

Aptavani Twelve

Volume 2

[1]

Importance of Agna

The One who follows the five Agna, attains the state of Lord Mahavir

Questioner: You have given us the knowledge of the Self (*Atmagnan*) and you have told us to live in the five Agna and read the *Charan Vidhi*. Is there anything else we need to do?

Dadashri: It is more than enough if You constantly abide by one of the five Agna that 'we' have given You.

Questioner: So then you will put us in the 'lift', will you not? The rest of the responsibility is yours, is it not?

Dadashri: All the responsibility is 'ours'. You can experience the state that of Lord Mahavir if You remain in the five Agna. You will experience the *samadhi* (absolutely unaffected state despite mental, physical or external problems) like Lord Mahavir - this much I guarantee you. Yes, the responsibility is still 'ours' when You follow even one, instead of all the five Agna.

There is nothing else to be done after 'we' give You the Gnan. You just have to remain in the five Agna that 'we' give You. These Agna contain the entire Vignan of the world. Nothing is left out in them. And all the five Agna are beneficial to You during the whole day.

When One remains in these Agna; it is enough. They are such that one can attain the absolute state in this very life, even if one has only five or ten years to live.

Awareness and *moksha* through the Agna only

Questioner: What should I do to experience a constant awareness of the Self?

Dadashri: The Agna that have been given to You give you the awareness (*awareness*). It is more than enough if You remain in them. The five Agna themselves is Gnan; there is no other Gnan.

Questioner: Is this causal liberation (*karan moksha*) that has happened to us?

Dadashri: You have attained 'causal liberation' but our Gnan is such that it is only good if You live in the Agna. If you do not remain the Agna, the Gnan will leave. These Agna are the most important thing. The Gnan will disappear if there is no 'fence' (in the form of the Agna) around it. Hence after taking this Gnan, You will come into the Agna and then you will have attained *moksha* too.

Agna verily is religion and penance

There must be thousands of people here who, if asked, 'Do you have Dada on your mind?' will tell you, 'we do not forget Dada all day, not even for a second! Not a single day has gone by where we have forgotten Dada, not even for a second!' And so when they have not forgotten Him, they do not feel any pain or unhappiness (*dukha*), do they? When Dada is never forgotten, then the world will continue to be forgotten (*vismrut*), will it not? Remembering one means forgetting the other. Remembering Dada means forgetting the world! Many people get on to worshipping (*bhakti*) Dada by constantly remembering Him. There are others who remain in Gnan. And amongst them, only a few remain the Agna completely, but each one of them will either become *ek-avtari* (have one more life before attaining *moksha*), *bey-avtari* (two more lives before *moksha*), *panch-avtari* (five lives before *moksha*) and find the solution. Even those who have gone into worshipping will have the solution because they are free of other external problems, are they not?

Value is of the Agna only

Questioner: Those who have attained Gnan, will attain *moksha* within two to five life times, will they not?

Dadashri: Yes, but provided they remain the Agna along with the Gnan. It will take more life times to attain *moksha* if they do not remain the Agna. The value is in the Agna, not the Gnan (after one attains the Gnan Agna are more important). Agna is 'I', I verily am Agna only, and thus, 'I am with You. Dada will be present for twenty four hours. He will be constantly in your memory even when you do not think of Him. And for many, Dada comes in their dreams every night. Right now, Dada must be in

many people's dreams in India; they also write to me, here, saying they had a dream.

Is Dada important or the Agna?

Questioner: What is the topmost awareness (*jagruti*) for the *mahatmas*?

Dadashri: However much one follows the five Agna; that is all awareness. Otherwise to constantly remember Dada is also considered awareness.

Questioner: Which awareness is higher, one of living in the Agna or one where there is constant remembrance of Dada? Which of the two increases awareness?

Dadashri: Living in the Agna. There is no *purushartha* (after Gnan Vidhi, the intent to remain in five Agna) on one's part in remembering Dada.

Questioner: If there is no *purushartha* in it, then is there more reverence (*bhakti-bhaav*) in it?

Dadashri: Whatever you say, but there is no *purushartha* in it, whereas to remain the five Agna; it is all *purushartha*. And *purushartha* is the main thing. The other one (*bhakti*) is something that one has 'attained', and something, which can also be lost.

It is necessary to remain Agna

To remain Agans is verily awareness itself. Otherwise, doing anything else like the ignorant people do; is not called awareness. That is called 'sleeping with open eyes'. Do you like to follow the Agna?

Questioner: To follow the Agna means that there is a 'follower' of the Agna, is there not?

Dadashri: Yes, there is a 'follower'. So what will You do now?

Questioner: I do not want to keep the 'follower'.

Dadashri: Oho! So do you expect to reach Delhi by getting off the train here in Ahmedabad?

Some people who did not remain the Agna have disappeared altogether. If you live by the Agna, You will become "solid". Otherwise this 'bulb' will blow out. This Gnan, which is given, does not go to waste entirely. In the Gnan Vidhi his demerit karma (*paap*) have been destroyed; therefore his intent (*bhavna*) remains good. One becomes a better person

than he was before but he does not remain on the path of *moksha*. He remains on the path of *moksha* as long as he lives in the Agna. These people (*mahatmas*) constantly remain 'our' Agna; all twenty four hours. Follow them as much as You can. Make an effort, there is no problem if you cannot remain them but you should keep having remorse for not being able to do so. You should regret that it should not be so, that is all. This 'we' consider as completion (*puṇahuti*).

Ocean emptied into Your pitcher

You have been given the path in every form and in addition, it is not long.

Questioner: Not long and so when we put our focus (*kendrit*) on it, we realize how succinctly Dada has given this.

Dadashri: Otherwise, in this current time era, you will forget it.

Questioner: But some of our *prakṛiti* (the relative self) is such that, however succinct it is, it tries to complicate it.

Dadashri: Had I given you a lengthy Gnan, then you would leave aside that which is to be followed and you would remain in that which is not to be followed. But because this is short, You have to remain in one and not in the other, so where will You go? If the hole is only three feet wide, if you turn one way or the other, it is the same. You cannot go anywhere! So that is the kind of Gnan You have been given. 'We' knew that if 'we' were to give people of this current time cycle, a lengthy Gnan, it would become a problem. Instead of revering one thing, they would end up revering something totally different! So You have been given a very high class Vignan (*vignan*), there is nothing to be read, no effort to be made; nothing at all to be done. One will have constant awareness and even amidst worldly difficulties, One will be able to remain in the five Agna beautifully.

Questioner: But Dada, you gave us a sentence of great importance that 'now after attaining the awareness of the pure Self (*Shuddhatma*), You have to remain the five Agna and You don't have to do anything else'.

Dadashri: Yes. You do not have to do anything. Just only five fingers worth! Is there any more hassle? It would be a hassle if it were twenty fingers worth. But here there are only five fingers, and even if You were to hang on to just one of the five fingers, it would be more than enough.

That which gives satisfactory solution is Gnan

‘Our’ word itself is in the form of Gnan, therefore you do not have to read anything. You do not forget it, do You? Have you had to read anything after that?

Questioner: No, Dada.

Dadashri: But the Gnan is present, is it not?

Questioner: Yes, the understanding keeps increasing.

Dadashri: It is present everywhere. The five Agna are present. There is power and energy in these words (*vachanbud*) and so You will not forget it. When the time comes, the Gnan will present without fail; it will be present.

This Gnan is such that it solves all problems. It brings a satisfactory solution in any place, any state or any circumstance. How can you call it Gnan if it does not bring a resolution? If there is any residual entanglement, how can it be called Gnan?

Questioner: We see that whoever has attained the Gnan, it continues to work from within, for Him. That is the greatest wonder.

Dadashri: It will continue working within. Science (*vignan*) means that it is living energy (*chaitaniya*). It continues to work. You do not have to follow the Agna; it will make You follow the five Agna from within.

This is an amazing Vignan that it constantly cautions you from within. If you are involved in negative activity, it will quickly alert you from within. Therefore You do not have to do anything. This Gnan itself will do everything. You just have to make a decision that You want to remain Dada’s Agna. These Agna can save you from all kinds of circumstances; it is a protection. It will caution you even in your sleep. Now what more do You need?

Guarantee of attaining the Self

Questioner: Dada gives the guarantee that the Self (*Shuddhatma*) has been attained.

Dadashri: Yes, ‘we’ do guarantee that. The Self that ‘we’ have given to You; the one that has manifested within You is the real Self. It is now in Your hands to take care of it.

Questioner: Now You have changed it (from what you were saying before). You are also telling us that since you have put us in the elevator, we are bound to go to *moksha*.

Dadashri: There will be no progress at all, if I do not say that. But this is a completely new talk, you will not understand if 'we' do not say that. The rest of the responsibility is 'ours'. Eat, drink and enjoy but remain 'our' Agna; that is all.

Moksha guaranteed for the one who lives in the Agna

Questioner: Does the Gnani Purush take everyone to *moksha* or does He take them as far as whatever one has brought forth, from past life, in his inner intent and leave them there?

Dadashri: No, it is not like that. If one lives in 'our' Agna, that will take him all the way to *moksha* and if he does not, then he will be left behind. But at least some of his demerit *karma* (*paap*) get washed away. He becomes lighter, but what happens when he does not remain the Agna? He will have to wander for some time more. It is a guarantee that he will be taken to *moksha* if he lives in Dada's Agna.

Questioner: Who amongst us here is going to *moksha*? Dada knows this, does he not?

Dadashri: Everyone; those who have attained the Gnan to go to *moksha* from Me and are living in my Agna, they have My guarantee for *moksha*.

Questioner: Jai Sat Chit Anand! (cheerful approval)

Dadashri: And the Agna; one does not have to remain hundred percent in it, *moksha* is guaranteed for the one who lives by them even seventy percent. He will become like Me if he lives in them one hundred percent. There is no problem if one cannot remain in them one hundred percent. Follow by seventy percent.

Questioner: I want to become like Dada.

Dadashri: So then You have to remain in them one hundred percent and there too I am giving a leeway of five degrees; so remain in Agna ninety-five percent.

Questioner: Since attaining Gnan three years ago, I feel that I do remain the Agna. But looking at me, can you tell whether I am remaining in them or not?

Dadashri: Yes. I can understand that, it is not that it is difficult to know. To those who remain in the Agna, I do not tell them to do so one hundred percent. No one can remain in them one hundred percent, one can do so only eighty percent if he tries hard, but it is more than enough even if he remains by only sixty-five to seventy percent. It is tantamount to following my Agna completely. For the rest, you can say that you cannot remain in them due to your weakness and you are asking for forgiveness, and so that makes it one hundred percent. You followed sixty-five percent and you are asking for forgiveness for the thirty-five percent that you cannot remain. That makes it one hundred percent. There is a weakness, is there not? It will take one or two more life times.

(8)

Questioner: The worldly interaction (*vyavahar*) starts for the *mahatmas* from the time they get up in the morning. They have to carry on worldly conversations and in doing so, if this vision (Agna) does not prevail, is it considered as being asleep (unawareness, *ajagruti*)?

Dadashriy: He is 'awake' if he is living by our Agna; seventy-percent, not a hundred percent. Everyone will fail in the hundred percent. People will ask, 'Sir, how can a man remain in them one hundred percent? He has no capacity!' So I said, 'No, I pass people at seventy percent.' Then can I be at fault if I give them freedom at seventy percent? If one follows them by seventy percent, I will make it one hundred percent. Because I realize that the current time era is a difficult one and so people cannot remain in them a hundred percent. I have to give them higher marks for following just this much, do I not?

I take the responsibility for the one living in the Agna

Questioner: After attaining your Gnan the bliss that is beyond this world is experienced. We will do whatever necessary to protect that Gnan, but do You also protect that Gnan or not?

Dadashri: 'Our' protection is always there if you remain the Agna. 'We' have to be present when You remain our Agna. 'We' are present whenever you are following the Agna. Should You not follow 'our' word? You follow the instructions of your doctor, do you not? If he tells you not to eat sugar for the time being and to eat yogurt and rotlo (millet bread), then if we ask you, 'why are you not eating shrikhand (sweetened creamy yogurt) when everyone else is; you will say, 'the doctor has said not to.' Hey you! If

you are so cautious in following the doctor's advice to live just one life, then why don't You become aware in the face of deaths of infinite life times! For now, You have attained the bliss of the Self that is beyond this world, have You not? This bliss will remain, and it will increase.

Dada Bhagwan shows you that all the paths come together here and He puts You on the path to *moksha*. The responsibility is 'ours' when You remain 'our' Agna. That is why, do 'we' not tell you that you can file a lawsuit of two lakh rupees if you have a single worry when You remain 'our' Agna? This Gnan is such that you will not have even one worry, so protect it. Now what can anyone do if you do not remain in the Agna? Is there any problem in following the Agna? What do you think?

Questioner: We cannot remain the Agna completely. You have said that you take some responsibility for some of the Agna we forget to follow.

Dadashri: No, 'we' will take on the responsibility if there is sincerity on Your part. 'We' will not take the responsibility if you are insincere. 'We' will immediately recognize your insincerity. People will even say, 'Dada Bhagwan has said that, so we do not have to worry'; this 'we' will recognize immediately. 'We' will immediately get the message that this person is starting to become insincere. If that happens because you are having some difficulty, then there is no problem. If that happens due the force of unfolding *karma*; then there is no problem.

Questioner: How do you take care of such responsibility?

Dadashri: If you live by 'our' instructions, 'we' take the full responsibility. Not in anything else; only in the five Agna. Otherwise, eat whatever ice-cream you like and do whatever you want to. You should remain the five Agna at least seventy percent of the time. 'We' give you that much flexibility; otherwise it should be followed a hundred percent.

The Agna is verily My presence

Questioner: I am not able to remain the five Agna. I become anxious and upset in the process. (10)

Dadashri: Is that so? Are the Agna not letting you do that or do You not remain them?

Questioner: I do not remain in them.

Dadashri: So then what can the Agna do there? Agna are easy and straightforward.

Questioner: What should I do to remain in the five Agna?

Dadashri: Nothing needs to be done. You should decide upon the intent (*bhaav*) that, 'I want to remain in the Agna.'

Questioner: There are obstructions that arise.

Dadashri: Obstruction will arise for sure! Worldly people are never without obstructions but against all those obstructions, the Self has infinite energy.

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

Dadashri: Five Agna verily represents 'our' (referring to the Gnani Purush and the fully enlightened Lord within) presence. These Agna will give the same fruit as 'our' presence. So for the One who wants to remain the Agna, nothing affects Him. The one who wants to interfere in the worldly life – he will have problems.

Questioner: Dada, but I still become increasingly entangled and confused in the worldly life interaction (*vyavahar*).

Dadashri: *Karma* will come into effect but at that time if You remain in the Agna then all entanglements will leave. Agna is a great thing. Do You remain in the Agna somewhat?

Questioner: Yes Dada, I do a little bit.

Dadashri: What do you remain in otherwise? The worldly life interaction (*vyavahar*) will push you into forgetting the Agna.

These five Agna are such that they will resolve all conflicts with equanimity at any place, at any time. You will find a solution if Agna is there. Agna is your safe side, complete safe side!

This has become very easy if one understands the facts. It becomes so easy after receiving this Gnan. You don't need to read scriptures. It is enough if You can remain in these Agna. Now that You have attained this *purusharth* (of being in the five Agna), it is possible for You to grasp it. I am not denying that there are forces which can create obstructions. Effects from past still exist; they will keep pushing you, but You have to maintain awareness. Keep doing *pratikraman*, then the awareness will remain. The benefit You gain will be in direct proportion to the level of the awareness and complete awareness is called *keval-Gnan* – absolute knowledge.

If you remain these five Agna then that is ‘Our’ direct presence (*pratyaksh*)! They are equivalent to ‘Our’ direct presence. So then what is it to you if this Dada (the Gnani Purush A. M. Patel) goes to America? He gave you the five Agna and left, so then what else is left for You? He is the Agna, is He not?

Questioner: Dada is giving us the answer to ‘what will we do when this Dada goes?’

Dadashri: Yes. You have to look for the permanent Dada (the eternal Self). This Dada is seventy six years old, you never know when this body leaves. Instead, will there be a problem if You find the permanent Dada (five Agna)? Then we do not have a problem even if he lives a hundred years. You have to find the Self and then rest.

Questioner: Dada, how absolutely independent (*niralumb*) You make all who come to You!

Dadashri: What else can ‘we’ do? Should one not have courage? You should remain steady, should you not? So You should sit on the seat of the five Agna. Living in the Agna means you have found Your platform-the Self; that is all.

Attain the energy from the Gnani

Questioner: I need a lot of energy *shakti* to remain the Agna. (12)

Dadashri: It is more than enough if our Gnan (awakened awareness as the Self) remains, that’s it. Only see to that. Our Gnan will credit more in the account of *Shuddhatma*. The more you remain the Agna, the greater will be the credit. Are you crediting less? What is wrong in crediting more? The Agna are not that burdensome; none of them are difficult.

Questioner: If I get your blessings and the *shakti* (energy) then it is not that difficult.

Dadashri: Our blessings and energy flows continuously.

Questioner: Following the Agna is not that easy. It is possible only if I get your *shakti*.

Dadashri: That is the only reason we have continued to let our *shakti* flow. It will stop from flowing if you shut the 'faucet' off. Otherwise 'we' have let it flow. How can man live in today's storm of illusory attachment (*moha*)? How huge is the tempest of illusion!

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

Dadashri: It is possible; I will make a way for You. After becoming *purush* (the awakened Self), Your energy depends directly on Your *purushartha* (being, remaining in the five Agna).

Questioner: You should also give us such energy so that no weakness in our *purushartha* remains.

Dadashri: We give that every time in this *vidhi* (special blessings performed by the Gnani for the salvation of the *mahatma*).

Questioner: Then please give us such blessings, so that it will happen. This is all we want; give us that.

Dadashri: We have given you only that but you try to interfere (*dakhal*) and 'fix' things and so that other becomes unsteady. We have given the very same pure Self to everyone so now if you make an effort to remain the five Agna then You can reach the goal. Put some more effort in following the five Agna. Do You want to accomplish the goal or not? Fast. Besides 'we' have given You the energy. Now remain in the five Agna so that the energies manifest.

If you cannot remain in Our Agna properly and if that is the only weakness, then you have to make Your decision (*nischaya*) to be in them even more firm and unflinching. This is because You have become the *purush* (the Self) and have the *purushartha* (the state of the five Agna). And other than the Agna, nothing more is left to do.

Nobody can confuse or trouble the One who has made the tenacious decision to remain Dada's Agna. However if one takes the approach of 'It is fine if I can remain in the Agans and it is fine if I can't remain in them', then everything is ruined. These Agna are such that they can take a person all the

way to *moksha* – ultimate liberation. This train is such that You will not need to do any steering!

Questioner: And the other thing is; if one decides that he does not want to forego the focused awareness (*upayog*), then...

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

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

Dadashri: Once You make the decision (*nischaya*), all the energies will turn in that direction. If you decide you want to go down stairs then the decision will take you down each of the steps stairs carefully.

Questioner: The decision is definitely there.

Dadashri: There is no problem if the decision is made. Everyone’s decision is certainly there, so then there is no problem whether he lives in them seventy percent or by sixty percent. As the Self, say five times every day, ‘It is my firm decision to definitely remain in the Agna, no matter what happens.’ Having done this if they could not be followed, then ‘we’ allow You a bonus. But, no one makes such a decision at all.

How brilliant Dada is!

Questioner: There is no penalty against us for not being able to remain in the Agna that You have given us. (14)

Dadashri: That too, for those who want to remain in them a hundred percent, but are not able to do so; then if they ask for forgiveness, then that is as good as having followed them.

Questioner: That is an added benefit.

Dadashri: Yes, an added benefit, a secondary benefit to the one who wants to remain in the Agna. But this is not for anyone who wants to be shameless, for anyone who wants to tell lies or who wants to do negative

things. 'We' take on the responsibility for those who want to remain in them but are not able to do so. How much more leeway can 'we' give? If one cannot attain *moksha* after so much freedom, then there is no solution for it, is there?

It is not a problem if You cannot remain in the Agna completely, but if you remain outside of the Agna (not follow the Agna at all), then I am not responsible for that. That is the rule, is it not? How can I come to take care of you? You have been given these Agna and all the freedom. Have 'we' left anything out? Have 'we' not given you freedom to even watch movies?

Questioner: You have given us the freedom to watch movies but we have lost interest in them.

Dadashri: Whatever you may say; everything to enjoy has been kept with you but I have kept the 'keys' with me. That is the greatest wonder of this Akram Vignan.

It is possible to get Your work done if You remain 'our' Agna, and the Agna are easy, they are not difficult. You are free to eat and drink whatever you like, nothing will touch You in the city of Bombay which is full of illusory attachment (*moha*). You will not feel like buying anything or you will not feel attracted to anything even if you are in the Fort area (high end shopping center of Bombay). Before you used to grope around here and there, but now that attraction has gone away.

The worldly life will go on but it will not have any effect on You and You will be able to get Your work done. You just have to remain 'our' Agna.

The liability lies with the one giving the Agna

Nothing will affect You if You remain 'our' Agna. That is because whose responsibility is it? One would say that it is of the one giving the Agna. So does the responsibility sticks to the one who gives the Agna? No. He is doing it for the good of others (*parhetu*). Hence it does not stick to Him and the work will be done and everything will dissolve.

Otherwise, this enlightened vision (*samyak darshan*) would not happen even once in a hundreds of thousands of lifetimes. And yet You have attained it so naturally and easily, free of cost. You are enjoying the bliss

while living with your wife and without having done any penance or renouncing anything. So enjoy this *lahvo* (pleasure in the relative, bliss as the Self) now. This is the *lahvo* of Akram.

Swachhand ceases with Agna of Gnani Purush

Questioner: But we have now met the Gnani Purush, have we not?

Dadashri: So then all has been cleared for You. If You remain ‘our’ Agna, then it is ‘our’ liability. After meeting the Gnani Purush, if You remain His Agna, then *swachhand* (to be guided by intellect and ego and desire of the self) does not remain at all. Does it?

When you remain the Agna ‘we’ have given You, your *swachhand* is considered gone. Acting according to your own wisdom is gone. Not following the Agna fully is a different matter. But what is Your vision now? You do not agree with that, your decision is to remain the Agna. What is your inclination? You are dependent on the Agna and so there is no *swachhand* and this state of ours is one where *swachhand* has gone away; no overwiseness remains any longer. That is why whosoever has met me, and who follows the Agna, his *swachhand* too has goes away. The disease called *swachhand* has been eradicated.

Here, those who have attained this Gnan remain in ‘our’ Agna twenty four hours. That is why the worldly life does not bind them. Otherwise the worldly life is always in the form of bondage. When one follows the Agna, his *swachhand* does not exist even for a moment. That is why ‘we’ say that *moksha* has come in the palm of your hands. This *swachhand* is gone one hundred percent. That is *moksha*. You have your own *moksha* with You; I do not have your *moksha*. It should be attained here, in this very life. From the moment You remain in ‘our’ Agna, You have your *moksha*. Until now you have not followed a Gnani’s Agna. Had you done so, *moksha* would have happened inevitably. He who follows the Agna, his *swachhand* will stop.

Awareness as the Self remains naturally

Questioner: Is it necessary to practice anything else to maintain constant awareness as the Self? (16)

Dadashri: Awakened awareness (*jagruti*) as the Self remains constant. There is no need to practice anything else, except it should be Your

firm decision that, ‘this awareness as the Self must remain constantly’. Why do you feel that it is not constant and continuous? You should investigate the causes, which are creating the obstruction. Therefore, awareness as the Self does remain constant but your energy of decision (*nischayabud*) is needed. If you say, ‘awareness does not remain’, then it will not. If You say, ‘awareness must remain, why would it not?’, then it will remain. And the obstacles will not come either. You just remain in *satsang* – company of the Self.

Plus the Agna is fresh

It is very good for those who have attained this Gnan from ‘us’ that the five Agna are fresh; just like fresh food! One does not know how old other agna are; they are so many years old. Whereas these are very fresh and wonderful and so enjoyable to ‘eat’! There is no better *moksha* than following the Agna.

One is said to have understood the Gnan when he follows the Agna. And the one who does not remain the Agna has not understood the Gnan at all. Gnan can be endless, but it is worthless if he does not remain the Agna.

Awareness to remain in the Agna is needed

Know only the Gnan you have known from Dada. You may feel in your mind that there is still a lot more yet to know. No, there is nothing more to know. Know only what you have been told by Dada. Otherwise, if one tries to do something else, he will forget the main thing.

For us, remaining in the five Agna is verily *moksha*; the rest is considered interference (*dakho*). Whether You can remain to a greater or a lesser extent is immaterial, but the awareness (*laksha*) of the Agna must remain. When one is driving on the road, he is aware (*laksha*) of what the traffic rules are. He is aware of them; otherwise he will collide. That collision is visible, but this other collision, consequence of not remaining in Agna, is not visible, is it? This too is subject to severe crushing. This, people are not able to know.

Only the nischaya is required for the Agna

There is no problem if you cannot remain the Agna but it should not be in your mind that you don’t want to remain them. Have the firm

decision of, 'I want to remain in the Agna; come what may'-this is *nischaya*. Thereafter, if you cannot, then You are not at fault. You have made the decision that you want to remain in them; then I am responsible for that! After that, if you cannot remain in them, then the responsibility for that will come over 'our' head. You made the decision and then you cannot remain, then who is at fault in this?

I am not saying that You have to remain all the five Agna. It is more than enough if You can remain in even one. You have to decide that, 'I want to remain in the five Agna.' 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.

Five Agna keep You constantly as the Self

Questioner: How can one constantly remain in the Self?

Dadashri: If You remain in the five Agna given to You, then You will remain constantly as the Self, will You not? If You constantly follow the five Agna for a day, then for that day You will become Dada. I remain in the five Agna and so do You. Hence, if You remain the five Agna for one day, then You become Dada for that day. If you remain in them for two days, You become Dada for two days. I have You remain in the same Agna that I remain in, Myself. I do not have to remain in the Agna, they are natural to Me. Agna are Mine only, but I am making You walk on the same path that I have taken; it is no different. So it is a short cut, otherwise how can there be another shortcut? (18)

Only the One with great merit karma receives special Agna

You should not feel that you are being made to do satsang the whole day, every day. You should think to such an extent that, 'Oh ho ho! I received the Agna! Otherwise, from where would one get Agna these days! Today I received Dada's Agna (a special Agna; not the five Agna generally referred to)!'

We all want to do it for the love of it. We want to do it for our own Self. Agna is *dharma* (duty, religion) and that itself will bring *moksha*. If you come here from a faraway place and within an hour I do a *vidhi* and tell

you to go back, you should be elated that, ‘Wow! I received an Agna! So I will follow it without fail.’ You have to decide that. What a joy you will experience at that time! What would You do here?

Questioner: I would say to myself what Dada says is correct and would leave.

Dadashri: No. But that is meaningless, at that time you do not benefit from that.

Questioner: Yes, that understanding should be there.

Dadashri: ‘I have received an Agna! An Agna which otherwise I would never receive in my life.’ That is how valuable an Agna is. Nowhere will I be refused or turned back. That is why I received the Agna. How bright my merit *karma* (*punyai*) must be that I have received an Agna!’ One should feel tremendous joy within. The thought should be that ‘Wow! I received an Agna today!’ He looks at its reason, that the Gnani’s Agna is *dharma* (duty) and that verily is *tapa* (penance). Acting as per one’s own desire is danger in itself. When one does not remain in the Agna, it means that he is doing it according to his own wishes. Follow it, the special Agna, if you want to, but to do it against your will – there is so much danger in it! In doing so, it may someday lead to dislike towards Dada. Agna is considered the greatest gift. Who would receive one? ‘I came all the way from Baroda to do the *darshan*, having gone through so much difficulty; and then Dada says this!! How great must be my *punyai* (merit *karma*)! He would not do that otherwise, would he? Dada would not say that even if one were crazy. Is He one to say so? But how great is my *punyai*, that I received the Agna!’ Grave demerit *karma* are destroyed; one can attain *moksha* through following the Agna. Therefore understand Agna. The Lord has said that Agna is verily *dharma* and Agna is verily penance (*tapa*). One should not act according to his own understanding.

Questioner: Then it is not his responsibility if he follows the Agna of the Gnani.

Dadashri: Leave aside responsibility issue. One only wants to do things according to his own understanding. Giving way to one’s own understanding (intellect) will not work. One has to go when Dada says so,

but if he does so with a frown on his face, it becomes worthless. To act according to one's own thought, and as one wills (*dharana, dharyoon*), is called *swachhand*.

One will feel awed his whole life if he has been given an Agna of celibacy (*brahmacharya*). The worth of that Agna will be tremendous. Do you understand the value of Agna somewhat? If one realizes the value of it, then that is the time when real penance is called for and that is where joy is.

Questioner: I feel that we should remain Dada's Agna and I also feel bad for not being able to remain in them.

Dadashri: You have not understood the value of that Agna.

Questioner: One is sure to follow it, if he understands it.

Dadashri: Have your *pratikraman* started now? Does all that happen? Has some awareness arisen, within?

Questioner: Yes, some has but not as much as it should.

Dadashri: There was nothing but restlessness before. That worldly awareness was a lot, and so this Gnan awareness would not arise, would it? As the restlessness in worldly interaction goes down, this awareness of the Self, arises. (20)

Questioner: As I able to remain in Dada's Agna, along with taking adjustments with everyone at home, when all that happens, the awareness will increase afterwards right?

Dadashri: Then everything will fall into place, until then it will not, will it? One continues to act according to the dictates of the mind (*mati*). Find out all the mistakes you have made so far.

Even if 'we' give you the Agna to play cards, you should follow that Agna. Value is not in playing cards; value is of following the Agna. If you say 'no', then it is all over. With Agna You get everything. 'Our' Agna verily is *dharma* (duty; religion), and it verily is *tapa* (penance). If Dada tells the two of you to go to sleep, you should go and as you are going, in your

mind you should believe, 'I got an Agna. I got Dada's Agna! Today I received Agna!' What is the essence of the world? It is Agna. Then if He tells you eat twice as much, you should eat twice as much. And if He tells you not to eat, then do not eat.

Questioner: But one should remain in the Agna.

Dadashri: When you get an Agna, the whole night long You should experience tremendous joy over it; that is how it should be. It is very difficult to receive an Agna; one does not get one.

Questioner: Even one word coming from the Gnani Purush should be accepted as Agna (special instruction to be followed).

Dadashri: Even so, this specific Agna when given is special and exclusive! Scripture writers have clearly written about Agna "Agna verily is *dharma* (religion; duty). Agna verily is *tapa* (penance)" Everything is included in this. Do you have the deep inner intent (*bhav*) to remain in Agna, constantly? What if I tell you to go to Ahmedabad, right now, what would you do?

Questioner: I would leave.

Dadashri: Immediately? Agna would help a lot. It would be good if You remain in the Agna as much as possible. Therefore, the value is of the Agna only. If You were to get an Agna today, bliss will be there the whole day, after that it does not matter whether you had been asked to leave from here, but You received such Agna, did You not? There is much internal empowerment (*khumari*) because of it. Because it verily is *dharma* and *tapa*, all the rest of the things you do are not *dharma* or *tapa*. That five Agna that You remain in is *dharma*, and the special one You receive and follow is greater *dharma*.

Questioner: There is tremendous bliss when I follow the Agna you have given to me.

Dadashri: It is not your responsibility; it is 'ours'. And that verily is *dharma*; that verily is bliss and joy.

Questioner: And it is easier to follow and remain in it, when You tell us to do so.

Dadashri: It is easy for the one who wants to remain in it.

Questioner: Dada, when one follows the Agna, then follower becomes the Self?

Dadashri: He begins to serve causes for becoming the Self. Whatever percentage, seventy percent or sixty percent.

Questioner: So then it means that he does not remain in the Agna, for the rest of the time, does it not? Because he, the self, is going his own way.

Dadashri: Everything gets ruined when one does it in his own way; that is *swachhand*. It is to act according to one's own 'wisdom'(intellect). He will not realize it now, but he will when it gives its fruit (effect).

Questioner: Dada, what is it that when you give the special Agna, there is no opposition to it, there is penance, and the grandeur (*dhanyata*) of it is not felt?

Dadashri: It is because there is lack of understanding. If I received one Agna, I would not be able to sleep the whole night. 'I got an Agna!' There will be joy from it. 'We' do not get the Agna but if an Agna were received, I would consider it as wondrous fortune. You may get *vidhis* and other blessings, however a special Agna is very very rare.

(22)

Questioner: What will be the result of that, Dada? What is the result if one follows an Agna enthusiastically?

Dadashri: That verily is *moksha* - liberation.

Questioner: And if he follows them unenthusiastically and without having any choice, then what will be the result?

Dadashri: It is meaningless to follow it grudgingly. It is like tying up a buffalo and mercilessly pulling it to a vet, while flogging its behind. Where can one find the Agna of the Gnani Purush? People sit here waiting to receive Agna from Me. They would ask me to give them the Agna.

Serving an Agna is the same as serving Dada! To serve the Agna and to serve Dada is one and the same.

Questioner: Is Agna superior to *seva* (service)?

Dadashri: Agna is higher. That verily is *seva* of Agna. That verily is *seva* of Dada. Everything else is futile. Did you understand that well? I told him, ‘Go, ‘Dada’ will talk to you. He will say very helpful and wonderful things.’

Questioner: Has Lord Mahavir not said that Agna verily is *dharma*?

Dadashri: All the Gods have said the same. Agna has tremendous energy and power; it can remove all kinds of ‘disease’. How much benefit there is in joyfully following a single Agna!

All these young men and women are able to practice celibacy (*brahmacharya*) because of the special Agna, otherwise they will not be able to do so. If one tries to be wise and do it on his own, he will be finished. Agna means absence of one’s own interfering intellect. If indeed it were wisdom, then we would not have this current state of madness, would we? But these men are crazy, and so are the women; they are all suffering, are they not? When Agna comes, it will remove all the pain. Agna is living energy (*chetan*). Otherwise, how would these young men be able to practice celibacy? Agna means it will be present during any situation and it will give the necessary protection. Normally one would not receive any Agna. People have received the five Agna, but no one would receive special (*vishesh*) Agna.

Questioner: Dada, I forget about the five Agna that you have given us and so that weakness remains.

Dadashri: It will come gradually. Before, *niddhidhyasan* (internal visualization of Gnani and Gnan), was difficult for you, no? It will come when the obstacles are destroyed. All those things are going to come.

Questioner: But for now, all the time is being wasted.

Dadashri: No, time does not go to waste. When you put something to cook, is that time wasted? Be assured that no time is being wasted. For the

one who does not want to waste time, his time does not go to waste. Do You have good *niddhidhyasan*?

Questioner: Yes Dada, just the way I want.

Dadashri: And if you receive an Agna, it is more than enough. Consider it a fortunate day when you receive an Agna. Your intellect (*buddhi*) will show you that your time is being wasted; seat that intellect aside. Anything done heartily (sincerely) will never go to waste. It is necessary to become strong in following of the five Agna; nothing else.

Questioner: Has Dada given us everything or is he holding back something else to give?

Dadashri: I have given You everything, nothing is left to give. Do you feel that there is still something lacking? Do you have a shortage of snack or something on the way? I have not given you something that you will run out of. You are not going to run out of anything all the way to *moksha*. But You should open the package and eat as instructed. You have been given the five Agna, open that package only and eat.

(24)

Questioner: And we keep getting something new every day.

Dadashri: It is new, but it continues to help You in that which has been given to You initially. It helps You in what You have already been given. All these are new things; there are all kinds of new things in Akram Vignan as you go further in it.

Agna removes *koosang*, detrimental influence

I gave You these five Agna when I gave You this Gnan. They were given to You for You to do *abhyaas* (to study, practice and progress). This worldly life (*sansaar*) is the result of practice (*abhyaas*). The *abhyaas* of the worldly life has resulted in *adhyaas* (to move away from the Self). Why did it become as *adhyaas*? Because one did *abhyaas* of the other (of the worldly life, in the past life) so now one will become free by doing this *abhyaas* (of following and remaining in the five Agna).

Questioner: Thus *purvata* (the full or the absolute state) continues to happen by itself. At what point does our inner state (*parinati*) has to be in order to attain *purvata*?

Dadashri: It is dependent upon following the Agna, nothing else. If one's inner state is based on following the Agna, then he will reach the final state. That is all; nothing else is necessary. The one, whose goal is to remain in the Agna, will find himself automatically on the unimpeded path towards total liberation – the final *moksha*. He does not need to do anything. He does not need to seek any other *darshan* (of Dadashri). He does not need to read anything. If he is following the Agna, he does not even need to meet Dada in person.

Questioner: Meeting You should be there. That is included in the Agna too.

Dadashri: The only reason to meet Dada is to get the work done faster. And if one was to be around me for six months, his work will be done faster, will it not? His work will be done a lot quicker.

For You, following the Agna is verily Dada. A direct one-to-one meeting is another matter. When You remain the Agna, it will be fine even if Dada is not around. The value is of the Agna. The direct meeting is only to receive the direct energies. The energies are received indirectly through the Agna, and here the energies are direct.

Questioner: Is satsang for the sole purpose of following the Agna?

Dadashri: Everything is meant for You to remain in the Agna. With satsang (to be with the eternal Self; gathering of *mahatmas* to study Gnan) all *karma* become weak; they lose their hold over you. This makes it easier for You to follow and remain in Agna. How does a person look after he has had a bath? His laziness and fatigue departs, he looks fresh, does it not? Likewise all fatigue leaves after satsang. The worldly life interaction (*sansaar*) is nothing but sheer *koosang* - that which takes one away from the Self. One has no choice but remain in it, even when one dislikes it.

Questioner: Dada, please explain how these five Agna are interlinked and work in favour of the pure Self - *Shuddhatma*?

Dadashri: The five Agna is protection. Otherwise the environs of *koosang* will devour you and everything of yours. These Agna protect you from that. These Agna do not affect the Self in any manner. As it is, in the home or at the office, in the current era of this time cycle of Kaliyug, there is

koosang everywhere. Nothing touches the One who follows these Agna. He remains in *samadhi* – the bliss of the eternal Self.

Agna are not to be recited

Questioner: So should one keep the five Agna as naturally as he can remember? Or should one not try to think (*manan*) on them or recite them?

Dadashri: One cannot think repeatedly (*manan*) on them. How can he deep think on Agna's attributes? The mind is physical. 'You' no longer have the living mind (*chetan mana*). Where will you go with this kind of overuse of intellect (*dahapan*)? The mind that you have now, it is physical mind. Now can there be any compatibility with something that is physical (mind) and something that is *chetan* – living energy? Will it ever coexist?

Questioner: No.

Dadashri: The *chetan* (living, animate) mind, which was not truly *chetan* but rather it was *power-chetan* (energized in proximity-presence of the Self); it too is gone now, separated from You. You have now attained something that one could never attain in this world, so now remain in our Agna; that is all. And are the Agna easy or difficult? (26)

Gnani's closeness is verily moksha

Tell me, how many hours old is our familiarity (*parichaya*) with each other? Mainly your familiarity is with worldly people; for that you used to spend the whole life. You used to do it to attain the path of liberation by the *kramik* path. But here it is to receive cash (instant) *moksha*. You used to spend your whole life on that other path of *moksha*, on which you may even get lost. So should you not be familiar with the giver of this direct *moksha*, the Gnani Purush?

To attain Gnan means that You have become free from worldly familiarity (*loka parichaya*). Yet it is necessary for You to have a deep inner intent (*bhaav*) to get maximum familiarity (*parichaya*) with the Gnani Purush. Always, whether you are coming or going, whatever familiarity you gain, that is Your gain.

Questioner: The problem is my health remains a little weak so I cannot take benefit of Dadashri (the Gnani Purush) and that is an obstacle.

Dadashri: It is like this, as many days You get the benefit of this Dada, it is all good. So you must take as much benefit as you can of Dada. When he comes here, come and get the benefit immediately. And until You see Him again, You should remain in *niddidhyasan* (Visualization of the Gnani and His Gnan). Who is Dada? Dada will be present through *niddidhyasan*, but Agna (Gnani's instructions that sustain the enlightened state after the Gnan Vidhi) is the real Dada. Your main goal should be remaining in Agna only; nothing else is worth doing. What you see is not Dada. 'We' (The Gnani Purush) have become separate from this Dada (Dada Bhagwan, the fully enlightened Self). When you think of 'Dada', he will be with You only.

Questioner: Have you become separate from this Dada too?

Dadashri: I remain separate, that is why you all get the benefit. Here , whosoever remembers Dada, he gains. Do 'we' not say that, 'we' are separate'? This Dada (A. M. Patel-Gnani Purush) is not that Dada (Dada Bhagwan, the fully manifested Lord within). This (the physical body of the Gnani Purush A. M. Patel), is a 'public trust'! Whosoever gets his hands on it; it is his. It is not in even 'our' hands.

Akram's flywheel

If the Agna's flywheel turns one hundred and eighty-one degrees, things will start to move forward. You have to make the deposit for up to one hundred and eighty. When it becomes one hundred and eighty-one, then it will turn on its own force. If these huge flywheels are turned upwards just half the way, then they will turn the remaining half with their own momentum. Similarly this too will turn the other half through its own force. You have to apply the force just up to that point; that is all. Thereafter, the whole wheel will turn naturally and spontaneously (*sahaj*).

Therefore, you have no reason to worry once it reaches one hundred and eighty-one (degrees). It will then turn on its own. 'We' had discovered this at a young age as to up to what point we have to turn it out of the whole three hundred sixty degrees. Thereafter we discovered that once it reaches one hundred eighty-one degrees, it turns on its own.

We have flywheels like these in the mills, do we not? Similar is the flywheel of Akram. The flywheel of Akram will not go up, but Your work is done when You take it to one hundred and eighty one.

People still ask how they can remain in the Agna one hundred percent. I tell them, you don't have to remain in it a hundred percent, why don't You remain in them by just eighty percent?! The person of eighty percent asks me how he can remain in it by eighty percent. I tell him to remain in it sixty percent. Follow fifty one percent and I will make up the rest of the forty nine percent. It is because I have seen it.

There was a flywheel in a mill. They would turn it up half way then it would turn on its own momentum, provided it goes up to fifty-one and not at just fifty. And if it were to stop at forty-nine, it would turn back. There must be some such "helping" in this world; there is always some help behind any task. If you are not aware of the help, then you are not considered a scientist. I go as far as to tell you that you will not meet Dada like this again and again and you will not get this Dada's Gnan again. You will not get to see this Akram Vignan again, so get your work done at fifty one percent. Otherwise there is no time in this world. At present it is only this - the second day moon of *moksha* has arisen; now the third and fourth day should happen. Therefore get your work done now.

Only awareness is needed

Questioner: Why does it not become natural and spontaneous (*sahaj*) like this for the Agna? (28)

Dadashri: That is one's weakness.

Questioner: What weakness?

Dadashri: Weakness of the awareness, one has to apply some *upyoga*, awakened awareness, should he not?

One man was doing the Charan Vidhi lying down. He took two and half hours to do the *vidhi*, which would normally take him twenty-five minutes if he did it sitting up and awake. Why is that?

Questioner: He would nod off to sleep in the middle of it.

Dadashri: No, laziness (*pramad*) arises so then he forgets how long he has been saying it and so he says it again. Our Vignan is so wonderful that no interference will happen. Do you experience some of that?

Questioner: It is not easy to remain in all the five Agna at the same time, is it? That other worldly things pulls the mind away from them.

Dadashri: What is so difficult in ‘seeing’ the *Shuddhatma* (pure Soul) in every living being as you are walking along? What is so difficult? If the doctor tells you not to eat with your right hand for eight days, then remembering that is the only work you have, is it not? If you do not maintain that awareness, then your right hand will end up going there. Since eternity, you have had the practice of doing the wrong thing.

These are very powerful five sentences (Agna). They are very basic to understand, but basic is very difficult, one will understand them gradually. They seem very easy, and they are easy, but there are many other obstacles, are there not? When there are all kinds of thoughts going in the mind, clouds of entanglement and entanglement are happening within, then how can one ‘see’ the relative and the real?

Questioner: Dada, following these five Agna of Yours, are they not rather difficult?

Dadashri: It is only difficult to remain in the Agna, because past *karma* keep pushing you and shoving you. It is because of the past *karma* that you get to eat *doodhpak* (sweetened milk with nuts, cardamom and saffron) today. Then you ask for more, overeat, and so then ‘dozing’ (sleepy from eating too much, leading to clouding of awareness) happens and you are not able to remain the Agna. Now, this is the Akram path. In the *kramik* path, one progresses towards *moksha* by discharging his *karma*. He dissipates his *karma*; he suffers the *karma*, gains the experience and then moves forward. Whereas, here in Akram, *karma* have not been discharged. So You have to say to him, ‘Dear fellow, remain in these Agna and if you are not able to, then there will be a delay of up to four more lives, but what are you going to lose in that?’

Agna protects the Self

If there is a loop hole in following the Agna, then there will be damage. If there is a large gap in the fence, the cattle will come and graze everything in the farm, so protection is the first thing we need, do we not?

Question: Are the Agna the protection, themselves?

Dadashri: It is the greatest protection of all. Gnan has manifested and on the outside these five Agna are given for its protection. If it is kept ‘full’ (full adherence to the Agna) for about two to four years, then it is enough.

Then whatever remains thereafter; it will become natural and spontaneous. Then You do not have to be so careful. Just as young plants need to be nurtured till they mature, then there is no need to care for them.

Questioner: Dada, this firm decision (*nischaya*) of following the five Agna, what does it come under?

Dadashri: All that does not go into the Self, it is for the protection of the Self. It is considered as *pudgal* – the non-Self part. (30)

Questioner: So is it placed there so that the *pudgal* does not become one with the Self?

Dadashri: So that it does not become one with it and so that the external environment does not touch the Self. It is a protecting fence between the two. It is a fence; that is all.

Questioner: Just in case if we become one due to our unfolding *karma*, then they (five Agna) help us if we have such a firm decision (*nischaya*).

Dadashri: Yes, they protect you during unfolding of *karma*. Unfolding of *karma* will not touch you at all if You remain the five Agna. Nothing will touch the One who wants to remain the five Agna.

Questioner: Dada, does following the Agna a hundred percent mean a hundred percent applied awakened awareness (*upayog*)?

Dadashri: One can never remain in them a hundred percent. Have I not said that it is more than enough if You can remain in them even by seventy percent? One is considered to have become a God, if he can remain in it a hundred percent.

Questioner: So Dada, does this mean that wherever we miss following Agna, we are missing the *upayog* (applied awakened 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 are bound to miss it; mistakes are bound to happen. However many mistakes you 'see', that many mistakes will leave, giving you that much energy (*shakti*). The weakness was due to the mistakes. The energy of the Self will

arise due to dissipation of mistakes. Mistakes are your superior; no one else is your superior. The blunder of 'I am Chandulal' is gone!

Our Gnan is such that it starts to become natural by itself. As time passes, it comes into naturalness. You just have to make a firm decision that You want to remain in 'our' Agna. Whether You can remain in them or not, that is not the issue. You must decide that You do not want to miss the Agna. Thereafter if you happen to miss any, then You are not responsible for that. In this *Dusham kaal* - the current time cycle of lack of unity in thought-speech and action - if this much freedom is not granted then who will attain *moksha* (liberation)?

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

Dadashri : You must do *pratikraman* for the time you forget. It is not your fault when you forget to remain the Agna. I have given You the solution, that you must do *pratikraman*, when you remember that you forgot the Agna, as follows 'Dada, I couldn't remain in your Agna. Two hours have gone completely useless. Please forgive me. I will not make such a mistake again.' Even if you say 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 the Agna, then your work will be done naturally. And that is why people say, 'Dada, my work is done with your grace.' Hey you! Grace (*krupa*) is not involved in this. Grace is bestowed only occasionally, when there is a problem. This is a Vignan- science. If one remains in the Agna, his work is done naturally.

Numeral 'one' on a blank slate is always clear and clean!

So understand it methodically. What happens when one tries to solve his complex entanglement by himself? If he remains in the Gnani Purush's Agna, then he will experience *samadhi* (bliss of remaining as the Self) right now. But he cannot remain in the Agna, can he? How can he? His past gnan (knowledge before Gnan Vidhi) entangles him, does it not? If the past knowledge is fractured, then there would be no interference.

It is possible for one to be constantly in *samadhi* if he follows the Agna 'we' have given to him. Those Agna are not even difficult. Do You see any contradiction in them? Here, whoever has a clean slate; will have a quick solution. One has kept on studying books (scriptures). He would have been in a much higher state, had he not read those books. These books keep on creating entanglement (*goonchwado*) for him.

'We' have given many people this Gnan and they all remain in *samadhi*, because there is no interference of any kind, is there? He has realized that 'whatever I had believed in has turned out to be wrong based on what Dada is saying'. Therefore let's leave all that talk aside. Here, the one who does not understand anything will find the solution fast.

He has to remain in the Gnani Purush's Agna. He will constantly experience *samadhi* if he follows the five Agna. 'We' write out a bond guaranteeing this. It is possible to experience constant *samadhi*. Do you remain in the Agna, at least some?

Questioner: Yes I do.

Dadashri: You will be blessed if You remain in them all. How much do you remain?

Questioner: I remain in them whenever I remember to do so, Dada.

Dadashri: When you remember it? Follow the five Agna with fervor. It is still possible now that you are going to live, so do something, otherwise how will you do it when you are not alive? How can you trust your body? Who will save you? This Gnan will go away, and so will your *moksha*, if You cannot remain the five Agna, and then you will remain in this disorder and entanglement. Nothing will be attained by not following the Agna. Is this some kind of a falsehood? This is Vignan.

When one does not remain in the Agna after attaining Gnan

Questioner: You give us the five Agna after you give us the pure Self (*Shuddhatma*) in the Gnan Vidhi and the awareness of the Self (*laksha*) begins. What if one does not remain in the Agna at all, and proceeds believing that the *laksha* that You have given, has been established? Will that work.

Dadashri: That awareness will leave. It will work for now, but it will gradually go away.

Questioner: So does he remain in the same place from where You 'lifted' him up?

Dadashri: No, not at the same place. He will all go on the wrong path. Yes, because he was better off where he was before. Here he has taken Gnan but he is not living in the Agna. There is danger in not following the Agna. He will go on to the wrong path. Many women are excluded from this. For women only *bhakti* (devotion; reverence) prevails. Gnan does not reach them at all. They just have the *bhakti* (reverence) for Dada. They will keep thinking about Dada the whole day long. That is why Krupadu Dev Srimad Rajchandra (Gnani Purush of the *kramik* path) has said that Gnani Purush verily is one's own Self. Hence for women; whatever they have is a good thing. They will not understand the Agna very well.

Questioner: Do they remain only in *bhakti*, devotion?

Dadashri: Yes. They remain in the *bhakti*. For men, there is danger in not following the Agna. There is protection through the Agna. What protects the experience (*anubhav*), awareness (*laksha*, *jagruti*) and conviction (*pratiti*)? The answer is Agna.

Questioner: So Dada, the importance is of the Agna, is it not?

Dadashri: Importance is verily of the Agna. That is why *dharmadhyam* (absence of adverse internal meditation) arises externally with Agna and *shukladhyam* ('I am pure Soul' state) within with *Shuddhatma*. So in this way One is in *dharmadhyam* externally and *shukladhyam* within. It is a different matter if one can remain the Agna to a greater or lesser extent, but the one who does not remain them at all, the one who has no awareness at all, you never know where he will be thrown off, do you? Because that awareness (*laksha*) of *Shuddhatma*, will gradually go away.

Protection by the ticketless Dada

It is like this; it is enough for women to chant Dada's name (*naamsmaran*). Men have to remain in the five Agna because they have the awareness, whereas women have less awareness. Men should make inner arrangement to remain in the five Agna.

Questioner: Dada is on our mind almost the whole day. We cannot forget Him at all.

Dadashri: This is something that one does not need to forget. On the contrary, the more one tries to forget, the more Dada will come to mind, and His protection is there to that point. Here, it is not the Gnan that is working; that is how immense Dada's protection is. It is always present. And because it is present all the time, it is ever protecting. What is the need for being present? It is so that nothing else (non-Self world) will take over, if the protection were not there.

Questioner: People liked what you said at the airport. You said, 'Dada with the ticket is leaving and the ticket-less-Dada is always with You.'

Dadashri: That is correct, ticketless Dada is with You only.

He who understands Agna, has understood everything

Questioner: Between making a firm inner intent (*bhav*) to remain in the five Agna and understanding the Agna accurately; which of these two gives results quicker?

Dadashri: If one understands Agna, then nothing is better than that! Having understood the Agna, one can remain it naturally. Nothing can be attained by following them without prior understanding. Still *mahatmas* will attain at least something, since they are pursuing it.

Questioner: So now we have to understand the Agna in exactness and also the *Atma* (the Self) which is in absolute form?

Dadashri: I have given you the Self. If one understands these Agna that means he has indeed understood the Self. So now, Agna is *dharma* (duty; religion) and Agna is penance (*tapa*). But you never do get any free 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: If one understands what Dada's Vignan is, then he can remain in the five Agna or is it that when he understands the five Agna first, then Dada's Vignan begins?

Dadashri: First one listens and understands Dada's Vignan, after that the five Agna are there for its protection. The five Agna protect the Vignan.

Questioner: Now when will I understand this mind-intellect-*chit*? It is possible to attain the applied awakened awareness of the Self (*upayog*) on the mind-intellect-*chit*, when one is completely in the five Agna?

Dadashri: There is no problem if such *upayog* is not there. You don't need the mind or the intellect. If you remain in the five Agna then You have got it made. It is more than enough if You remain in the five Agna. There is no need for the mind and intellect, is there?

Questioner: Many times I think that if I understand Dada's Vignan first then it is possible to remain the Agna automatically.

Dadashri: You will be able to remain in them, if You want to in remain them. You make a firm decision to do so; then You will be able to remain. If You completely understand this Vignan then the energy to remain in the Agna will arise.

Contracts of karma of past life create obstacles

Questioner: The Agna are not difficult. I try to remain in the Agna but sometimes I cannot remain in them.

Dadashri: The inability to remain in the Agna is not the result of Your wish at all. And yet You cannot, so someone's interference (*dakhal*) is there. Now, on the one hand I am telling You that no one is there to interfere in your worldly interaction in this world, but since you had signed those agreements before, in the past life, they are the ones that are now creating

the uproar and interference. Didn't you sign these contracts before attaining this Gnan?

Questioner: Yes.

Dadashri: So these are the very interference (*dakho*) which you had created and now they are the ones arising as all the interference (*dakhal*). All that interference must end.

You all are ready to do *purushartha*. I know that You all are capable of doing *purushartha* (remain in five Agna). Yet what is the reason that *purushartha* does not commence? The things you had signed before, you had made agreements in the past, and so whichever agreement is due for payment, it will come before you. If you say, 'Hey! Why did you come now? I am in the middle of having a good time', it will say, 'No, pay up our account, then you can enjoy.'

Questioner: In that way, it will take very long time because a lot of account of *karma* has to be paid off.

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 them, there will be no 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 anxious. Upon seeing these mangos, don't be worried that 'when will I reap and when will I count and when will it come to an end?' Don't count anything. There is a timing for that, so do not be afraid in those matters.

The creditors (account of *karma*) will come only at that time. At that time tell him, 'Come, now I have Dada. I want to settle all my contracts so come and collect your payments. Come and get it. Come all of you, why only four of you have come? I will make payments till midnight, but at least come and collect it.' You have no choice but to pay them off. Any work that you have no choice in but do, will interfere, and so you have to settle that first.

If someone tells you, 'Come and eat, you are hungry, are you not?' Tell him, 'Let me settle with this creditor, then I will sit down to eat in

peace.’ Then Your *purushartha* will happen in a proper way, after the interference is gone.

I am showing You the same way through which my interferences (*dakhal*) have been resolved and eradicated. I have ‘seen’ all the interferences that have now disappeared for ‘me’. So this is the path I am showing You. And you do not see mangos on the mango tree in the month of *Ashadha*, do you?

Questioner: No.

Dadashri: Why? There were so many, were there not? Oh, you could see them till the month of *Vaishakh*. After *Vaishakh* the mangos will not stay up there, once the time is past, they will not stay on the tree. They do not have the pain of falling on the ground; none of them will stay up there. If there is no one to eat them, the birds will, but their end will come. So don’t get upset about any interference. On the contrary when the time comes to pay off, You should say, ‘welcome, come and quickly take your payment.’ You made the agreements so you have to fulfill them, do you not? You complain, ‘This is what I got. My mother-in-law is bothering me.’ Hey you! You had such a contract with your mother-in-law so fulfill it! Is the mother-in-law harassing you? This is nothing but a contract that you had made. Whatever the agreement, you have to fulfill it, do you not?

Questioner: Yes.

Dadashri: So this is the stock of *karma* that you had signed a contract for in the past life. You are not losing any *shuddha upayog* (pure awareness as the Self) in this. Your energy of *saiyam* (a naturally prevailing state free of *kashays*-anger, pride, deceit and greed), will increase as the settlement of these accounts happens with equanimity. *Saiyam* verily is the *purushartha*. And as *saiyam* increases, settlement happens rapidly. And as settlement happens rapidly, *saiyam* starts to increase. All this continues to happen automatically until it reaches *keval* Gnan—absolute enlightenment.

You don’t need to do anything. You want to remain in Dada’s Agna, and that too if you cannot remain in them, then you don’t need to worry about that. It should be Your firm decision (*nischaya*) that You want to remain in the Agna. You must remain in the Agna. If you complain to me, ‘Dada, my mother-in-law is scolding me.’ Then you should decide in your

mind before you see your mother-in-law; ‘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 it. You are only responsible for following the Agna.

You are responsible for Your firm decision (*nischaya*); you are not responsible for those actions. What are You responsible for? You only have to have a firm decision (*nischaya*) that You want to remain in the Agna. Then if you cannot remain in them and you end up slapping someone, you don’t have to be remorseful about it. If you end up slapping someone, come to me the next day and ask me what you should do about it. I will show you how to do *pratikraman* for it. Do *pratikraman* for the *atikraman* (aggression through thoughts, speech and acts) you did. You simply have to understand this path only, which is so straightforward, direct and easy to undertake.

Ticket for the ultimate destination

Questioner: What is going to become of all these *mahatmas* who are sitting here?

Dadashri: Whatever is going to become of them, it will happen. Dada is looking over them and they have attained the ‘visa’ from Dada, so they will end up at the ‘station’ of their choice.

Questioner: We have come to Dada. Dada has said that when one comes to Him, one will definitely go to *moksha* in one or two life times. Then where is the point of going anywhere else?

Dadashri: At Palghar Station, ‘we’ have given everyone a ticket for Bombay Central station. So your station (destination) has been fixed. Now You will be able to go wherever you like. You will be able to disembark at any station on the way. (Palghar is the outermost of the suburbs in Bombay and the trains end at Bombay Central station with many suburban stations on the way, eg, Borivalli, Andheri, Dadar etc.)

The mind will prompt, ‘Now, I will be able to go forward from here anyway’. So then he will get off at Borivelli. Therefore, one can go all the way to the final destination if he follows my Agna fully. However much he follows, his mind itself will tell him that he cannot remain in them fully, so then he gets off there in the middle. So some people will get off at Andheri

and some at Dadar. I do not have to make them get off; they do it on their own.

Questioner: Will those who get off in the middle be able to proceed forward again?

Dadashri: They will if their *bhaavna* (effect of one's *bhaav*, intent from his past life-cause) is such. However, 'we' have given a ticket which will take One all the way. Yes, but it is valid for only a certain period of time.

Questioner: But how long is the ticket valid for?

Dadashri: It depends on which station one gets off, does it not? The One who follows the Agna by at least seventy percent has the ticket for all the way to the final destination.

Someday, look in the mirror and scold him (file No. 1), 'Why don't you straighten out now? You will not get the final station again'. In the *kramik* path, each person gets off at his own station but then he has to buy a ticket for the station ahead. Whereas this is the ticket for the final station, and how much bliss there is in it?! There is restlessness and turmoil in the middle stations. So the train is not going to go further from here, the final station. So eat, drink and enjoy, and remain Dada's Agna.

Agna without Gnan

Questioner: Dada, my question is, what is the difference between a person following the five Agna without attaining Gnan and the one following them after attaining Gnan?

Dadashri: No one can remain the five Agna at all without attaining Gnan, can he? How can he 'see' the 'real', the Self? And he cannot understand *vyavasthit* as long as he cannot see the real, and settling with equanimity will not happen.

Gnan without Agna

Questioner: What if one does not remain in the Agna after attaining Gnan?

Dadashri: What happens if one does not sow anything after the rains? Is anyone going to take away the ground? The ground remains the same, does it not? But one enjoys the bliss of *moksha* by following the Agna.

Questioner: Do other mistakes happen when one does not remain in the Agna?

Dadashri: Nothing happens. The ground will not go away just because you do not sow anything after the rains. Your seeds go to waste.

It is like this; however much You remain in the Agna, You will reap the fruit by that much only. You have already attained the Self. Now the Agna is the protection around the Self; they are an absolute protection for the Self. Whatever protection You maintain, that is for You; otherwise some leakage will happen. Nothing of the Self will be lost, but some leakage will happen; you will not get the bliss of the Self that is coming to you and it will entangle you in the worldly life again. You will continue to experience suffocation, but when You remain in the Agna, You will not experience any suffocation and You will feel independent.

Where there is Agans, there is Liberation from all misery

When You remain in these five Agna, even if there is war going on in your worldly life and hundreds of thousands of people are dying in it, You will not be affected by it.

This Vignan is such that worldly pain (*dukha*) will not affect the one following the Agna. This is the first stage of liberation. And the second state of liberation comes upon *nirvana* (ultimate liberation, no reentry in any body form). There are two stages of liberation (*mukti*). When one attains the first stage of liberation, he becomes free from all pain. One will not be affected by anything if he follows 'our' Agna. He will not be touched by pain even when it is around him. He will experience *samadhi* (bliss of being the Self) amidst *upadhi* (external problems). In the midst of *aadhi* (mental problems)-*vyadhi* (physical problems)-*upadhi* (externally induced problems), even if there is extreme *upadhi*, one will experience *samadhi*. Such is this Vignan of the twenty-four Tirthankaras; it is extremely beneficial.

The essence of all religions in the five Agna!

Now does *shuddha upayog* (applied awakened awareness as the Self), come in our Agna or not?

Questioner: It does, of course.

Dadashri: So Agna is verily *shuddha upayog* , is it not? What do You think? Or will ‘we’ need to improve the Agna again? Will we need to ‘remold’—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* (*vyavahar* - relative; of the non-Self. *nischaya* - real; of the Self). Others (those who do not have Gnan), are either in one hole or the other.

That is it; all the (spiritual) Vignan of the entire world is included in these five sentences. Nothing is excluded at any place. All the scriptures are included in these five Agna.

Questioner: It is acceptable to say that these Agna are the essence of all the scriptures.

Dadashri: This is the essence of the entire world! This is the essence of Lord Mahavir’s forty-five Agams! Everything is included in just the five Agna; ‘we’ are just saying all this for the understanding - to clarify things in detail. Otherwise if you look carefully, everything is included in them; nothing has been left out.

Keep understanding the Agna

Did You understand the main thing; the five Agna? That is all, understand them in short and then start following them.

These are so many tools that one cannot say enough. One machine has so many parts that it is very difficult to put it together once you pull it apart. So then what would happen if you try to put this together to make it fit? Why don’t You use it as is? Follow these five Agna and Your work will be done. They have to be understood. All of You have understood them completely and so do not delve deeper into it anymore; that is all. Deeper down, there is more intricate ‘machinery’.

Questioner: You tell us to continue understanding it, so what do we have to understand?

Dadashri: Understand all this at the gross level so that Your work gets done without any problems. You will get confused if you try to understand too much.

Questioner: We will have to understand that sooner or later, will we not?

Dadashri: Yes, but that is what You have to understand, nothing else. When One is able to understand this much, everything will open up and he will be able to see very clearly. Eventually it will become completely clear. This can be achieved bit by bit.

Questioner: When does that happen?

Dadashri: When these five Agna are over, then everything clears up.

Otherwise, at least you have become free from the worldly entanglements. You have been given these five sentences! Nothing extra is given to You, so there is no cause for any entanglement.

All the five Agna fit into one

Questioner: These five Agna that we have, they are numbered as one, two, three, four and five but when I think fully about just one Agna, then all the five fall into it.

Dadashri: All the five fit into one. But what is in each Agna is that there is fifty percent in the Agna that one is following, and the other fifty percent is of the remaining four. It is the same in all of them. So from whatever point You are 'seeing', You will see the results. Fifty percent adherence will come if You hang on to any one of the Agna. Then there will be some percentage from the remaining ones too. So they help everyone. This is a scientific method and this is all a Science.

The Self and the non-Self are enveloped in the five Agna

Questioner: Yesterday it came up in satsang that three of the five Agna refer to *vyavahar* (worldly life interaction) and two of them are of *nischaya* (real;of the Self). I want to understand that, please explain how?

Dadashri: To 'see' *Shuddhatma* and to 'see' the 'packing' as relative; those two are of *nischaya*. The other three are of *vyavahar* only. Those three address the worldly life interaction and these two, the Self. This path of ours is one of *vyavahar-nischaya*; it addresses the *vyavahar* as well as *nischaya*. From the real vision it is *Shuddhatma* and from the worldly vision only the goat is seen. That is why those two Agna fall under *nischaya* and the remaining three are for the worldly application. They keep a balance of both *vyavahar* and *nischaya*. These five Agna will keep working all the way till You attain *moksha*. They are easy, straightforward, not crooked or complicated. You have not been asked to renounce anything at all.

Based on the Agna, there is one more life

Karma no longer can bind to You - the Self. The only exception is when You are following 'our' Agna, there *karma* is charged. For that there will one more life.

Questioner: Are we to remain in the five Agna only as long as the Gnani is present (living) or are we to continue doing so even afterwards?

Dadashri: Even afterwards. They are to be followed forever.

Questioner: Will this link remain in the next two or three lives?

Dadashri: The link that was remaining from the past life will come to an end in this life and whatever is left in this life will finish in the next life.

For You, now You have to spend only one life in 'doing' this, remaining in the Agna. The next life will come automatically in accordance with You following the Agna. Your next life is dependent upon the Agna and the life that is based on Agna is one of magnificence and wonder. What is the causal basis for the next life? The Agna. It is the cause of the manifest Gnani and his Agna.

Questioner: You said that new *karma* have stopped charging for me and that now only discharge remains. But You have also said that there is charging of *karma* in following the five Agna that You have given us. Please clarify.

Dadashri: The five Agna are the charge themselves; because you are following our Agna. Because You are living by our Agna, because you are doing things in accordance with the Agna, there is that much charging but there is only a certain amount of charging. All other charging has stopped. And only for this much there will be one, two or three more lives.

Faster progress through Agna

Questioner: What does a *mahatma's* speed of progress depend on after attaining Gnan? What can he do to speed up their progress?

Dadashri: When he remaining the five Agna, it will speed things up and the five Agna is the very reason. As You live in the five Agna, the veil of ignorance begins to break and the energies manifest. The unmanifest energies begin to manifest. Godliness (*aishvariya*) manifests by following the Agna. All kinds of energies manifest. It all depends on how much One follows the Agna.

To remain sincere to 'our' Agna is the most important quality. The one who becomes *abuddha* (does not use his intellect) through our Agna, becomes like 'us', no? But only as long as he nurtures the Agna and also provided no changes are made in the Agna. Then there will be no problems.

If one follows the Agna through Gnan, then it will produce results everywhere and if one follows the Agna through his intellect, it will not give any results at all.

Following the Agna pleases the Gnani

However much one follows 'our' Agna; it earns him that much of 'our' *rajipo*, pleasing the Gnani, is there, without fail. If You have a firm decision that You want to remain in the Agna of the Gnani, then through the grace of the Gnani you will be able to do so. You will experience the bliss of the Agna when you remain in them.

Questioner: One can remain in the Agna through Your grace (*krupa*), and following Your Agna earns him grace. Which of this is true?

Dadashri: With grace You can remain in the Agna, and if You can remain in the Agna, then it increases the grace.

Questioner: What comes first?

Dadashri: Pleasing the Gnani comes first.

Questioner: Does pleasing come with following the five Agna?

Dadashri: It happens for sure by following the five Agna. Otherwise it happens with staying around the Gnani and serving the Gnani – that will earn You the Gnani's *rajipo*.

I am very pleased that You are following 'our' Agna. Interference will happen if one does not remain 'our' Agna. There is no greater *dharma* (duty) in the world than to please the Gnani Purush and it is in Your hands to please 'us'. As You go higher by following 'our' Agna, our *rajipo*, towards You will increase.

Now, why is there a difference in the Gnani's grace? Why does the grace of the One who does not want anything, differ for different people? It is said that, 'When one has never fallen short in maintaining absolute humility (*param vinaya*) towards the Gnani Purush; that person is in the Gnani Purush's *dhyan* (awareness here), the Gnani is aware that he has never fallen down from the state of absolute humility (*param vinaya*) to the state of humility (*vinaya*). That is where the Gnani's extra grace flows. Because a person who has fallen from *param vinaya* to *vinaya*, absolute humility to humility; there is no telling when he will fall down to complete lack of humility (*avinaya*).

The only intent (*bhaav*) that must remain is one of 'I want to always constantly live in the five Agna' – only this much of intent must remain within. There is no other grace of giving-receiving. There is no such thing as the one who massages 'our' legs receives more grace and the one who does not, receives none. One just needs to understand the inner intent (*bhaav*) and absolute humility (*param vinaya*) and to have a firm desire to

remain in the Agna exactly as prescribed by Dada. 'We' would recognize whether one's desire to do so is strong or weak. Would 'we' not know that? A teacher would have his grace on two to four students out of a class of twenty five to thirty students. He will be pleased with those students, who do as they are instructed for things like doing their homework, will he not? And with those he is displeased with, he will make them touch their toes and put a little stone on their back.

Questioner: Many times it is said that when one follows Your five Agna, *vishesh krupa* (special, extra grace) flows upon Him.

Dadashri: However much one follows 'our' Agna, he will receive that much grace.

Questioner: What is this *vishesha krupa* (extra, special grace)?

Dadashri: *Vishesha* means complete, full. His work will be done.

Questioner: This extra special grace (*vishesh krupa*); is it of this Dada Bhagwan (within A.M.Patel) or is it of the 'Dada Bhagwan' within us?

Dadashri: Not mine, it is of Dada Bhagwan. I would tell Him, 'Give Him your grace; He follows the Agna wonderfully.'

You have to say, 'Dada, the weight of my worldly life is on Your head and Your Agna is on my head'.

Questioner: Can you tell me if I am following Your five Agna well or not?

Dadashri: You are living in them properly, you are following them well. It does not call for any scolding; you do not need to be scolded. You are following well and that is more than enough. Now if you ask me whether you are following them fully, then I say, 'it is not worth scolding.'

Questioner: Yes, I know that it is not easy to remain in the Agna completely.

Dadashri: Hey! Is it some child's play!?! Otherwise a person would become Lord Mahavir! I have given these Agna and they are My own and I

would be constantly remain within the Agna, no? I have given them, but still I cannot become like Lord Mahavir. But he (the *mahatma*) can become a Mahavir because the shelter is Mine, is it not? So the One who bestows the shelter cannot come in that state himself, but others can.

Questioner: How is that, Dada?

Dadashri: Yes, if one follows the Agna completely, then he will enjoy the state of Lord Mahavir and that state is higher than Mine. Those who remain in 'our' five Agna, they can become like Lord Mahavir.

Agna are relative-real

Questioner: The five Agna are not *pudgalik* (non-Self, relative), are they not?

Dadashri: What is that *pudgal* (non-Self complex; relative body) like? It is a *pudgal*, but it is relative-real; it is not completely real. Only the Self is completely real. All the steps that lead to the Atma (Self) are relative-real.

Follow Your goal, not the mind

Questioner: What should I do, when I make a decision to remain in the five Agna and get My work done by staying close to and near Dada and yet I fall short of that goal?

Dadashri: Just look at this! What do you mean by 'what should I do'? Your mind will tell you, 'Do it this way', then You should realize that this is contrary to your goal and will lead to a decrease in Dadaji's grace. So tell the mind, 'No, it has to be done according to My goal.' Having realized what earns You Dadaji's grace, You must make the arrangements accordingly.

All these problems arise because one does what the mind tells him. For a long time I have been talking on this topic. I keep explaining this very thing again and again. You should just remain in Your goal and not follow the mind. Otherwise there is no telling in which 'town' you will end up, instead of at Your main destination. To act in accordance with Your goal; that itself is called *purushartha*. How is the mind of the people in foreign countries? It is straightforward and the mind of Indians is filled with

interference; it uses unnecessary intellect. Something or the other is drastically erroneous. So we have to become the master of our minds. Your mind should be such that it follows Your instructions.

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

Dadashri: It is the mind that turns, why should 'You' turn? You are the very same; You never change, do You?

Questioner: Sometimes even following the Agna become natural and spontaneous.

Dadashri: Slowly and gradually they will become natural and spontaneous (*sahaj*). They become natural for the one who wants to remain in them. His mind itself will become woven in that way. The one who has a *nischaya* (firm decision) of following the Agna; he does not have any problems at all. This is the highest and supreme Vignan (science); and one in which there is uninterrupted *samadhi*, The *samadhi* does not go away whether someone is hurling insults, whether the business incurs a loss or even when one sees his house on fire.

Questioner: Does the *pragnya-shakti* (liberating energy of the Self) increase to such an extent that all the Agna become woven within?

Dadashri: The Agna become woven. *Pragnya-shakti* will grab hold of them all. These five fundamental sentences (Agna) are the essence of all the scriptures of the world.

Discharge moha goes away through Agna

No rituals are necessary for those who want to attain *moksha*. Those who want a life as a celestial being; those who want comforts – for them; rituals are necessary. Those who want to attain *moksha*; all that is necessary for them is the Gnan and the Gnani's Agna; they need just these two.

Gnani Purush's Gnan removes *darshan-moha* (right vision blocking *karma*, charge *moha*) and Gnani's Agna removes *charitra-moha* (right conduct blocking *karma*, discharge *moha*). Therefore 'we' give You both,

Gnan and the Agna. Gnani's Agna purifies the mind. Knowledge of the Self will give a satisfactory solution to the mind in any circumstances.

He who does not have the slightest intellect is a Gnani

Our five Agna encompass everything; they include the Vignan of the whole world. There is so much energy in these five Agna, that the Lord's – the Tirthankara's all forty-five Agams are in them.

You have been given five Agna that include all forty-five Agams. So one is constantly devoted to the Agna. One should then remain in the Agna constantly; He should not fail to do so even for a moment. And living in the Agna is *moksha* itself. That is because whose Agna are they? The Gnan of the Tirthankaras has come to be expressed through the medium of the Gnani Purush and that Gnani Purush's Agna is considered *moksha*. There are a 'dime-a-dozen' of these so called 'Gnanis' in India, but they cannot be called Gnanis. Anyone who has even an iota of *buddhi* (intellect) cannot be called a Gnani. Who is considered a Gnani? It is the one who does not have *buddhi* (absolutely devoid of intellect that interferes).

Dada's Agna verily is one's everything

Questioner: I do not have enough *buddhi* (intellect) or physical strength to raise any questions; if I receive Dada's protection; that is enough for me.

Dadashri: All this talk is such that if you say this on the outside (to non-*mahatmas*), it will not reach them; these talks are of a very different order. Such talks are not to be found in the world. Here we have discussions about the *Atma* (Self) and of the *Paramatma* (absolute Self); whereas on the outside they are talking about the *Atma* (Self) and the *pudgal* (non-Self complex). So these talks that we have here can never be found outside, can they? If our talks do not reach and we keep on talking unnecessarily; what is the point in that? Just keep on listening and take the protection of the Gnani.

If you cannot understand, then the best protection is to say 'whatever happens of Dada-the absolute Self, may the same happen for me'. You should do what Dada tells You. If He tells you to stand up, then stand up. If

He tells you ‘don’t marry’, then say ‘I will not marry’. If he tells you ‘marry two women’, then say ‘I will marry two women’. With the Gnani, you should not interfere by saying, ‘Sir, the scriptures have said no and you are telling me to marry two?’ – If you do then you are unfit for *moksha*.

You cannot compare scriptures with the Gnani’s Agna. Gnani is superior to the scriptures. Gnani is even superior to Gnan. You should remain the Agna he gives You. That is why ‘we’ give you the five Agna, do we not? These five Agna are not very difficult, are they?

Questioner: They are difficult if one believes so and they are also possible to follow. If one keeps absolute faith in You and if he becomes resolutely firm in his mind to remain the Agna; then nothing else remains to be done. The Agna are complied with.

Dadashri: And what if you are told not to eat sugar? What would everyone do if they are given an Agna not to eat sugar? Will it not be difficult to follow?

Questioner: No it will not be difficult.

Dadashri: What if one is told not to eat sugar? One ascetic had given an *agna* (routine instruction from a master) to another ascetic like him, to not eat sugar. He did insist that the *agna* be followed. That ascetic had willingly asked for the *agna*; ‘someone give me one *agna*’. So the other ascetic asked him ‘what can you manage? Can you manage this ...can you manage this?..can you manage not eating sugar?’, so he replied ‘I can manage not eating sugar’. So he took that *agna*. Forty years after he took this *agna*, I met him. It so happened that we sat down to eat together. They were serving *shrikhand* (sweetened creamy yogurt with nuts and saffron) for dinner. He told me that he had taken a vow of not eating sugar. So I thought that he will not eat *shrikhand*. But here came a large serving of *shrikhand* for him and he ordered some molasses (jaggery) which he mixed in the yogurt and he ate it! That was fine too! Then he tells two or three people ‘Do not ever take a vow to not eat sugar. I did so, and so be it but do not ever take such a vow.’ So what would people do if they were given such a vow? What I have given is easy; it is not difficult at all. I have even given you the freedom to eat anything you like.

Do not take Agna from a Gnani Purush but if you take one, then remain it completely. Gnani’s Agna are considered solid and will

accomplish the goal (*sachot*), without any adulteration. It is considered unadulterated. It will do Your work for You if You remain in them, but if you spoil it within, then it can also go bad.

Do you eat jaggery? Jaggery in *shrikhand*? Now what would be so wrong if he did not eat the *shrikhand* and just ate the daal-rice-vegetables instead? Then he tells others, 'Do not do anything like that. No one should take the vow of not eating sugar. I suffered a lot.' One can never say that when one has taken an *agna*.

It will spoil your mind; on the contrary it is better not to take the *agna*. And if you do take one, then keep it pure, keep it correct and be true to it.

The Gnani Purush is considered correct, like a Tirthankara. He has fallen short by only one to four marks, so there is nothing wrong in that. For the rest, he is correct like a Tirthankara. Just because he fell short, is there anything wrong with that? He became useful to all of you. How would he have been of any use to you, had he not fallen short?

This Agna is of Dada Bhagwan

When one follows the Agna, it is not an Agna of A. M. Patel. It is of Dada Bhagwan Himself; the Lord of the fourteen worlds (*lokas*). I give you the guarantee of that. All the talk comes to you through me, so You should remain my Agna. These five sentences (Agna) are also not of Lord Mahavir, they are not of Dada either; they have been there since the time of the *Vitarags*. Dada is just a *nimit* (instrument, evidence) in giving them to You.

If a person follows these five Agna in 'our' presence or if he takes just one word of 'ours'; he will attain *moksha*. If he simply grabs on to just one word of this Akram Vignan and thinks deeply on it and reveres it, then it will take him all the way to *moksha*. Because this Akram Vignan is living knowledge (*sajeevan gnan*); it is Gnan that is constantly working on its own. And this is a complete incontrovertible principle that accomplishes the ultimate (*siddhant*). There is not a single sentence from books or scriptures in it. Hence if a person understands even one word of it, he will understand all the words.

Who follows the Agna?

Questioner: What *purushartha* does a *purush* have to make?

Dadashri: *Purushartha* in the form of Agna, what else? For You it is in the form of Agna and for 'me' it is without Agna. It is the one and the same. For You it is done with the Agna and for Me it is done without the Agna. As Your practice increases, in the end the Agna will slowly go away and its main root will remain.

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

Dadashri : Gnan is verily *purush* and *agnan* (ignorance of the Self) is *prakruti* (the non-Self). The joint form of *gnan-agnan* is *prakruti* and Gnan itself is *paramatma* (absolute Self) and that verily is *purush*.

Questioner: Is the nature of the absolute Self (*paramatma*) a knower and a seer (*gnata-drashta*)?

Dadashri: Its main nature (*swabhav*) is to be the knower and the seer. But what does *purush* mean? One has not become *purushottam* (the absolute Self). The One who becomes *purushottam* is called *paramatma*. After becoming *purush* (the Self), one is in the process of becoming a *purushottam* – the absolute Self.

Questioner: *Atma* (the Self) is pure (*shuddha*) for sure so then what need is there for it to become *purushottam*?

Dadashri: 'The Self is pure' is in your conviction (*pratiti*) only; it is not that You have become so. You still have to become that. How do you become that? By following the Agna.

Questioner: Who follows the Agna? Is it the *pratishthit atma* (the mixture of the Self and the non-Self behaving as 'I am Chandulal')?

Dadashri: Where is the question for the *pratishthit atma* to remain in the Agna in this? It is Your *pragnya shakti* (the liberating energy of the Self); that is making You do it. It is the energy of the Self. So what else remains? There is no interference by anyone in the middle in following the Agna. *Ugnyashakti* (energy of ignorance; the non-Self) was not letting you remain in Agna and *pragnyashakti* is letting You stay there. To remain the Agna means, You now have in Your conviction (*pratiti*) that 'I am pure Soul' and you also have it in your awareness (*laksha*) but in Your experience (*anubhav*) is little and thus You have not become that full state of the Self yet. In order to become that, you have to remain in the five Agna.

Questioner: Who does the *nischaya* – who makes the firm decision?

Dadashri: It is all the work of *pragnyashakti* and it is all under the control of *pragnyashakti*. Everything happens under its control.

Thermometer of the Agna

Questioner: In the daily worldly interaction of talking that goes on from morning to evening, how can I tell whether I followed the Agna by seventy percent?

Dadashri: Many people know whether they are going to pass or fail their exam. Some will tell you that it is a hundred percent guarantee I am going to pass. One knows how much he followed the Agna. He even knows the percentage. The Self is a ‘thermometer’; it knows everything.

Questioner: How can I tell whether I remain in the Agna or not?

Dadashri: Everything is known as to how much one lives in the Agna – that is why One constantly remains in *samadhi*. Whether someone is insulting him or saying something else to him, he is not affected by it at all. It is completely a different matter for the One who follows the Agna. You will know it from his talk; his talk does not have any *kashaya* (anger-pride-deceit-greed) in it. There is great awareness in it.

When You remain in the Agna; it is considered as remaining in *shuddha upyoga* - applied awareness as the Self. You are the pure Soul (*Shuddhatma*) and Your *upyoga* is to be kept only in the five Agna. When does *upyoga* not remain in them? It is when you have a bad toothache. So then ‘we’ excuse you for that. Misuse of ‘our’ Agna is wrong. There is no problem if you cannot fully remain them. ‘Our’ Agna help You maintain *shuddha vyavahar* - pure worldly interaction.

Prakruti takes over upon failure to remain in the Agna

Questioner: I came to You and attained Gnan and *nirakudata* (beyond any state of easiness and uneasiness, the bliss of the Self) definitely arises. Then the energy of that joy (*masti*) still remains, whether I remain in the Agna or not.

Dadashri: But if you do not remain in the Agna, the *prakruti* (the non-Self complex) will gradually take over.

Questioner: Yes, that is it; I want this point.

Dadashri: The *prakruti* will take over. But if You remain in the Agna, then nothing will bother You. Otherwise, the *prakruti* will devour you. Through Dada's grace, you will experience peace (*shanti*). It will remain for two to five years, but it is meaningless; the *prakruti* will devour you.

Questioner: What do you mean by, '*prakruti* will devour you, or *prakruti* will take over?'

Dadashri: Prakruti will somehow or other, turn you into its own form (Chandulal). And Agna is the easiest thing; it is not difficult. And 'we' have given You all the freedom with that. Enjoy whatever you want to eat while You remain in the Agna. What more do You need? You have been given the freedom to eat what you like. Had you been restricted in that aspect, then how could one afford to have Gnani's restrictions in all other matters? But the Agna are easy and straightforward. 'See' everything as it is; what objection do You have?

Questioner: There is no problem in 'seeing', but I am not able to do so.

Dadashri: If one is controlling all the five 'horses' of the senses, (organs of sense pleasure; *indriyas*), then he has to pull the reins and he has to pull it up or relax it. Instead, I told him, 'Dear fellow, why don't you just let go? These horses are so good that they will take you home on their own. And on the contrary, *mooah* (the dying one) you are making them bleed!

Where there is Agna, there is saiyam and samadhi

Questioner: What is the gauge to measure whether I missed following the Agna?

Dadashri: You will feel suffocation within. It is the payback for missing the Agna. The one following the Agna experiences nothing but constant *samadhi*. One experiences *samadhi* as long as he follows the Agna. There are many on our path that remain the Agna very well and experience *samadhi*. It is because this path is straightforward and one of equanimity. It is natural! Now if this path is not suitable then how is that other path going to be suitable? Having set aside all other problems, You are not to pay any

attention to the problems of the mind. Simply maintain the relationship of *gnata-gneya* (*gnata* is the Self as the knower and *gneya* is ‘Chandulal the non-Self’ as the ‘object’ to be known). The mind is in its own *dharma* (carrying out its own duty), what is the need to interfere with it? Why do You have to interfere in it unnecessarily? You can constantly remain in the Agna and in *Samadhi*; such is this path. It is not difficult at all. You are free to eat mangos and everything else.

Questioner: After coming to the Gnani’s shelter, if there is a sense of some deficiency, should I take that as a deficiency within me, or in the other person? I feel that I am following the Agna, but where is the problem?

Dadashri: When there is a slippage from the Agna, then all the external problems (*upadhi*) will arise, you will feel restless, you will get bored, all those things will happen. But if You remain in ‘our’ Agna, You will not lose *samadhi* (constant bliss of the Self despite problems of the non-Self). This Gnan is so powerful that one experiences uninterrupted bliss from within and He attains liberation within one or two life times. He will experience constant inner *kashaya* free state (*saiyam*). The external *saiyam* is what you can see on the outside. But inner *saiyam* does not harm anyone. He would not hurt anyone, not even the person who curses and swears at him. Anger-pride-deceit-greed will not arise; such an inner *saiyam* will prevail. Such is the power of Gnan! And if a mistake happens, it will correct it.

Questioner: When I remain in the Agna of the *Satpurush* (one who has attained the Eternal – the Self) yet it does not manifest in my conduct, whose fault should I take it as? Mine or the *Satpurush*’s?

Dadashri: No. If You remain in the Agna and the conduct (*charitra*) as the Self does not arise, then the fault is of the one who gave you the Agna. But if you do not remain the Agna and that happens, then the mistake is yours.

Get the work done, how?

Questioner: Dada, when we come to You, many times You tell us, ‘Get Your work done...get Your work done’. How are we supposed to get our work done?

Dadashri: What do I mean when I tell You to get Your work done? ‘We’ are not telling You to remain the Agna completely. I will not keep telling you every day, but by telling you ‘get your work done’ you have to understand that Dada is telling us to increasingly remain in the Agna; He is

telling us to maintain awareness in the Agna. So maintain awareness in the Agna; that is what I am telling You. Then Your work is done. What does a professor say about an examination? The professor says give such an examination that I don't have to give you bonus marks; give such an exam that no one will need to be given any credit. So the student should understand that he needs to study more. Everything should be systematic. That is what I mean when I say, 'Get Your work done'.

It is possible to get Your work done if You remain in the Agna. When Tirthankaras are present, they say 'no' to scriptures, religion and penance. Just remain in the Agna they give You. Agna will take you to *moksha*. Similarly, 'we' tell you not to read the scriptures. Follow the Agna and Your work will be one.

Get Your work done means that if You can remain 'our' Agna properly, then it is fine if you come once every two to four months and do Our *darshan*. But if you cannot remain in them, then you should come here often, everyday and do *darshan*.



The following is a special issue of Dadavani Magazine on 5 Agna

<http://www.dadashri.org/tenacity5Agnas.pdf>

<http://www.akramvignan.org/aptavani12.html>

The above site will have different sections of Aptavani 12 .

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May 1 2010