

December 2014

# Dadavani



Expression of Anekant  
 Experience  
 Destroyer of Veils  
 Matchless  
 Unappointed  
 Irrefutable  
 Knower  
 Aware  
 Impartial  
 Incomparable  
 Beneficent  
 Unprecedented  
 Unimaginable  
 Compassion-Filled  
 Spiritual  
 Absolute  
 Science  
 Fearless  
 Non-Sectarian  
 Natural  
 A Marvel  
 Without Insistence  
 Inherent Nature  
 Timeless  
 Pure  
 Works on its Own  
 Akram  
 Passion Free  
 Beyond Measure  
 Universally Accepting  
 Egoless  
 Without Contradiction  
 Bliss of the Self  
 Powerful  
 Leads to Liberation  
 Authentic  
 With Principle  
 Borne out of Knowledge  
 Free of Doubts  
 Truthful  
 Nectar

The canopy of the Banyan tree  
 full of Knowledge,  
 The shade of pure Knowledge  
 can be obtained there,  
 The flowing spring water  
 of His spiritual discourse,  
 Even drinking with cupped hands,  
 the thirst is unquenchable.

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# DADAVANI

## Wow! The Spectacular Speech of the Gnani Purush!

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### EDITORIAL

In this era of the time cycle, the matchless *Gnani Purush* absolutely revered Dadashri has manifested in *Bharat Kshetra*. The *Gnani Purush* can be recognized through his speech in that, 'He is indeed the true embodied giver of liberation.' Upon hearing just four statements from him, the awareness of the Self awakens, and one becomes elated. Everyone feels that speech is verily their own. Therefore, this is considered a wonder.

The speech of the *Gnani Purush* is beneficial for the entire world; it liberates from all kinds of suffering. His speech purges the disease. The speech keeps flowing as a conclusion of what brings pain and what brings happiness in worldly life. The one who has the capability to get rid of the taking up of the good and giving up of the bad, and give liberation in hand, the speech of such a *Gnani Purush*, in the authentic *Patidari* language of Bhadrans, is very easy to understand, and is sweet and melodious to the ear.

Although his speech is accepting of all viewpoints (*syadvaad*), he sometimes uses stern words to remove the chronic disease of the other person and bring him into awareness. There are a lot of *pratikraman* (apology coupled with repentance) on his (the *Gnani's*) part after doing so. The *Gnani Purush* does not have the *parmanus* (subatomic particles that form the fundamental unit of matter) to scold, yet when his 'record' plays, it can be understood that the other person's merit *karma* has materialized. Accordingly, the words indeed destroy the other person's disease.

The uniqueness of his speech is that it arises based on the worthiness of the other person. The questions that everyone had in their minds would resonate with him, and spontaneous speech would immediately flow in the form of an answer. So then, everyone would say that, "What I was just about to ask is indeed what came forth." His speech flowed in such a way that the other person's mind became content, and the rest of the work would keep happening through his spiritual powers (*sidhhi*).

The moment of the *Gnani Purush's darshan* (live connection through eye contact), the moment of his presence, and the moment of listening to his *shrut vani* (knowledge gained by listening to the speech of an enlightened one), that itself is most valuable. How can its value be measured? If there is awe (*ahobhaav*) towards the statements of the *Gnani Purush*, then one starts becoming the absolute Self (*Paramatma*)! Who is this awe towards? It is towards the Knowledge of the *Gnani Purush*.

If just a single word of the *Gnani Purush* is grasped and taken to heart, then that word

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can lead all the way to liberation; with such tremendous power of words, expounding upon both the real and relative, Dadashri's speech has flowed. This speech has been compiled and made available to us in the form of *Aptavanis*, *Aptasutras*, and various other volumes. The study of these volumes, if done with understanding, makes it possible to proceed towards the state of completion (*purmatva*). To attain the ultimate goal of the final state, this speech will definitely be helpful for us. Along with that, this speech of Dadashri is like nectar, which has come forth solely for the purpose of the Self and nothing else, it is veil-penetrating and accepting of all viewpoints, it will definitely continue to illuminate the path to liberation for ages to come. With this certainty, it is our innermost prayer that it brings lasting peace in the hearts of all living beings of the world.

~ Jai Sat Chit Anand

### Wow! The Spectacular Speech of the Gnani Purush!

*{ 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. }*

#### The Gnani Purush: A Wonder of the World

The *Gnani Purush* is said to be a wonder of the world. The *Gnani Purush* is referred to as a lit lamp.

**Questioner:** How can one recognize a *Gnani Purush*?

**Dadashri:** The *Gnani Purush* is such that he can be recognized just like that. His very fragrance is that way. His aura is of a different kind. His speech is of a different kind. He can be recognized through his words. He can even be recognized through his eyes. Besides, the *Gnani Purush* has a lot of surety, tremendous surety (tremendous proof)! And his every word is in the form of a scripture, provided one understands it. His speech, conduct, and humility win over one's mind (*manohar*); they will captivate one's mind. Therefore, he has many indications.

#### The Self Indeed Accepts Eternal Knowledge

**Questioner:** But how are we to believe that, 'This is a *Gnani*'?

**Dadashri:** There is no need to believe at all. When you sit with him, you will understand on your own. What I would tell you is that, "Do not believe anything at all, it will be believed on its own within." Whether you believe or not, the attraction (*aakarshan*) will arise on its own. Believing is required elsewhere. What do the saints say? "Keep faith, keep faith for six months." But 'we' do not tell you to keep faith. Faith should arise within you, even if 'we' scold you, the faith should arise within you; then believe it to be true.

You get to know a lot of knowledge that falls within 'standards', but will you not have to know the knowledge that is 'out of standards'? And you only have to know the Knowledge (of the Self), what else do you have to do? And that Knowledge needs to be known such that your *atma* (self) accepts it. Do not at all believe anything that the self does not accept. There are two types of knowledge. The mind will accept that which falls within 'standards'. If our mind accepts knowledge

that falls within 'standards', then we should believe it. If the intellect accepts it, then we should believe it. The *satsang* (discourses) that take place out there...the *satsang* of the rest of the world are *satsang* at the mental level. Therefore, there is a connection with the mind. This *satsang* (in *Akram Vignan*) is not at the mental level. This is a direct connection with the *Atma* (Self).

Wherever else you may go, your *atma* will not accept it at all. This is because the *atma* cannot accept it at all. The reason for this is that the other person is at the level of the mind, so only your mind will accept it. The other person speaks at the level of the mind, and the listeners hear at the level of the mind; the mind will accept it. And here, if the *atma* accepts it, then you should believe it.

### **The Speech of the Gnani Penetrates Veils of Ignorance**

Of all this that I am speaking, I tell everyone, "Only believe this if your *atma* (self) accepts it, otherwise do not believe it." Then they say, "How can the *atma* accept it?" So I say, "By going to a *Gnani Purush*." There is the power of speech (*vachanbud*) in his words. His speech is with proven assurance. That speech penetrates veils of ignorance (*avarana*); it can penetrate those veils and lead a person all the way to the *Atma* (Self). 'Our' speech is such that it pierces a hole right through the veils of ignorance and leads you all the way to your *Atma*, and this will be accepted by your *atma*. The *atma* accepts it and the *atma* affirms within that, 'This is correct.' The awakened Self can understand that this is correct. So there, people experience assurance that, 'My *atma* accepts it.' Have you gotten some affirmation? Does this seem correct?

**Questioner:** Yes.

**Dadashri:** It is not hard for you to swallow, is it? The one who yearns for the truth does not have any difficulty swallowing this. Every single word of the *Gnani* rapidly goes right through; there is never a day when they clog up. This is no fruit of the *rayan* (Ceylon iron wood tree) that one can choke on. These are the words of the *Gnani*; they flow right through. If just a single word penetrates into the heart, then that word can lead one to liberation!

### **The Absolute Truth Leads to Contentment of the Self**

**Questioner:** If my *atma* (worldly self) is with ignorance, then it will not accept it, will it?

**Dadashri:** No, even if there is ignorance, 'our' speech is such that it will break the veil of ignorance and penetrate inside and lead to the Self (*Atma*). And each word should be accepted in exactness. This is because 'our' speech fractures veils of ignorance. The veils of ignorance that cover the Self are penetrated by 'our' speech, and it touches You over there. Otherwise, the self is not able to grasp this talk at all. Because how would the self that is veiled by ignorance be able to grasp it? Thus, when the *Gnani* is present, that speech destroys the veils of ignorance, and enters within; it touches (within). And the self accepts that, 'Yes, right.' I would even say, "If you do not accept it, then *mooah* (mortal one), you are obstinate. You are hiding something." I even say that to a person's face. The answer should indeed be such that your *atma* (self) accepts it. The answer that your *atma* does not accept is indeed wrong. 'We' are speaking the absolute truth. Even if your intellect does not accept it, or the mind does not accept it, your *atma* does accept it, doesn't it?

Then another question arises that, ‘Up until now, wasn’t my *atma* accepting, no matter where I went, even these talks elsewhere?’ No, that was not the *atma* that was accepting; it was the mind that was accepting. And the speech that you hear outside in the world is that of intellectuals (those who use their intellect to talk about spirituality). There, there will be satisfaction of the mind, and here there will be contentment of the Self (*Atma trupti*). Is there a difference between satisfaction of the mind and *Atma trupti*?

**Questioner:** Definitely, a big difference.

**Dadashri:** So here, it is possible to attain *Atma trupti* directly. And where you accept (the satisfaction of) the mind, it gives rise to intoxication (in the mind; *masti*). The mind accepts, and intoxication emerges. Upon hearing, tremendous intoxication emerges. One becomes emotional. And by listening to this (speech of the *Gnani Purush*), the bliss of the Self happens; a state of bliss (*nirakudata*) prevails.

### The Gnani’s Speech Awakens the Self

This speech is the kind that awakens the self (*atma*), and the self is bound to accept it. The speech that you hear elsewhere, that of spiritual masters (*acharya*) and saints (*sant*) and everyone else, causes intoxication of the mind. It cannot awaken the self. The One whose *Atma* has become free, the One who has himself become free can awaken another’s *atma*. The *atma* will only awaken in the presence of a *Gnani*, otherwise it will not happen at all. Each and every word of ‘ours’ penetrates the veils of ignorance. That is why the self awakens and one comes into elation (*ullaas*).

This Science (*Vignan*) is only for

listening. When you listen to it, it breaks all the veils of ignorance. And the moment they are broken, the Lord’s grace (*krupa*) descends such that the Lord immediately manifests within.

### Bliss is Attained When the Self Awakens

Your *atma* (self) awakens in ‘our’ presence, so You feel some *nirakudata* (absolute state beyond ease and unease) that, ‘Oh ho ho! What absolute ease I feel!’ Bliss (*nirakuda sukha*) free from vacillation between easiness and uneasiness (*akudata-vyakudata*) arises. When it (the speech) reaches the Self, bliss arises. In this, there is no intoxication (of the mind) or anything like that. Intoxication (*masti*) eventually wears off, whereas this bliss continues to help forever. Otherwise, that which has been accepted by the mind would not last, would it! How many days would it last?

### The Bliss of the Self Through This Speech

Is there a difference between pleasure-filled intoxication (*masti*) and bliss (*anand*)?

**Questioner:** A big difference.

**Dadashri:** Yes, so here there is bliss, and there, in the *kramic* path, there is *masti*.

**Questioner:** Is this bliss beyond pleasure of the senses (*atindriya sukha*)?

**Dadashri:** Yes, bliss, bliss of the Self. There is no bliss in *masti*. In *masti*, there is intoxication, peace, a high quality of peace. *Masti*! The entire world is caught up in *masti*. Only here does one solely taste bliss, through the power of *Akram Vignan* (step-less path to Self-realization)! Otherwise, one would not get to taste bliss.

As long as the entire world seeks pleasure through the mind, the bliss of the Self cannot be found; this is so as long as the ego



exists. So they seek *masti* of the mind through the mind. They become carefree (*mast*); they remain only in *masti*. But *masti* is such a thing that it wears off. When *masti* wears off, what does it feel like?

**Questioner:** Just as the intoxication of alcohol rises and wears off, similarly *masti* rises and wears off.

**Dadashri:** It wears off like that, and this bliss does not wear off. It indeed keeps increasing gradually. This man who has come right now, this bliss that has arisen (for him) right now, the bliss arises in my presence. If one listens to just four sentences (of mine), bliss arises. But that is only the bliss of the Self. What is the reason for that? This speech that ‘we’ speak pierces the veil (of ignorance) over the Self and ‘touches’ within. Thus, the bliss of the Self arises within. To that extent, this is special in that, in ‘our’ presence the bliss of the Self will arise even for a person who is ignorant of the Self.

### **Aho! The Syadvaad Speech**

There is something here that has never been obtained before, and it is such an *alaukik* (beyond worldly) thing that no one else has it. Worldly (*laukik*) things can be found out there, the *alaukik* cannot be found. If one listens to the *alaukik* speech of the *Gnani Purush*, then there would be no need for a ‘barometer’ at all. People from all castes, all kinds of people would find his speech agreeable. No one would feel that, ‘He means to say something different from me.’ This is because he has the essence of all religions. The religion of Vedant, of Lord Krishna, of Lord Mahavir, of the Muslims; he has the essence of all the religions. Therefore, the work of the followers of all religions gets done here, through him. If all the followers of

all the sects of religions were to sit here, then they would all feel that this speech is their very own. It is speech that is *syadvaad* (accepting of everyone’s viewpoints)! The *Gnani* can be recognized through this speech.

### **It Does not Hurt the Foundation of Anyone’s Belief System**

The foundation of the belief system (*pramaan*) of any living being is not hurt even in the slightest through the *Gnani Purush*’s speech. And if anybody’s belief system is hurt, then for him, it is the same as hurting a part of his own self.

There are 360 degrees (in a circle), right? Each of them represents a religion. ‘We’ have to conduct ourselves such that none of those religions’ belief systems (*pramaan*), not even a single degree, is hurt even in the slightest; conduct that gives happiness (*sukha*). Therefore, the Muslim religion will not be hurt, the Christian religion should not be hurt, nor should the Indian (Hindu) religion be hurt, no one should be hurt.

The followers of all religions may gather, but no one will feel the slightest objection to ‘our’ talk. *Syadvaad* (to accept the viewpoints of everyone) means that it will not be taken the wrong way by the followers of any religion. The one with an *Atma* (Self) will understand the correct talk. Regardless of whether a person is a Muslim, Jain, Svetambar, Digambar, or whatever else, the *vitaraag* (absolutely free from attachment or abhorrence) speech of the Lord is useful to all.

### **Everyone Feels This Speech is his own**

What is the speech of the *Gnani* like? It conforms to the desires of others. Yes, he speaks on the basis of the desires of others. He speaks to fulfill the desires of others. Why

else would he need to speak? And his speech is *syadvaad vani* (speech that is accepting of everyone's viewpoints); rather, one would feel like listening to it more and more.

*Syadvaad vani* is that which followers of all religions listen to with happiness and pleasure. Whereas if one were to read the high-level scriptures of the Lord, only one sect of followers would listen, others would not like it.

**Questioner:** Does that not count as *syadvaad*?

**Dadashri:** But (this speech of 'ours') is not acceptable only to the Jains. The Jains, all communities of Jains, then all communities of Vaishnav Vedantis, the Muslims; everyone likes it. Even small children who have no understanding of religion like it. Even aged women who have not studied Gujarati, like it. If even a one-and-half year old child likes it, then know that the true religion and *syadvaad vani* lie here. If (five-year-old) children get up and leave and if they cry, then know that the path is not here. This is because the environment itself is full of bliss. Children do not move away at all. Understanding is not required (for this). Whether one understands or not, is not required. Everyone will definitely understand the speech of the *Gnani Purush*. Everyone understands in their own language; nevertheless it comes in its exactness (for them).

### **The Speech of the Gnani is Without Partiality**

'Our' speech is without partiality (*nishpakshpati*). Therefore, each person feels as if it is his own; it feels as if, 'This is my very own.' So just look, Christians have taken *moksha* (taken *Gnan*), then there are

Muslims, Parsis, there are Vaishnavs, there are Shaivites, there are Swaminarayan followers, and the Jains are many.

One Brahmin was asking me, "Do you believe in Gayatri?" Hey, Gayatri itself flows from my *mukharvind* (lotus face), so would I oppose Gayatri? The one whose speech flows continuously in the form of Saraswati; that is *ahimsak* (non-violent) speech.

### **The Unprecedented Talk of This Gnani**

Therefore, this is a wonder. This is not something from the scriptures; it is outside of the scriptures. This will not be found in any scripture. All scriptures end up saying, 'This is not that, this is not that (this is not the Self).'

I am saying this after 'seeing' it; it is utterly true talk, even though it may seem entirely new. This is because it is unprecedented talk. It is so unprecedented that it has not been heard before, read before, seen before, known before, or experienced before! You will not get this again in any era of the time cycle. You will not get to hear this again. It was never there before; it is such unprecedented talk. Therefore, get Your work done today.

### **This Speech can not be Weighed or Measured**

Such talk cannot be found out there. Such talk has not been heard, not been read. This is new talk. This is because it is talk of the final abode, where the One without intellect (*abuddha Purush*) speaks, the One who does not have even a percent of intellect.

**Questioner:** In what way is your speech different from that of an ordinary man?

**Dadashri:** Even if he speaks for three hours, not a single one of these sentences (flowing through the medium of the *Gnani*

*Purush*) will be there. Even if we took a balance sheet of those three hours, not a single one of these sentences will be there. He would need to know how to weigh, wouldn't he! He would need to know how to measure. What is this speech like? It has never been weighed nor measured. If one were to try to measure it with his intellect, then his intellect itself would become fractured, that is how this speech is. This is not the kind of speech that can be measured through the intellect. This is speech that is without intellect and without ownership. Isn't there a difference between that speech with ownership and this speech without ownership? Is there a difference between that speech with intellect and this speech without intellect?

So are you just trying to ask in what way there is a difference, or are you trying to ask something other than that? There is no end to the other. There is nothing like this elsewhere! Ten books can be made from just a single sentence of 'ours'. If I give you, 'The fault is of the sufferer,' then such a big book can be made.

### What Amazing Speech!

This speech is of infinite lives, not just of one life; it fractures and rids one of the tremendous disease of deluded belief (*mithyatvata*). And that too, through non-violent (*ahimsak*) means. Even Dada finds this to be a wonder!

'Our' speech is complete and wondrous. That is why people say that this is hypnotism. But *mooah* (mortal one), this cannot be hypnotism. The effect of hypnotism lasts only one to two hours. Here, you constantly have absolute bliss (*paramanand*) and the awareness of pure Soul (*Shuddhatma*) prevails.

### The Matchless Speech

Krupadudev (Shrimad Rajchandra) has said about the speech of the *Tirthankara*:

*'Anant anant bhaav bhed thi bhareli bhali,*  
'Humble, filled with infinite interpretations of internal views,

*Anant anant naya nikshepe vyakhyani che,*  
Described to open up infinite facets of views,

*Sakad jagat hitkarini, haarini moha,*  
Beneficial to the entire world, it defeats the illusion that deceives,

*Taarini bhavabdhi mokshacharini*  
*praamani!*

Delivers across the ocean of worldly existence,  
relied upon to result in Conduct as the Self!

*Upma aapyani jene tama rakhvi te*  
*vyartha,*

The desire to liken it to anything else is futile,

*Aapvathi nija mati mapai me maani chhe.*  
Doing so, one's own intellect gets measured,  
is what I believe.

*Aho! Rajchandra, baada khyaal nathi*  
*pamta ee,*

Aho! Rajchandra, it does not occur to these  
child-like beings,

*Jineshwara tani vani jaani tene jaani chhe.'*  
Only those who have Known the speech, truly  
Know it.'

It defeats illusory attachment (*moha*). It is beneficial to the entire world. And for one who has likened it to anything else, (by doing so) his own intellect got measured, as an idiot. Do not make comparisons. Whose speech is it that you are likening to something else?

He would go ahead and liken it to some great *Gnani's* speech. You fool, do not say



‘great or small’. That which is *alaukik* (beyond worldly) cannot have a subject to which it can be compared. ‘One’s own intellect gets measured, is what I believe’; such a person’s intellect gets measured. It got measured by saying, “He seems like an *acharya* (Self-realized master)”; therefore, his intellect got measured. The speech that heals all pains of all kinds, takes away all types of *moha*, that is *Vitaraag ni vani* (speech of the absolute One free from attachment and abhorrence).

### **This Speech of the Gnani is Immeasurable**

This is not a thing to be compared with anything else. This is not something to be taken into a simile. Everyone speaks in his or her own language. One does not understand it (the speech), and so he proclaims that, “This is just like that, it is just like that. It is just like what is in this book.” It is not so. This is unprecedented speech. This is not speech that has been passed down over time (from one spiritual master to a disciple, life after life). This speech is such that it has never been passed down before! It is not found anywhere else in the world, not even one word of it, not one percent of it! Every word of the *Gnani Purush* is independent. It is not copied from anyone, it has its independent style; it is the eternal truth.

### **This Speech of Knowledge is Groundbreaking!**

A man came here. He had brought with him a piece of jewelry that was entirely gold, and another that was rolled gold. He said that the two were the same. Then what would a knowledgeable man tell him? It all appears to look the same. It looks the same, can be experienced in the same way, but nothing will be gained out of it. And one does not know how to find the boundary with precision. A

person does not have that capacity. Who even has the energy to make comparisons with this high quality speech of Dada’s? Find just one person who has this energy. It is groundbreaking speech! This is *Saraswati* (Goddess of Knowledge, that which leads to the essence of the Self)! Living *Saraswati*! How can it be likened to anything? Not even one sentence of this speech can be likened with anything, not anywhere in the world. This is amazingly new speech! Other (speech) will not ‘grow’ (give result). For infinite lives, all this (other) speech has been sown in the fields, but not a single word has ‘grown’. And here, each and every word ‘grows’.

This speech is a novelty of this era of the time cycle! However, as long as one does not understand pure gold and rolled gold, we cannot quarrel with him, can we?

Therefore, this is a different thing. It looks bad that I am stating this myself. When people say it, then it is considered true. But why do I have to say this myself? When you say that, ‘Please say something on your own (Dada),’ then I must speak; otherwise, there is no meaning to what I have spoken! I cannot say ‘good’ or ‘bad’, and yet if I say it, I have no problem. This is because this (speech) is not mine. It is a tape record (taped record). It is not something that can be weighed. If someone tries to even slightly ‘measure’ (liken or compare) this speech against another, then his intellect will end up getting measured. If one tries to ‘measure’ even one word against the word of another, then his intellect will end up getting measured. That intellect is considered to have failed. Now tell me, such is this speech! How can external speech, relative speech even be compared with this; and the speech that comes forth here is real-relative. It resolves the connection between the two.

### Talk Without Doubt is Found Here With the Gnani

This *Gnani Purush* is one who is eternally free, eternally blissful (*samadhi*), and has become the eternal Self. He is one who has become free from the temporary state of being (*anityapanu*) in every way. He has attained the eternal state of being (*sanatanpanu*). People have not seen him, have not done his *darshan*, have not even heard a word of his. If one listens to just one word of his, salvation will happen!

This speech of 'ours' is at the peak. There is no talk at all that goes further than 'ours'. The world has not seen it, has not heard it for a very long time; that is why I am saying this. Read books of other religions, but these books will not help much. It will not give this 'light' (light in the form of Knowledge). For that, the living (*Gnani*) is needed. The true talk may not be in the books. In books, there is truth up to a certain limit. Talk beyond the limits does not appear in books. In books, there is talk up to a certain limit. Therefore, talk beyond the limits is with 'us'.

There is no such talk that is outside of the *Gnani's* Knowledge (*Gnan*). I say this having 'seen' it. This is not matter from any books. The (matter in) books are not useful! The matter in books is always inanimate (*jada*). In books, there is matter that you have grasped; what is that (matter)? It is inanimate. It should be direct. There should be direct light (*prakash*), only then will the solution come.

#### The Talk About the Ultimate Station

All the world's religions, the four *Agamas* of the Jains, the four *Vedas*, and the *Gita* are included here. And this talk of 'ours' is different from the four *Agamas* of the Jains, the *Vedas*, even the *Gita*. 'Our' talk is

wordless (*nishabda*; beyond the intellect). 'Our' talk is ultimate (topmost) in this world. I am giving the ultimate talk; there will be no new talk beyond this anywhere else. There is no talk beyond the ultimate! There is no ultimate beyond the ultimate. 'Our' talk is not from books; 'we' speak having 'seen' in Knowledge (*Gnan*). These are very subtle talks. These are the talks of the ultimate station, the last station! There is no station beyond this one; the railway ends here.

The ultimate station is in the form of questions and answers (*prashnottari*). Therefore, *prashnottari* is referred to as the ultimate station. There is no *prashnottari* in other places. *Prashnottari* is referred to as the ultimate Knowledge; it takes one to the ultimate station. There are no sermons (*pravachan*) at the ultimate station. A sermon means to continuously wander around the middle stations. You keep listening to these sermons and your ears continue to rust. Even if one listens for forty years, one remains as he was. Rather, he becomes even more spoiled!

One has listened to sermons (*pravachan*) for many lives, but that does not wash off any of the 'dirt' at all. One just listens, that is it. Therefore, when you ask all your questions and get them cleared, then your mind gets resolution; then the settlement will come, otherwise, the settlement for this will not come. Therefore, by asking all the questions, there will be clarity. Everything can be asked here. And when a person doubts the answer given, then that person himself will go astray. 'We' have no problem.

**Questioner:** Yes, the one who doubts is at a loss.

**Dadashri:** This is *nihshank Vignan* (Science without any doubt); the kind that the

twenty-four *Tirthankaras* would speak on, such is this speech. Do not consider there to be a difference between this (*Gnan*) and that of the *Tirthankaras*.

**Questioner:** To do this kind of *prashnottari* (*satsang* in a question and answer format) is a difficult matter.

**Dadashri:** There is no *prashnottari* (like this) anywhere else. Here, there is *prashnottari* because (I am) a complete *Gnani*, otherwise in a *prashnottari*, people would eat the head of the one answering the questions. There is no tradition of *prashnottari* anywhere in the entire world. Where would there be *prashnottari*? It was there, where Lord Krishna told Arjun alone, “Ask me.” If he had asked two to three people, they would have bothered him to no end. And in the time of Lord Mahavir, there were the eleven chief disciples (*ganadhar*); those eleven would ask questions, and the Lord would give explanations for all of the questions.

In the same way, if you ask questions here, you will get explanations for them. If you ask just one question, (you will get) so much, you would not need to ask again. Everything (the answers) will just keep flowing in this way. You just need to be an evidentiary instrument (*nimit*) by saying, “Now tell us about this.” This is because I am not speaking this. If I were speaking, then I would have done a sermon. But this is a tape record (taped record), the original tape record (taped record). As soon as you ask, it immediately begins playing.

### **The Speech of the Manifest Purush Destroys Demerit Karma**

The mind becomes delighted upon hearing the speech of the *Gnani Purush*, and

demerit *karma* (*paap*) is destroyed. Then what is left? Lord Krishna has said that, “The *Gnani Purush* is indeed my Soul.” And, he (the *Gnani*) can do whatsoever he desires. He can even burn demerit *karma* to ashes. Nobody can wash off his demerit *karma* on his own.

Merit *karma* (*punyai*) gives happiness, and demerit *karma* bites like venom. Pleasure and pain is verily the result of merit *karma* and demerit *karma*, and are in fact, imaginary. Merit *karma* does not bite (lead to pain), and demerit *karma* bites. Demerit *karma* gives rise to confusion and leaves. When the *Gnani Purush* gives Knowledge of the Self (*Gnan*), he burns away demerit *karma*. Then liberation (*moksha*) happens. All the pain leaves by simply listening to my talk. All the pain leaves by understanding only. Here, all types of pain should leave. Where all types of pain leave, that is called religion of the Self (*Atmadharma*).

The speech that cures all pain, that takes away all types of illusory attachment (*moha*); will one not have to listen to the speech of such a *Vitaraag* (the One who is eternally free from ‘I’ and ‘my’)? The solution will come if one listens, won’t it?

### **The Tree of Worldly Life can be Severed With the Asanga Weapon**

**Questioner:** Lord Krishna has said in the Gita that this tree of worldly life can be severed with the *asanga* (that which is free from any association with anything or anyone, ownerless) weapon. Well, I have never gotten the understanding of this talk anywhere, so please Dada, explain this.

**Dadashri:** Yes, this can be explained through the *asanga vani* (speech that is free from any association whatsoever). The speech must be *asanga*. The *asanga* weapon can be

explained through the *asanga vani*. The speech that has no owner is known as *asanga vani*. All the speech without ownership is known as *asanga vani*. The speech comes forth, but it has no owner. Have you seen speech without ownership anywhere?

**Questioner:** Up until now, I have not seen speech without ownership. As long as there is a body, there is speech.

**Dadashri:** There is speech up until then. Then there is no speech. Now, even when there is a body, and there is speech, and even then it is *asanga* (no owner, no association), if there is no ownership, then it will work. There will be speech only if there is a body, otherwise where would one get speech from? Therefore, if the body becomes without ownership, then...

**Questioner:** Then does the ego get destroyed?

**Dadashri:** It is only if the ego gets destroyed that the speech becomes without ownership! And only then is it known as *asanga vani*, so such a person's *asanga* weapon has arisen.

Now, how would one come across the *asanga* (the one free from any ownership or association)? People themselves are with association (*sanga*), so how would they come across the *asanga*? Therefore, this speech of 'ours' is referred to as *asanga*. Speech without ownership can be referred to as *asanga*, a body without ownership can be referred to as *asanga*, and a mind without ownership can be referred to as *asanga*. It is through this *asanga* speech that all this work gets done.

### **The Speech Flows From the Divine One Depending on the Disease**

**Questioner:** Dada, with the

understanding you have given, nearly all the knots can be untied, it is like a knot of silk that can be easily untied.

**Dadashri:** My speech itself is such that it will untie knots. The knots that have been tied in the mind will all be untied. In order to dissolve the mind, the exact medicine is needed; only then will it dissolve. This medicine cannot be found anywhere else besides the *Gnani*. In this era of the time cycle, people have many types of spiritual roadblocks. Therefore, to get rid of all of this, 'we' have kept all kinds of medicines. There are a great many medicines in the hospital of *Akram Vignan*!

No one can break the knots that have formed within. Dada breaks those. And Dada's speech comes forth naturally, depending on whatever one's disease may be.

### **Speech That is Akalpya, Nirvikalpi**

'Our' speech is not with ego (*vikalpi*). The lectures that take place in this world are with ego (*vikalpi*). It is all interference of the intellect. Speech is of the non-Self (*para*) and dependent entirely on external factors (*paradhin*). If 'we' are asked, then the speech comes forth.

The speech of the *Gnani Purush* is speech that has never been imagined before (*akalpi*), and it reaches forth and removes the other person's anger-pride-deceit-greed. And it gets rid of the acquisition-rejection of the good or the bad, and gives liberation directly. This is all a shortcut. This is not the 'line' of decoration (this is not an ornamental path, worldly path).

### **The Speech That Purges Ignorance**

**Questioner:** Krupadudev (Shrimad Rajchandra) has said that, "Our' speech is *vachanamrut*.' What does that mean?

**Dadashri:** The speech of the *Gnani Purush* is verily *vachanamrut* (words in the form of divine nectar of immortality), and it is that which purges ignorance. Only the direct speech of the *Gnani* that comes forth can be called *vachanamrut*. And if that very same speech is in a book, then it is considered inanimate. ‘Our’ direct speech is a wonder of the world!

These words are that which purge the ego, purge sexuality, purge the intellect, purge my-ness (*mamata*).

When my speech comes forth, the ‘curtain’ of deceit breaks. If I ask someone, then no matter what it is, he will say only the truth before me.

### The Speech Which Brings About Dispassion

If one listens to speech on dispassion (*vairagaya*) from a *Gnani Purush* just once, it can give rise to true dispassion. When he speaks, then dispassion will arise for the two hundred to five hundred dishonest (people) who are sitting around there. This is because the words that flow are so on the mark that even all those dishonest people will be filled with dispassion that, ‘Alas, what is there in this worldly life?’ The dispassion that would not come about after reading books (on it) for thousands of years; that dispassion comes about in everyone with just one fifteen minute *satsang* of Dada’s. There is so much power in ‘our’ speech that even an emperor (*chakravarti raja*) would let go of his empire.

‘Our’ Knowledge (*Gnan*) means that the bottom line for worldly life has been arrived at. This Knowledge of ‘ours’ is the conclusion of worldly life that, ‘By doing what is one miserable, and by doing what is one happy’; the conclusion for that has been arrived at.

### The Speech That Removes the Disease of Worldly Life

It is good if my speech enters the ears of the listener; it will clear everything out swiftly! It swiftly removes whatever disease that has entered within. And it does not need to be memorized, it only needs to be listened to, that is it. It purges everything. ‘Our’ speech is such that it purges the intoxicated ego of one’s worldly achievements.

**Questioner:** What does ‘it purges the ego of one’s worldly achievements’ mean?

**Dadashri:** Yes, everything comes out swiftly! And on top of that, (he) even likes ‘our’ speech. He will like it even if ‘we’ speak a bit strongly. It is like this; he has taken so many purgatives that, if ‘we’ do not speak strongly, then ‘our’ purgative will not work.

**Questioner:** He becomes habituated. It becomes a habit; it no longer has an effect.

**Dadashri:** Yes, the body has adapted to it. That is why ‘we’ have to place a ‘pebble’ within. ‘We’ have to say, “Why don’t you become straightforward!” Lord Mahavir could not speak like that because He wanted to attain liberation in that very life, and He would lose His status of *Tirthankara*. What do ‘we’ have to lose? It is not like ‘we’ have the status (*naam gotra*) of a *Tirthankara*. And ‘we’ do not want to attain liberation in this life. ‘We’ are a meddling (*khatpatiya*) *vitaraag*. ‘We’ meddle in that (‘we’ say), “Why don’t you become straightforward, you *mooah* (mortal).” ‘We’ meddle such that he gets settled down (on the path of liberation) in this life.

If ‘we’ scold anybody, it is a purgative. But through that scolding, the other person’s disease is removed. A lot of ‘our’ energy is used up in scolding, but I will not refrain from

giving the 'medicine'. Instead, that much responsibility falls upon me. If someone comes to me and ever remains with his disease, then I do more to remove his illness. Then he will say, "You have worn me out." So then I will understand that his merit *karma* is not powerful.

### **Stern, but Compassion-Filled Speech**

There is one man who is a big scientist. I told him, "You are an idiot, an idiot." So then he said to me, "You called me an idiot?" I told him, "Yes, I have called you an idiot twice now." He had the thought that, 'Dada would never say such a thing.' Then, six months later, he told me, "After you called me an idiot, my foolishness has left, Dada!" This is because my words are not of my ownership. Therefore, when such a word comes forth, the other person's work gets done.

Stern words come forth through 'our' compassion, and the current era of the time cycle too is like that. What can be done with the vegetables that have become too cold in the fridge? When we add soda (sodium bicarbonate) and other such things, then they get cooked. So, 'we' have to add the 'soda'! Would 'we' like such a thing?

### **This Speech Flows for the Salvation of the Ones with Merit Karma**

'We' speak all this very strongly, sternly. But speaking stern words does not suit 'us' at all. It feels like a great burden to 'us'. But 'we' have to use extremely firm language to remove his disease, which has been filled deep within, and that too, has become dense. When 'we' speak sternly, 'we' do so through both viewpoints. Although, 'we' should not say this. 'Our' head too, feels heavy, but 'we' have to speak like this only so that the illness does not

enter within you. 'We' do not say this to outside people, but 'we' say this to you for Your awareness (*jagruti*) and to break your illusory attachment (*moha*).

'We' speak without any vested interest, with detached intent (*vitaraag bhaav*). Stern (words) do not come out, but if they do come out, then the other person will be blessed. This is because 'I' do not speak at all! The tape record (taped record) is saying all this, and once (the speech of) the tape record (taped record) comes out, I understand that this person is blessed! This comes to the one with a lot of merit *karma* effect (*punyashaadi*), the one with tremendous merit *karma*. How many such *punyashaadi* people are there?

**Questioner:** Dada, this is the first time I have heard that only those who are *punyashaadi*...

**Dadashri:** Yes, I do not have the *parmanus* (subatomic particles that form the fundamental unit of matter) to scold. I do not know how to speak 'hard' (firm) words. And to scold, 'hard' (firm words) is needed. Now, what must be my state? Now, when the entire brain gets churned, that is when I am able to scold with words. My brain is not bad that such speech would come out. For such speech to come out, I have to do tremendous *pratikraman* within. This is because such speech cannot be spoken. Nevertheless, when do 'we' speak, it is because of the merit *karma* (*punyai*) of the other person; that is when 'we' can speak.

### **Stern Words Will Remove the Illness of Delusion**

When 'our' scissors (in the form of stern speech) touch him, 'we' cut all of his delusion (*mithyatava*); 'we' finish it off. Mostly, 'our'



scissors will not touch (anyone); few are that *punyashaadi* (with merit *karma* effect). ‘Heavy’ words do not come out of this tape record (taped record). If they do come out, the other person’s work will get done. It is because no one has swept away the rubbish, so it has come on my part to sweep away the rubbish. That too, I need to keep thrashing.

**Questioner:** Dada, that man was saying that when his eyes meet Dada’s eyes, then all the (changes) happen.

**Dadashri:** The change will happen. And this man says that, “That merchant was very stern (in our following), and he was very intelligent (*buddhishaadi*). He did not concede to anybody. So up until now, we have been giving in to him. You have shaken and blown everything off! So he has become completely light.”

**Questioner:** And Dada, your speech is completely non-violent, so it does not have any adverse effect.

**Dadashri:** But that would not happen. It just would not happen! Did you see, the detached speech, the speech that is becoming non-violent? This world is something else entirely!

### The Truthful Speech of the Gnani Purush

**Questioner:** Dadaji, this energy that you speak of, *Vyavasthit* (the result of Scientific Circumstantial Evidences), that, “There is no father figure (*bapo*) doing all this”; this sentence that you have constructed, this choice of words that you have used, how did you do it?

**Dadashri:** I have done it having ‘seen’ it. It is not a falsehood; otherwise, I would be considered responsible. If I say one wrong word, then I am tremendously accountable. If

I speak even one wrong word, then I would be considered responsible.

Not a single sentence can be spoken irresponsibly. Each and every sentence of ‘ours’ is recorded here. These words that are being spoken right now are being recorded. And then the words are typed, and from that, they will be turned into books and will be circulated. So a very big responsibility falls on my shoulders.

Therefore, falsehood will not do here; falsehood will not do for even a second. Here, the words have been realized, each and every word should be realized. And I am ready to give an explanation on each and every word.

All these books have been made from each word I have spoken, from words that I have spoken over twenty years ago. Today, if you bring a word from twenty years ago, and say, “Please explain this,” then I have to give the explanation for it. I am ready to give an explanation on each word. ‘Our’ speech is an immortal flame (*amar jyot*).

**Questioner:** It cannot be a falsehood, coming from the seat you are sitting on!

**Dadashri:** Actually, ‘we’ cannot say anything else here. ‘We’ cannot say even a single wrong word. This is because I am considered the ‘responsible head’.

‘We’ cannot remain silent. If it is true, then it should be said that it is true, otherwise if it is false, (it should be said that it is false). Say what is ‘not’ to be ‘not’, and what ‘is’ to be ‘is’. If ‘we’ say anything else, then it comes with liability.

Even if you speak wrong, ‘we’ have to speak right. If you are disrespectful, ‘we’ have to remain humble. This is because I am responsible. And I can understand if you are irresponsible.

### Powerful Speech in Authentic Charotari Language

**Questioner:** Dada, listening to this fearless speech of yours, our fear is also being dispelled.

**Dadashri:** Yes. Why are you needlessly frightened that, ‘This person will come after me or that person will come after me’? *Mooah* (mortal)! You have made your faults your superior (*upari*).

This is a powerful Science (*Vignan*) that has arisen. *Mooah*, I crush to smithereens the ‘knowledge’ (ignorance) you have been faithfully worshipping for endless lives in just one hour. I have crushed all this fear, false dread, false dignity into smithereens for you. Now what are you afraid of?

**Questioner:** But Dada, when we get to hear such a thing from the *Gnani Purush*, at that time through this speech, the energy of the Self (*Atmavirya*) radiates.

**Dadashri:** Yes. For me, the *pudgal saar* (essence of the non-Self complex) is not wasted at all, that is why the voice is so powerful. All the *pudgal saar* comes forth in the speech!

This statement that I have made, “Every situation is simply a natural occurrence, which has no *bapo* (father figure) running it” (*avastha maatra kudarati rachana chhe, jeno rachnaar koi bapoy nathi*); people will gather in an assembly five hundred years from now to figure out where this word ‘*bapo*’ came from! “Is it from Bengal?” Then they will figure out that this word is spoken in Charotar (the region under Anand district in the state of Gujarat). “Therefore, the one who said this was from Charotar.”

I say using the authentic Patidar (the

caste Dadashri belonged to) language of Bhadran (Dadashri’s hometown), “Hey *mooah* (mortal one)! I have reproached God, so what class would you or your father have?”

### There is Sternness in the Speech, but no Anger

‘We’ do not give cautionary hints (*takor*). Cautionary hints are very valuable. A cautionary hint will arise if a person has merit *karma*. If ‘we’ give a cautionary hint, and the other person grasps it, such a person will progress.

**Questioner:** That writer that had come was saying that, “Dada’s language is very stern, but it is without anger. There is no anger in the language, there is sternness.”

**Dadashri:** One writer had come here and had worn clothes that were ironed. I said, “From where did you get possessed with all this?” He said, “Dadaji, what possession (*bhoota*)?” Now, such a person is considered a writer. And that writer takes my examination. Then in turn, I said to him, “From where did you pick up this possession of etiquette?” He became startled. ‘Would anybody ever ask such a question?’ At that moment, he decides in his mind that, ‘I will not come again.’ So I then apply the ‘medicine’ (fix the situation). But he understood that, ‘This Dada is beneficial to me.’ So then he came back. That is why he says, “If anybody has gotten rid of my etiquette, it is Dada.”

He would have etiquette. He would stand on the train so that he will not experience difficulty, all the way from here to Mumbai. You crazy! Just sit, what do you have to lose? Such are these needless ‘possessions’ (of etiquette)! What kind of people are these? My language is the original Charotari language (dialect of Gujarati spoken by Dadashri)! Such

words cannot be found! The Charotari language is heavyset; the language is rich with words.

**Questioner:** Someone who says such things cannot be found at all.

**Dadashri:** How can someone like this be found? From where can such a *vitaraagi Paramatma* (absolute Self, free from attachment and abhorrence) be found!

### **Stern Speech, But Like Nectar**

‘Our’ speech is bitter, but it is filled with nothing but nectar (*amrut*). If we do not speak so sternly, then this *Kaliyug* (current era of the time cycle characterized by lack of unity in thoughts, speech, and action) is not such that it can be removed. ‘We’ have come here to thrash it. My *mahatmas* will remove this *Kaliyug* by repeatedly thrashing it.

It has come on my part to reproach people, but there is nothing but nectar in my strong words. And I have come here to straighten people out by using abusive words. I have come here to beat them and take them to liberation. There are no abusive words in (relative) religions, because (relative religions) are entertainment for the mind (*manoranjan*). (Otherwise,) One would get up and leave. In my real religion (*alaukik dharma*), there is bliss of the Self (*Atmaranjan*). Therefore, even if I speak abusively (speak sternly), one will not get up and leave.

The *Tirthankaras* did not speak even a single wrong (abusive) word. But this record of ‘ours’ plays, ‘Fool, imbecile, stupid, buffoon’; this is how ‘our’ record plays. So I investigated, ‘Why is the record playing like this?’ Then I understood that it is because people have become this way. These words that come out, ‘Imbeciles, stupid people, mulish

people, and so on,’ I too do not like these words. But how can the record be changed? It is because ‘we’ have absolute, unconditional compassion (*param karunyata*), the intrinsic nature of absolute compassion, that the record is playing this way. This is not out of ‘our’ empathy; rather it is the previous life’s experience that, ‘This world has become like this’!

### **The Speech of the Tape Recorder**

I have not come here to scold anyone. I am just speaking generally. I am not referring to a particular person, I am just speaking generally. And there is no violence (*himsa*) in ‘our’ words. ‘Our’ words are not an imitation of anyone, and they get the work done. Ultimately, it is the speech of the *Gnani Purush*; it is not my speech. “This is the speech of the original tape record” (Dadashri’s own words).

These words are not of my ownership. They will remove the ‘disease’. If there is a disease present, then they will remove it for whoever wants it removed. For those who do not want the disease to be removed, ‘we’ do not even want to say anything them. So then, it depends on whether or not one has the desire to remove it. To empty or not empty one’s shop depends on one’s wish, doesn’t it?

### **Speech Without Attachment-Abhorrence**

Stern speech that is without attachment-abhorrence is referred to as *Gnan*. When speech of a peaceful nature comes forth, then it is *syadvaad* (accepting of everyone’s viewpoints), and when stern speech comes forth, then it is with unconditional compassion (*karunyata*). Unconditional compassion was expressed this morning over there, was it not? Just to remove one small fault. It (the fault) has not left throughout his life, so immense ‘rain’ (of compassion) showered to remove it. This is speech without attachment-abhorrence!

But by doing this, (the fault) will leave. In these words of 'ours', the power of speech (*vachanbud*) does its work within. It will take his 'file' (within) some time, but they will not refrain from doing their work. Ultimately, it (the speech) will settle the account. The word of the *Gnani Purush* will never refrain from giving result. It may be in any life (*avatar*), but it will give result. If the speech of the *Gnani Purush* does not give result in this life, then it will not refrain from giving result in another life.

Stern speech comes forth. That is unconditional compassion! This is because 'we' do not want anything at all, so why is this power of speech (*vachanbud*) being used? The one who does not want anything in this world, the one who does not need anything, the one who does not have any desire of any kind at all, the one who prevails in the desireless state, the one who does not even imagine that a single *parmanu* (subatomic particle of matter) of the body belongs him; what is to be done with such a person? And his state gets a lot of work done for people. 'We' do not have acquisitiveness (*parigraha*) at all; 'we' are non-acquisitive only. 'We' constantly remain within the five great vows (*Mahavrat*). Non-acquisitive; the one who does not have ownership of the body, does not have ownership of the speech, does not feel as if, 'This speech is mine.'

The one who does not have attachment-abhorrence, the one who does not become the owner of the speech, of the tape record (taped record). If 'we' did become the owner of the speech, then when good speech comes forth, then wouldn't 'we' say things like, "I spoke such good speech"? 'We' do not have anything to do with 'bad'. Therefore, this is a wonder, isn't it!

### The Speech That is Unanointed, Free of Desire

"The *Gnani Purush* himself is in all forms. One should be able to recognize him." The moment one hears his unanointed (*nirlep*) speech, the speech without any desire at all, one becomes unanointed and desire-free (*nirvasnik*). Be he Muslim, or whatever else. The speech of the *Gnani Purush* is unanointed, free of desire.

The one who is considered a big celebrity in the eyes of the world, has greater subtle desire for pleasure (*vasna*). Only the *Gnani Purush* is free of desire, and his speech is not tainted (*vasit*), it is not with subtle worldly desires. That speech brings forth results immediately. If the power of 'our' speech takes hold within, then it will not refrain from working. So what is the *bodha* (*satsang* of the Knowledge of the Self) here like? It is *bodha* free of desire, it is pure *bodha*. And out there, the *bodha* is with subtle worldly desires (*vasna*), and even they (the teachers) have subtle worldly desires. If their (the teachers') clothes are torn, then they will think, 'This big businessman will buy me some.' If they need glasses, then (they will think), 'The businessman will buy them for me.' So then they keep saying, "Come sir, come sir." He (the teacher) himself is restless all day long. His own salvation is not happening, so then when would our settlement come about?

The speech of the One who is outside of the non-Self complex (*prakruti*) is of a different kind altogether! And such a person has become independent (*swatantra*), his *nirbheekta* (fearless state) has manifested. Yes, he moves around the world like the Lord.

### He Shakes off Veils With Vitaraagata

**Questioner:** When some people ask questions here, then the answer that comes from you makes the questioner feel as though, 'I am being put down,' and from your end, it is not like that.

**Dadashri:** Yes, but the poor man is bound to feel that way, because the one asking the question has an ego. But without bringing him down, how will he understand? How is he going to understand without that veil (of ignorance) being broken? Therefore, first 'we' bring him down, 'we' shake him up a little. If 'we' do not bring you down, then how will you attain this? The over-wiseness (*dodha dahapan*) does not leave, and you will not attain this. Therefore, (if your ego is flying high), you will definitely need to be brought down. You will have to be brought down, raised up, brought down, raised up. Nevertheless, 'we' do not have any divisiveness due to difference of opinion (*matabheda*) with anyone. And if we do not bring you down and raise you up, then how will you climb up to the top story? Do you want to climb up to the top story or not?

**Questioner:** I want to climb up to the top.

**Dadashri:** And what if you were to say that you do not want stairs?

(You ask) 'Why is the speech harsh? If you want to improve us, do you not have any other kind of speech? Has your 'stock' of speech run out?' There are various other types of speech. And I also know how to talk nicely, sweetly. I also know how to speak like very nice and sweet grapes. But if 'we' do not dust off the coat, then the dust will come along. It needs to be dusted off a bit vigorously, doesn't it? Now, if there is anything that needs to be vigorously dusted, then brushing it slightly is not

considered having dusted it. If we brush it lightly like this, then the dust will not leave; it needs to be thrashed. That is why 'we' thrash. 'We' do not speak harsh speech, 'we' thrash. If the dust does not fly around, then 'we' thrash with complete detached vision (*vitaraag bhaav*).

### Beneficial Talk is Understood Through the Gentleness of the Intent

'Our' speech is such that pain does not touch anyone; nevertheless, it still contains the word 'imbecile'. This is because when an article of clothing becomes very dirty, it needs to be beaten with a club to clean it. So that no *deva* (celestial being) feels hurt by me, I have said from the beginning that, "My words are very strong, but my inner intent (*bhaav*) is very gentle."

The purpose of 'our' talk is not a superficial fix. Such a fix would not last long. 'Our' talk is about *Gnan*. Therefore, 'we' say it in no uncertain terms to everyone. 'We' speak about things that cannot be spoken about in worldly interactions. This is because when I say it, I will not be at fault. No one will place fault on me. Everyone will understand it correctly. Our *mahatmas* (those who have attained Self-realization through the *Gnani Purush*) will understand everything correctly. This is because the deluded vision (*mithyatva*) has left, so the crookedness has left. Therefore, they understand everything correctly that, 'He is talking for our benefit.'

### Talk That is the Essence of all Religions is Found Here

Everything that the twenty-four *Tirthankaras* spoke about is all found here, the complete talk of the four *Vedas* is found here. That which is at the level of Muslims is also found here. This is something that is beyond the world (*alaukik*), but people do

not understand it, so what can be done? This is a wonder of the world, but the masses have gone 'down' (in their level of understanding). So they are not able to understand! Therefore, I have to raise them all up that, 'Child, learn, learn this.' I have to bring down talks that are at the top level of a mountain; that is when people can understand this.

### **Sets Them Right by Coaxing and Persuading**

How have the minds of people these days become? They have become fractured. They are not able to endure. They are not able to endure any burden at all. All of these 'goods' have become fractured. The 'goods' are not strong at all. (I do my) Work by coaxing and persuading.

I have to coax them to sit and I have coax them to come. "Come, welcome! Please sit," I do this and that, coax and persuade them and get them to follow *dharma* (one's real nature and properties).

### **The Gnani's Art of Knowledge!**

**Questioner:** But Dada, when you have spoken roughly, it is of great benefit to that person.

**Dadashri:** The rough (speech) is indeed for (his) benefit, yet the roughness is softened out. By speaking roughly and benefiting him, the medicine then needs to be applied! And the people out there, they will 'polish' (flatter). They 'polish' (flatter) in such a way; they keep feeding the mild poison! They give you two types of intoxicants (softness and sweetness). So the drowsiness continues rising and off you go.

I know rough language, soft language; I know them all. I had to learn it; (otherwise people) would leave. Doing whatever it took,

I set them right. They do not leave after setting them right, do they? At first, they will not come unless mild speech is spoken, will they? How do you feel about this? Speaking softly would be good, right? It was good at first, right? And then (a person) joins. Otherwise, one will say, "No, not here, this is very heavy-duty."

Without an evidentiary instrument (*nimit*), stern speech would never flow through my lips. And on occasion, the *nimit* does come along. If your mind remains strong, then the *nimit* may arise on occasion. Do not imagine about how it will happen. It is not worth thinking along those lines. There is no telling what this world can do in a moment's time! It can bring about tremendous changes.

### **Arhati Speech**

**Questioner:** You spoke of *arhati* speech. I did not understand that. Please explain it in detail.

**Dadashri:** *Arhat*, 'one who deserves'. 'Our' speech comes forth based on the worthiness. Otherwise, difficulty would arise, if it were to flow beyond the worthiness. But it does not happen. It may happen on occasion and that too, once in two to five years. That is not likely to happen! Such unworthy people do not come here anyway. The speech 'fits' (you all). How it has fit! Everyone found it suitable, right?

### **The Speech Comes Forth According to the Times**

**Questioner:** Dada, this gentleman is saying that, "The sternness with which Dada speaks is not even ten percent of what it was like in my time."

**Dadashri:** Yes, that is correct. In those days, I used to shove everyone along, the entire world. Then, as I started to realize my



mistake, I stopped shoving. I would tell myself, “No matter how big of a God (*Bhagwan*) you have become, or a representative of God, or even if God has surrendered to you, what right do you have to shove others along?” Then the shoving stopped, so I became wise! Therefore, there is a great difference between the speech I used speak and the speech I speak now.

**Questioner:** What is the reason for this?

**Dadashri:** There is vigor within that gives rise to it (that speech). So then the vigor within later decreases. New (vigor) does not arise. It keeps decreasing within. But you should take benefit of this. The vigor that comes on its own is considered natural.

### The Speech Comes Forth in Resonance to the Questions

**Questioner:** This person is saying that Dada used to start talking as soon as he arrived, even without questions!

**Dadashri:** No, the questions that all of you have in your minds resonate within the mind, so the speech immediately ensues.

**Questioner:** So does that mean that no one has questions in their minds right now?

**Dadashri:** But only if this type of resonance is felt within! That is why whenever anyone has questions, they resonate within. So then everyone says that, “What I was just about to ask is indeed what came forth.” That is what comes forth, but no one has any questions right now!

**Questioner:** Even if there were just two people around, Dada still used to speak from seven in the morning until noon, and from two in the afternoon until nine at night.

**Dadashri:** (That is because) He would

have had questions within, right? Whatever question he has, would resonate. When it resonates, then my speech comes forth spontaneously in response to what he means to ask. But if there are no questions, then what is left (for me to say)?

**Questioner:** Nevertheless, you do know about everyone’s entanglements. It might be possible to talk a little bit about what could be helpful for everyone to progress in this *Gnan*.

**Dadashri:** It is for this very reason that I sit around here! That is the reason why I come everyday! Then, whether one takes advantage of the opportunity, or does not take advantage and just sits around, what can ‘we’ do about it? What is the substance in that? There is no recourse for the one who fails to keep *upayoga* (applied awareness). This is meant for those with *upayoga*. Here, if one’s *upayoga* does not remain, then one will not incur any loss. As such, there is a profit, but for the one who keeps *upayoga*, it is a different matter altogether! He would become independent (*swatantra*) in this life! There would be no interference left from anyone.

The absolute *Gnani* is the inspirer (*prerak*) of infinite energy (*shakti*). If you establish a link, then ‘we’ put the inspiration of ‘our’ energy into you. ‘We’ give you *bhaavshrut* (Knowledge attained through words). Hence, through *Atmavicharna* (thinking about the Self), *dravyashrut* (conviction) is awakened, and even You attain the entire awakening (*sphurt*). ‘Our’ speech is such that there can be no end to it, but ‘we’ only speak as much as the capacity of the other person’s mind. And the rest of the work, ‘we’ do with ‘our’ *sidhhi* (spiritual powers). ‘Our’ speech will only come forth in accordance to the limit of the other person’s mind.

### Soft Speech That is With Upayoga

**Questioner:** Dada, what we enjoy is the opportunity to listen to the embodied absolute Self (*dehadhari Paramatma*), but what is it that you enjoy?

**Dadashri:** Well, what a question! I too enjoy, because it is about the tape record (taped record). I would not enjoy if it was talk about myself. These are discussions about the tape recorder, so I enjoy as much as you do. I am separate; these discussions are separate. Just as a radio would ‘speak’ over there, this too (Dada’s speech) speaks just like a radio. I enjoy just as much as you do. And that is exactly how it is.

‘Our speech is completely with *upayoga* (applied awareness), it is speech with *upayoga* from one *samaya* (indivisible unit of time) to the next. And on top of that, it is so soft that no one in the world would have such speech.

### The Sweet, Melodious Speech

**Questioner:** When you speak, why do we feel intoxicated (upon hearing)?

**Dadashri:** For one, this speech captivates minds (*manohar*)! It is the kind that abducts the mind. The intoxication arises because one feels inclined to keep listening to it. There is such sweetness. And when someone consumes too much sweetness, then intoxication may even arise. The intoxication keeps increasing. Besides, there is a lot of sweetness (this speech). And whoever has experienced this sweetness, can extrapolate based on this that, ‘How much sweetness must there be in the speech of the *Tirthankara*!’ There is no such thing in this world with melodiousness that can match the speech of a *Tirthankara*. The speech of a *Gnani* is also melodious, but the speech of a *Tirthankara* is a class of its own!

### Abundant With Liberated and Candid Laughter

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

**Dadashri:** The Lord of the entire fourteen worlds, the one whom the entire world accepts, that very God (*Bhagwan*), has yielded to me.

**Questioner:** *Jai sat chit anand* (Knowledge of the eternal is bliss).

**Dadashri:** It is only the *Gnani Purush* who has liberated laughter (*mukta hasya*), liberated speech (*mukta vani*). No one else has liberated laughter, liberated speech; it is speech is with an inner tug of insistence (*khenchayeli*).

### The Speech That Makes One Forget the World

‘May the world be forgotten (*jagat vismrut thao*).’ That is one thing that all the scriptures mean to say. If there is a *Gnani Purush* present, then (spiritual) work will get done. If there is a donor of liberation (*moksha*), only then can the charity of liberation be given, just as the donor of money (*lakshmi*) can give money. Even if one listens to this speech here, then the Self will progressively manifest within, and the world will remain forgotten. The statement that makes one forget the world is indeed that of the *Gnani*. For however long one is in, ‘Dada, Dada (remains connected to Dada),’ the world is forgotten for at least that time. For the people of the world, it is not forgotten for even a moment.

The speech of the *Gnani Purush*, and nearness with the *Gnani*, is the only tool to forget the world. The *Gnani Purush*, and the

moment of his *darshan* (live connection through eye contact), the moment of his presence, the moment of listening to his *shrut vani* (knowledge gained by listening to the speech of an enlightened one), that itself is most valuable. All other hours that pass by or have passed by, are in vain. They have all been in vain.

### Aho! Aho! The Speech That Enthralls

**Dadashri:** This gentleman says that, “Dada, after listening to your speech, I have become enthralled.” I said to him, “Then you tell me, why do you have this feeling of enthrallment towards Dada?” What do you have to say? Tell me.

**Questioner:** When you say that, “‘We’ burn the *karma* and turn them into ashes.” But you do not actually intend it in that way. “When ‘we’ give you *Gnan*, the very fire of Knowledge within is what burns your *karma* and will turn them into ashes.” So even in worldly interactions, the state of doership (*kartapada*) does not prevail anywhere, even the speech is without the state of doership.

**Dadashri:** So all these are observations that you make while writing everything down. Thus, they (the reader of the written speech) feel blissful upon reading that statement. I am here, but they are in awe, they are awestruck (*ahobhaav*) by the statements! With that awe, what would fall away entirely? The ghosts (of the non-Self) would all be dispelled! People have not felt *ahobhaav* (towards the speech of a *Gnani*). If there is *ahobhaav* towards the statements of the *Gnani*, then one would become the absolute Self (*Paramatma*)!

Have *ahobhaav* for the *Gnani*'s statements. A single statement, oh ho ho! How many...it is formed with so many meanings.

And the statement alludes to various different types of *bhaavarth* (meaning of a statement in terms of its inner intent) as well! Would such a statement be considered ordinary! Just try speaking one or two such statements (one cannot).

### Speech With Vachanbud

**Questioner:** Dada's discourse is such that there may be one simple sentence, and that single sentence could be interpreted in different ways at every level. And each person comprehends it in his own manner.

**Dadashri:** The person gets an answer.

**Questioner:** Even those with deep (understanding) will get an answer, and those with shallow (understanding) will get an answer.

**Dadashri:** Those who digest more get full (benefit). If less is digested, then there is less (benefit). But it will nourish him. Those who can digest the medicine completely, get complete (benefit).

**Questioner:** Those words are such that they all sink right in.

**Dadashri:** ‘Our’ speech is with *vachanbud* (power of one's words). If the words that sink in do not grow today, then they will definitely grow within five years time. That speech does not die. With *vachanbud* means...Shrimad Rajchandra has said that, “What *vachanbud* of the *Gnani Purush*!” Because there is *vachanbud*, ‘we’ give *Gnan*. At that time, ‘we’ do not tell you to write it down! Just look, ‘we’ are giving this Knowledge of the Self (*Atmagnan*) that can be concisely written in the palm of the hand! And everyone else in ignorance has to write books. Everyone else jots down that ignorance. This is verily ‘our’ *vachanbud* that does the work.

**Questioner:** Your *Gnan* sets in more quickly for those with intuition (*sooj*) rather than those with intellect (*buddhi*).

**Dadashri:** It will set in earlier for those with intuition. Those with intuition would not need to go ask at all, would they! It would set in even for those with intellect, but it takes some time for those with intellect to understand. However, for those with intuition, it sets in immediately.

### The Vision Flourishes as the Veil is Dispelled

**Questioner:** What you are saying, and what we are listening to, does it directly dispel our veils (of ignorance; *avarana*)? Does it dispel the Knowledge-veiling *karma* (*Gnanavarana karma*)?

**Dadashri:** It dispels the veils. However much you listen to, that much of the veil will surely be dispelled!

**Questioner:** So is it possible that not all your speech will have an effect?

**Dadashri:** What? What do you mean by it will not have an effect?

**Questioner:** For example, right now, you say something. There are different people seated here amongst us. Now, every one of these people will have a different effect. The meaning of what you said will be understood differently by each person, the illumination is felt differently (for each person), or it sinks into a person's understanding in a different way. What is that?

**Dadashri:** All the filters are different.

**Questioner:** From where does your speech surge forth? What process takes place within?

**Dadashri:** The *Atma pradash* (the

smallest amount of space that a single *parmanu* occupies on the Soul) that is veiled, whichever veil is dispelled, there what I am saying can be 'seen'. You get assurance of that. With the utterance of these words, the veil has dispelled for you, so you understood that, 'All this is on the basis of space, the faces of human beings and all.' If another person's veil has not dispelled, then that person would not know.

**Questioner:** So the veils that dispelled due to this speech, that effect, and for the speech to remain in memory, those two things happened, right? It is not important that the speech remains in memory, is it?

**Dadashri:** No, when the veil dispels, it means that it has come into belief.

**Questioner:** But it is only necessary that the veil dispels, isn't it?

**Dadashri:** The veil has dispelled, therefore it has come into belief, but it has not come into Knowledge (*Gnan*). Then when the awakened Self experiences that form, the awakened Self comes into (the state of) Knowledge.

**Questioner:** First off, your speech dispels veils, and second, it remains in memory.

**Dadashri:** No. It dispels the veils and the belief arises such that this (the speech) becomes acceptable, the conviction establishes that, 'This is definitely true.' The veils are dispelled, and the conviction arises, both happen together.

**Questioner:** So now, it is important that the veils are dispelled, and the belief arises, isn't it? The memory is not important, is it?

**Dadashri:** It is not important at all. To recall means that only those things that are

forgotten can actually be remembered. It has nothing to do with memory at all.

**Questioner:** So does all your speech have an effect, or is it possible that some speech passes by without having an effect?

**Dadashri:** If you are not attentive, then it passes by.

**Questioner:** No Dada, the attention was there, our attention was proper.

**Dadashri:** If does not come into understanding, then it passes by. If it does not come into understanding, then it passes by just like that. This (conversation) must be passing over the top for many!

**Questioner:** So how much you listen to is not important, how much is understood is of importance, isn't it?

**Dadashri:** The importance is only of how much you understand! What is heard is not in vain either! If it enters into the ears, the ears become clean!

**Questioner:** What if it cannot be remembered even though it has been understood?

**Dadashri:** What is to be accomplished by remembering? That which comes into the Vision (*Darshan*), does not require memory. That is referred to as *Darshan*. It is through this (speech) that the veils dispel and it comes into *Darshan*. Memory is gross; it is all inanimate matter (*jada vastu*). The *Darshan* indeed blossoms for those who cannot remember. The *Darshan* does not blossom for those who remember.

**Questioner:** Because when someone asks, "What have you heard in *satsang*?" then nothing comes to memory.

**Dadashri:** Say, "Nothing at all."

**Questioner:** Yes, so I have begun to make some small short notes, Dadaji. Nothing is in memory.

**Dadashri:** So that is not memory, all of this comes into Vision (*Darshan*). The conviction sets in only after 'seeing'. The conviction does not arise on its own.

**Questioner:** The conviction arises after it comes into *Darshan*?

**Dadashri:** Yes, our people do not refer to that as *Darshan*, but they say, "I do understand." Then the conviction sets in.

### Speech That is Present When you Need it

My words are such that they reach directly and remain in memory. These are the words of a *sheelvaan Purush* (a person of purity, internal and external, devoid of sexuality and anger-pride-deceit-greed). The speech of the *Gnani Purush* is quite strong. If it is something that has been memorized by a person, then it will be forgotten when it is actually needed. Whereas if the speech of the *Gnani* has been heard, then it will be present when it is actually needed. If the speech of the *Gnani Purush* is understood, then it is very easy. If a person listens to 'us', then it will definitely be implemented. Once a person decides, he will get 'our' guidance, but the person himself has to keep the doors open. If a person listens to the *Gnani Purush* for just an hour, it is possible to attain *samkit* (right Vision). By listening to this speech of 'ours', it is possible to attain *vyavahar samkit*. By listening to this, the dirt of *mithyatva* (deluded belief) gets washed away, and 'The Self is something different' is understood. And when the bestower of liberation (*mokshadata*), the embodied form of liberation, the *Gnani Purush*, gives *Gnan* (Knowledge), then 'What

is *Atma* (the Self),’ that too is understood. The *Atma* is formless (*aroopi*), and people are looking for it in that which has form (*roopi*), so how would they find it?

There is no person in Hindustan that knows even a fraction of the original Self (*muda Atma*). (And here) I show, ‘What is the *Atma* and what is it not.’ I show the state of completeness (*puṇatva*), I give Self-realization (*vastutva*). *Puṇatva* means, ‘What is the world, and what is it not.’ *Vastutva* means, ‘What is the *Atma* and what is it not.’

### The Speech That Leads one to Liberation

**Questioner:** It is written in the *Aptavani* that, ‘If someone grasps just a single sentence of mine, then that person will attain liberation (*moksha*).’ So is this on the *Akram* (step-less) path or *kramic* (step-by-step) path to liberation?

**Dadashri:** On the *Akram* path. If a single sentence seeps in, even a single word seeps in, then that word will take a person to liberation. The word keeps doing the work. Just a single word, and that too is with *vachanbud* (power). If a person were to grasp onto just a single word of Dadashri’s, then that word is filled with so much *vachanbud* that it can take a person all the way to liberation. The scripture-writers have said, “If a person grasps onto just a single word of the *Gnani*, then it will take that person all the way to liberation.”

There is no need for scriptures in order to attain liberation. This is because the *Gnani Purush* shows the entire path to liberation directly. Therefore, it needs to be understood in the given circumstances. As the element (*vastu*) comes into understanding, one goes towards completeness (*puṇatva*). That

sentence is considered to be a sentence of experience. His speech is such that it is not even written in the scriptures, and that speech comes into our experience such that, ‘Oh ho ho! How on-the-mark is this speech!’

### Aho! How Beneficial is This Speech!

If a single word of the *Gnani Purush* is understood, even then liberation can be attained. Whose word? The *Gnani*’s. No one’s advice is required to determine whose mistake it is. ‘The fault is indeed of the sufferer.’ The fault is indeed of the one who gets roasted (suffers). If this one principle is understood, then the entire path to liberation is uncovered. This is a completely exact sentence that has come forth. Salvation will happen even if this sentence is used in the upcoming *chovisi* (succession of twenty-four *Tirthankaras* over the course of one half time cycle). There is liberation even if you have only understood a single one of my words as it is. Every one of my words is *vitaraag* (absolutely without attachment and abhorrence).

‘If someone were to take away just one word of mine, then that person will attain liberation.’ That word will manifest like a big tree. This is because ‘our’ speech touches the heart. It would be more than enough if a householder were to climb just two steps with one of my sentences. When a person listens to my speech with the intent to understand what I am trying to say, then that person gets some Vision (*Darshan*) of ‘us’. And if the person were to listen for 48 minutes, then the work would definitely be done. When the *Gnani Purush* speaks, the celestial beings gather around there. What can be done for one who does not understand all this? The *Gnani Purush* is not being put to use; we do not understand the value. The diamond that is not understood is useless.



### Liberation: Only Through Vitaraag Speech

There is no other path to liberation (*moksha*) besides the *vitaraag* speech. All other speech is considered with attachment-abhorrence (*raag-dwesh*). It is not considered *vitaraag* speech. Besides the *Vitaraag* (One who is absolutely free from attachment-abhorrence) and the speech of the *vitaraag*, there is no other path that frees from bondage. Only the *Vitaraag*, the One who has no vested interest, who has no attachment-abhorrence towards worldly life, can liberate. Otherwise, if one has some needs, some desire or attachment, how can such a person liberate?

Speech with attachment-abhorrence is such that one will not respectfully address his own brother, yet will say, "Come sir, come sir," to a doctor. This is because there is the ulterior motive that, 'He will be useful someday.' 'Our' speech is *vitaraagi*. The *vitaraag* speech says that, 'You get your work done, we want nothing from you.' The *vitaraagi* speech tells us to get our work done and bring settlement. It says, 'Take liberation in Your hands and then go.'

This speech is without attachment-abhorrence, it is *vitaraag* speech. One who listens to this speech and can assimilate it, that person's salvation will definitely happen. If one assimilates this speech, then all the diseases will be purged! The *parmanu* of vices that are there, they all get purged!

**Questioner:** In the scriptures, the *vitaraag* speech is referenced to be like this.

**Dadashri:** There may be *vitaraag* speech or whatever else in the scriptures, but over here, if someone speaks *vitaraag* speech, then it is universally acknowledged. There will

be acceptance even from the complainant, and even from the accused. The *vitaraag* speech is universally acknowledged.

The Lord's (*Bhagwan*) speech is universally acknowledged. This is because it is *vitaraagi* speech. If there is someone in worldly life who is of slightly impartial thoughts, even if he is not a *Gnani* (Self-realized), people will still accept him. Yet he cannot be considered *vitaraag*, can he!

### Study of the Aptavani Will Result in the Final State

If this *Aptavani* is read properly, in detail, then it is a very beautiful book. This is because it is the natural speech of the *Gnani Purush*, and it is not one-sided, nor is it insistent.

If you study this book of mine for just one hour every day, then it will lead you to the final state. Because whose *nididhyasan* (inner visualization) is being done? It is worship of the speech spoken by the *Gnani Purush*. Study of our statements is indeed the penance (*tapa*) and it is indeed the religion (*dharma*); then with this you will be in continuous absolute bliss (*paramanand*). Do not attempt to get your work done by establishing my idol (*murti*). 'Your' work will surely keep getting done in another way.

If just one sentence of the *Gnani Purush* is digested, then it will lead a person all the way to liberation. Company is all that is required; nothing else is needed. For the one who has devotion towards my speech, that person's speech improves. For the one who has devotion towards my conduct, that person's conduct improves. The pure Soul (*Shuddhatma*) remains as it is, but it keeps getting illuminated.

~ Jai Sat Chit Anand

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**Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai**

**Adalaj Trimandir**

**Spiritual Retreat on Aptavani - 3 & 7**

Dt. **20 to 27 December** - 9-30 to 12-45 pm, 4-30 to 7 pm-Satsangs & 8-30 to 9-30 pm-Samayik

Dt. **28 December** - 9-30 am to 12 pm-Pranpratishtha of Small Idols of Lord Simandhar Swami

**Important instructions for those who want to attend above programs:**

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name.
- ◆ For any information or help, pl. contact +91 9924343434 or send email to info@dadabhagwan.org
- ◆ Satsangs will be in Gujarati language but simultaneous English translation will be available.

**Gandhinagar**

Dt. **3 January** (Sat), 6-30 to 9 pm - **Satsang** & **4 January** (Sun), 5-30 to 9 pm - **Gnanvidhi**

**Venue** : Ground Near CH-3 Circle, Behind Bus Depot, Sector -11, (Gujarat). **Ph.:** 9624004045

**Mumbai**

Dt. **30-31 January** (Fri-Sat), 6-30 to 9 pm-Satsang & **1 Feb.** (Sun), 5-30 to 9 pm - **Gnanvidhi**

**Venue** : Azad Maidan, Mahanagar Palika Road, Opp. BMC Head Office, Opp. CST (VT) Station. **Ph.:** 9323528901

**Bhavnagar**

Dt. **3 February** (Tue), 7-30 to 10 pm - **Satsang** & **4 February** (Wed), 6-30 to 10 pm - **Gnanvidhi**

**Venue** : Gulista Medan. Waghawadi Road, Bhavnagar, (Gujarat). **Ph.:** 9924344425

**Amreli**

Dt. **6 February** (Fri), 8 to 10-30 pm - **Satsang** & **7 February** (Sat), 7 to 10-30 pm - **Gnanvidhi**

**Venue** : Amreli Trimandir, Liliya Bypass Cross Road, Nr. Shyamwadi, (Gujarat). **Ph.:** 9924080645

**Vadodara**

Dt. **20-21 Feb.** (Fri-Sat), 7 to 9-30 pm - **Satsang** & **22 February** (Sun), 5-30 to 9 pm - **Gnanvidhi**

**Venue** : Ba Bapuji Udyan, Samta Ground, Subhanpura, Vadodara (Gujarat). **Ph.:** 9924343335

**Valsad**

Dt. **24 February** (Tue), 6 to 8-30 pm - **Satsang** & **25 February** (Wed), 5 to 8-30 pm - **Gnanvidhi**

**Venue** : Tadkeshwar Temple Ground, Nr. Fly over Bridge, Abrama (Gujarat). **Ph.:** 9924343245

**Amreli Trimandir Pranpratishtha Celebration**

Dt. **8<sup>th</sup> February** (Sunday) 2014

**Pranpratishtha** : 10 am to 1-30 pm, **Pujan-Darshan-Aarti** : 4 pm to 7 pm

**Venue** : Trimandir, Liliya Bypass Cross Road, Nr. Shyamwadi, **Amreli**. **Contact** : 9924343434

**Note** : Due to only one day event, accommodation facility will not be available during this program.

- ◆ Mahatma-Mumukshu who wish to attend this celebration must register his/her name.

## If You Want Liberation, Then Understand and Assimilate the Words of the Gnani

Who, in this world, is able to scold? It is only the Gnani Purush who can scold everyone. The Gnani Purush is not under the check of anyone in this world. My words are a little firm, but it acts as a purgative to remove all the disease. This is all simply disease filled within! The disease of infinite time that has been filled from the belly all the way to the throat, I will now have to carry out the 'operation'; I will have to pull the diseased part out by inserting 'pincers' within. Therefore, speak up from the beginning. Once the pincers have been inserted within, the operation cannot be abandoned halfway through; then it will not do if you say, "Ow, ow." So what do you want, liberation or the wealth of worldly life? 'We' are ready to give you whatever you want. If you truly want liberation, then you will have to listen to my strong words. These words of mine will have to be digested, they will have to be understood.

-Dadashri

