come here, get your work accomplished, by doing completion!

That is when the speech will tell the science

Questioner: How long has the link of your *sadhana* (spiritual quest) being going on?

Dadashri: Since a long time! Everyone has groups of links that follow each other. All these are indeed links. *Gnan* happened that day in 1958. Then that *Gnan* has to manifest. The link for it to manifest keeps coming. I have attained 356 degree *Gnan* but it has not come out. What is coming out, is lower than that. The day when the 356 degree *Gnan* comes, then there will be wonder of this time.

Questioner: To extract the 356 degree *Gnan*, will we need the qualified beings?

Dadashri: Yes, such qualified being is needed. The moment such person comes, it will come out very quickly. As a qualified

person comes, higher level *Gnan* will start coming out. It is not under my control to manifest. This is just a taped record. Qualified beings will come and the 'record' will also come out.

The wonders of this time period

Questioner: Many times exact words come forth from you. Whatever is written in the Gita, or in the Bhagwat, they come forth exactly.

Dadashri: Yes, they do come forth exactly.

Questioner: At that time, one may feel that where did you read all that from? If someone were to say that Dada read that, I will not believe that.

Dadashri: No, no, it is not like that. It is true. And this speech cannot be in what I have read. This speech is correct speech.

Questioner: No, it is not like that. In your background; during your days, there was no such thing at all, there was no such scope at all.

Dadashri: No, it happened without doing anything. Hundreds of thousands of books can be written from this speech.

Incarnation of the Self in relative worldly interactions

This is a science. In science one cannot make alterations or change anything. It is based on principles which accomplish the ultimate (*siddhantik*), the Self, and it is free from all contradictions. And never has any change occurred in our principle. *Gnan* with ultimate principles does not exist. The ultimate principle of the *Vitarags* (those free from

attachment and abhorrence) was with them only. In the scriptures, the *siddhant* has not been completely written, because the principle cannot come into words. It is called *siddhant bodha* (sacred teaching with incontrovertible principle), *bodha* (sacred teaching) that helps achieve *siddhant* (incontrovertible principle). But that is not called a principle, and ours' is called *siddhant* (ultimate incontrovertible principle which brings the final result), which is very clear. Principle will be gained for whatever that is being asked, and ours is mathematical like one-plus-one is equal to two, two-plus-two is equal to four, systematic, with no rashness, and is continuous. And there is neither *dharma* nor *adharma*. It is applicable to both the worldly (relative, *vyavahar*) as well as the Self (real, *nischaya*). The only thing that it does not apply to is ordinary people at large, because there is a tremendous difference between their language and the language of the *Gnani*. The *Gnani's* language is good and without any impediment. Only when the *Gnani* explains everything methodically, does the puzzle of life become solved.

When this *Akram Vignan* is revealed to the world, it would benefit people tremendously, because never before has such a science come forth. Nobody has previously ever placed any kind of *Gnan* in the depths of the worldly interactions. Nobody has really dealt with the worldly interactions (*vyavahar*) before. They have only talked about the Self. The Self (*nischaya*) has never entered into the worldly interactions (*vyavahar*). Self remained in the Self and worldly interactions remained in worldly interactions only. Here, *Akram Vignan* has placed the Self (*nischaya*) into the very core of worldly interaction (*vyavahar*). A completely new scripture has

arisen and it is also scientific. It can never be contradicted anywhere. But now, how can this *Akram Vignan* be revealed to this world? The world would be blessed if it were revealed!

Questioner: That time will come too; right Dada?

Dadashri: Yes, it will!

What an amazing desire for salvation of all!

It is 'Our' *bhavna* (desire) that "May people of this world attain salvation." Just as it has happened for 'us', may these people also attain salvation. This world must attain salvation (*kalyan*), and it is not going to refrain from happening.

~Jai Sat Chit Anand

Notice for the members of 'Dadavani' magazine

Dadavani in English is published on the 15th of every month. Members who receive this magazine late or irregularly should first make sure of their name, address, pincode (zipcode) etc. on the envelope and if there is any error then inform us by e-mail on dadavani@dadabhagwan.org or by letter.

If your address has changed, inform us of your new address immediately. The magazine will be forwarded to your new address the following month after we receive your letter. Whichever issue(s) you have not received, inform us and we will try to re-send the issue(s) if it is in stock.

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice ## sign next to the membership number on the cover page of Dadavani, then know that the next month's issue of Dadavani will be the last issue; e.g. DEIA41250 ##. Information for renewal regarding subscription rate and contact address is given as below :

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sd/-

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Dimple Mehta on behalf of Mahavideh Foundation
(Signature of Publisher)

Dada's World - Blog Updates

Surat Satsang-Gnanvidhi & Experience of mahatmas

By the divine grace we could put Dada stall at the Surat Railway Station (Place Where Dada got realization in 1958.) All Dada material is available there and mostly non mahatma who travels thru train takes benefit of getting dada material from there. Mahatma in 2 batch gives sewa at the stall. They were sharing nice experiences...

Once a seeker was buying books from the stall and suddenly his train started. He in hurry tried to get on the moving train but slipped and fell below in the pit between train and platform. Whole train passed while he was still in pit. Stall mahatma started praying to Dada for his safety but which seemed highly unlikely. Due to his karma and grace he came out of the pit with little injury and he was then sharing with stall mahatma that i was saved due to grace of Dada.

15 coolies came to take gnan. Many coolies start the day by coming to stall and praying to dada. One mahatma was sharing that coolie on seeing people in white dress first inquire whether you are Dada mahatma and if answer is affirmative then refuses to take money.

A mahatma was sharing that he used to drink a lot before gnan. But after Gnanvidhi his drinking automatically stopped and looking at change in him his whole group of 500 (many heavy drinkers like him) has already taken gnan. Most of them are regularly asking for strength to come out of their bad habit.

A mahatma was sharing that on his visit to Belgium (many diamond merchant in diamond city) his purse with money inside got lost, he immediately could remember Dada aagna and with ease had Daal-Bhat (in belgium!!) (Rice-Curry) in dinner and went to sound sleep. Even in his business in surat, he before gnan used to fight and beat and get his due back but after gnan he now tries casually and if money is not recovered then celebrates.

Pujyashree met saints in Junagadh

Saints of different sects met Pujyashree. They shared that they are regularly watching tv satsang of Pujya Niruma & Pujya Deepakbhai and are very impressed as the satsang is related to Self Realization. They also shared that your satsang explains spirituality very nicely but on top of that we feel that it is in charitra (experience) of You and Niruma both. One group of Saints even wished to take Gnan in future.

Morbi Pranpratistha

Grand celebration of Morbi PranPratistha was done in presence of thousands mahatma and atmagnani Pujya Deepakbhai. 25 to 30 thousand mahatmas and seekers came even though celebration was only for 1 day morning to evening on 24th February, Sunday. 9 ft. Murti of Lord Simandhar Swami was placed first time in any trimandir and all the mahatma were very happy seeing new perfectly proportioned (from outside as well inside) Temple. Most of them couldn't notice difference in 12 ft or 9 ft Mandir.. Pujyashree Deepakbhai asked mahatma to do bhav to have Mandir like this in every city where strong satsang activities are presently going on.

Temple was done at Jepur a small village near Morbi. The villagers there were totally unaware about Dada until last year. They first heard about dada 10 months before when ground breaking ceremony for this Mandir was done. From that day onwards they got so much attracted toward Dada that many took Gnan on same day and they started offering their service for Temple. In just one year whole population of village took Gnan and got involved in sewa. During Pranpratistha, whole Jepur villagers gave very sincere non stop 24 hours sewa in food, security and parking departments. 2 jain sadhviji also stayed for whole event and took the benefit of satsang, Gnanvidhi, Pranpratistha and personal guidance from Pujyashree.

Pujya Deepakbhai's UK-Germany-Spain Satsang Schedule (2013)

Contact telephone no. for all centers in UK + 44-330-111-DADA (3232), email: info@uk.dadabhagwan.org

Date	Day	From	To	Event	Address
29-Mar to 2-Apr	Fri-Tue	10.00am	7.00pm	SHIBIR FOR ONLY UK MAHATMA	Pakefield
5-Apr	Fri	10.00am	12.30pm	Satsang	Oberstdorf-Haus, Prinzregentenplatz 1, D-87561 Oberstdorf/Allgäu, Germany
5-Apr	Fri	4.00pm	7.30pm	Gnan Vidhi	
6-Apr	Sat	10.00am	12.30pm	Satsang	
6-Apr	Sat	4.30pm	7.00pm	Satsang	
7-Apr	Sun	10.00am	12.30pm	Darshan	
9-Apr	Tue	10.30am	12.30pm	Satsang	Maritim Hotel Tenerife Teneriffa, El Burgado, 38410 Puerto De La Cruz, Los Realejos Spain
9-Apr	Tue	6.30pm	9.00pm	Satsang	
10-Apr	Wed	10.30am	12.30pm	Satsang	
10-Apr	Wed	5.30pm	9.00pm	Gnan Vidhi	
11-Apr	Thu	9.30am	1.00pm	Darshan	
13-Apr	Sat	7.30pm	10.00pm	Aptaputra Satsang	St Wilfrid's Catholic School, St Wilfrid's Way, Old Horsham Road, Crawley, West Sussex, RH11 8PG
13-Apr	Sat	7.30pm	10.00pm	Satsang	Hariben Bachubhai Nagrecha Hall, 198-202 Leyton Road, London, E15 1DT
14-Apr	Sun	10.30am	12.00pm	Aptaputra Satsang	
14-Apr	Sun	3.30pm	7.30pm	Gnan Vidhi	
15-Apr	Mon	7.30pm	9.30pm	Aptaputra Satsang	
16-Apr	Tue	7.30pm	10.00pm	Satsang	Wanza Community Centre, 31 Pasture Lane, Leicester, LE1 4EY
17-Apr	Wed	7.30pm	10.00pm	Satsang	
18-Apr	Thu	10.30am	12.30pm	Aptaputra Satsang	
18-Apr	Thu	6.00pm	10.00pm	Gnan Vidhi	
19-Apr	Fri	7.30pm	10.00pm	Aptaputra Satsang	Leuva Patidar Samaj Legrams mill lane Off Legrams Lane, BD7 2BA
20-Apr	Sat	7.30pm	10.00pm	Aptaputra Satsang	Hurst Community Centre, Kings Road, Ashton-u-Lyne, OL6 8EZ
20-Apr	Sat	7.00pm	9.00pm	Satsang	Shree Ram Mandir, Ford Street, Pleck, Walsall, West Midlands, WS2 9BW
21-Apr	Sun	10.30am	12.30pm	Aptaputra Satsang	
21-Apr	Sun	3.30pm	7.30pm	Gnan Vidhi	
22-Apr	Mon	7.00pm	9.00pm	Aptaputra Satsang	
23-Apr	Tue	7.30pm	10.00pm	Satsang for Mahatma	Kadwa Patidar Centre, Kenmore Avenue, Kenton, Harrow, Middx, HA3 8LU
24-Apr	Wed	7.30pm	10.00pm		
26-Apr	Fri	7.30pm	10.00pm	Satsang	Harrow Leisure Centre, Byron Hall, Christchurch Avenue, Harrow, Middx, HA3 5BD
27-Apr	Sat	11.00am	12.30pm	English Satsang by Aptaputra	
27-Apr	Sat	7.30pm	10.00pm	Satsang	
28-Apr	Sun	10.00am	12.00pm	Pratishta of Simandhar Swami	
28-Apr	Sun	3.30pm	7.30pm	Gnan Vidhi	
29-Apr	Mon	7.30pm	10.00pm	Satsang	

Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai

Mumbai

Dt. 3rd -4thMay (Fri-Sat)-Satsang & 5thMay (Sun)-Gnanvidhi. For details, contact: 9323528901

Ahmedabad

Dt. 10th -11thMay (Fri-Sat), 8 to 10-30 pm - Satsang & 12thMay (Sun) 5-30 to 9 pm - Gnanvidhi
Venue : Shahid Rushikesh Garden, Nr. Kunj Mall, New India Colony Rd, Nikol. M.: 9825076091

Spiritual Retreat in Hindi at Trimandir Adalaj - Year 2013

Dt. 30th May to 2nd June, Everyday 9-30 am to 12 pm & 4-30 pm to 7 pm - Spiritual Discourses

Dt. 2nd June (Sun) - 3-30 pm to 7 pm - Self-realization Experiment (Gnanvidhi)

Dt. 3rd June - One day Pilgrimage tour - Shankheshwar Tirth

Note : This retreat is specially for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 at Trimandir Adalaj latest by 15th May 2013. If you want to join Pilgrimage tour, kindly book your return ticket on or after 4th June 2013.

Watch Pujya Niruma on T.V. Channels

- India** ✦ Aastha, Everyday 10:20 to 10:40 PM (Hindi)
✦ Soham TV Everyday 3:30 to 4 PM (Hindi)
✦ DD-Girnar, Everyday 7 to 7:30 AM & 3:30 to 4 PM Gnanvani (Gujarati)
✦ Arihant TV, Everyday 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
✦ DD-Saptgiri, Monday-Friday 7:30 to 8 AM (Telugu)

All over the World (except India) on 'Sony TV' Mon-Fri 7 to 7:30 AM (Hindi)

USA ✦ 'TV Asia' Mon to Fri 7:30 to 8 AM EST (Gujarati)

USA-UK ✦ Aastha (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

Watch Pujya Deepakbhai on T.V. Channels

- India** ✦ Sadhna Channel, Everyday 7:30 to 8 PM (Hindi) - New Program
✦ Doordarshan (National), Every Mon-Tue-Wed 8:30 to 9 AM (Hindi)
✦ DD-Girnar, Everyday 9 to 9:30 PM (Gujarati)
✦ DD-Sahyadri, Every day 7:30 to 8 AM (Marathi)

All over the World (except India) SAHARA ONE, Mon to Fri 9 to 9:30 AM EST (In Gujarati)

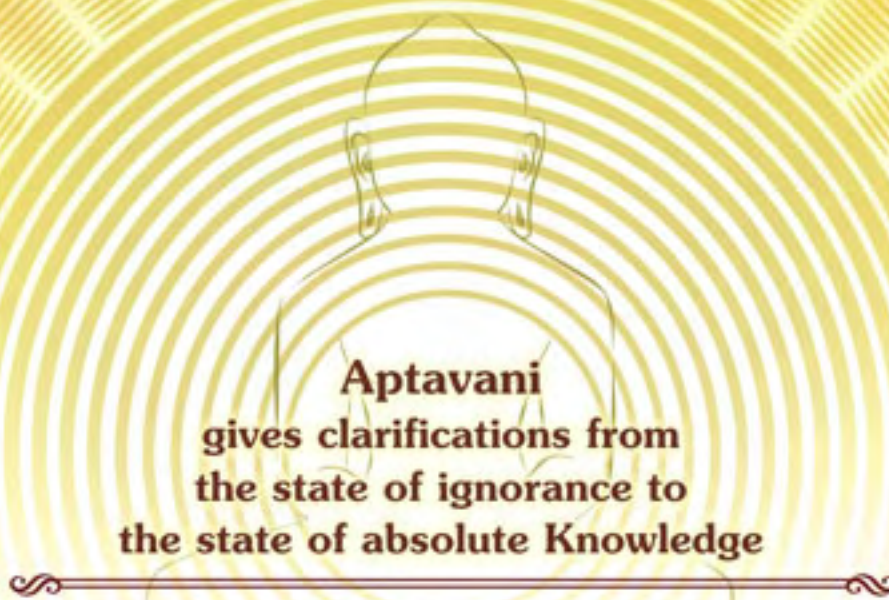
USA-UK ✦ Aastha (Dish TV Channel UK-849, USA-648), Everyday 9:30 to 10 PM (In Gujarati)

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Aptavani gives clarifications from the state of ignorance to the state of absolute Knowledge

What is Aptavani? 'Apta' is the One who has become egoless, who in every way is trustworthy, in the worldly life (sansar), in religion (dharma), and is also completely trustworthy in the path of moksha. Such a person is a Gnani Purush. His speech is considered Aptavani, and therefore, there is nothing else to be said! It would be impartial. There would be no partiality in it. This is the living Saraswati (Goddess of learning and knowledge) of the Aptapurush. All the fourteen Aptavani are like the fourteen stages of spiritual development (gunasthan). In worldly interaction (vyavahar) consider the Aptavani as your Self. If you go deep into the Aptavani, there are complete clarifications from the very beginning of the state of ignorance (aGnan) to the final state of absolute knowledge (Keval Gnan). Therefore, the entire path has been shown in this. Nothing has been left out. This all is for the salvation of the entire world!

- Dadashri



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