

Tenacity of decision to follow the Agnas of the Gnani Purush

EDITORIAL

Shrimad Rajchandra became a great Gnani Purush in this current time cycle. In His *Vachanamrut*, he has repeatedly written on every page to look for a living Gnani Purush for attainment of *moksha* liberation, for attainment of *Atmagnan* Self-realization. He has said, 'after meeting a Gnani Purush, follow His Agna; and then if you do not attain *moksha* then take it from me.' He has given such guarantee. Greatly revered Dadashri, the current Gnani Purush emphasizes the very same that, 'After meeting me if you do not experience *moksha*, then I am not a real Gnani and the *moksha* I give is not real either. *Moksha* must be experienced right here in fifth *Ara* time cycle only.' It is possible to attain *Atmagnan* Self knowledge through Akram Gnan within two hours and through it, one experiences the first stage of *moksha* which means freedom from *agnan* ignorance of the Self while living this life. One attains five Agnas to protect the seed of Self-knowledge attained and they help to attain final *moksha* ultimate liberation.

As a *mahatma* (the one who has attained Self-realization through Akram Vignan) starts to follow the five Agnas, he progresses on the path like the progression from the second day of the moon to the third, fourth, up to *poonam* full moon of *Gnandasha* state of the Self. When one attains *Atmagnan*, *agnan* of infinite life times dissipates and 'He' attains the state of *Shuddhatma* pure Soul. He attains the state of *purush*, the state of the Self and *purusharth* spiritual endeavor of the *purush* begins. And that spiritual effort is in the form of following the Agnas. The Agna of the Gnani Purush prevents the entry into *sansar* worldly interaction and maintains one in *atma-ramanata* absorbed in bliss as the Self.

Gnani Purush makes such an easy way for the living beings of this *Kaliyug* current fifth era of time cycle that, "you have to only follow the Agna, and you don't need to see whether it happened or didn't happen according to Agna. You make a firm decision that you want to follow Agna and for those times that you could not follow, do *pratikraman* for that that, by 'Dearest Dada Bhagwan , I couldn't follow the Agna here, so forgive me, I will not make such mistake again'." If you speak even this much then

Dadashri says that, 'everything is approved. 'We' will give you hundred percent grades, not ninety-nine. Now what more do you want?' This is the path of compassion and grace, is it not?

This Agna is the essence of every scripture of the entire world. One rises further in the state of the Self as one makes a firm decision to follow the Agna and then as one remains constantly sincere to them, then it starts to become natural by itself and one rises higher within, in the realm of the Self.

To maintain the deep inner intent to remain in the five Agnas and to understand Agnas precisely; out of these two it is more critical and better too understand the Agnas precisely. If one tries to follow without understanding, he will not gain anything. Before the Agnas, if one listens to this *Vignan* spiritually active science and understands it, then the five Agnas are there for the protection of the *Vignan*. The five Agnas are given so that one will not lose the *Vignan*. Nonetheless, if one has made a firm decision to follow the Agnas, then he will be able to follow the Agnas. By thoroughly understand the science then the energy to follow five Agnas will arise. One can certainly follow Agna with two things; one is to have firm resolution and second thing is the energy of blessings and grace of *Dada Bhagwan*. And this verily can make one reach *purnadasha* ultimate state of the Self, can experience the Self with *spashta vedan* perfect clarity. That verily is the prayer.

-Deepak Desai

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Two levels of freedom

There are two kinds of freedom: First is the freedom from ignorance of the Self; that means the self *atma* has reverted to its original nature *atmabhav*. The second is the complete freedom from the physical body, complete emancipation to *siddhagati* the abode of all liberated souls. It is possible to achieve this in one more lifetime. What is the benefit of acquiring freedom from ignorance of the Self? It renders one completely insulated from all worldly miseries and pain.

What are human beings looking for?

Questioner : Freedom from pain and misery.

Dadashri : The Self *Atma* by nature is blissful and now then there is no effect from pain and misery, so what else can one want?

Questioner : There must be some keys to knowing the *Atma* surely?

Dadashri : There are no need for keys. You simply have to go to a Gnani and tell him, ‘Sir, I have no sense. I am a fool. I have wandered for countless lives but I have not learnt or known even a fraction about the Self *Atma*. Therefore please grace me and do at least this much for me.’ That is all you have to do. The Gnani Purush has come here to give *mokshadaan* liberation.

Then people will complain, what will become of the worldly life interaction *vyavahar*? After knowing the *Atma*, whatever remains is the worldly life *vyavahar*. And the Gnani Purush gives gnan of the worldly life interaction too. He gives the five Agnas and tells you, ‘ Here, follow ‘our’ five Agnas and your worldly life interaction *vyavahar* will be pure *shuddha* and your *nischayaa* the Self is pure *shuddha*. All the responsibility is ‘ours’—the Gnani’s. You should experience freedom here and now, in this very life. If you do not, then it is not real *moksha*. If you do not experience *moksha* after meeting me, then I am not a real Gnani and the *moksha* I give is not real either. You should feel liberated here, in the fifth *ara* section of the current time cycle, here, exactly the way you are without renouncing anything. What assurance do we have that we will have *moksha* out there?

To follow the Agna is verily the spiritual effort

Questioner: Dada, You made us *purush* the Self after dissipating *agnan* ignorance of the Self, so which part is called *purush*?

Dadashri : Gnan is verily *purush* and *agnan* ignorance of the Self is *prakruti* the non-self. Joint state of *gnan-agnan* is *prakruti* and Gnan is verily *parmatma* Absolute Self and that verily is *purush*.

Questioner: What spiritual effort a *purush* the Self or the one who has attained the Self, has to make?

Dadashri: It is in the form of Agna, what else? For You it is in the form of Agna and for 'me' (referring to the Gnani Purush and the fully enlightened Lord within) it is without Agna. You can attain by following Agna, the very same thing is without Agna for me. As you will get used to following the Agna, finally the Agna will leave gradually and the root will remain.

Questioner: Is the nature of *parmatma* a knower and a seer?

Dadashri : Originally nature *swabhav* of *parmatma* is to be the knower and the seer. But what does *purush* mean? One has not become *purushottam* an Absolute Self. One, who becomes *purushottam* the absolute Self, is called *parmatma*. After becoming *purush*, one is in the process of becoming a *purushottam*.

Questioner: *Atma*—the Self is verily pure *shuddha*, then what remains for it to become *purushottam*?

Dadashri: *Atma* the Self is pure *shuddha*, but it is in Your *pratiti* conviction, not that You have become that. You have to become that. How do You become that? By following the Agnas.

Questioner: Who follows the Agna? Does the *pratishthit atma* the relative self, 'I am Chandulal', follow the Agna?

Dadashri: Where is the question of following the Agna by this *pratishthit atma* in this? This is just that 'You'—the one who has attained the knowledge of the Self, have to follow Agna. Your *pragnya* the energy of

the awakened Self is making You follow the Agnas. Thereafter, what else is left? There is no interference of anyone in the process of following the Agnas. What *agnyashakti* the energy of the ignorance, the non-Self, was not letting you do, is being done by *pragnyashakti* energy of the Self. To follow the Agna means; 'I am pure Soul' is in Your pratiti conviction, *laksha* awareness, and little bit in Your *anubhav* experience, but You have not become that form *rupa* yet. Once You follow this Agna then You can become that form *rupa*.

The energy of the Self against the energy of the non-Self, the prakruti

Questioner: Why is there so much force of *prakruti* the non-Self that it makes one forget the 'seeing' *jovanoo*?

Dadashri: That much energy of the Self is lacking. If the energy of the Self *atmashakti* is dominant, then despite any kind of forceful *prakruti*, the Self will become separate.

Questioner: The energy of the Self is the same in everyone, is it not?

Dadashri: The extent to which one remains as the Self *atamarupa*, that amount of energy will be there. To what extent one remained the Self?

Questioner: Who has to become the Self *atmarupa*?

Dadashri: The Self only, the Self—the one who has awakened—has to become that no? The Self only! The Self that has been given to you, The *Atma* that 'we' have given to You, is verily the *moola Atma* original Self.

Questioner : I didn't understand, how to attain the energy *shakti*.

Dadashri: The energy will increase, will start to manifest in direct proportion to the amount of Agna You follow. The energy of original *Atma* is same in everyone but the varying energy that arises is in direct proportion to the following of the Agna. This energy will increase gradually and reach its maximum state.

Questioner: As long as the force of *prakruti* exists it prevents the following of the Agnas. Everything has risen due to the *prakruti*. The desire to follow the Agnas is there.

Dadashri: There is no problem with *prakruti*, if one decides, does *nischayaa* then everything can be settled. You ‘the Self’ are *chetan* animate, the divine life force, pure consciousness and *prakruti* is *nischetan chetan* inanimate, mixed or energized consciousness, mechanical *chetan*. So what can this lifeless consciousness *nischetan chetan* do to the eternal consciousness *chetan*?

Questioner: As long as they are together, the obstruction arises.

Dadashri: If You become stronger then it will not become obstructive.

Questioner: So after attaining this Gnan the one who ‘sees’ *joovey* the *prakruti*, who is that?

Dadashri: That verily is *Atma* the Self, the one who has awakened, who sees this, who else would that be? Everything is on the head of *Atma*. *Atma* here means *pragnya* the energy of the *Atma*. Here you should not consider the main *Atma* again. *Atma* here means *pragnya* that does all the work in the beginning, but ‘we’ do say *Atma*, that is only for the sake of speaking.

Questioner: Is it considered to be pure when it sees the *prakruti* or is it considered pure *shuddha* when it sees the elements *tattva* of the *prakruti* the non-Self?

Dadashri: From the time one becomes the Self *tattva swaroop* the elemental form, and begins ‘seeing’ the *prakruti*, then the *prakruti* the non-Self too became pure *shuddha*. The *prakruti* non-Self cannot be called pure as long as the ego exists.

Who makes the decision?

Questioner: Who makes the decision *nischayaa*? File (all that is the non-Self after Gnan) number one?

Dadashri: Only You will have to make the decision! ‘You’ the awakened Self—have to make the decision.

Questioner: So will pure Soul *Shuddhatma* make the decision?

Dadashri: No, no, not pure Soul, it is that *pragnyashakti*. *Pragnyashakti* the energy of the Self that liberates, will make You make the decision. One makes the decision at the very time he attains Gnan.

Questioner: Dada says that, ‘There is nothing about following the Agna in this. You make a tenacious decision that You want to stay in Agna, that’s it, leave everything else on me.’ This is what You are saying, isn’t it?

Dadashri: You must follow Agna. You don’t need to see whether it happened according to Agna or not. You just decide with tenacity that you want to follow Agna, that’s it.

Questioner: So with regards to making a decision, You are saying that one doesn’t have to do anything. Then again You are saying that make a decision.

Dadashri: Those are only the words, dramatic words, there is no doer ship in that.

Questioner: Yes, it is just enough for the purpose of communication. But this decision, who makes that decision?

Dadashri: It is verily the Self, this *pragnyashakti* is there which verily makes decision, that’s it!

Questioner: But when we did not have Gnan at that time ego was making decision, at that time *pragnya* was not making decision.

Dadashri: That’s right. It is not ego, but rather agnya ignorance was doing it. Now *pragnya* is making decision. *Agnya* makes all the decisions for the *agnani*- the one without Gnan of the Self, and *pragnya* makes decision for the one who has attained this Gnan. *Agnya* and *pragnya*; two different energy forces exist. *Agnya* is the wrong belief and *pragnya* is the right belief.

Questioner: Is it more correct to say that it decides rather than it is making the decision?

Dadashri: To make the decision or deciding, whichever is used, you are to follow that which accomplishes your intent. Semantic expression of a word is not the issue here.

Questioner: Does *pragnya* make the decision, or does it prod and instigate one to make a decision?

Dadashri: It makes a decision, helps one to make a decision; it is the same thing. There is no difference.

How can one remain absorbed in the pragnya?

It is all the work of *pragnyashakti* the liberating energy of the Self only, but when the *pragnyashakti* is not in action, then that discharge ego is doing the work. So when it is doing that, ‘We’—the awakened Self—have to ‘see’ it and ‘see’ what it is absorbed *tanmayakar* in! Instead of becoming absorbed in the *pragnya*, it may be become absorbed in that other, the non-Self and that is the slipping. If that *jagruti* the awakened awareness is there, then it will remain in the *pragnya*. Having entered into that other—the non-Self, unawareness *ajagruti* arises.

Questioner: Having received this Gnan from You, he does want to remain *jagrut* awakened and aware.

Dadashri: He would have such a desire, but the *jagruti* will not remain, because the old habit. That old habit makes him slip into that other side (the non-Self, being unaware). But the one who has strong deep inner intent *bhaav*, will call him back, even if he slips, by saying internally, ‘hey, don’t you go there.’ The one who has awakened, He will know all this, will He not?

Questioner: Please explain more clearly this matter about being absorbed in the *pragnya*.

Dadashri: Remain sincere. To whom are You sincere? Now if You want to attain *moksha* liberation, then remain sincere to *pragnya*. If you want to stroll around for pleasure then go there—become the relative self—for a little while. Now if the unfolding *karma* drags you there, then it is a different thing. Even when the force of the unfolding *karma* drags you, You should stay on this side—the Self. If the river current pulls you on that side should You not resist it and not be swept away? Should You not attempt to reach the shore—the destination or should you get pulled the way it pulls you?

Questioner: So if His ('I' with right belief) decision is strong then He will remain sincere, won't He?

Dadashri: If it is tenacious then only he will be able to hang in there and stay. Otherwise where is the decision *nischayaa* in it at all? He will get dragged by the current of the river, and the other bank will not be reached. And You should pull towards the bank. Your effort must be to cross the current towards the shore—the Self, to remain as the Self. Any effort made will make Your feet take hold of the ground that leads to the shore.

So with this science *vignan*, this *pragnyashakti* that cautions and warns You to remain the Self, arises for final liberation *moksha*. After this You should remain positive. You should not pay heed to anything that is negative. Positive means You should be pleased, and not allow any worldly difficulties to touch You. If You adjust well with this then no worldly difficulties will affect You, and thereafter, such an adjustment becomes established within. This is because in the ignorant state, when one had not attained the Self, one had not really attained God, and even at such a time, the worldly life interaction was going on fine, so how can ever be difficult after attaining of the Self? Of course, it will be just fine.

Awareness as the Self remains naturally

Questioner: Is it necessary to practice anything else to maintain constant awareness as the Self?

Dadashri: Awakened awareness as the Self remains constant only. There is no need to practice anything else. Only it should be your tenacious decision that, this awareness as the Self must remain constantly. Why, do you feel that it is not constant and continuous? Then You should investigate the other causes which are creating obstructions. Therefore, awareness as the Self does remain constant but Your energy of decision *nischayaashakti* is necessary. If you say, 'Self awareness does not remain', then it will not. If You say, 'Self awareness should remain at all costs, why should it not?' then it will remain. Then, obstacles will not arise either. Go ahead, You stay in *satsang* company of the Self.

As one follows Agnas, the following becomes natural

Questioner: Those Agnas, and to follow them, at times is natural and easy.

Dadashri: Gradually following all of them becomes natural. It becomes so for the one who wants to follow them, it becomes natural to him, and the mind too, becomes woven that way. The one who wants to follow and has the tenacious determination *nischayaa* does not have any problem at all. This is the supreme science *vignan*, in which one can remain in uninterrupted *samadhi* (the state in which no situation in the relative world affects Self with the inner bliss). If someone insults, even then the *samadhi* remains; if one incurs a loss or sees his home burning; even then *samadhi* prevails.

Questioner: Does the *pragnyashakti* increase to such an extent that all the Agnas become woven inside?

Dadashri: The Agnas become woven. *Pragnyashakti* will hold them all.

Questioner: Dada, the decision of following these five Agnas, where is it placed, in this science?

Dadashri: All that is not included in *Atma*, it is for the protection of *Atma*. It is counted as *pudgal* the non-Self. (relative- real, until the completion of 99 everything is *pudgal*)

Questioner: So, the decision is there to make sure the non-Self does not mix with the Self?

Dadashri: It is the protection, the fence in that protects the Self, it ensures that one does not become *ekakar* one with the non-Self, and it ensures that the non-Self environs will not affect the Self (the one that has become the Self in Akram Vignan).

Questioner: At the time of unfolding *karma* effects, perhaps we might be getting absorbed in the non-Self, so this decision to remain in the Agnas helps?

Dadashri: Yes, it will protect at the time of unfolding *karma*. You follow the Agna so unfolding *karma* effects will not touch You at all. Nothing can touch the one who follows the Agnas.

Questioner: Dada, a hundred percent Agna following means hundred percent *upayog* applied awareness as the Self?

Dadashri: A person can never have a hundred percent *upayoga*. I have said that it is good enough if one follows seventy percent! One becomes a God if one follows Agnas by a hundred percent.

Missed an Agna? Do pratikraman

Questioner: Does this mean Dada, that wherever I am missing following any Agnas, I am missing the *upayog* applied awareness as the Self, in that instance?

Dadashri : Of course, you missed it! You don't need to worry about that too much. Now You have to focus on how to make progress. You missed it, and it is going to be missed for sure, mistakes will occur for sure. The number of mistakes will leave in proportion with the number of mistakes You 'see', and that in return will give that much amount of 'seeing' power of the Self. The weakness was due to the mistakes. The energy of the Self (the 'seeing') will rise due to dissipation of mistakes. Mistakes are your superior; no one else is your superior. The blunder—I am Chandulal—is gone !

Our Gnan is such that it starts to become natural by itself. As the time goes, it comes into naturalness. You just have to make a tenacious decision that you want to follow 'Our' Agna. Whether you can or cannot follow that is not the issue. You must decide that you do not want to miss the Agna. After then if you miss then, You are not responsible for that. In this *Dusham kaal* the current era of the time cycle of lack of unity in thought-speech and acts, if this much freedom is not granted then who will attain moksha liberation?

Questioner: I do forget to follow Agna occasionally, but I do feel definitely that I want to follow them for sure.

Dadashri : You must do *pratikraman* for the time you forget. It is not your fault when you forget to follow the Agnas. I have shown you the way, that when you remember that you forgot then you must do *pratikraman*, 'Dada, I couldn't abide by your Agnas. Two hours have gone completely useless. Please forgive me. I will not make such a mistake again.' Even if you speak this much, everything is approved. 'We' will give you hundred percent grades, not ninety nine. Now what more do you want?

If You remain in Agna then your work will be done naturally. And that is why people say, 'Dada, my work is done with your grace.' Hey, the grace is not involved in this. The grace is bestowed only occasionally, when there is a problem. This is a science. If one remains in Agnas, his work is done naturally.

One understands Agnas first and then they come into action

Questioner: Between making a tenacious deep inner intent to remain in five Agnas and understanding Agnas accurately; which out of these two which one will give results early?

Dadashri : If one understands Agnas, then nothing is better than this! One can follow easily with prior understanding. And one will not gain anything if he tries to follow without prior understanding. Althen *mahatmas* those who have attained the Self through the Akram Path, will achieve at least something, since they are pursuing it.

Questioner: So now we have to understand Agna in exactness and the *Atma* Self which is in Absolute form we have to understand that in exactness too.

Dadashri: I have verily given you the Soul. If one understands this Agnas that means he has indeed understood the Self. So now, Agna is religion and Agna is penance. But you never do get time, do you?

Questioner: Agna is such a thing that time factor is not involved there.

Dadashri: Yes. Time factor is not involved in that.

Questioner: It is possible to continue following Agna by connecting the link again, from where it was broken.

Dadashri: Yes. You can connect.

Questioner: What Dada's science is, if one understands this science first then is it possible to remain in five Agnas or if one understands five Agnas first then does the Dada's science begin?

Dadashri: First one listens and understands Dada's science, after that five Agnas are there for its protection. One will not lose the science that is why five Agnas are there.

Questioner: Now when can we understand about this mind-intellect-chit? When one remains completely in five Agnas then it is possible to attain focused awareness of the Self on the mind-intellect-chit, is it not?

Dadashri: There is no problem if such focused awareness *upayog* does not remain. We don't need mind and intellect. If you remain in five Agnas then you are the winner. It is more than enough if you follow five Agnas. Mind and intellect are not needed at all.

Questioner: Many times I think that if I understand Dada's science first then it is possible to follow Agnas automatically.

Dadashri: You can if you want to follow. You make a tenacious decision then you can follow. If you understand this science completely then the energy will arise to follow Agna.

It is just that except *Tirthankaras*, no one had become *nihshank* without doubts in matters of the Self. Someone like Lord *Krishna* only were *kshayak samkiti* with continuous link of the right belief, who had become free of the doubts about the Soul and you *mahatmas* too have become free of doubts for the Soul. You do not have any doubts, do You have any doubts that may be the Soul is like this or like that?

Questioner: No.

Dadashri: So you have become free of doubts about the Soul. It is not possible to attain such a state even if someone will give you thousand millions *abaj* Rupees. Alas! People of this time cannot understand this. This is such a lofty state.

Niyanu was made to discover vyavasthit

This Gnan—Self-knowledge had not been given until now. That is why this is an unprecedented science. This discovery process of vyavasthit-scientific circumstantial evidences—has been going on from many a past life times. I was searching for this only, on what basis this world is running and what portion is running and what portion is not running on vyavasthit? I had finished this investigation and then I have placed forth this vyavasthit. I found out this vyavasthit completely, so then it is complete, it is all done, then what is left? It is possible to attain all the Gnan-knowledge for sure.

The vyavasthit, which ‘we’ have given You, is exact vyavasthit. ‘We’ had decided, only after finding this vyavasthit will ‘we’ go to *moksha*; that was ‘our’ *niyanu* tenacious decision for a higher cause. So ‘we’ found it and gave it to everyone. Exact vyavasthit.

Vyavasthit is not a fabrication. That which has no foundation will not work, it cannot be given as Agna. A worldly *vyavaharik* word cannot be given as Agna. This word vyavasthit is for *nischaya-vyavahar* real-relative.

Once the ego leaves, everything is vyavasthit

Questioner: A question does arise, that is everything completely vyavasthit?

Dadashri: No. Everything is not vyavasthit. Only when the ego leaves, then everything is vyavasthit.

Questioner: After attaining this Gnan...

Dadashri: After attaining this Gnan, it is completely vyavasthit. If one follows this Agna then there is no other belief at all. If one does not follow the Agna then he is just like the one who has not attained this Gnan, no?

Questioner: Now why one will follow the Agna or why one will not follow the Agna?

Dadashri: 'We' do not have any problem if one has decided to follow the Agna and he follows by seventy percent. But the tenacity of decision to remain is the Agnas is a must. Did you understand?

The decision to follow the Five Agnas is not dependent on vyavasthit

Questioner: We must decide to follow the five Agnas. Now, is that decision is not under the control of vyavasthit?

Dadashri : No, it is not under the control of vyavasthit. It is only new *purusharth* independent inner effort of the awakened one, and it will bind merit karma for the next life. As a consequence, in the next life, one will get everything effortlessly right at home, sitting right in front of the Lord. Such circumstances are desirable, are they not? Thus one is preparing for everything, for 'the upper class—life without obstructions' there. Do you understand?

You must make the decision. Vyavasthit will not make decision.

One must make a decision

Questioner: Many times You say that make a *bhaav* deep inner intent, make deep inner intent. But You do remove the *bhaav* when you give this Gnan.

Dadashri: This *bhaav* is the *nischayaa* decision. *Puran* influx *bhaav* is gone, *galan* out flux *bhaav* remains. Charge *bhaav* is gone, now discharge *bhaav* remains.

Questioner: Now there is nothing left to do in discharge *bhaav*, no? It is happening by itself, is it not?

Dadashri: But one must decide that inner intent. One must decide the town (goal) he wants to visit.

Questioner: So does the meaning of *bhaav* intent become a *nischayaa* decision?

Dadashri: You have to make decision for the thing that does not transpire. Yes, if you make a decision (for the goal), then it will happen. If you keep waiting thinking that it is *vyavasthit*, will it work then? You should not take the meaning of *vyavasthit* like that.

Everything is happening, but you cannot speak that everything is happening, because that means you are avoiding making an effort. If one remains the 'seer' of what is happening, then it is *vyavasthit*. But one will not have such continuous awareness. Then he will say, 'everything is happening.' If one speaks like this then everything will go wrong. You simply need to 'see' what Chandulal is doing. You need to 'do' only that much.

All the layers of karma would leave by observing

Nothing need be done; You need to 'see' what happens. You need to 'see' the intention *bhaav* that was made, the decision that has been made. And thereafter You need to keep 'seeing' what happens from the perspective of Your decision. Whatever is unfolding is according to the design that was created in the previous life. Therefore, nothing remains for 'us' to do.

Questioner: If we say that do we have right to make an inner intent, is it true?

Dadashri: No, that is also not one's own authority. This just shows the design from the past life. You do not have any concern with that. You have to keep 'seeing' that. You need to only keep 'seeing' what happens.

Questioner: We need to keep observing the film—karma layer that comes—unfolds in front of us, that is all.

Dadashri: Then that film—karma layer will leave, otherwise if You did not 'see' that then you may think, 'why is it happening to me?', thereby it will increase the burden and that layer of karma will not leave.

Questioner: Do we need to keep observing even if it is right or wrong?

Dadashri: Right or wrong does not exist at all. The intellect shows that it is wrong. If it is wrong, then what will You do if that film—karma layer comes in front of you? If it is right there too You need to keep 'seeing' and if it is wrong then also you need to keep 'seeing'.

Questioner: We need to simply keep 'seeing' both.

Dadashri: To maintain parity *samanta* in both, is Gnan.

Questioner: Both are discharge only.

Dadashri: Both are discharging, therefore, if one will understand word to word, the words 'we' are saying then his work will be accomplished.

Questioner : Now the aim is only towards wanting to understand Dada's science.

Dadashri: Yes.

One should attain the energy—inner strength from the Gnani

Questioner: I need a lot of strength to follow the Agna.

Dadashri: It is more than enough if our Gnan (awakened awareness) remains, that's it. Only see to that. Our Gnan will credit more in the account of *Shuddhatma*. The more you follow the Agna, the greater will be the

credit. Do You credit less? What is wrong if You collect more? Agna is not that burdensome; none of them is that difficult.

Questioner: If I get your blessings and energy then it is not that difficult.

Dadashri: Our blessings and energy flows continuously.

Questioner: Agna following is not that easy. It is possible only if I get Your energy.

Dadashri: That is the only reason we have continued to let our energy flow. If you shuts off the faucet deliberately then it will shut off. Otherwise it is flowing for sure. Alas! how can a human being can live in this today's storm of illusion? How huge is the hurricane of illusion *moha*!

Questioner: If we can progress further in this then why should not we proceed?

Dadashri: It is possible, I will make a way. After becoming *purush* the Self, your energy depends directly on Your *purusharth*—spiritual effort as the Self.

Questioner: You should give such energy so weakness will not remain in *purusharth*.

Dadashri : We give that every time in this *vidhi* (silent auspicious blessings performed by the Gnani for the salvation of the disciple who is at his feet).

Questioner: Then please give us such blessings, that it will occur. We want this only, give us that.

Dadashri : We have given You that only, but you try to interfere *dakahal* in this then it will keep messing up. We have given the very same pure Self to everyone so now if You make an effort to follow the five Agnas then You can reach the goal. Put some more efforts to follow the five Agnas. Do you want to accomplish the goal or not? Fast. Besides 'We' have given the energy. Now remain in the five Agnas so these energies will manifest.

If you cannot follow Our Agna properly, and that is the only weakness then You have then make Your decision more tenacious and strong. You can do *purusharth* since You have become *purush* the Self. And nothing is left other than the Agnas.

Nobody can confuse or trouble the one who has made the tenacious decision to follow the Agnas of Dada. If one thinks, 'Its fine if I can follow and fine if I can't,' then everything is ruined. These Agnas are such that can take one to all the way to *moksha* ultimate liberation. This train is such that you will not need to drive!

Questioner: And the next thing; if one makes the decision that now I don't want to miss the *upayog*, then...

Dadashri: Yes, if You make a decision then it will help a lot. The 'If it happens it is good, otherwise it does not matter', will not work. If a decision, 'Come what may, I want to do it definitely', is made then 75 percent of the task will be accomplished.

Questioner: If the decision is made then will everything happen just that way, automatically?

Dadashri : Once You decide all the energies turn on that side. If you decide that you want to go down stairs then the stairs, everything else will take you down stairs carefully.

Questioner: The decision is definitely there.

Dadashri: There is no problem if decision is made. It is everyone's decision and if one follows the Agnas by seventy percent or sixty percent then there is no problem. Say five times daily from the perspective as the Self that, 'It is my tenacious decision to follow Agnas definitely, no matter what happens.' And after this if they could not be followed then 'We' allow you a bonus. But, no one makes such a decision at all.

The stock of karma filled in the past life is cleared through pratikraman

Questioner : I decide in the morning that I want to remain in five Agnas only, I don't want to hurt anybody, even then I end up hurting them, why it is like that?

Dadashri: It will happen because that stock of karma that is filled within. Now You have decided that You want to do clean business anew, so now onwards it will get cleaned.

Questioner: Many times no matter how much I would have made a decision not to say anything hurtful, even then I end up speaking.

Dadashri: One ends up speaking, even if he does not want to. The bullet will not refrain from being fired, that bullet is not in your hand. If you suppress it for two to four hours, it will fire nonetheless.

Questioner : I decide in my mind that I should not do such a thing, yet I end up saying hurtful things.

Dadashri : That does not work. The only solution is that you must do *pratikraman*. There is not any other solution. You don't have to stop but You have to say to Chandulal-the non-Self that, 'it is better if it is not like this.' However the stock—past life karma—that was filled will not remain without coming out. If coal-tar was filled in the tank then coal-tar will come out and if it was filled with kerosene then kerosene will come out. Whatever was filled will come out. But this is Akram Vignan, so karma are filled compactly, lots of karmas remain to clear, come forth and then this Gnan is manifest, so what happened? All those worries and everything stopped and only thing remains is to clear these karma allowing them to unfold. Once they finish, bliss will start to increase. Worry will stop completely, *upadhi* affliction from external sources will stop. Do you have any worry and *upadhi*?

Questioner : No.

Dadashri: So the load of karma effects will decrease as the settlement of the files continues to occur.

The files would finish by fourteen years. This is because the tank was full, there is not any other inflow of karma. Afterwards that tank started emptying and it will empty after certain years. If a lot more sticky stock—karma effects that do not dissipate easily—is filled, it will take five to seven years more, but it will all empty for sure.

Questioner : Can it not clear *nikal* before fourteen years?

Dadashri : It can! It depends on one's own *purusharth*. One may clear within three years. There are such people who can clear in one hour. Such *purusharth* does exist too. But you have brought such a sticky stock that such awareness towards Your *purusharth* will not arise at all.

Past life karma contracts create interferences-dakhal

Questioner: Agna is not that hard, I try to follow but some times I feel that I cannot remain in Agna.

Dadashri: Inability to remain in the Agnas is not Your wish at all. And yet you cannot, so someone's interference *dakahal* is there. Now on the one hand I have been saying that no one is there to create interference in your dealings in this world, but here now, since you had signed these agreements before, in the past life, those are the ones that are now creating uproar and interferences. Didn't you sign these contracts before attaining this Gnan?

Questioner: Yes.

Dadashri: These are very same interferences *dakhal* which you had created and now it is presenting as interference in your life. Those interferences must end.

You all are ready to do *purusharth*. I know that You all are capable of doing *purusharth*. Yet what is the reason that *purusharth* is not commencing? The things you had signed before, you had done agreements, so whichever agreement is due for payment that will come in front of you. 'Hey, why did you come? Now I am enjoying myself.' Then it will say, 'No, pay our account, then you can enjoy.'

So this is the stock of karma which you had signed a contract for. You are not losing *shuddha upayog* pure awareness as the Self in this. Your energy of *saiyam* the state without *kashays* attachment or abhorrence, will increase as the settlement of these accounts—files—occurs with equanimity. *Saiyam* verily is the *purusharth*. And as the *sanyam* increases, settlement occurs rapidly. And as the settlement occurs rapidly, *saiyam* starts to increase. Everything will start to proceed towards *keval Gnan* absolute enlightenment automatically.

You don't need to do anything. You want to follow Dada's Agnas, and that too if you cannot follow then you don't need to worry about that. It should be Your tenacious decision *nischaya* that you want to follow the Agnas. You must follow the Agnas. If you tell me, 'Dada, my mother-in-law is scolding me.' Then you should decide in your mind before you see your mother-in-law, that the file has arrived and then you decide that you want to settle this file with equanimity through Dada's Agna and consequently if it does not happen then You are not responsible for this. Your role *adhikar* is to follow the Agna.

You have the authority *adhikar* to make a decision; You are not authorized to do that action. What is Your authority for? It should be Your tenacious decision that You want to definitely follow the Agnas, after then if you could not follow and even if you happen to slap someone then You don't need to regret it. If you happened to slap someone, then you come next day and ask me, now what should I do? I will tell you to do *pratikraman*. You did *atikraman* aggression through *kashays*, so do *pratikraman*. You just have to understand this simple, straight and easy path.

Settle with the one within who interferes

Questioner : I have to pay off many such accounts, so it will take a long time.

Dadashri : No, it is not going to take long. There is a rule for that, see how many mangos this mango tree has? If you try to count then it will not come to an end, but as soon as the month of *Ashadha* the ninth month of the *Vikram Samvat* Indian Calendar arrives, you will not see any mangos on the tree. So don't be afraid. Don't be worried by seeing these mangos that when I will reap and when will I count and when will it finish. Don't count anything. There is timing for that so don't be afraid in those matters.

Just about then the contractor—past life karma account--will arrive. At that time you should say, 'welcome, now I have met Dada, I want to pay off all my debts. Take your payment. Still take some more. In addition, why only four of you people showed up? I will pay off until 12.00 o'clock night, but take it all now.' You don't have any choice but to pay off. You don't have any choice but to do the work and in that take care *nikal* of the one who interferes first and promptly.

‘We’ are showing you the same way through which our interferences *dakhal* have been removed. ‘We’ had ‘seen’ all the interferences as they disappeared. So I have shown you this way. And you do not see mangos on the mango tree in the month of *Ashadha*, do you?

Questioner: No.

Dadashri: Why? Many were there, no? Oh, until the month of *Vaishakh* they were there, after *Vaishakh* the mangos will not stay up there, once the time is due, it will not stay on the tree. It will not have any pain *vedana* of disconnection, so it falls, but not a single one will stay there. If there is no one to eat it, the birds will eat it, but it will end. So don’t be afraid of interference. On the contrary when the time comes to pay off, you should say, ‘welcome, take payment quickly. Welcome.’ You made an agreement so you have to fulfill, should you not? You say that this is what I got, now my mother-in-law is bothering me. Hey, you have such agreement with your mother-in-law so get over it. Is the mother-in-law harassing you? This is nothing but the agreement that you had made. The kind of agreement you had done, so that agreement you have to fulfill, no?

Questioner: Yes.

Only the nischaya tenacious decision to remain in Agna

Questioner: We have to live with the support of Agnas which You have given us, is that right?

Dadashri : You must follow the five Agnas. It will protect the Self, it will protect this Gnan. It is not so difficult, is it?

Questioner : No, it is definitely hard. You have asked us to maintain *sambhav* equanimity, and I should not get angry at anybody, Should not I speak at all?

Dadashri : No, it is just that you need to decide in your mind that, ‘I want to settle with equanimity’ that’s it. You don’t need to worry about anything else. You don’t need to worry whether it happens or not.

Questioner : Whichever way it happens, is that right?

Dadashri : There is no such thing as truth or non-truth in the eyes of the Lord. Truth and non-truth are arrangements of the society. Truth differs from faith to faith. What is the truth for Hindus may be untruth for the Muslims and the truth for the Muslims may be untruth for the Hindus. Truth and untruth are societal adjustments. For the Lord there is no right or wrong. The Lord only says that you should do *pratikraman* if you hurt anyone; no one should be hurt by you. You are ‘Chandulal’ in the world and that is true, but in the domain of the Lord, the Self, ‘Chandulal’ does not exist; that which is true in the relative realm is untrue in the real.

Your worldly life interaction can continue unhindered and You can remain unaffected by it. All that is required of You is that You follow my Agnas. I do not have any objections even when ‘Chandulal’ tells lies, but because lying does harm to others, ‘Chandulal’ must be made to do *pratikraman*. Lying is a trait of the *prakruti* the non-Self, so therefore it cannot be restrained. I do not object to lies, but I do have an objection when a person does not do *pratikraman* for having told a lie.

At the time of lying, the inner *bhaav* of *pratikraman* is called *dharmadhyam* absence of adverse internal meditation. People are in search of such a meditation. When you tell a lie you must ask for forgiveness from Dada within and you must also ask for the energy never to lie again.

Questioner: Even if the tongue says it just mechanically, the words that come forth hurt the other person, does it not?

Dadashri: Yes, but since it was not your wish to hurt the other person, you should do *pratikraman*. Whatever account was pending, is thus paid off today.

Questioner: And what if I say something that may offend him even more?

Dadashri: Yes, everything will hurt him. If something wrong is done, he is bound to feel hurt. Nevertheless, the account will have to be settled, will it not? There is no way out of it.

Questioner: I am not able to suppress it, so it comes out in my speech.

Dadashri: Yes that will happen. You have to do *pratikraman* for whatever comes out. Just repent for it and then settle never to repeat it.

Then whenever you are sitting idle, just keep on doing *pratikraman* for that. Doing this will weaken everything. Only your difficult ‘files’ have to be weakened and settled in this manner and you only have two to four such files, not many.

To remain in Agna is the solution when conflicts arise

Questioner: Althen I want to avoid conflict by all means and settle a matter with equanimity what if the other person still provokes me and insults me? What am I to do?

Dadashri: Nothing. It is your own ‘account’ therefore You must settle it with equanimity. You should stay within Your laws and solve your puzzles yourself.

Questioner: Do conflicts occur because of vyavasthit-scientific circumstantial evidences?

Dadashri: Yes. Conflicts are because of vyavasthit. However, when can we say that? We can say so only after the conflict has occurred. Your settle should be, 'I do not want to come into conflict with anyone.' If we see a pole in front of us, we should understand that we have to go around it and not walk into it, despite doing this if we still bump into it, only then can we say that it is vyavasthit. If we use vyavasthit as an excuse from the beginning, we are essentially misusing the knowledge of vyavasthit.

Tremendous pratikramans for nikachit heavy karma

Questioner: Why do the conflicts persist in spite of having made a tenacious decision to settle a matter with equanimity?

Dadashri: At how many places such thing happens? About hundred or so?

Questioner: It happens only at one place.

Dadashri: Then it is *nikachit* heavy karma. How can you wash off that heavy karma? That karma will become lighter by doing *alochana* confession; *pratikraman* repentance and *pratyakhyan* settle never to repeat the mistake. Thereafter, One can remain *gnatadrashita* the knower-seer. For this one must do *pratikraman* constantly. Heavy karma can be washed off by doing *pratikraman* with the same amount of force, that was used while binding it.

How can the sticky karmas come to an end?

Questioner: I had asked You a question that I do experience the Self but I don't feel the bliss. The reason for this You had said was due to these sticky karma, so then how can these sticky karma be settled faster?

Dadashri : If You remain in *Shuddhatma* pure Soul, then they will dissipate faster. If You do not stick with that sticky karma and if You remain as the 'seer' then it will exhaust faster.

Questioner: That process is definitely on.

Dadashri: All right, then it will exhaust, it will not take a long time. One would have brought forth from the past life , sticky karma with family

files (term used by Dadashri for the non-Self accounts, presenting in this life as individuals) and loose—non-sticky karma with non-family files. Do you have the experience that karmas would be sticky with family files?

Now if you became familiar with someone in the train and he offered you a cup of tea then all such are loose, non-sticky files. But to settle these sticky files is very difficult. Even if you settle with equanimity, you will feel the stickiness repeatedly. You must speak this much that ‘I want to settle definitely with equanimity.’ It will happen automatically. The reason is that these files have been attached and sticky for a very long time as pending karma accounts from many past life times. And lot of account has been laid down.

Now if one sticky file was scheduled to arrive and if You want to settle with equanimity, then You must see the pure Soul *Shuddhatma* in that individual file, before it arrives. Thus You ‘saw’ the real and the relative, and You have decided to settle the file with equanimity, and therefore, it will settle with equanimity. If the opposing file is hostile then settlement may not happen; you don’t need to see that. It must be Your settle to settle the file with equanimity, and after this You need to ‘see’ what happens.

Questioner: We are saying that some files are sticky, but whose stickiness is that? Who makes it sticky?

Dadashri: The one who is suffering has made it sticky. The fault is that the one who was the doer—the one who charged the karma—is the one who is suffering, now. He made it sticky—in the past life—that is why he has to suffer.

Questioner: So then how can we remove the stickiness?

Dadashri: With *vitragata* without any attachment or abhorrence. The stickiness is continuously dissolving, but if we make it more sticky (through interference—I am Chandulal) then it will arise again. If we show *vitragata* then it will leave. So we have to settle with equanimity, that is the part of *vitragata* only.

Questioner: But we happen to make it more sticky it then we must do *pratikraman*, no?

Dadashri : Yes. If it is required then do *pratikraman* for that too. You don't have to do it. Even this You have to tell Chandulal, 'brother, do *pratikraman*!' You are not doing this *atikraman* aggression through *kashays*, are You! Chandulal did the *atikraman*; there You have to tell Chandulal, 'do *pratikraman*.'

Questioner : The biggest work of this worldly life interaction is to settle with equanimity.

Dadashri : That's it, the only trouble is with these files. You are obstructed due to these files only. Only these files have besieged you. Nobody else is there to stop you. You are *vitrag* everywhere else.

Cannot break the deep inner intent of equanimity

Questioner: Now if that file is an obstruction in the path of my liberation, and it does not settle with equanimity, then can I red flag and file it away high up on the shelf and say, 'I will take care of you when I am ready and alert. But right now you leave.' Will it work or not?

Dadashri: You don't have to do such a thing. You have to make the intent that, 'I want to settle with equanimity,' nothing else. So your deep inner intent will not spoil for the opposing person, the file. Whether it happens or not, why do you need to worry? Why are you doing the difficult thing leaving aside such an easy thing? It is so simple and easy. It is simple because You just have to follow the *Agna*. You don't have to see anything else. Other than this, it is not possible for human being to do. If settlement does not occur with equanimity then what can else be done there? Do you need to take unnecessary trouble? Can you bang your head like they bang a coconut? Whatever happens is right and correct. Yes, Your intent should be exact.

Questioner: Often times we ask from You , 'Dada, You bestow upon me the energy to bring about settlement of these files.'

Dadashri : Yes, you should ask for that too. But after requesting you should keep on doing your work. You should not leave the demand. If the file is powerful then you have to ask for it. But you should not wait after asking for it. To wait for anything is an offence.

Questioner : Dada, is it like when other person's mind does not get satisfied then he yells and complains?

Dadashri : It is not like that ! He complains on the basis of karma. He may even complain after the settlement. What You have to decide is that You want to settle with every file. 'I want to settle every file with equanimity, come what may,' must be Your tenacious decision. You don't need to see whether it happens accordingly or not. What may happen due to which karma coming into fruition is not something that you can understand. But since You made a decision not to commit any fault, You have become faultless. No matter how bad that file may be, no matter how good it may be, you don't need to see whether it is your fault or his fault You don't need to see that, Your only duty is to settle the file with equanimity.

You have decided so there is no problem. How much you are responsible for? You are responsible for Your lack of decision. People will behave wrong with wrong and right with right people and will keep on doing topsy-turvy things, but we have to remain right with wrong people and right with right people too and we want to remain proper with everybody, because we are travelers of another town, not of this town. We are traveler of *moksha marg* path of liberation, not the traveler of *sansar* worldly life interaction. If you are the traveler of *sansar marg* then you have to leave the wrong thing and do the good things.

Questioner: Dada, even then occasionally, all of sudden, the bomb is thrown and he—the non-Self explodes.

Dadashri: That will happen, no problem. You don't have to worry. He explodes, You have to 'see' that too, 'Wow Chandulal!, you still have some bombs,' You have to bother Chandulal a little, not reprimand too much.

Our decision should not waver. 'He is like this and it is his mistake, it is your mistake and what is my fault?' Such things should not be there. Fault is only ours. It is not question of whose fault is this. You have to settle with equanimity.

Don't look at the result, keep following the Agnas

Questioner: We think that if settlement happens in a certain way then the file is settled with equanimity, but this does not happen.

Dadashri: Settlement may or may not happen You don't have to see that. 'We' have not told You thus. 'We' have given You the Agna to do settle with equanimity. Having followed that Agna, it does not matter to 'us' whether the settlement happens or not. I do not want that. It depends on *prakruti* the non-self complex, of the opposite person. On the contrary if You try to settle with equanimity then he will go you after with his shoes. It depends on his *prakruti*. Our Agna is not like that. Our Agna is to You to settle with equanimity, Your decision must be tenacious. The decision must not change.

Settlement may or may not happen, You don't have to see that, did You follow Dada's Agna or not? Afterwards if You want to investigate about that how should you bring about settlement, that is fine. But at that time settlement may not occur. That depends on the *prakruti* of the opposite person.

Questioner : If opposite person is not satisfied then everybody will start doubting my equanimity.

Dadashri : No. There is no need to see whether You are in equanimity or not, is there? To follow Dada's Agna, is it your decision or not? Why do you need to harbor a doubt? You have followed Dada's Agna.

Say I tell you to start walking to this man's home without looking back. Then if you had made up your mind that you don't want to look back and yet your eyes happened to glance back, then there is no problem. Your decision is the must, after then even if you looked back twice; I don't have problem with that. You must not lose your tenacity. You are not to doubt at the time you looked with, 'I made a mistake in looking back, and now what will Dada say? Not like that. 'I want to definitely and tenaciously follow Dada's Agna.' That is all. The *prakruti* will look at everything. The biggest thing is to make a decision to follow Dada's Agna.

Questioner : I decide with tenacity every morning that I want to remain in Dada's Agnas only. Then *prakruti* may or may not let it happen accordingly.

Dadashri : It will not let happen, because of that you should not think that *prakruti* does not let You do that. So should we let it loose? You should

tell *prakruti*, 'do whatever you want to.' But You should remain just that tenacious and unyielding.

Questioner : Then I think in my mind that I have made a decision even then I cannot stay in Agna, so then, am I not being disobedient to Dada? Am I?

Dadashri : No. You are not being disobedient but along with this be careful that *prakruti* does not trap you. The *prakruti* may tempt you. What this *prakruti* cannot do? It *prakruti* is *nischetan chetan* lifeless living element. It is not an ordinary thing. You just need to decide that You want to follow Dada's Agna.

No need of skill, tenacity of decision is a must

One has to know the art of living a life.

Questioner : Dada, certain skills are required for settling a file with equanimity, is it true?

Dadashri : If one does not have that skill even then if he will speak like that he will learn the skill. If one affirms, 'I want to follow Dada's Agna!' then even if he does know the skill he will learn because he is following the Agna.

Questioner : If one didn't learn to adjust with such skill then it will not settle completely, will it?

Dadashri : How would you expect such skill in this current time cycle? One does not know to live the life, then how will one know the skill? All these women come to me and tell me, 'take an examination of these husbands. ' Then out of hundreds and thousands may be two or three will pass, even if I take the examination impartially. One becomes a husband then what does he have to fight for? Why does the separation due differences of opinions arise? The separation due to differences in opinions *matabheda* arises, so you don't know how to become a husband.

We said to settle the matter with equanimity, only the reason for that is that you got married, so you have to bring about settlement. There is nothing that excels this for bringing forth freedom At sometime or other, one has to

become free from the bondage of sexual interaction, does he not? Until then one cannot cross the ninth *gunthanu* spiritual stage. And if one cannot finish ninth *gunasthanak* spiritual level then he is blocked in his spiritual progress.

All is taken care of once You decide to settle with equanimity

This dictum of Akram to ‘settle all files with equanimity’ is an amazing thing. When you make a decision of ‘I want to settle with all files, with equanimity’ as per my Agna, then it will be there for you. You just need the *nischayaa* tenacious decision that you want to settle matters in this way. These words themselves are in the form of Gnan. The rest that happens on the outside is in the hands of vyavasthit. However your inner intent should be firm and tenacious that you want to follow the Agnas.

To settle with equanimity *sambhave nikal* means to deal in accordance with the circumstances, without attachment or abhorrence. That is not the case in *samata* equanimity.

When you someone you do not like comes in front of you, then at time the mind, body, chit and ego will jump and become restless within. At that time, You have to say , ‘I want to settle with equanimity,’ then everything will quiet down. The moment You make a decision about settling matters with equanimity, the process has an affect on the other person too and will appease him too. However sometimes, the *karmic* account with him may be so sticky that it may not appease him. That is not Your look out. You just have to have a tenacious *nischayaa* that You want to settle the matter with equanimity. Sooner or later he is bound to cool down. Everything occurs according to vyavasthit.

The Gnani Purush settles with everyone with equanimity

Speak one such a word, which incorporates all the files, and none will be left out. So if we want to put it in only one word, then whichever *sanyog* circumstance comes in front of You is a file. Will all files be included or not included in this word *sanyog* situation, circumstance, if you calculate?

The numbers of files arise directly in proportion to the numbers of circumstances *sanyog*. That may be in the form of a human being or may be in another form or may be in this form. The numbers of files is directly in proportion to the numbers of circumstances and they are all prone to dissociate *viyog*. That is why, do sambhave *nikal* settle files with equanimity. These three people came and the files were settled with equanimity, is there any uproar at all? Do ten to fifteen files come to ‘us’ everyday or not?

Questioner: A lot more.

Dadashri : ‘We’ would settle all, ‘we’ would settle with equanimity. Some may be with opposite nature, some may be of such nature, but we do have to settle with equanimity, don’t we?

It is in ‘our’ awareness only that he is *Shuddhatma* pure Soul, but right now he is as a ‘file’ for me. What should You do with a file, You have to understand that! You have two visions *drashti*, from real *nischayaa* view point he is faultless *nirdosh*, with relative *vyavahar* view point also he is faultless and then this file is to be settled with equanimity. There there will be no claim noted down on my name at any place. So any *sanyog* a circumstance does not hinder You, such a *vignan* science ‘we’ have given you. A circumstance where in someone snatching your purse may happen, then you would fight or fuss in *vyavahar* worldly interaction but it should not affect You internally at all. Everything is a circumstance only. And no circumstance does not remain forever.

Circumstances *sanyog* by nature are prone to dissociation *viyog*. Any circumstance that will come in front of you is by nature prone to dissociation. So you will not need to remove that. Otherwise no one would become a *vitrag* the one who is free from all attachments.

Settlement with equanimity for sure, in the intent.

Questioner: How can we say that the opposite person is satisfied? If the opposite person is not appeased, but what if it is harmful for him?

Dadashri: That is not your look out. If it is harmful to him, he has to look out for that. You should look out for other person’s benefit or loss, you are among the well-wisher for him, but what authority and energy do you

have in this regard? You are not able to see even your own good, why are you looking for the good of the other? Everyone looks out for that which is beneficial to the other depending on his individual capacity for this. But it should not be such that for the sake of other person's benefit, a conflict would arise.

Questioner : If we try to bring about satisfaction and closure in the mind of the opposite person, but if we know that the result will be different then what should we do?

Dadashri : No matter what may be the result, You have to make just this decision that, 'I want to settle the matter with other person to his satisfaction' After that if the settlement occurs or not you don't need to see from the beginning. And it will settle! If it does not happen today then it will happen next day, or third day. If it is sticky then it will happen after two years, three years or even after five years. The *roonanubandha* karmically connected, of 'wife' would be very sticky, children's would be sticky, parents would be sticky, where it will take little more time. All these are together with us so there the settlement will occur gradually. But You have decided that some time or other 'I want to settle the matter with equanimity,' so it will settle one day, it will end one day. One has to keep a lot more awareness where there are sticky *roonanubandha* karmic account connections from previous lives. One remains continuously alert where there is this little snake around . And here in family sticky file matters, if one remains careless and unaware then it will not settle. If the other person tells you off and you tell the other person off, there is no problem even if you say the things, but behind this Your decision, is that You want to settle the matter with equanimity. That is why *dwesh* abhorrence does not remain. It is the nature of *pudgal* the non-Self complex—to speak up and in this there is one's support behind harboring the abhorrence. So keep on doing your work with decision in your mind that, 'I want to settle the matter with equanimity', the account will definitely pay off. And if You could not pay today, You will be able to pay tomorrow. You will be able to pay on *Holi* or *Diwali* –major festival days—but the collector will definitely take it.

Effects depends on the tenacity of Your decision

Questioner: Is there any action involved in settling the file with equanimity?

Dadashri : There is no action involved. You just need to decide in your mind that, 'I want to follow Dada's Agna.' I want to settle the matter with equanimity; that is it. Then You don't need to do any action. You want to settle the matter with equanimity that is Your exclusive deep inner intent. After then what happens is a different thing. It has a scientific effect. If you decide this way inside, then it has an effect on other person and it helps in a scientific way and if you decide from within that I want to make him straight today, then also it will have effect on other person. This is why this is the best instrument being given to you, do *sambhave nikal* settle with equanimity.

After becoming a *purush* Self-realized, only *purusharth* spiritual endeavor as the Self is required. The settlement of file will definitely occur automatically. You don't need to do anything. Previous intents like, 'what this man thinks of himself,' such wrong *bhaav* should not occur now. He may do anything to you, he may throw much tantrum, it will not affect You. You have to decide with tenacity to settle the matter with equanimity. Then that will happen.

Maintain sambhav-equanimity and leave the stress of a file

Questioner: Dadaji, You gave this Gnan, now if we see pure Soul in everybody, do salutations, and apply the skill of refrain from speaking, then the sticky file will get settled, no?

Dadashri: File means, that which will make you speak and act. You have no choice. The skill of refraining from speaking will not work there.

Questioner: Dadaji, but there has to be a way.

Dadashri : You have to keep a rule that at the time you don't want to speak. Even then, when the speech comes forth, that is the sign of a file. The speech will come out depending on the stickiness of the file. Otherwise if you determine, you don't want to speak then the speech may not come out. The file which is sticky, you don't want to speak yet you will end up speaking. But You should decide that you don't want to speak. You should decide in your mind that you don't want to speak, think or act about him and then try to settle the file. We called these files, we consider these as files. You cannot say openly that, 'this file is obstructing me thus.' File will

automatically settle for sure. What is impeding? The weakness in awareness of the Self is the impediment. File will definitely settle, the settlement of that file will occur even after six to twelve months. You don't need to pay too much attention towards that file. You should decide that You want to settle the file. So whenever you meet a file, that decision of settling will come into Your awareness.

Questioner: That means if there is full awareness then file is not impeding at all. And if it is, it is due to the weakness in awareness.

Dadashri: You want to bring about settlement and he does not want to settle. Even then you should persist, 'come on, I want to definitely settle'. You will win, he will not win, because he is out of *paudgalik* relative law. This one is inside the *paudgalik* law. He will say, 'I will not let you go to *moksha*.' You would say, 'I want to go.' Then you will go, that file will may rant, and jump and bother you for sometime and then will run away. As *Kamath*, he became brother of Lord *Parshvanath* for ten lives. But in the end he had to run, not the Lord.

Cling to the decision tenaciously

Questioner: Many times I fail to settle the matter with equanimity.

Dadashri: If you do not miss then it is right.

Questioner: I feel regret that after attaining Dada's Gnan why am I not able to settle with equanimity?

Dadashri: Your decision is necessary that you want to settle with equanimity. If you cannot maintain equanimity, I do let you go. At the time of interaction with a file for purpose of settling it, if you forget this decision, then that kind of unawareness *ajagruti* should not be there. There You need to exercise *purusharth dharma* being the Self. You must not forget.

Questioner : No. But I am trying to say that if I make a decision and constantly keep in my deep inner intent that I want to settle these files with equanimity, then is it all right?

Dadashri : Decision is right. But slowly and slowly further ahead does he act according to his decision or not, that also You need to 'see', no?

Questioner : I will see to that, there is no problem.

Dadashri : There is no problem, then it is correct.

Nischaya is independent, *vyavahar* worldly interaction is *paradhin* is under the control of some other power and the result is even farther –beyond control *paradhin* of *paradhin* (results of the non-Self is under the control of some other energy-vyavasthit). You have to deal with worldly interaction; all these are there but what about result? Therefore You should only make a decision. *Vyavahar* is under the control of some other power. You should not worry anything about *vyavahar*. You have to make a decision that You want to follow Agna, after that if it followed in *vyavahar* or not that depends on *vyavahar*. You should think about even a little excuse that; never mind, let it be loose in this, no! You don't need to make it slack at all.

You make a decision that, 'I want to follow five Agnas for sure.' If you cannot follow then do not feel responsible for that. Don't 'we' know that too? 'We' also know that that *vyavahar* is *paradhin* under the authority of the non-Self. But you should not misuse this deliberately. You should not feel inside that what does it matter if I follow or not follow. That should not be so.

What 'we' are certifying as an Agna followed, is the Agna that was followed with ease, and for the one that was missed, the inner state, 'that should not be so.' That is all. Both qualify as having followed the Agna.

Proceed according to Your goal not as the mind directs you.

Questioner: The decision to get the goal accomplished by staying close to and near Dada has been made. The decision to remain in the five Agnas has been made. Yet, I become weak in this, what should I do for that?

Dadashri: What do you mean what should I do? Mind will say, 'Do this way', then You know that this is against Your goal, and will lead to decrease in the grace of Dadaji. So You should tell the mind,' No, this should be done this way, that is our goal.' Your adjustment should be in accordance with that which increases the grace of Dada.

All these troubles have arisen because one has followed the dictates of the mind. I have been saying this for a long time. I keep explaining the same

thing over and over. You should not follow the lead of the mind. You should proceed according to Your goal only. Otherwise, there is no telling in which town you will end up, instead of Your main destination. Proceed according to goal: that verily is purusharth. All these foreigners proceed as guided by their mind. How is the mind of these foreigners? It is straightforward and the mind of Indians is complex, it is of an with interfering nature *dakho* (unnecessary use of intellect). Something or the other is drastically erroneous. So we have to become the master of the mind. The mind should be such that would proceed according to Your guidance and instructions.

Questioner: When it—the mind—hears such talk it will follow and be subservient for fifteen to twenty days, but then something happens and it goes back to its old nature.

Dadashri : The mind is the one that turns, why should ‘You’ turn? You are the very same, You never change, do You?

Tenacity of Your decision to follow the Agnas of The Gnani Purush

There is no problem if you cannot follow Agnas but it should not be in your mind that you don’t want to follow the Agnas. The tenacious decision of following the Agna, ‘I want to follow definitely, resolutely and tenaciously, come what may.’ That is all. After then if you cannot then You are not at fault. You have decided that you want to follow and then, I am responsible for that! After that, if you cannot follow then the responsibility will come over ‘our’ head. You made a decision and then you cannot follow, then who is at fault in this?

You have to decide that, ‘I want to follow the five Agnas.’ That decision of Yours must be made so tenacious that it will not be breached even for a day. And you must never be opposed to this.

Nischaya and vyavahar included in the five Agnas

Questioner: Yesterday it arose in *satsang* that out of these five Agnas, three are of *vyavahar* relative worldly interaction and two are of *nischaya* real-of the Self, I want to understand this more, please explain.

Dadashri: To ‘see’ *Shuddhatma* pure Soul and to see the packing—the body complex in the relative, these two Agnas are in the form of *nischaya* – the realm of the Self. And the other three are only *vyavaharik* related to relative worldly interaction. Those three are for *vyavahar* and these two are for *nischaya*. Relative-real accompanies together in this path. With relative view point you can see a goat and from real view point it is *Shuddhatma*. Therefore both of these Agnas belongs to *nischaya* real, the state of the Self and other three are included in *vyavahar* relative worldly interaction and it will keep balance of both *vyavahar* and *nischaya*. These five Agnas will keep on working all the way to *moksha* final liberation and in a simple - straight, not zigzag manner. Nothing is to be rounced or done here.

Complete vyavahar dharma in the five Agnas

Where there is no *shuddha vyavahar* pure worldly interaction, where there is no foundation of *vyavahar* at all, there is no *nischaya* Self. And without purity in worldly interaction, *nischaya* talks about the Self- *Atma* will never work.

On the basement of this *shuddha vyavahar* pure worldly interaction, stands the *shuddha nischaya* the pure Self. To the extent that your worldly interaction foundation is weak, lacks absolute purity, you will not attain the pure Self *shuddha nischaya* by that much. This is because the law of attaining the Self is that the Self can be only attained, if the worldly interactions become pure *shuddha*. And here in our Akram path our religion *dharma* exists along with complete *vyavahar*. Complete *nischaya* and complete *vyavahar*. The five Agnas which ‘we’ have given, that is the complete *vyavahar dharma* worldly interaction religion.

‘We’ are saying that this is such a path of pure interaction *shuddha vyavahar* and pure awareness as the Self *shuddha nischaya*. This is Akram Vignan. Your pure interaction is dependent on these Agnas which ‘we’ have given to You. Now if one does not follow or follows to a lesser extent, it is a different thing. But the *vyavahar* worldly interaction which is carried out through five Agnas, is pure interaction *shuddha vyavahar*.

Essence of all religions in five Agnas !

Now does that *shuddha upayog* pure awareness, come in our Agna or not?

Questioner: It does too.

Dadashri: So Agna is verily *shuddha upayog*! What do you think? Or will we need to improve Agna again? Will we need to ‘remould’—change them?

Questioner: Nothing is missing there.

Dadashri: Yes. These are the fundamental sentences. These sentences are such that they can save the entire world. These are with the separation of *vyavahar* and *nischaya*. Others—those who do not have these Agnas—otherwise are in one or the other hole.

Enough, all the (spiritual) science of entire world is included in these five sentences. Nothing is excluded at any place. All the scriptures are included in these five Agnas.

Questioner: If we say that this is the essence of all scriptures, then it is all right.

Dadashri : This is the essence of entire world! This is the essence of Lord Mahavir’s forty-five Agamas! Everything is included in the five Agnas only, ‘we’ are just saying this to understand, to clarify in detail. Otherwise if you notice carefully, all the things are included, nothing is excluded.

Beginning of nischaya in vyavahar through Akram Vignan

This is science. In science one cannot make alterations or change anything. It is based on real principles and it is free from all contradictions. It is applicable to both the worldly and spiritual life. The only thing that it does not apply to is ordinary people at large, because there is a tremendous difference between their language and the language of the Gnani. The Gnani’s language is good and without any impediment. Only when the Gnani explains everything methodically does the puzzle of life become solved.

When this Science of Akram Vignan is revealed to the world, it would benefit people tremendously, because never before has such a science come forth. Nobody has previously ever placed any kind of Gnan in the depths of the worldly life interaction. Nobody has really dealt with the interactions of worldly life interaction before. They have only talked about spirituality. Spirituality has never entered into the worldly life interaction. The two have been kept separate. Here, Akram Vignan has placed spirituality into the very core of worldly life interaction. A completely new scripture has arisen and it is also scientific. It can never be contradicted anywhere. But now, how can this Akram Vignan be revealed to this world? The world would be blessed if it were revealed!

Questioner: That time will come too will it not Dada?

Dadashri: Yes it will!

Agna is verily 'our' direct presence

Questioner: What should we do to abide by the five Agnas?

Dadashri: Nothing needs to be done. You should decide the intent *bhav* that, 'I want to abide by the Agnas.'

Questioner: Many obstructions do arise.

Dadashri: Obstruction will arise for sure! Worldly people will for sure create all kinds of obstructions, but against that maintain Your 'I have infinite energy against obstruction'.

Questioner: I feel so much peace in your presence, but when I go out many obstructions continue.

Dadashri: Five Agnas verily represents 'our' (referring to the Gnani Purush and the fully enlightened Lord within) presence. These Agnas will give the same amount of fruit as 'Our' presence. So for the one who wants to abide by this Agna, nothing affects him. The one who wants to interfere in this worldly life has this problem.

Questioner: Dada, but I get so much involved in worldly interactions.

Dadashri: *Karma* will come into effect, but at that time if you remain in Agna then all the interference and confusion will leave. Agna is a very lofty thing.

These five Agnas are such that one can resolve all conflicts with equanimity at any place at any time. If Agna is there then You will have solution. Agna is Your safe side, complete safe side!

It has become very easy, if one understands this matter. It becomes so easy after receiving this Gnan. You don't need to read scriptures. It is enough if one can abide by these Agnas. You have attained this *purusharth* the essential purpose as the Self, so now it is possible to grasp. There are factors which can create obstructions, I am not saying no to that. Effects from past still exist, that will keep pushing you, but You have to maintain awareness and keep doing *pratikraman*, then awareness will remain. The result You will gain in direct proportion to the amount of awareness You hold and complete awakened awareness is called *kevalgnan* absolute enlightenment.

If one were to abide by these five Agnas then it is 'our' direct presence!

Dadashri's experiences with five Agnas

If one follows the five Agnas, then one can experience uninterrupted *samadhi* the bliss of the Self. Here one can verily experience *moksha* liberation. This which 'we' have given You has been tested by 'us'. 'We' have given you the thing, which 'we' have experienced.

Questioner: What has been Your experience with the five Agnas, Dadaji?

Dadashri: 'We' experienced the way all these people did. Ask them and will you know.

Questioner: You have said that You have not arrived via Akram Vignan (the step-less scientific path of Self-realization).

.Dadashri : Yes, that is correct. I have arrived here through the *Kramic* path (following step-by-step traditional path to attain the Self).

Questioner : So you do not have experience of *Akram* path, but you had said that you have experienced *Akram* through Gnan.

Dadashri: Yes, that is correct. But ‘we’ have earned this through the steps of the *Kramic* path. And what came into fruition, is *Akram*. But ‘we’ had worked very hard.

Questioner: So Dada, your experiences are of different kinds, no?

Dadashri: Those are very extensive, can make a big history. It is such a thing that cannot be described in a few words.

Questioner: Dada, out of the five Agnas, which one have You had the most experience of?

Dadashri: The Agna of Vyavasthit- scientific circumstantial evidence, had come into the experience the most. ‘We’ had brought ‘vyavasthit’ from the beginning. That is why in these five Agnas there is the discovery and elucidation of vyavasthit. ‘Our’ original investigation is that of ‘vyavasthit’. Otherwise this world does not exist at all without *agrashocha* worrying about the future. *Agrashocha* means ‘what will happen?’ The whole world, ascetics and renunciants are in this *agrashocha* too. They are in the tension of the same thing. Vyavasthit has absolutely discarded and dissipated all worries of the future.

Questioner: If vyavasthit Agna dissipates all the worries, does it mean that all the problems are gone?

Dadashri: All the problems leave and furthermore one experiences that, yes, really it is vyavasthit only.’ If You do set up this way then it will dissipate.

Questioner: These first two Agnas must have come into experience after the Self-realization in 1958, no?

Dadashri: Yes, at the time of Gnan—Self-realization, it came into experience. What is this and what is this, all that came into experience.

Questioner: Did you have any idea about these two Agnas before that (Self-realization)?

Dadashri: I used to have some understanding *samaj* that this is *vyavahar* relative worldly interaction and this is *nischaya* the Self.

Questioner: And they came in exactness at the time of Gnan?

Dadashri: That's it, it came into experience *anubhav* at the time of Gnan only.

Questioner: To settle the files with equanimity came into experience later on...?

Dadashri : That 'we' used to do from the beginning even when 'we' did not have Gnan! 'We' used to read about *Krupaludev*, so 'we' used to bring a solution. Not quite with equanimity, but with associated annoyance and compromise, 'we' used to settle the account. 'We' would get annoyed and then cool down. With 'our' this '*sambhave nikal*' settling the file with equanimity, one does not get irritated or get annoyed or any such disturbance. We now cleanse (the karma) by giving blessings to the other, with good relative feelings.

Questioner: This matter about settling the matter with equanimity along with blessing the opponent is a new one. When did Your account of the Self open?

Dadashri: The day this Gnan manifest within.

Questioner: Dada, we added credits to our account of the Self by repeatedly doing your *darshan* seeing live to following the Agnas, how did You do it?

Dadashri: Why do 'we' need to deposit any credits? The entire Gnan manifest within a day! Yesterday 'was A.M. Patel' and today became *Shuddhatma*, just exclusively through vision *drashti*. Only the vision changed *drashtipher*.

Questioner : How did this *drashti* became so tenaciously strong for You within an hour?

Dadashri : What cannot occur through grace? What can not happen when the Lord's grace falls on you?

Questioner : We all have been graced by this Dada Bhagwan, the fully manifest Lord within You. How did You get the grace?

Dadashri : How would I know how it happened for me? Someone turned me! That is why I am saying that it is but natural-spontaneous, is it not?

Jai Sat Chit Anand