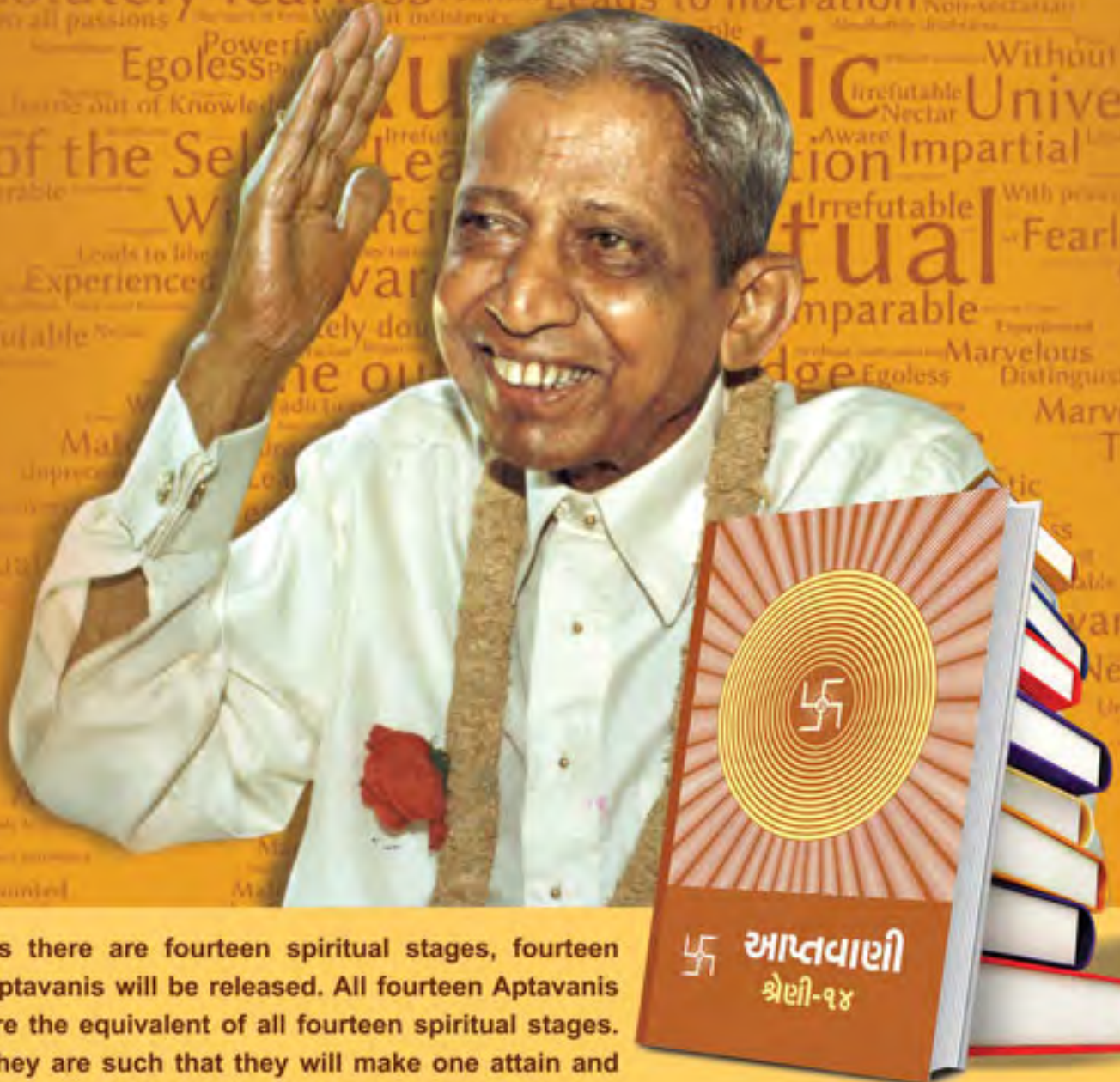


December 2015

Dadavani



As there are fourteen spiritual stages, fourteen Aptavanis will be released. All fourteen Aptavanis are the equivalent of all fourteen spiritual stages. They are such that they will make one attain and get across each of the fourteen spiritual stages.

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DADAVANI

In the Form of Scriptures,
These Aptavanis Will Transform the World

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EDITORIAL

The *Aptavani* will reach and awaken each home,
Upon reading it, they will exclaim,
'This is about me, this is my *Gnani*.'
Tremendous power, endlessly liberating,
Even in worldly interactions, it is beneficial to all.

The *Gnani Purush* is someone who is trustworthy in all matters of worldly life. And not only that; he will take you all the way to *moksha* (liberation from the cycle of life and death). Such a person is referred to as an '*Aptapurush*' and his speech is referred to as '*Aptavani*.'

The *Aptavanis* as expounded by absolutely revered *Gnani Purush* Dadashri contain the essence of all the scriptures. There is only non-contradictory, consistently systematic knowledge in them. That knowledge helps people a great deal, and it is indeed through them, that the entire world will change. It will bring about change in the era of religion, and in the spiritual world, 'Dada' will spread for eras upon eras.

The scriptures of the past were written ages ago, based on a certain time and place. They do not fit in this fifth era of the time cycle. The scriptures of the fourth era only last until the end of the fourth era. So now, new scriptures and new matter is required, and these *Aptavanis* will be considered the new scriptures of this era. In the *Aptavanis*, Dadashri has spoken on the original matter in modern language.

Dadashri says that to attain liberation, nothing needs to be done; it only needs to be understood. Liberation will be attained by truly understanding the matter. That very continuous understanding arises through the *Aptavani*. When these *Aptavanis*, which are the equivalent of scriptures, reach people, then the need for other scriptures will go away.

These words of the speech of Knowledge (*Gnanvani*) will seldom feel the same as old ones; there may even be no difference in words, but there is a difference in view (*bhaav*). After entering within, the words will grow, and change will take place. Upon just reading the live speech, it brings great joy, and if those words enter within, then they will destroy demerit *karma*.

An entire scripture can be created from just one word of the *Gnani Purush*, just one word! This is because Dada is referred to as a *Bhedavignani*; the one who is beyond the *Vedas*.

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From him, explanations of every kind are received. *Aptavanis* will reveal explanations for everyone; Jains, Vaishnavs, Christians, Muslims. In all fourteen *Aptavanis*, the entire path to liberation has been revealed in simple language that everyone finds favorable. Nothing is left unfinished.

Hundreds of thousands of people have asked numerous questions on various topics, and Dadashri has given answers to these with constant view of separation, naturally, in a scientific manner, entirely without contradiction, and complete with the principle. Not only that, but he has explained the original element (*muda vastu*), the original eternal elements (*muda tattva*) in a manner that it can be understood with ease, with examples. And those examples come forth on their own in daily life, in worldly interactions; they come and give the experience of freedom.

Dadashri says with infinite compassion, “If you understand just one sentence of mine as it is and experience joy, then there will be salvation (*kalyan*).” This is because this is living *Saraswati* (divine liberating speech). It is our tremendous fortune that such extraordinary speech has manifested in such an era. Our heartfelt desire is that this constantly beneficial (*kalyankari*), direct *Saraswati* reaches every corner of the world, and through its devotion, the entire world attains salvation.

~ Jai Sat Chit Anand

In the Form of Scriptures, These Aptavanis Will Transform the World

{ 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 Speech of the Apta Purush

Questioner: We have received the *Aptavani* book; what does this *Aptavani* mean?

Dadashri: The speech of the *Apta Purush*. A *Tirthankara* or a *Gnani Purush* is considered ‘*Apta*.’ A *Tirthankara* Lord is considered an *Apta Purush*, and the one who is one step below a *Tirthankara* Lord is considered an *Apta Purush*.

Apta Purush means that he is trustworthy in every way, even in worldly life. And if he is trustworthy all the way until liberation, then he is considered an *Apta Purush*. He is a *Purush* (Self-realized One) who takes one all the way to liberation. And the speech of an *Apta Purush* is referred to as *Aptavani*!

The speech of a *Gnani Purush* is referred to as *Aptavani*, and the speech of *Tirthankaras* is also referred to as *Aptavani*.

What does *Aptavani* mean? *Aptavani* means trustworthy in the religious sense, in worldly life, in worldly interaction, and in every other way.

Fourteen Aptavanis for the Salvation of the World

Questioner: Dada, how many of your *Aptavani* (books) have been released?

Dadashri: The first volume of *Aptavani* has been published, then the second has been published, the third has been published, the fourth, fifth, sixth, seventh, eighth have been published. Currently, the ninth is being published, and thereafter, the tenth, eleventh,

twelfth, thirteenth, and fourteenth. Up to fourteen *Aptavanis* will be released. This is because for how many years did Lord Ramchandra live in the forest?

Questioner: Fourteen years.

Dadashri: And how many spiritual stages (*gunathana*) are there in Jainism?

Questioner: Fourteen.

Dadashri: Yes, fourteen *gunasthana*, spiritual stages, therefore fourteen *Aptavanis* will be released. All fourteen *Aptavanis* are the equivalent of all fourteen spiritual stages. They are such that they will make one attain and get across each of the fourteen spiritual stages. These *Aptavanis* make one transcend all fourteen spiritual stages. How many worlds are there in the universe?

Questioner: Fourteen.

Dadashri: Therefore, there will fourteen of our *Aptavanis*.

Questioner: Is it because you are the Lord of the fourteen worlds that you are saying this?

Dadashri: It is indeed for the goal of the Lord of the fourteen worlds that there are these fourteen *Aptavanis*. That much (vast) material is going to be released.

Questioner: There is also the reference to the knowledge of the fourteen *Purvas* (Jain scriptures that were preached by all *Tirthankaras*, encompassing the entire gamut of knowledge available in this universe), isn't there?

Dadashri: Yes, the knowledge of the fourteen *Purvas*.

Therefore, through the fourteen *Aptavanis*, this Dada is making everything that is of fourteen complete.

Questioner: Dada, will there only be fourteen *Aptavanis* or will there be more?

Dadashri: No, there will only be fourteen *Aptavanis* and there is a lot more matter for more, but everything will be encompassed in the fourteen.

'We' have received the command from the protecting deities (*shashan devo*) to release fourteen *Aptavanis*. Thus, fourteen *Aptavanis* will be released. And even if you were to gather that monthly magazine from twelve months, then that too is a book. What is referred to as a book? That which one would feel like reading over and over again. This is not a thing to be sent for recycling. Does anyone give it to the recycling center?

Questioner: No, no; no one would give it.

Dadashri: When twelve of them are gathered, a book is formed. So not only did you get a magazine for fifteen rupees, you also got a book!

Therefore, this is an entire Science (*Vignan*), all of this. I have been speaking on this Science for the past sixteen years; even then, this Science has not yet come to an end. How many records (cassettes) are there? (Dada knocking his hand on the tape recorder.)

Questioner: It is currently on nine hundred and thirty-two.

Dadashri: Nine hundred and thirty-two have been prepared, and even now, two to three records are being recorded daily. I have been speaking for so many years; all of that has been recorded in this, and all of these books will be published from that. Therefore, this is a very big Science, and it is for the salvation of the entire world. These *Aptavani* books will be of great help for thousands of years.

The Speech of the Sat Purush is Such That Scriptures can be Written From it

Krupadudev (Shrimad Rajchandra) has said, he has made the statement that a *Sat Purush* is one who has applied awareness (*upayoga*) as the Self day and night. The one who has such speech that is not contained in scriptures, is not heard elsewhere, but comes into experience. The one whose speech is such that new scriptures can be written from it. If one listens to just one word of his, then he will attain the path of liberation. This is because there is power in his speech (*vachanbada*). The one whose speech is indeed in the form of scriptures. They are indeed new scriptures. Not a single word of mine has been changed. This is the very thing the scriptures are composed of. The one whose speech is without contradiction, is with irrefutable principle (*saidhantik*). It is verily like that of the *Tirthankaras*; there is only a small difference. Slightly less than the *siddhant* (irrefutable principle) of absolute Knowledge (*keval Gnan*), it is *siddhant* on a small scale. There is no difference there.

Fragments of Absolute Knowledge are Contained in This Aptavani

What 'we' are saying is above and beyond the scriptures. What 'we' speak is considered fragments of absolute Knowledge (*keval Gnan*), that which has never been seen through the scriptures, that which people have never seen.

Absolute Knowledge brushed against 'our' fingertips and slipped away. It was attained, but it was not digested (retained). It remained at three hundred fifty-six (degrees). It should be at three hundred sixty. It remained four degrees short. 'We' failed in the examination of absolute Knowledge, that is why I am available to you; otherwise how

would I be available to you? If I had passed, then I would have left abruptly. However, the merit *karma* (*punyai*) of certain people must have arisen; that is why I failed. I have no problem with that.

The Speech of Absolute Knowledge, Which Lacks Just Four Degrees

Questioner: This 356 that you refer to, what is that?

Dadashri: There are degrees, aren't there; aren't there 360 degrees?

Questioner: Yes.

Dadashri: God (*Bhagwan*) is at 360 degrees. I am at 356; there is still a lack of four degrees. Nevertheless, I have gone to the center and come back. That is why I have no *matabheda* (the distance that arises due to difference of opinion) with anyone; I have no *matabheda* with any radius.

Questioner: After absolute Knowledge (is attained), until the lifespan comes to an end, one will be able to remain absolute, right?

Dadashri: The one with absolute Knowledge is of no use! (Such a person is of) No use at all; only his *darshan* (devotional viewing) is of use.

Questioner: Why? Don't *Tirthankaras* deliver sermons (*updesha*)?

Dadashri: *Tirthankaras* alone deliver *deshana* (egoless speech that liberates the listener); no one else delivers *deshana*. The absolute *Gnani* (*keval Gnani*) is Self-arising (*swayambhoo*), and only goes to *moksha* on his own (*swayam*).

Questioner: They bring about resolution to the doubts!

Dadashri: Resolution to the doubts; all

that is said only for the sake of saying it. (For the *kevalis*.) Absolute Knowledge has manifested only through grace. The way has not been charted. This is all work of the *Tirthankara*, or else a *Gnani Purush* like 'us.' A *Gnani Purush* is considered meddlesome (*khatapatiya*); a meddlesome, absolutely detached Lord (*khatapatiya Vitarag*). (A *Gnani Purush* has) Feelings of compassion, yet (he is) not completely detached (*vitragi*).

Four degrees are lacking in absolute Knowledge, there will only be a lack of this much; there will be no other problem. And the world has no need for that right now. Due to the remaining four degrees, Seeing (experiencing) absolute Knowledge has come to a standstill; absolute Vision (*keval Darshan*) has been understood. The world has come into (my) understanding. To be created, to be destroyed, to remain steady; all of that has come into understanding (*samaj*), but it has not come into Knowledge (*Gnan*), therefore absolute Knowledge has come to a standstill. For this reason, four degrees have come to a standstill.

In comparison to what I used to speak fifteen years ago, my speech today is much more profound. And even now, there is no telling; of the four (remaining) degrees, three might be attained, and only one might remain!

Oh! What a State of the Gnani Purush!

Nothing but bliss (prevails) for 'us'; 'we' are indeed in *moksha*, and for the past twenty-two years, there has been nothing but *moksha*. This is because 'we' do not have thoughts about sexuality (*vishaya*); 'we' do not have thoughts about anger-pride-deceit-greed (*kashaya*). Nothing that belongs to anyone else is wanted. The one who has no my-ness (*mamata*) or ego (*ahamkar*) even in name. The one who does not even have intellect

(*buddhi*). Only the *Tirthankaras* were such that they did not have intellect, and this *Akram Vignani* (Scientist of the *Akram* path). In fact, there is intellect in even the *Gnanis* of the *kramic* path (step-by-step path to liberation), whereas I do not have intellect.

And this is the path that annihilates all the demerit *karma* (*paap*). In one hour (during the *Gnan Vidhi*), it destroys and removes all the demerit *karma*. Now, is this under my authority (*satta*)? It is the grace of God! The Lord of the fourteen worlds has manifested within; even if one bows down to such a *Gnani Purush* once, many lifetimes get reduced!

The Aptavanis Contain Knowledge That Extends all the way to the Absolute

Questioner: You are sitting at 356 degrees, so should you not provide the Knowledge of each of those degrees in the *Aptavani*?

Dadashri: Yes, so fourteen *Aptavanis* will be released, and they will be completed. When they are all put together, then the complete Knowledge will be encompassed in them. The entire content extending all the way to absolute Knowledge will be contained in the fourteen *Aptavanis*.

This is absolute Knowledge that is deficient by just four degrees. Thus, these can indeed be considered scriptures. People cannot even comprehend those other scriptures.

These Aptavanis Will Speak

Questioner: Dada, your *Aptavanis* are extraordinary. Upon just reading them, feelings of awe arise!

Dadashri: The times are changing; the age of religion is changing. These books are indeed for that. The first and second *Aptavanis*

cover what this world is, what we have to do with it. And this third *Aptavani* elucidates on the Self (*Atma*). The third *Aptavani*...oh ho ho...what more is there to say? That is why there has been such commotion! The ones that are yet to come will be of a different kind altogether!

All of the scriptures are encompassed in it, and knowledge even higher than that of the scriptures; the scriptures that have been written actually contain contradiction. Whereas in this, the ways have been pointed out, uniformly methodical only, without contradiction. That is when there will be salvation for people! Rather, people have become perplexed. This matter is worth understanding. It is not so (in the *Aptavanis*). Just wait and see; there are actually going to be a lot of changes! When the book begins to speak, then the need for *Gnanis* will no longer remain. This book is such that it will speak.

Questioner: Dada, the purpose of the book is that whoever is not able to come here in person can obtain the understanding through this, in indirect form?

Dadashri: Whatever it is, upon just reading the book, people will feel as if, 'Dada is speaking, and I am listening.' That is how it will feel. Whatever it is, but some change is going to happen in the world, that is definite, one hundred percent.

Questioner: The world has never changed. It will remain in accordance with the era of the time cycle. Nothing changes. So many spiritual teachers have come and gone!

Dadashri: No, no, there is going to be change. Therefore, these books will speak all this; they will speak well, and these books are indeed speaking! They are helping people. Even hereafter, they will help many people. The entire world will attain salvation!

On the basis of *Aptavanis* and many other books of ours, and on the basis of the succession of *Gnanis* (of *Akram Vignan*), a great deal of people will attain the separation between the relative and the real.

The Aptavanis Have Created New Scriptures

Right now, it has been written in the scriptures, "Speak the truth." Is anyone able to do so? "Maintain peace, have mercy." *Mooah* (oh mortal), how can that be maintained? That is why people have set the books aside. They are of no use, they do not 'fit,' so put them away. Just keep the *Navakar Mantra* of the Lord; nothing else is worth keeping. New scriptures will be needed, ones that fit in this era.

Those scriptures of the fourth era will not fit in this fifth era. That is why these new scriptures are being compiled. Only these new scriptures will be of use now. The scriptures of the fourth era are of use only until the end of the fourth era. They are not useful thereafter. This is because the people of the fifth era are different, the matter is different; the worldly interaction has become of a different kind. The Self has remained the very same, but the worldly interaction (*vyavahar*) has changed altogether!

Questioner: Dada, but the original talk of the Lord will remain the same, won't it?

Dadashri: The original talk is Knowledge of the Self (*Atmagnan*). Knowledge of the Self is in common. Otherwise, all other talk is subject to time, it is subject to the time and place. If we were to bring what the Lord said into public view right now, such as, "Have mercy, maintain peace," then what would people say? Hey, is this possible in this era? This is because this is not

that era; this era is such that it does not adjust. Therefore, liberating knowledge (*updesha*) has been given in accordance with the era. Lord Parshwanath had given four great vows, whereas Lord Mahavira turned them into five. So much change took place within two hundred and fifty years, and many other changes had been made. This much change in two hundred and fifty years! This is because things change in accordance with the era of the time cycle. Whereas here, twenty-five hundred years have passed (since the time of Lord Mahavira); how will this do?

Questioner: But the Science of the absolutely detached Lords (*Vitaragi Vignan*) is the same, isn't it, Dada?

Dadashri: There was consensus on only one subject: Do not do attachment and abhorrence. That is the same for all twenty-four *Tirthankaras*. This is the only common subject. "We will endure everything that you do. All we ask for is that you do not do attachment and abhorrence (*raag-dwesh*)."

Questioner: Yes, that is true, but what should be done so that attachment and abhorrence do not happen? Are you saying that they have spoken on different things pertaining to this?

Dadashri: The reason for this is that they speak based on the prevailing times. Right now, Lord Mahavira's scriptures do not work at all; what is the reason for that? The times! It does not fit in the current times. This is because the twenty-four *Tirthankaras* have spoken based on the time and place.

Questioner: Dada, how could they have spoken differently? This talk should be the same.

Dadashri: What Lord Mahavira had said and what Lord Parshwanath had said was

different, and what Lord Neminath had said was different, and what Lord Rushbadev had said was different. It was different for all of them. Which scripture will we consider to be the truth?

Therefore, the new scriptures will have to cover new matter, and these *Aptavanis* will now be considered the new scriptures.

'Our' speech is considered (relevant) for all three time periods (the past, present, and future). This speech is such that new scriptures can be written from it. Just wait and see, these fourteen *Aptavanis*; they will work as new scriptures in the future. They are at work in so many places right now! One person reads and five to twenty-five people keep listening. This (*satsang*) is taking place in so many places, based on these books.

Scriptures Involve Doing Things, This Involves Only Understanding

Up until now, they have all said, "Do, do, do." 'We' would not tell anyone, "Do this, do that." There is not a single word with the view of doership (*kartabhaav*). "Do this, do that," does not exist in the speech of the *Gnani*.

Questioner: If there is nothing to be done, then what is there?

Dadashri: Liberation happens through understanding. So what do we have here? There is only talk pertaining to understanding. Even in 'our' books, there are only points pertaining to understanding. There are no other points! "Do this and do that," does not exist in 'our' books, does it? In all of 'our' *Aptavanis*, there is no "do this and do that" anywhere.

Just a single sentence of 'ours' is such that it can take one to *moksha*. Just one sentence of the *Gnani Purush* is needed.

Scripture is not necessary to attain *moksha*. This is because the *Gnani Purush* directly shows the entire path to *moksha*. Therefore, there is a need to understand in the given circumstances.

This is a Science (*Vignan*); it is not a religion. Religion has been written in all the books up until now. In religion, things need to be 'done.' Here, nothing is to be done, only understood. This is a Science, and it is a complete Science.

These Aptavanis are Different From all Other Scriptures

I tell people, "Scriptures are for reading, not for 'doing.'" When will people understand that statement?

Questioner: No one has ever pointed out that scriptures are for reading, not for 'doing.'

Dadashri: They are for knowing; when will people do so? It is when they understand this point. But what do they understand?

Questioner: But it will be when a person receives such scriptures in which there is nothing to do, only to understand. When there is an accumulation of these (*Aptavanis*), then they (the other scriptures) will move aside on their own, won't they?

Dadashri: Yes, they will move aside. Thereafter, there will no longer be necessity for those scriptures. These *Aptavanis* are very effective. All the laws of the scriptures of the *Vitarags* (absolutely detached Lords) are encompassed in here.

There is a lot more left to know beyond what has been written in the scriptures. That is indeed why I have said to publish fourteen *Aptavanis*, but even that is in the form of scriptures. But I am speaking after seeing in

exactness. It is spoken directly upon seeing, whereas in the scriptures, it has been transcribed. It was after those Lords departed that they were transcribed. There is the possibility of making mistakes in transcribing, isn't there?

Therefore, scriptures, books, contain only inferences! What else would there be? Only worldly knowledge is written in scriptures and books. That which is beyond the world has never been written anywhere else.

The Speech of the Gnani Purush is Without Intellect

Questioner: Whatever enters and gets expressed in speech, does that not become intellectual to some extent?

Dadashri: No, there is no such rule. All the direct light enters the speech, and all the indirect light also enters the speech. Speech has nothing to do with that.

Questioner: Does the limitation of the medium (body complex) become an impediment for speech to convey the direct light?

Dadashri: Speech with direct light is *syadvaad* speech; that speech is such that no one is hurt in the slightest extent. Speech with intellect may be hurtful to someone. This is because there is poison in the form of ego in speech with intellect.

'We' have direct light (*prakash*); that is why it is referred to as Knowledge (*Gnan*). Direct light has been referred to as Knowledge (*Gnan*), and indirect light has been referred to as the intellect (*buddhi*). Now, indirect light knows everything about the world. A person may learn all of the subjects in the world; nevertheless knowledge that is with ego is

intellect. Whereas the one who knows just a little, who only knows pertaining to his own *Atma* (Self), who does not know anything else, even then Knowledge without ego is Knowledge. You have understood, haven't you? Such a person's explanation is without ego. You understand, don't you?

Therefore, only rarely, only in a rare lifetime, is there a person who does not have intellect. Otherwise, there can be no such person; everyone is with intellect. Even all the *Gnanis* (of the *kramic* path) are with intellect, every one of them is with intellect! With intellect, they actually fight; they will say, "I have more intellect than you." Those with great intellect have debates and controversy, whereas there are no debates or controversy here.

So did you understand the difference between intellect and Knowledge? 'Ours' is full light (*prakash*), there is always light. If these lights go out, then we will light a candle. But when the lights come back, then would we not blow out the candle? So what need do I have for it? That too is full light! In that, all the things in the entire world are seen!

Living Knowledge is Contained in This Speech

Questioner: Oftentimes Dada, exact words come forth. Those which are the equivalent of the ones that have been written in the *Gita*, or that have been written in the *Bhagavata* (the *Bhagavata Purana* is one of eighteen ancient texts of Hinduism, with 18000 verses), come forth.

Dadashri: Yes, only exact comes forth.

Questioner: At that time, I feel, 'When did you set out to read these?' If someone tells me that Dada has read them, then I don't believe it.

Dadashri: No, it is correct to not believe it. And this speech is not contained in what is read. This speech is correct speech!

Questioner: I make a proper comparison between what is in Dada's *Aptavani* and the exact verses (*shoklas*) of the *Gita*. When I look at the question and answer format that is in Dada's *Aptavani* and the answers that Dada has given, when I look at it alongside each verse of the *Gita*, then that knowledge is exact, Dada.

Dadashri: Everything in that is exact; there is no difference in that. You should know how to ask.

Questioner: Dada, that which you have spoken has been said in simple language, but how naturally it comes forth!

Dadashri: There is no difference in the original element (*muda vastu*; the Self), is there! There is a difference when the original element is not there. 'We' have given the explanation of the ultimate. That explanation is not in the *Puranas*; the explanations that are not in other (scriptures), all those explanations are unveiled here. Even now, however many explanations you want can be given. However much you ask, that much explanation will come forth. This is because this is *Akram Vignan*! It is complete. The *prakash* (light) is the same; the *gyoti* (light) is the same. There is no difference in the light; there is difference in the science (*vignan*). This is the path of Science. That is the path of knowledge, and this is the path of Science (*Vignan*). In just two hours, one becomes completely wise (awakened), does he not?

The Words are the Same, but This Gives Samadhi

Through speech, they all appear to be the same. The words are from a dictionary,

aren't they? Are they going to come from elsewhere?

Questioner: They will not.

Dadashri: Words are contained in the dictionary; they are those very words, aren't they? What 'we' speak, other people, even other *Gnani*s speak like 'us,' but it will not result in anything. That will not give result, and this will give result; this is living Knowledge. That is *shushkagnan* (knowledge which does not bring result); just as the papaya tree will flower, but will not bear fruit. Whereas this bears fruit (gives result).

Only, here, do not conduct yourself in the manner people elsewhere do. This is because each word of 'ours' should be understood as an *agna* (instruction received with absolute reverence and surrender). Each word is such that infinite upon infinite scriptures can be written. The words will actually sound as if they are from the past. There is no difference in the words; there is difference in the view (*bhaav*). They will give result after entering within; one will undergo change. All that burning pain (of life) is reduced to ashes. They destroy the blazing heat of this worldly life's mental, physical, and externally-induced pain (*aadhi-vyadhi-upadhi*), and maintain the state of *samadhi* (freedom from mental, physical, and externally-induced suffering).

A lot of bliss arises upon reading this speech. Those other (scripture-based speech) may appear to be the same, but there is a difference between the earth and the sky. This describes the actual reality. Whereas those (writers of scriptures) give an account based on their own understanding.

Every Word is Like a Scripture

Every word of the *Gnani Purush* contains infinite upon infinite scriptures in

abbreviated form. A sentence of 'ours' can be referred to as a *Brahma* sentence (*Brahma vakya*), through which infinite scriptures can be compiled.

If one understands this and heads in the right direction, then he can get his work done. This Science is such that one can attain liberation in one lifetime. Hundreds of thousands of lifetimes will be reduced! Even attachment (*raag*) will disappear through this Science, and one can become absolutely without attachment and abhorrence (*vitrag*). One becomes of *aguru-laghu swabhaav* (never increases nor decreases by nature). Therefore, however much benefit of the Science that is taken is not enough. But the work will get done in accordance with however much is understood by a person.

It has been said, "On the tip of just one hair, reside the scriptures of the entire world." But it is if people can understand this, that work can get done. This is actually *Saraswati* (divine liberating speech). Even a dying person will become alive.

Even if the *Gnani Purush* makes a baseless statement, it is like medicine for the other person. Even if he makes a baseless statement, it acts like medicine for the other person. This is because it is of the *Gnani*, isn't it? It is baseless, yet whose is it? Yes, the one whose every word is considered to be scripture. Even his baseless statement counts as scripture, doesn't it? Not even a single word of the *Gnani Purush* can be considered ordinary. Each and every word of his is worthy of being written into scripture.

The Speech of the Gnani Purush is in the Form of the Agama

Nothing is to be sifted in what the *Gnani Purush* says. Whatever he speaks is indeed

scripture! He keeps speaking the *Agama* of the twenty-four *Tirthankaras*! The speech that is considered matchless. The speech that is worth writing into scripture.

When they finish writing down the words that come forth (directly) from my mouth, then it will be complete, unadulterated scripture. (Whereas) In all (other) scriptures, there is some adulteration or another. People from later generations have done all this.

What is the speech of the *Gnani*? It indeed constructs all new scriptures. It will even write forty-eight more scriptures (*agama*). The forty-five *Agama* of the Lord (Mahavira) are in just one word of the *Gnani Purush*. All the scriptures (*agama*) are contained in just one word of the *Gnani*. There are infinite *agama*. So there are fourteen *Aptavanis*, which are the essence of all the *agama*. So then people will no longer have the need for (the old) *agama*.

Each word of 'ours' is an *agama*. The *agama* is complete (*purna*), but it is when its analysis comes into understanding! Yes; when 'we' say, "The fault is of the sufferer," that is actually an entire *agama*. "Do not seek out justice in worldly interaction"; that is an entire *agama*. If one understands this much, then that is more than enough.

Through This Speech, New Vedas are Constructed

'We' are referred to as a *bhedvignani*. What is the *bheda* (ultimate penetrating view) of this world? The one who Knows (is in the experience of) that distinct separation (of the relative and the real) is referred to as a *bhedvignani*. What does it mean to be a *bhedvignani*? He is considered to be beyond the four *Vedas* (oldest scripture of Hinduism). And what does it mean to be beyond the four

Vedas? The One who commissions the writing of another *Veda*. In the old *Vedas*, if some mistake may have been made due to the passing of a long length of time, then whatever He commissions to write is totally correct.

Questioner: Dada, can new *Vedas* be constructed through this speech of yours?

Dadashri: Yes, yes, this is the reality. I said, "If you want to write new scriptures, then write. If you want to write the four *Vedas* again, then write." And what do these followers of the *Vedas* believe? They say, "God had made us write them," and they say, "The *Vedas* are very old." Whether the truth is new or whether it is old, the truth cannot be concealed. This is because the Self (*Atma*) is always new. The *Vedas* may become old, but the Self always remains fresh. What fault is it of the *Veda*, the poor thing? That is why I said, "Come, let's establish new *Vedas*; that is when they will read it. The *Puranas* (ancient Hindu and Jain literature) and all."

New scriptures are compiled on the basis of the *Gnani*! People do not understand and thus one keeps doing only that which is harmful to the self. The *Gnani* is considered to be beyond all scriptures. The *Gnani* has that which is not written in the four *Vedas*.

This Extraordinary Speech is the Essence of all the Scriptures

All of the scriptures will be encompassed in our *Aptavanis*. And as new scriptures for people, for Vedantis and Jains, it will do as a combined scripture. Even now, it serves the purpose as combined (scripture).

For what purpose are our *Aptavanis* written? It is so that the awareness (*bhaan*) of, 'What the Self (*Atma*) is and what it is not, and what this absolute Self (*Paramatma*) is and what it is not,' arises in other people. It

is not written just for the people of one religion. In fact, these fourteen *Aptavanis* will end up becoming helpful. Every single religion will be maintained from this. It is for everyone, it is written for the salvation (*kalyan*) of the entire world.

For a Muslim, what 'we' say tallies with his Quran, for a Vaishnav (devotee of Lord Krishna), it tallies with his (scripture), for Jains, it tallies with theirs. This is the essence of all the scriptures. If one were to ever extract the essence of the scriptures, then it would never happen. In fact, if there were some intellectual person (*buddhishaadi*) who were to pick just a single statement of the *Gnani Purush* and analyze it, then he could make a scripture. A scripture from just a single word!

Questioner: A very great scripture can be made from that phrase of yours, 'Scientific Circumstantial Evidence.'

Dadashri: Scientific Circumstantial Evidence is something really worth understanding.

Questioner: These two points, 'Vyavasthit (Scientific Circumstantial Evidence) is the doer' and 'I am pure Soul,' can provide resolution to a lot of elementary and certain (other) perplexities.

Dadashri: A lot! Only thereafter will all these people feel at peace; otherwise how else would they feel at peace? So many people live in peace, in bliss, that is all there is to it. It is due to this! It is because this means (*sadhan*) has been provided! And it is for this reason that this has been my discovery after so many lifetimes.

That which can break is referred to as a bubble. After this 'bubble' (the *Gnani's* physical body) bursts, not a single ray of this Knowledge (*Gnan*) will come forth for

hundreds of thousands of years. That is why I am saying, 'Ask (now) if you have a question.' After that, nothing at all is going to come forth for up to eighty thousand years. So ask however much you want to ask. However much (is asked, that much) is revealed! That is why I have said, "Publish as much as we can." And that is why all these books are being published.

Questioner: This is a very remarkable deed.

The Gnani Purush is the Living Upanishad

Dadashri: In fact, this is considered the final station. Here, questions should be asked one after another, just as the chief disciples (*ganadhar*) would ask Lord Mahavira and these scriptures are indeed of that. What Arjun had asked Lord Krishna is indeed scripture, and in the same (way), only if questions are asked here will scriptures arise. All these scriptures, the books that are compiled here, they have only been created by asking. These books are compiled after hundreds of thousands of questions are asked.

That is why I say that all the explanations should be obtained by asking questions. There is no problem in writing new scriptures. Explanations are to be given by asking questions. 'We' are ready to give all the explanations.

Explanations of all types are possible through the *Gnani*. The entanglement of the mind is itself worldly life. In the presence of a *Gnani*, the mind does not remain entangled at all, the mind becomes unclouded, and one becomes the owner of the mind. The mind yields in the presence of a *Gnani*. The entire world controls the mind, whereas here, one's own mind yields to the *Gnani*. This Dada can be referred to as the living *Upanishad* (the core Hindu scriptures).

This is Speech Without Ownership

All these books of 'ours,' they are all in the form of scripture (*shashtra*).

Questioner: The scriptures have only been written from the (speech of the) *Gnanis*, that point is straightforward. The speech of the *Gnani* is indeed scripture.

Dadashri: The statement of the *sashta Purush* (*Atma Gnani*) is indeed scripture. Fourteen of 'our' *Aptavanis* will be released; all fourteen are scriptures. This is because there is no owner of this speech. This speech that has been spoken is speech without ownership. I myself am not the owner of it. This is speech without ownership; that is called scripture.

Questioner: This is correct, but it has been handed down from God (*Bhagwan*), from these *Tirthankaras*, hasn't it?

Dadashri: There is no question of handing it down. No one has ownership of this speech. Not even the *Tirthankaras*, not even me, no one. This is speech without ownership.

The World Will Obtain Incomparable Benefit Through This Speech

Questioner: In this speech of yours, through such fitting examples, for instance this light that exists, it is its energy to illuminate (*prakash*), and things are visible in that; through that, the element (*vastu*) can be understood with ease.

Dadashri: Yes, the understanding arises.

Questioner: One will get the explanation, and whereas what is the thing (*vastu*; the Self) really, can never be found in a book.

Dadashri: If it had been found, then wouldn't there have been any gain by now?

(Yet) Every day is Friday; Saturday never comes.

Questioner: Tremendous scriptures will be constructed. Entire scriptures upon scriptures will be constructed on the basis of this speech!

Dadashri: People will still take benefit; you just wait and see. Just see in the future. This is still in the primary stage.

Questioner: Dada, all this that we write down, and then all the conversations, thoughts (*vichaarna*) that take place. But that entire vision that has arisen, of how all the scriptures will be compiled, how many there will be, on which subjects they will be for, all of this is as if coming events cast their shadows beforehand. The arrangement is seen methodically like this.

Dadashri: This is because the current state of the world cannot be borne. The world is rotting; it is constantly making struggling efforts in vain, just as a fish (out of water) makes struggling efforts in vain.

My desire is that the bliss that I have attained, may people of the world attain, and that this conflict of today disappears, it comes to a stop. May the world be restored. As long as it is still the fifth era, the rule of the Lord (*Mahavira*) exists. And until then, peace remains to some extent for a living being.

The Need for Other Scriptures Will no Longer Remain

Questioner: As this ninth *Aptavani* is so wonderful, how will the fourteen *Aptavanis* be?

Dadashri: The knowledge that is present in all the scriptures, all of that will be encompassed in these fourteen *Aptavanis*. Therefore, people will no longer have the need

to take the help of other scriptures. These are new scriptures, this is new matter, only all this that is new will be placed (in the *Aptavanis*). This is simple language, people find it agreeable, and the entire path to *moksha* has been shown; there is nothing that has been left out.

This is a discovery that goes all the way down to the bottom. Whoever wants to reach all the way to the bottom, it will take him there. Those scriptures will get lost, and these *Aptavanis* will work.

This is Unprecedented, Invaluable Speech

Up until now, people had not grasped even the scriptures. Whereas this is matter that is beyond scriptures. Even if one were to pay a hundred thousand rupees to listen to this talk, one would not get to listen to it.

This will not be available again in any era. This talk will not be available to listen to again, and it never was before. This is not content of the scriptures; this is content that is beyond the scriptures.

Questioner: Dada, this is actually unprecedented talk.

Dadashri: Yes, unprecedented. Unprecedented means that it has never been heard before, it has never been read before, it has never been believed before. And it is a complete shortcut!

In fact, you must have had some tremendous merit *karma* (*punyai*) that you are getting to hear this talk. This novel thing! Where would you get to listen to this?

This Aptavani Will Resolve the Entanglements of the Scriptures

There is a Patel from Bhadran (Dadashri's village) in America who says that

he read the *Aptavani*. (This speech is such that) *Aptavanis* are not found anywhere in the world. He has developed profound love for *Aptavanis*. "Knowledge like this! And in my village! It is considered a marvel!"

There will actually be fourteen *Aptavanis*, and they will be in the form of scriptures. This is because it is then that they will bring about a solution. And the entanglements of the scriptures that have been created until now, all the entanglements have been created through all the symbolic examples. If we get rid of those symbolic examples, then all the entanglements will come to an end.

Aptavani, in Simple and Colloquial Style

The *Gnani Purush* means that there is nothing in this world that is left for him to Know. The *Gnani* can be referred to as the world's observatory.

Questioner: But all that you Know, can it not be disclosed?

Dadashri: 'We' are indeed disclosing this, and it is through this that the *Aptavanis* will be written. The reason for this is that not a single one of these technical terms of the past are understood. So this has been given to everyone in our language, colloquial language, so everyone understands what *dharma* is and what the Self (*Atma*) is.

In the scriptures, there are actually technical terms. Just as doctors have their own technical terms, in the same way, scriptures have their own technical terms. How can a person understand this? Where would they get the energies to understand the technical language of the scriptures? They merely keep reciting the words. Nothing will result through that. The Gujarati language is more pure than this, so everyone will immediately understand.

Even children will understand, and even women will understand.

The Aptavani has Manifested in Modern Language

All scriptures should be in modern language. They should be in the language of today. The language of the past will not do, and technical terms will not do. A person will understand knowledge if it (the language) is straightforward.

Technical terms do not allow one to understand anything right away. That is why there are no technical terms in 'our' speech. This is because it has arisen from the origin.

Why are there technical terms in all other books? That is actually knowledge acquired on loan, whereas this is real Knowledge. This is knowledge that has come forth from a seed. That is knowledge from the ear of a corn; it is knowledge acquired from the fruit (result). It has been acquired on loan; the very same words that have been acquired have been placed in here once more. The same old has been going on! What else is going on?

Those technical words have to set (fit within), do they not? It is very difficult to adjust to them. 'We' have not kept any technical terms. Those who have not had the exact experience, they have put it in terminology. The one who has had the exact experience can speak anything in his own language.

During the time Lord Mahavira had spoken, the language was such that the people of those times could understand it. It has been twenty-five hundred years since then. The people of today do not even understand what their own fathers have written on a piece of paper; (they will say,) "What must be written here?" If they keep getting irritated with their

fathers, then how will they understand these scriptures?

The human beings of this fifth era will not be able to understand. They will misinterpret it. So they will drink that which is meant to be applied, as this has not been understood. Today's frightened living beings do not possess the energy to understand the technical terminology (language) of the scriptures. All day long, fear, fear. There is no stillness (*sthirata*) even in name, so how would the technicalities be understood? Even the *Acharya Maharaj* (high-ranking spiritual leaders) do not understand the terminology.

That is why one *Maharaj* told me with an open heart, "If these fourteen *Aptavanis* of yours get printed, then it will become a foundation of support for people. This is because the scriptures do not fit currently; they are not understood. The terminological language is not understood, and people do not have the capacity (to understand its meaning).

Therefore, the fourteen *Aptavanis* will be prepared in 'our' colloquial language, Gujarati language. Such beautiful conversation has taken place in my simple language. So it will explain all the matter all the way to absolute Knowledge (*keval Gnan*) in this simple language, straightforward language.

The Speech Came Forth Upon Seeing in Absolute Knowledge

Questioner: Dada is actually speaking the speech of the *Tirthankaras*, and it fits for this era of the time cycle. You have said that the speech of Lord Mahavira does not fit in this era. Yet Dada speaks the speech of Lord Mahavira!

Dadashri: No, but what I say is not scriptural language. I speak in ordinary language, and with a completely straightforward

intent. That is why all the explanations have come forth very nicely.

Questioner: Of every single question, from all angles.

Dadashri: Hundreds of thousands of questions are being asked; the exact answer for those questions needs to be given. No matter the kind of questions end up being asked, but these answers that are given are such that they have never appeared anywhere in the world. So people have not left anything that remains to be asked! And ‘we’ have not left anything that remains to be answered. And all the answers are correct. All the answers have been given through absolute Knowledge (*keval Gnan*).

The Words Have Been Tested; They Turned out to be Without Contradiction

Lord Mahavira has given a lot of answers to questions regarding absolute Knowledge (*keval Gnan*), but no one has given answers that are below absolute Knowledge. Answers to questions that are below the Knowledge of absolute Knowledge have not been given at all! That is why that writer was asking, “Dada, from where are you speaking all of this?” “This is not from the scriptures, and it is not such that our intellect will work here, and this discussion is true,” he says. Then I replied, “I speak upon Seeing in absolute Knowledge.”

Not a single word that has come forth through *Gnan* (Knowledge) has had to be altered. From 1962 (up to today), the words that have come forth have not needed to be altered. So ‘we’ feel that there will not be a need to change the view of delivery. Not even the thought of changing has arisen.

Questioner: But it does change, doesn’t it, Dada. What about that?

Dadashri: No, not like that. Thereafter, you should test (*taavi javu*) it too, shouldn’t you? Shouldn’t you test it out, about whether it is correct or not? What right do you have to make the forecast? But if you test it out, then you will know. Shouldn’t you test it out? What do they use in your language, for the word ‘*taavi*’?

Questioner: Test, it is the same word. ‘*Taavi javu*’ is better. It is better understood through that.

Dadashri: All the words are rustic (*graameek*), aren’t they! Our language is very rustic, isn’t it! Its true form is in its rustic-ness.

Questioner: This *graameek* word is from your region. In Saurashtra (a region in Western Gujarat), we refer to it as *tadapadi* (colloquial).

Dadashri: *Tadapadi*. *Tadapadi* means that in other words, we refer to it as *graameek*. But really, it is referred to as *tadapadi*. It is better understood as *tadapadi*. Yes, I get quite a lot of letters. “Wow, your talk in colloquial language; we get a lot of enjoyment out of it,” they say. Yes, I have not learned anything else! I have not learned big words. I do not even remember; I do not know big words.

Questioner: They go to those professors; they go to them.

Dadashri: All of those people know. They have studied it! It is their subject. This is not my subject! In my subject, I just have to speak, that is it.

Questioner: What you refer to as being tested?

Dadashri: There is no problem in testing it out.

Questioner: Then can that be

considered as taking its examination? But feelings (*bhaav*) do not arise with that (word).

Dadashri: The word ‘exam’ (*pariksha*) doesn’t cut it.

Questioner: The feelings do not arise.

Dadashri: The feelings do not arise. Oh, when I refer to the word ‘*taavi javu*,’ the equivalent English word will not be found at all.

Questioner: Even the Gujarati word will not be found.

Dadashri: The Gujarati word will not be found. So we have to use that word. What deep meaning (*goodha bhaavarth*) is filled within every single word!

Everyone is Able to Understand in Their own Language

Questioner: Will this intent (*bhaav*) not be contained in other words?

Dadashri: Yes, when these *Aptavanis* began to be published in English, I said, “The original (*muda*) matter will not get across.” This is because there are no (equivalent) words in English. The English language is according to their understanding. Everyone’s language is in accordance with his understanding. They still do not know about reincarnation (*punarjanma*), so how will they understand this word? But they will at least catch hold of the path. They will understand it in (the form of) a pointing finger; they will not understand the *muda goodha bhaavarth* (the ultimate deep meaning).

Questioner: But will wrong belief (*bhranti*) arise or not? As a result of not understanding the language, will a person get confused or perhaps not?

Dadashri: Then again, he understands it in his language. Everyone understands it in his own language. And what can be referred to as ‘our’ speech of the *Gnani*? That every person understands it in his or her language, and entanglement does not arise. That is the conveyance of understanding the view (*bhaavarth*) behind saying that. Whereas people have said that cows understood the speech of the Lord in their own language, dogs would understand it in their own language. It is not so. These people of every community who come here, they each understand in their own language. Even women who are uneducated will understand the matter in their own language; they will understand what ‘he’ means to say. Therefore, there is no need for education when it comes to spirituality. Even if it is there, so what, and even if it is not there, so what?

The Words are on the Basis of the Energy of Absolute Knowledge

If the ‘welding’ of these words, if every single sentence is remembered, and the welding of one word is understood, then the work will get done. In which words has welding been done? The words are the very same.

All of these words have not come forth on the basis of education. They have come forth on the basis of the energy of absolute Knowledge within. During my studies, I would go out to have ice cream, and in my mind, it would bother me that fifteen years had been wasted on just learning a language. Instead of that, if they had been spent on trying to find God, then God would have been found.

It is because I had not completed the matric (high school matriculation examination) that I cannot speak English comfortably, but this comes forth naturally. Based on the number of English words that have come forth, people

ask me, “Dada, how far along did you study?” “Based on this, you must have studied a lot! As evidenced by your English; it is considered very advanced English,” they say. I reply, “That is indeed to be witnessed. This comes forth naturally. I do not even realize that word comes forth. That is why I refer to this as a tape record (taped record). All this is not spoken by me. And if I were to speak, then it would be considered ‘my speech.’ ‘My speech’ is considered poison, whereas this is considered *Saraswati* (divine liberating speech).

Questioner: But what you have done by introducing the English language into Gujarati is very practical. For example, you have said to settle our ‘files.’

Dadashri: I did not know the Gujarati (word) for ‘file,’ so then I used ‘file.’ I did not find any appropriate Gujarati word, so I used ‘file,’ and everyone liked it too, at a time (on the spot). File number one, two, three, four, five. People wonder, ‘Which file is this?’ Many people, while everyone is sitting here, will say, “My file number two is very sick today.” So those other people say to me, “What is he talking about? Who is he talking about?” I reply, “You will not understand this. This is not ordinary language. This is figurative language.”

The Stamp of the Self

Questioner: There is the association of the Self (*Chetan*) in the words of the *Gnani*, therefore one can become free of doubts (*nihshank*), right?

Dadashri: Yes, it will happen only then! Otherwise, how can one become so? There is the power of his words (*vachanbud*) and this speech has become living.

Questioner: Yes, there is the association

of it. As it was said yesterday, there is the stamp of the Self (*alaukik ni mahor*).

Dadashri: The stamp of the Self! It is a good word, and it came forth at that time, otherwise where would I search for it? Would I look for it in this person’s diary? It came forth at that time. So there is some planning behind it, isn’t there? Is there planning or not?

Questioner: There is no planning, that is actually natural. Dada, those who plan their words never become free from doubts.

Dadashri: And the other one that came forth is ‘empower.’ Rather than ‘empower,’ this ‘*mahor*’ word that was used is much better!

Questioner: But Dada, when you speak, when such sentences come forth, what facial expressions we see of the *Gnani* at that time!

Dadashri: Do *darshan* (devotional viewing) at that time. Do this (place your hands together and bow), do *darshan* of the complete state (*purna sthiti*)! When the sentences come forth, they come forth as the Knower-Seer. Upon coming forth, it (the state as Knower-Seer) once again becomes somewhat displaced. It remains deficient by a fraction.

Questioner: The words ‘*alaukik mahor*’ that have come forth, means that they have come from a tape (taped record). But have they immediately been taped and come forth?

Dadashri: Yes, immediately.

Questioner: They have come fresh out of the tape?

Dadashri: Yes, fresh, and on what basis

do these tapes come forth? Based on the questioner, the tape gets arranged within. The tapes within even know what this questioner that has come is going to ask. All the tapes are ready. After the first one, a second one; after the second one, a third one; it is indeed arranged in this way. It is actually because in the process, there is interference ('I am speaking'), (that is why) we do not know this. What an order has been arranged within! How beautiful it is!

And in order to taste the *garvaras* (the pleasure that arises from doership), everyone will say, "I spoke. How well I spoke!" That is poison that just fell in. Salvation (*kalyan*) will not happen through that.

Questioner: And you have actually expressed surprise in that. You have said, "From where has this word come forth!"

Dadashri: Yes, new words have come forth. The entire world will embrace them, "What words have come forth!"

Speech Such That it Cannot be Discredited

'We' are always impartial (*nishpakshapati*). 'We' are always completely impartial towards the body and even towards the speech that is spoken. This speech that comes forth, 'we' speak it and 'we' are the one who listens to it too. This is because 'we' also have a 'receiver,' so no mistake can happen at all.

'We' have a gift from Dada Bhagwan, that there is no divergence in even a single word that comes forth through 'our' mouth. No divergence in a single word (it is in exactness). Therefore, it is not possible to change it. So if you want to ask its meaning, then come and ask me. The speech that I am speaking is coming forth such that it is not possible for anyone to discredit (*cheko*) it,

proclaim it as unacceptable. This tape record (taped record) that comes forth does not have even a single sentence that can be discredited. No one can discredit it, not a single word can be discredited. It can be considered another form of scripture.

Not a single sentence can be discredited, and the one who discredits it will be held liable. 'We' have written that, "If the *Tirthankaras* discredit it, then *Tirthankara* will be held liable." This is speech that is free of attachment and abhorrence (*vitaraḡ vani*). This is the speech of the *Tirthankaras*.

Speech That has Been Proven Through the Test of Time and is in Principle

The speech of the *Gnani Purush* is considered proven through the test of time (*trikaal*; past, present, and future). If he has spoken something just once, then the *Tirthankaras* would say the same thing, and he too would be saying the very same thing. So all this is being (recorded) in this (tape recorder), and from that, it is directly being printed into books. No one alters anything in this at all. It is from this that the *Aptavani* has been compiled and published, and now other books will be released. People will certainly need this, will they not? First and foremost, we should get our work done!

The Living Speech That has Come Forth Having Touched the Self

Questioner: When we read other books, the Self (*Chetan*) is not visible, and when we read the *Aptavani*, the Self is visible in there.

Dadashri: It's like this; *Aptavani* is actually speech that has come forth having directly touched the Self (*Chetan*). Otherwise, living speech (*Chetan vani*) is not found anywhere else at all. The speech of the *Gnani*

Purush alone is speech that has brushed against the pure Self (*shuddha Chetan*) and has come forth; therefore, this speech is considered to be akin to the Self. It is living speech (*Chetan vani*), so it has an effect.

Each and every word of 'ours' of the *Aptavani* will take one to *moksha*. This is speech that stems from experience; this is practical speech. And what has been said here is what prevails for me. So it comes with the taste of experience.

This Original Speech, Liberating for Everyone

Dadashri: All these *Aptavanis* that have been made; in what other book can it (the content) be found?

Questioner: It cannot be found in any other book.

Dadashri: This is because the state (*dasha*) from which this speech has come forth, however many living beings have attained that state, they became silent (*maun*). In other words, they never spoke. So then how would it be written? So if you were look through all the books in all of India, not a single word of that (the *Aptavani*) would be found. That (phrase) "God is not creator" and all that can be found. The content of the first two *Aptavanis*, in which there is the description of this world; all that can be found. But matter pertaining to the experience of the Self; that will come in other, later volumes of the *Aptavani*. And in these, what will be revealed is that experience which one has never heard of.

Questioner: That is indeed original (*maulik*), is it not, Dada?

Dadashri: It is indeed an original thing.

Questioner: Each successive *Aptavani* ascends higher.

Dadashri: Day by day, the *Aptavani* will ascend to great heights. It discloses all the clarifications of the entire world. So everyone will extract from it; these very same people will extract from it. They will extract everything from the *Aptavanis*, and that is indeed what is required. Otherwise, all these people have no way out.

The Aptavanis Will be Translated

There is demand for these *Aptavani* books from everywhere. It will in fact take the spot of scripture.

So however much of this stock (of speech) is lying around, once it is all used up and gets incorporated into books, then these people of India are not the kind to let it go. Just one book needs to be unearthed.

Going forward, publishers will turn up. As a matter of fact, each and every book will be sought out, printed in English, and then released. Even in English, the Knowledge (*Gnan*) is the very same, is it not?

Questioner: Yes.

Dadashri: In a whole new way, and that too, with these examples, which have never been heard before. Speech without ownership would not exist in this era of the time cycle at all, would it! That speech existed in the era of the *Tirthankaras*, speech without ownership.

The Speech That Stems From Experience Will Live on

This speech that I am speaking, these people have not even let a single word go. They have preserved all the words in these (taped cassettes) and certain people who are associated, they immediately write it all down.

Even this boy is in it. He is studying, and over here, he constantly remains absorbed

in this work. However much I speak, he will jot it all down, word for word.

Questioner: Dada, the *ganadharas* (principle disciples of a *Tirthankara*) actually did this sort of writing.

Dadashri: The way the *ganadharas* wrote, it has come on their part to do. And for those *ganadharas*, it came on their part to write just certain things. No one has written down this experience. The experience has never been disclosed. Only content which leads up to the 'station' of experience has been disclosed. After getting the experience, they became silent (*maun*) and took off. After getting to this station of experience, after disclosing what this experience is, the disclosure of everything else has ceased. As a matter of fact, this speech that stems from experience will live on to the end. And these (people who collected and preserved it) here, they fared even better, compared to the *ganadharas*.

This Extraordinary Speech has Come Forth Having Pierced Through the Deepest Core

Questioner: This speech is the direct speech of Knowledge (*Gnan*), is it not?

Dadashri: No, this has ripped through the deepest core (*patad*) and gushed forth from there. And that other has come from the tank, from the reservoir of the past. That person was speaking superficial knowledge gained from books, was he not?

Questioner: Yes, superficial.

Dadashri: And this here has come forth from experience. So this is always exact. And only then does it give result. Otherwise, all that is superficial can be found in a lot of places. The content from the scriptures is water from the surface, and the speech of

the *Gnani* is water from the deepest part of the earth.

This Speech is Beyond the 'Standards'

Questioner: Dada, is that considered direct speech (*paravani*)?

Dadashri: That *paravani* and *apara* is a different thing. This speech itself is a different kind altogether! What is referred to as *paravani*, that speech is different. And this speech is different. That *paravani* is found in the last 'standard' (grade), and this is 'out of standard.' So there is a difference between them.

Now speech like this does not exist in the scriptures! The scriptures have not just been written for graduates. They contain content for everyone, for those right from the first standard all the way to the end. Whereas here, the speech that carries on is in fact 'out of standard.' Over here, there is no discussion at the (level of the) first standard, second standard at all, is there! And the scriptures do not contain this discussion. This is inexpressible speech. Ineffable speech, which 'we' convey to you here in the form of association (*sangnya*). Those things which cannot normally be conveyed in a straightforward manner, for which there are no words; 'we' show those words to you in a different way, through *sangnya*.

This is Syadvaad, Non-Sectarian Speech

So there is no adjective to describe this speech. If one wants to describe it with an adjective, then it can be referred to as *syadvaad*. *Syadvaad* means words that do not hurt any living being, followers of any religion. And direct speech (*paravani*), no matter how direct it is, even then, it only appeals to those who are in that standard. It does not appeal to those who are in a different standard.

Questioner: It does not appeal to others?

Dadashri: Yes, others will find it bitter. Would all these people from different sects come and sit together? What happens? They tussle with one another. This is because that language itself is such; that language is sectarian. And everyone finds this language to be agreeable. It is not such that anyone finds it disagreeable. Everyone finds it agreeable, because this is exclusively the straight, direct speech of the Self (*Atma*). There is nothing like the *pudgal* (non-Self complex) in this at all. Upon hearing it, one's *Atma* progressively becomes awakened. All that is required is to sit around here, like this, and keep listening. It is not a question of whether you know how to or not. It is not as if you have to give an exam, is it? It is not a question of the fact that you did not know; just stay seated here!

Speech That is Compatible With the Current Times, With Fresh Examples

Questioner: Now, this original tape recorder that speaks and the scriptures that speak; in this way, they are two types of speech, aren't they?

Dadashri: The scriptures are just words of a certified person (*sashta purush*) who has ascended to higher standards. The standards are of people with wrong belief (*bhranti*). There are different standards for each wrong belief. Someone may have spoken about the ultimate subject matter regarding the eternal elements, but it is only possible to speak about that which can be brought into words. So he explains two things. One is of the illusion (*bhranti*) of the snake that arises (upon seeing) the burned rope. And the sighting of silver in an open oyster. These two sentences have

been (the very same) for the past one million years. So *mooah* (dying one), were you not able to find any other words? Not even a substitute! Did no such *Gnani* materialize? Can substitute words not be found? They just don't give any. They have all indeed remained just as they were.

Those examples are indeed wrong; that is why a person does not move forward. There is not even a single example that is correct. How can the illusion of a snake even arise in a burned rope? And has anyone ever seen silver in an open oyster?

Questioner: If a rope is lying far away, then it is bound to seem like a snake, isn't it? What can be seen in the dark at night?

Dadashri: The examples are entirely wrong. The substitute should be such that you get convinced. Since time immemorial, it carries on like this; the convolution (*bhanjghad*) carries on.

Questioner: Give us substitute examples in place of those.

Dadashri: I have actually given a lot of examples. I have opened up (revealed) the 'correctness' (what is correct), and I have corrected the entire world over there. I have spoken all the words. Not just one, I have given a hundred thousand such examples.

Questioner: Your examples are indeed such that later on, on the road, those very thoughts keep arising.

Dadashri: When those thoughts come, what I mean to say is...if you remain in those thoughts, then it means that your attentive awareness (*dhyan*) remained on my words. It remained on my words, so your meditation remained on Me (the Self). That is why I give

these examples. So the meditation of the Self happens and that will wash everything off (for you) instantly.

**If one Understands this Living Speech,
Then it Will get the Work Done**

Questioner: Dada, you had said that, “If a single line of mine comes properly into understanding, then one will be through.”

Dadashri: If it is absorbed, then the work is certainly done. So there is this medicine within it, this big. If just one sentence gets absorbed, then there will be salvation (*kalyan*). So if one were to drink it with exhilaration, and it gets digested, then the work is done, isn't it! When does elation arise? It comes gradually, as its essence comes into understanding, as its worth is progressively understood. As a matter of fact, it has been devaluated by the world. So then how can its valuation arise so abruptly?

If just one word of mine were to be grasped, then it would suffice. Just put even one of my words into practice, then that is an indication of liberation. If just one word of the *Gnani Purush* makes it into the body, then it finishes it off (gets the work done). This is because this is referred to as living (*jeevti*) speech. This living speech comes forth having touched the Self (*Atma*). This is referred to as living speech (*Chetan vani*). Nevertheless, ‘we’ refer to it as a record. It is worth understanding what ‘we’ are saying. This is all entirely Science; it is a deep Science.

**The Siddhant is Encompassed in the
Aptavani**

Questioner: Dada, you have actually placed all the scriptures within the *Aptavani*. The solution for every question is immediately found; a spontaneous solution!

Dadashri: This is not contained even in the scriptures. The entire scripture has been placed in the *Aptavani*. No matter where you look, confirmation is attained; it is considered such a *siddhant* (incontrovertible principle that attains the ultimate goal).

Therefore, this entire *Akram Vignan* of ours is in the form of *siddhant*. Whatever (angle) you ask from, it results in *siddhant*; this is because this is Knowledge in its inherent nature (*swabhaavik Gnan*). Anything that comes into Knowledge (*Gnan*), that thing will not return to ignorance (*aGnan*); contradiction will not arise. Helping the *siddhant* of every person, the *siddhant* progresses further, and it does not destroy the *siddhant* of anyone. Those who have already become *Vitarag* (absolutely detached); this is indeed their *siddhant*.

**Open Explanations About Everything,
With Proof**

Science means it is considered to be *siddhant*. *Siddhant* means that it is without contradiction. There is no contradiction. It only gets proven, wherever you look, it gets proven. I have been speaking for twenty-two years; there is proof in each word. And all this is recorded in here (in the tape recorder). Thus, the proof of it definitely exists. I am ready to give all the proofs. If today someone were to ask, “Why did you say this?” I am ready to give the proof for that.

If someone brings forth any word of mine that has been spoken from now to all the way from ten years ago; if it appears in an *Aptavani*, and one asks for an explanation on it, then all that is left is for me to give it. You will say, “Dada, will you give an explanation for this?” I am lawfully bound to give an explanation for the words I have spoken. This is not a falsehood.

All the words that I speak, I speak with the right to give you the proof. I cannot say single a word without any proof. Not a single one of those words is being thrown around haphazardly.

I cannot speak even a single irresponsible sentence. Moreover, it has been written that, 'However many words I speak, I am ready to give the explanation for them.'

Questioner: Will you give the explanations at any time?

Dadashri: I am ready to give any explanation; even a small child can ask for it. If any explanation is not given, then that is referred to as idle talk.

Questioner: That is correct.

Dadashri: Not even one sentence is irresponsible. This speech of 'ours' is considered matchless. It is speech that is worthy of being written into scripture. Books are being printed from each spoken word of 'ours.'

Oh! What an Extraordinary State of This Gnani

Questioner: Dada, up to this point, you have spoken so much, so much of all this Science has come forth. You speak for so many hours each day!

Dadashri: It will be useful to the world, won't it! It will be useful to everyone in the world for another eighteen thousand years!

Questioner: I realized that to do this entire (*Gnan*) *Vidhi* takes four hours at the very least. We see you continuously. Whether it is winter, monsoon season, or summer, even at this age of seventy-eight, no other disturbance arises.

Dadashri: That is something worth

noting! Only then will the salvation of people happen! Otherwise, it would not happen, would it!

Questioner: Many times we think, we speak for an hour, at the most two hours, then we say, "Let's take a break now." Then we get up, we wander around for a bit, whereas here, it is carrying on continuously.

Dadashri: Many times, the speech comes forth for ten hours at a time. There have been times where I have sat fixed in one location for ten hours. There must be natural strength behind that too! It is Scientific Circumstantial Evidence, isn't it?

Questioner: Yes.

Dadashri: It is not a falsehood. It is when the salvation of many people is to happen that such a thing would arise, otherwise it would not arise.

People Will Read This Aptavani for Eighteen Thousand Years

This speech will help for up to eighteen thousand years. However long Lord Mahavira's rule will last, it will last until then. Thereafter, the speech and books and temples come to an end. There are no temples in the sixth era, nor are there books. There will be mutual fighting, fighting, fighting, fighting, fighting, crushing, crushing, crushing, crushing, crushing! For eighteen thousand more years, people will be able to go to *Mahavideh Kshetra*; they will be able to go to the fourth era there. How beautiful this speech is! Have you witnessed speech without ownership?

Questioner: No.

Dadashri: You've never even listened to it? Just listen to this speech that is without ownership!

Questioner: Yes.

Dadashri: These thousands of (copies of) *Aptavani* books that have been released will flourish, in fifty years, in a hundred years; at that time, all of the splendor of India will arise. Good fortune will arise through these words. As people come to know about these books, its value will be understood.

The Aptavani Burns Demerit Karma Into Ashes

When these books and *Aptavanis* get released, people will read them and think, "This Dada is a wonder!" And they will praise Dada's name; there will be *kirtan bhakti* (devotional singing towards the Self). This is because one who is worthy of others' devotional singing does not manifest in this world. And if devotional singing is done in His name, then there will be salvation (*kalyan*). *Kirtan* means to become affected. As one keeps engaging in devotional singing, keeps saying, "Dada, Dada," one becomes Dada (the Self).

Questioner: Just upon reading the *Aptavani*, worldly life became invisible for two hours!

Dadashri: Two such hours never come about otherwise. To disrupt your presence in worldly life is a very big thing, and if the world is forgotten upon reading the *Aptavani*, then all the demerit *karma* (*paap*) get washed off. All the demerit *karma* get burnt to ashes through this. This is because this is neither in worldly life, nor is it in *moksha*; it is in the middle. There is no worldly life in this at all.

Value This Priceless Speech

For 'us,' there is the interaction of three, but to people, it appears as though there is the interaction of only two individuals. What 'we'

(the *Gnani Purush*) are speaking is a record, and 'I' (*Hu*) am the Knower-Seer of that, and you are the listener. People think that this *Aptavani* comes forth through my mind. But no, it is a record. I too have come to like this *Aptavani* a lot!

This *Aptavani* is a thing of great marvel, and through the *Aptavani*, all the troubles of worldly life and worldly interaction will depart.

Many people tell me, "I have a lot of difficulties, and when I pick up an *Aptavani* and just look at it, then a page turns up and it takes away my difficulties." Such a person gets the link.

Questioner: A very nice collection has been made. Every subject has been collected very nicely.

Dadashri: Yes. That is my desire, so it will turn out well. It has been written beautifully. They send it to me to look over; I become happy upon looking at it. So set aside some time and keep reading a little.

One person had said to me, "I am finishing the first *Aptavani* after six years. I have sifted each word to such an extent that I can't even tell you." And for our *mahatmas*, the first *Aptavani* is completed within three hours!

Now, if one reads it indiscriminately, then what is the point? Nevertheless, it is better than not reading at all. One day, (the essence) will be found through that.

Outside people will attain the right belief (*samkit*) just like that; they will attain *samkit* (through this speech) just by reading.

The Seed of Knowledge has Been Protected, in Aptavani

If just one of my *Aptavanis* remains in

existence, then the *Gnan* (Knowledge that liberates) will not disappear from India. It is actually a seed of *Gnan*. Therefore, the seed of *Gnan* will remain in India through the *Aptavani*. Otherwise, the seed of *Gnan* has become fractured in India. The complete religion is encompassed within this, and it is easy to understand. It is even more detailed than those scriptures. The reason English words have been incorporated into it is that it will be helpful to the young people of today. Then they no longer have the need for the means of any scripture.

The reader keeps feeling enthralled by its uniqueness (*alaukikata*). These books will be very helpful for thousands of years.

There Will be Salvation Through These Aptavanis

What I am trying to say is to spread such elevated values (*aaryata*) across India such that the country becomes filled with happiness. Incivility (*anadipanu*) has encroached on elevated values; that very thing should leave. The 'goods' are fragrant, but stench (uncivilized conduct) has infiltrated within. That too is only for a short span until it is reset. This very country is troubled; those troubles will keep arising. But we should continue making attempts for this. A word of 'ours' will grow such that it will become an astonishment.

These *Aptavanis* will help people a lot, if it comes into people's hands in the future! This is because understanding from each angle has been placed into it. There is no angle in which understanding has been left out. And there will still be up to fourteen *Aptavanis* that will be released; they will be a different kind altogether! These fourteen *Aptavanis* that

will be released, all fourteen will become scriptures.

Questioner: You have given us such a collection that it is as if you have searched for the strewn, scattered pearls and created a necklace. For that, there is deep gratitude. We are greatly indebted to you.

Dadashri: With the release of these books of ours, all these religious people say that it will be fine if the (other) scriptures are put away. This is (now) actually in our Indian language. Thereafter, it will be translated into other languages. Fourteen *Aptavanis* will be released, and these very (books) will carry on as the scriptures.

As the *Aptavani* reaches the people of India, and when this *Gnan* flourishes for people, then the splendor of India will be something else entirely!

This Gnan Will be Present for Eighty Thousand Years

This is a marvelous *Vignan* (Science)! Therefore, you should get your work done. Such *Gnan* (Knowledge) actually manifests on a rare occasion. This *Gnan* will be present for eighty thousand years. This rich fragrance of *Gnan* will be present for eighty thousand years. Thereafter, forget the fragrance of *Gnan*, not a trace of it will be found. And eighteen thousand years of the entire era of the time cycle of Lord Mahavira remains; do you know what kind of an era is forthcoming? The kind of era that was there when Lord Mahavira was present is forthcoming. This too is a wonder! The first *nimit* (evidentiary instrument) for that is the *Gnani Purush*, and through this *nimit*, everything has been unveiled. The entire world is in astonishment, not just Jains, not just Vaishnavs, not just India; it is a wonder of the entire world!

~ Jai Sat Chit Anand

Anjar Trimandir Pranpratishtha Celebration

Dt. 6 March 2016 (Sunday)

Pranpratishtha : 10 am to 1-30 pm, **Pujan-Darshan-Aarti :** 4 to 7 pm., **Bhakti :** 8-30 to 10 pm
Venue : Trimandir, Anjar-Mundra Road, Nr. Sinogra Village Board, Sinogra. Ta- Anjar,
 Dist.- Kutch. **Phone :** 9924343886

Note : Due to only one day event, there is no accommodation facility will be available during this function.

Watch Puja Niruma on T.V. Channels

- India**
- ✦ **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
 - ✦ **DD-Bihar**, Every day 7 to 7:30 AM & Sunday 5:30 to 6 PM (Hindi)
 - ✦ **DD-Bihar**, Mon, Wed & Thu 4 to 4:30 AM & Tue 4:30 to 5 PM
 - ✦ **DD-India**, Every day 8 to 8:30 AM & 6:30 to 7 PM (Hindi)
 - ✦ **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 - ✦ **Arihant**, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
 - ✦ **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- USA**
- ✦ **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)

Watch Puja Deepakbhai on T.V. Channels

- India**
- ✦ **DD-National**, Every Monday to Friday 8:30 to 9 AM (Hindi)
 - ✦ **DD-National**, Every Saturday 9:30 to 10 AM to Sunday 6:30 to 7 AM (Hindi)
 - ✦ **DD-Madhya Pradesh**, Monday to Friday 3:30 to 4 PM (Hindi)
 - ✦ **DD-Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi)
 - ✦ **Sadhna**, Every day 7 to 7:30 PM (Hindi)
 - ✦ **DD-Girnar**, Monday to Saturday 3:30 to 4 PM (Gujarati)
 - ✦ **DD-Girnar**, Tuesday to Sunday 10 to 10:30 PM (Gujarati)
 - ✦ **Arihant**, Every day 8:30 to 9 PM (Gujarati)
- USA**
- ✦ **'TV Asia'** Every day 11:00 to 11:30 AM EST
 - ✦ **'Colors' TV** Every day 7 to 7:30 AM EST (Hindi)
- UK**
- ✦ **'Venus' TV** Every day 8:30 to 9 AM (Gujarati)
- Singapore**
- ✦ **'Colors' TV** Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi)
- Australia**
- ✦ **'Colors' TV** Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi)
- New Zealand**
- ✦ **'Colors' TV** Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi)
- USA-UK-Africa-Aus.** ✦ **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Guj.)

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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. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

Subscription : Yearly Subscription - India: 100 Rupees **USA:** 15 Dollars **UK:** 10 Pounds
15 Years Subscription - India: 750 Rupees **USA:** 150 Dollars **UK:** 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

DADAVANI

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Nadiad

5 January (Tue), 7-30 to 10-30 pm - **Satsang** & **6 January** (Wed), 7 to 10-30 pm - **Gnanvidhi**
7 January (Thu), 7-30 to 10-30 pm - **Aptputra Satsang**

Venue : Basudiwala School Ground, Nr. Chetak Petrol Pump, Nadiad (Guj.). **Ph. :** 9408528520

Vadodara

8-9 January (Fri-sat), 7 to 10 pm - **Satsang** & **10 January** (Sun), 6-30 to 10 pm - **Gnanvidhi**
11 January (Mon), 7 to 10 pm - **Aptputra Satsang**

Venue : Reva Park Garba Ground, Nr. Kaldarshan Cross Rd., Vaghodiya Rd. **Ph. :** 9924343335

Rajkot

30 Jan. & 1 Feb. (Sat & Mon), 7 to 10 pm - **Satsang** & **31 Jan.** (Sun), 5-30 to 9 pm - **Gnanvidhi**

Venue : Opp. Aalap Green City, Raiya Road, Rajkot (Gujarat). **Ph. :** 9879137971

Porbandar

3 February (Wed), 7 to 10 pm - **Satsang** & **4 February** (Thu), 6-30 to 10 pm - **Gnanvidhi**
5 February (Fri), 7 to 10 pm - **Aptputra Satsang**

Venue : Khijadi Plot, Opp. Swaminarayan Mandir, M.G. Road, Porbandar. **Ph. :** 9426954683

Junagadh

6 February (Sat), 7-30 to 10-30 pm - **Satsang** & **7 February** (Sun), 5 to 8-30 pm - **Gnanvidhi**
8 February (Mon), 7-30 to 10-30 pm - **Aptputra Satsang**

Venue : Shivam Party Plot, Giriraj Main Road, B/h. Bus station, Junagadh. **Ph. :** 9924344489

Bhavnagar

9-10 February (Tue-Wed), 7 to 10 pm - **Satsang** & **11 Feb.** (Thu), 6-30 to 10 pm - **Gnanvidhi**
12 February (Fri), 7 to 10 pm - **Aptputra Satsang**

Venue : Gulistan Maidan, Waghawadi Road, Bhavnagar (Gujarat). **Ph. :** 9924344425

Mumbai

26-27 February (Fri-Sat), 6 to 9 pm - **Satsang** & **28 February** (Sun), 5-30 to 9 pm - **Gnanvidhi**

Venue : Railway Police Kawayat Ground, B/h. Kukreja Tower, Vallabh Baug Ext. Lane, **Ghatkopar (E)** . **Ph. :** 9323528901

29 February (Mon), 6 to 9 pm - **Aptputra Satsang**

Venue : Bhuriben Golwala Auditorium, Cama lane, **Ghatkopar (W)** . **Ph. :** 9323528901

Anjar

4 March (Fri), - **Satsang** & **5 March** (Sat), - **Gnanvidhi** - **Time TBA**

Venue : Trimandir, Anjar-Mundra Rd., Nr. Sinogra Village Board, Sinogra.

Contacts : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.: **Adalaj**, Dist.: Gandhinagar-382421, **Gujarat, India**. **Phone :** (079) 39830100, **E-mail:** dadavani@dadabhagwan.org

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The Definition of Aptavani

What does 'Apta' stand for in Aptavani? The One who is trustworthy in every way, even in worldly life. And furthermore, the One who is trustworthy all the way until liberation is the Apta Purush. His speech is Aptavani. So then where is there room for any doubt? It is without partiality. Therefore, this is a different Science (Vignan) altogether! This speech is such that new scriptures can be written from it. One understands the entire Science, all of it, within one hour! These books are for the salvation of the entire world. These books will be helpful for thousands of years. These fourteen Aptavanis that will come forth; people will become astounded by their extraordinariness!

-Dadashri



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