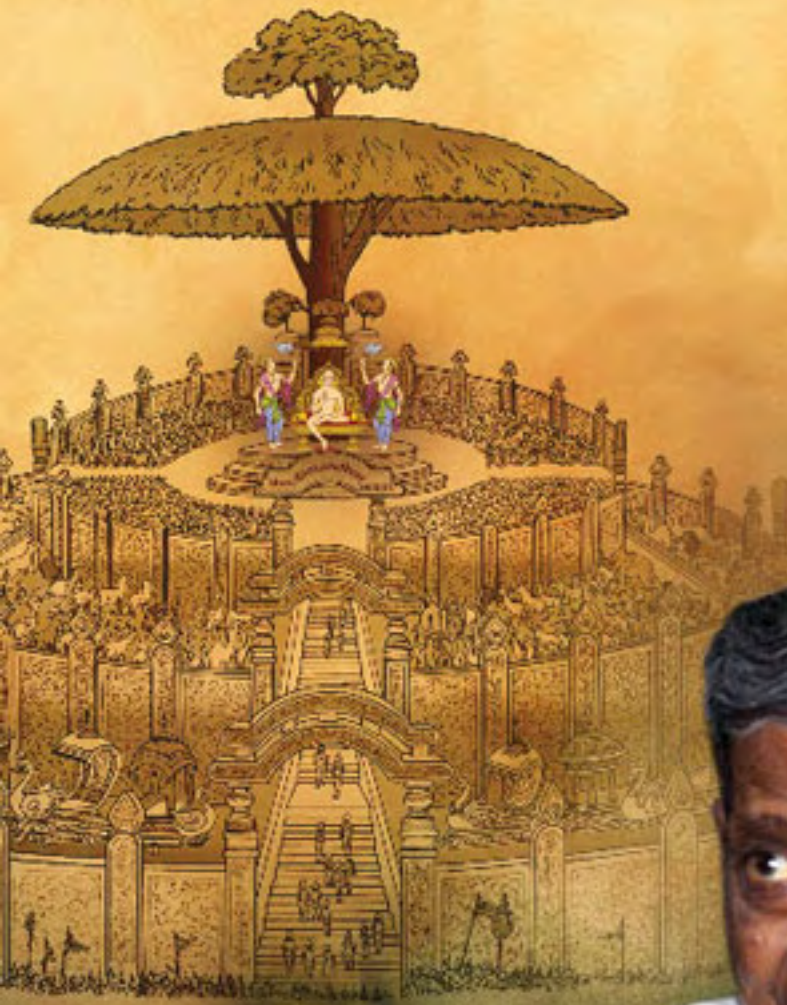


Dadavani

November 2013

The One in whom the awareness of the Self is established will have one or two more life times in Mahavideh Kshetra; there he will have darshan of the Tirthankar Lord and then go on to moksha. That is how easy and straightforward this path is.



Application
Of Five
Agnas

Attaining Self-realization



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DADAVANI

Akram Vignan:
One More Life Before Moksha

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EDITORIAL

The scriptures have mentioned two paths to attain *moksha*, the *Kramic* and the *Akramic* path. The wonder of this era is the unfolding of the *Akram* path, and through this path, the attainment of Self-realization (*Atmagnan*) has become very easy and simple. Through the grace of Pujya Dadashri, we attained the Self and the awareness (*laksha*) of 'I am pure Soul' is established within. The exact line of demarcation between the real (the Self) and the relative (non-Self) has been placed. Now, by following the five *Agnas* given by the *Gnani*, as the remaining discharging *karma* are settled with equanimity, *moksha* will happen within one, two, or three more lives.

This *Akram Vignan* is considered an *ekavtari moksha* path; one can attain liberation in just one more life. It is *ekavtari* (one more life) because *karma* that were being charged due to doership, through ignorance of the Self (*agnan*), have stopped. However, charging happens for following the *Agnas* given by the *Gnani Purush*. Following the five *Agnas* gives rise to *dharmadhyam* (absence of meditation that is hurtful to the self or others) and this binds *punyanubandhi punya* (discharging merit *karma*, which binds more merit *karma*); as a result, one to two more lives remain. If one follows these *Agnas*, final *moksha* will happen in one to two lives. This is the wonder of *Akram Vignan*.

Pujya Dadashri says that because this is *Akram Vignan* there is no doership. Doership exists in religion and it is dependent on ego. Here, in the *Akram* path, the charge ego is gone and thus 'I am Chandubhai' and 'I am the doer' is not there. However, the discharge ego of the past still remains. It is non-living (*nirjiva ahamkar*) ego and so it does not 'sow' new seeds (create new *karmic* causes). Therefore, not a single new *karma* is bound, and discharge *karma* continue to discharge and one attains *moksha* in one, two or three more lives. It is possible to attain *moksha* after one more life if one follows the *Agnas* sincerely. However, a greedy person may take two to five lives, but it will not take more than fifteen lives, that is a guarantee. What more can anyone want?

We have now attained knowledge of the Self (*Atmagnan*), but if we want to attain the *ekavtari* state, we will need to have sincerity in following the *Agnas*. *Agnas* are for the protection of the *Gnan*. They are to maintain the separation that has been made between the real and relative. For endless lives, we have been guided by the intellect (*buddhi*), but now for
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this one life, let us live in accordance to what the *Gnani* tells us. If we can follow the *Agnas* by seventy percent, then no one can stop our final *moksha* in one more life time (*ekavtari pad*). However, if one falls short, then it may take two to three more lives. Whatever Your effort, such will be the result, but sooner or later, everything will be resolved without fail.

We have to bring to an end the loss of infinite past lives in just one life. So what do we have to do? Now we have to devote ourselves to the principle that, 'Except for *moksha*, I do not want anything!' Make a firm inner resolution (*niyanu*) for *moksha*, so that even if it were going to take two or three more lives, it will not even take that.

This *ekavtari moksha* is not an imaginary thing. However, Pujya Dadashri has given this *ekavtari* path in accordance with the principle which accomplishes the goal. Now we have to understand that principle and stick to it. In this current compilation, Pujya Dadashri's *satsang* about the principle of *ekavtari* are being disclosed. The study of this will help *mahatmas* become very clear about how to attain absolute liberation in one more lifetime.

~ Jai Sat Chit Anand

Akram Vignan: One More Life Before Moksha

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

Straightforward Solution to Attain Liberation

Questioner: How can we attain equanimity (*sambhaav*) and peace of mind in life?

Dadashri: If you want mental peace and equanimity; then tell 'us' once, 'Sir, give me the path to *moksha*,' and so equanimity will arise, peace of mind will arise. Peace of mind will not leave thereafter.

Questioner: For that, what should I do?

Dadashri: You do not have to do anything, you just have to come here and tell me. You bind *karma* by 'doing' anything. In whatever you try to 'do', you will bind *karma*. Do you want to bind *karma* or become free of them?

Questioner: We have come to you because we want to be free of them.

Dadashri: If you want to become free then tell 'us' one time, 'Sir, give me the path to *moksha*. I just want to go to *moksha*, even if it takes one or two lifetimes, I want to go to *moksha*. I do not find it suitable here anymore.' If you cannot afford to live here, then tell me so. If you can afford it, then ask for *devgati* (life of a celestial being). I will show you the way.

Akram Vignan, the Eleventh Wonder

This *Akram Vignan* is the world's eleventh wonder! Up to the time of Lord Mahavir, there were ten wonders; this is the eleventh wonder. Within one hour, one attains permanent peace (*shanti*) and in one more life time, the ultimate liberation (*moksha*).

Liberation (*mukti*) must be attained from here in this very lifetime. It is of no use if liberation is not attained from here. You should feel right here and now that, 'Dadaji, I have become free.' The awareness of freedom must prevail constantly. Only then can one call this knowledge a *Vignan*. It is a state higher than that of King Janak, also known as *Janak Videhi*. That is why it is called *Vignan*. King Janak Videhi was in the *Kramic Vignan*, which is a step-by-step (stairs) path and this *Akram* means it is the 'lift' (elevator) path; it is the 'lift *Vignan*'.

Ekavtari Moksha Through Devotedly Following Agna

This is *Akram Vignan*. If you follow this *Gnan* with devotion and dedication (*aradhana*) according to My *Agnas*, then You will be in constant *samadhi* (a state free from any effects of mental, physical, or externally induced pain). Even if you are a doctor, you will still remain in constant *samadhi*. Nothing will affect or obstruct you. This is a phenomenal science.

If You remain in my *Agna*, no difficulty of any kind will come and liberation (*moksha*) will happen within one or two lives. We are giving this *Gnan*, and You are following the *Agna*; *karma* that are bound are of *punya* (merit effects) only. That will have to be suffered, won't it? Is there any choice? But the *Agnas* will indeed lead to *moksha* (final liberation) and *moksha* (first stage liberation) will verily happen here. You will attain *moksha* like that of *Janak Videhi*, but do follow 'our' *Agna*.

Questioner: One will experience peace only by fully following the *Agna*, right?

Dadashri: No, even following them more or less, there is no problem. 'We' will help him obtain forgiveness. That is why all these young people do not experience any lack of peace or worries, because this is the science of the *Vitarags*, of the twenty-four *Tirthankars*.

After the *Gnani Purush* places a line of demarcation between the real and the relative, the self comes into its own true nature (*swabhaavik dharma*). There is nothing left after it comes into its *swabhaavik dharma*. Then one attains *moksha* within one more life.

The whole world is indeed trapped in only that. An accurate demarcation line is not made and thus they become trapped. The quarrels do not leave. The quarrels of the real and the relative do not leave. That is why the Self cannot be attained.

Therefore, it is worth knowing and understanding all this from the *Gnani Purush*. Otherwise, you have done nothing but wander for countless past lives, you have not left any place to wander and yet the 'Central Station' (for liberation) has not arrived. Here, you have met the *Gnani Purush*, so you have finally arrived at your destination.

Worry-Free State of Akram Gnan

(After attaining *Gnan*) The awareness of pure Self (*Shuddhatma*) prevails all day, doesn't it?

Questioner: Yes, Dada.

Dadashri: Thereafter, do you experience any worries (*chinta*)?

Questioner: Worries do arise on rare occasions, but they are much less than before.

Dadashri: That is not called worries. If worries arise, *Gnan* will not remain. Where there is *Gnan*, there is no worry, and where there is worry there is no *Gnan*. What you experience is suffocation.

In the *Kramic* path, worries will not stop right until the end (*moksha*), because there is the state of doership!

And now for You, worries do not arise; this is considered a Godly state. Yes, great saints, ascetics, and *Gnanis* of the *Kramic* path do indeed experience worries. They have bliss within, and worries outside. And only You can measure how far ahead You have come in Your worry-free state. Can you not measure that from the beginning, or not?

If You experience just one worry, then I have said file a lawsuit against me for two-hundred thousand rupees. Then what more can one ask for? How can one have any worries when he does not bind any *karma* at all?

Kramic path was such that, right until the end, as much as one reduced *parigraha* (acquisitiveness), the fewer worries he would experience. In this way, *parigraha* stopped completely. *Parigraha* does not mean just things on the outside, but also, all the *parmanus* of anger-pride-deceit-greed that one has attained are *parigraha*, which still need to be removed. Everything that has to be removed is considered *parigraha*. All that needs to be purified, all the impurities that remain stored within, is all *parigraha*. Such *parigraha* will remain right until the end, and therefore, worries remain right until the end. The fortunate thing about this *Akram Vignan* is that there is lightness of the worry-free state, that, 'It will be okay. I will see what unfolds in the future.'

Ekavtari State Through Non-Doership

So, *Akram* is a different thing, is it not? This is a science (*Vignan*). The other is *Kramic Gnan* (knowledge of step-by-step path of liberation). Now You do not have any doubts about, 'What is *Atma* (Self)? What is the extent of its doership and to what extent is it not the doer?' You do not have those doubts anymore, do You?

In *Akram path*, 'we' give you the complete knowledge of, 'What is this world? How does it run? Who runs it?' No problem remains thereafter! One is no longer the doer! *Karma* will be bound as long as one is the doer. The *Kramic* path itself is such that one has to say, 'I am the doer.' Only then will the actions (of the mind-speech-body) carry forward to the next life. However, unity of the mind, speech, and action is required.

Whereas in *Akram Gnan*, one becomes free from doership, right from day one. Therefore, he will no longer bind any *karma*! Thus, he becomes *ekavtari* (one who has one life before attaining *moksha*). That is all, what else remains?

Do any of you feel that you have become *ekavtari*? Do you experience that? What are you saying?

Questioner: Everyone feels that way and aside from that, we experience *moksha* right here.

Dadashri: Those who have attained this *Gnan* have been told to continue doing what they are doing, the future is *vyavasthit*. The past is gone, the future is in the hands of *vyavasthit*, and so remain in the present. If one remains in the present, there will be no worries, not a single *karma* will be bound.

Whatever Has Been Charged Will Discharge

Questioner: So, now there is no binding of new *karma*.

Dadashri: No, they do not bind.

Questioner: So are the ones that were bound in the past, discharging?

Dadashri: Yes, the ones that were bound are discharging. The *puran* that had happened, it is undergoing *galan* now. *Galan* means discharge and *puran* means charge. 'We' stop the charging and only the discharge remains.

Charging Has Stopped, Discharge Remains

Questioner: After attaining the *Gnan*, our doership (*karta bhaav*) is gone, so our new *pudgals* (physical complex of mind-speech-body) have stopped from forming, right?

Dadashri: When the doership leaves, new *karma* ceases to be bound.

Upadhi (affliction, internal and external, here) has left, so doership is gone. When the doership goes away, an absolute state has happened. Then, only discharge of *karma* remains. Because everyone here has attained the Self so easily, there remains all kinds of *karmic* discharge—it is different for everyone, it is different for him, different for this person. There remains only discharge of all different kinds. This path is such that it gets rid of doership. The intent that, 'I am the doer', goes away one hundred percent. Otherwise peace will not prevail within a person.

In the *Kramic* path, there is a problem even if a person overeats something he likes, but not here in the *Akram* path! We do not have any such problems. For us, in the *Akram* path, the real *dharma* (*dharma* of the Self) has been attained (the Self), and therefore the inner bliss abounds.

Questioner: But, until one becomes *purna* (absolute), doership will remain; some ego will remain, will it not?

Dadashri: If doership remains, that means that he has not understood even a single word of Dada's *Akram Vignan*.

Discharge Ego is Settling

Questioner: *Sookshma ahamkar* (subtle ego) ends up happening through us, doesn't it?

Dadashri: No, that is not subtle ego. Some people have such a tremendous egoistical quality that it is evident even while it is discharging. Everyone around him will say he has such tremendous ego, but even then, he is not the doer. What is that ego like? It is *nirjiva* (non-living) ego, which means that it works without sowing a *karmic* seed (new causes). The ego is indeed necessary to carry out worldly activities, but it does not sow seeds. It just seems that way!

Questioner: Internally, even the intent of the ego remains in accordance with whatever we say.

Dadashri: No, that which remains is not a living ego. If You understand only this much, then Your work is done. All I would ask You is, 'Are You *Shuddhatma*, or Chandubhai?' If You say, 'I am *Shuddhatma*,' then I do not have any problem.

When Dehadhyas Leaves...

Krupaludev Shrimad Rajchandra has written:

‘Chhoote dehadhyas to, nahi karta tu karma, Nahi bhokta tu tehno; eyja dharmano marma.’

‘If ‘I am this body’ leaves, You are not the doer of karma,

You are not the sufferer of that; that is the essence of religion.’

Now, ‘I am Chandubhai, I am a *Vaniyo* (merchant), I am her husband, I am his uncle, etc.’ that is all *dehadhyas*. That is gone now. *Dehadhyas* means *atmabuddhi* (light of the self) presiding in the body (*deha*). That has gone. Now, the *Atmabuddhi* (light of the Self) is presiding in the *Atma* (Self). *Dehabuddhi*, *pudgal buddhi* remains in the body. That *buddhi*, the *atmabuddhi* that was presiding in this body, has left. *If ‘I am this body’ leaves, You are not the doer of karma.* He says, ‘You are not the doer of *karma*’. That is why ‘we’ have said that You do not bind *karma* anymore.

What Had Charged, Discharges

Questioner: That does not make sense to me.

Dadashri: But, how can you understand this? All your life you have argued and arbitrated as a lawyer, and on top of that in the *Kramic* path, so how can you understand it? Moreover, this *Vignan* (the science that liberates on its own) has never arisen before, not in hundreds of thousand years. This *Vignan* gives *moksha* in just one hour, even to a lawyer that travels back and forth to Ahmedabad! And it is proven!

No Karma Binds the One with Eternal Vision as the Self

Questioner: When does *moksha* happen for *mahatmas* (those who have attained *Gnan* of *Gnani Purush Dadashri*)?

Dadashri: After one, two, or three more lives. This is *kshayak samkit* (eternal vision as ‘I am the pure Self’). After one attains *kshayak samkit*, binding of *karma* does not happen. *Karma* are bound of one life, why is that? It is because one binds merit *karma* (*punya*) for following ‘our’ *Agnas* (special directives after *Gnan Vidhi* for progressing in the liberated state), and one has to go through one more life to ‘suffer’ (*bhogavava*) the effects of those *punya*.

Questioner: What is that *punya* like?

Dadashri: It is *punyanubandhi punya* (merit *karma* effect which binds new merit *karma*), and so it will take one to *moksha*. That is why all these *mahatmas* remain in ‘our’ *Agnas* constantly. They follow as much as they can, every twenty-four hours. You have been given the five *Agnas*, so try to follow them as much as you can. And, there is no problem if you cannot, but you should feel remorse for not doing so. You should feel regret that, ‘It should not be so.’ That is all. ‘We’ consider that completion.

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 (*dukh*), 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 devote themselves to worship (*bhakti*) Dada. They devote themselves to worship Dada by constantly remembering Him. There are many others who remain in *Gnan*, and amongst them, only a few remain in the *Agnas* 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 more lives before *moksha*), and find the solution. Even those who are devoted to worshipping will have the solution because they are free of *upadhi*!

Akram, the Path in Which New Karma Does Not Charge

Questioner: All these *mahatmas* to whom you have given *Gnan*, they commit fraud in business. They even accept bribes at their workplaces. Even then, *samkit* (vision that 'I am pure Soul') prevails for them. So on what basis does it survive? Please explain that.

Dadashri: That indeed is the wonder of *Akram Gnan*! Nothing else would ever last, would it? It is difficult for the knowledge of the Self to prevail if one is defrauding! How is it possible? Can it remain? But in *Akram Gnan*, this (the Self) is separate and that (the activity of the non-Self) is separate, they are absolutely separate. The doer itself is gone. *Karma* can be bound only if there is a doer, right? In the *Kramic* path, one is a doer up until the last life. Moreover, that too only leaves when the last ten-fifteen years remain. That is when one attains *keval Gnan* (absolute Knowledge). Here (in *Akram*) the doership itself is gone; when the state of doership

(*kartapanu*) leaves, so does the state of suffering (*bhoktapanu*). This is a path of constant *samvar* (blockage against new influx of *karmic* matter). In the *Kramic* path, *samvar* and *bandha* (*karmic* bondage) happen in parallel, whereas in this path, there is no *bandha*. There is only one *bandha*, and that is for following 'our' *Agnas*. It will give fruit of experience for one or two lives.

What is the Fruit of Dharmadhyam?

Following the five *Agnas* is indeed *dharmadhyam* (absence of adverse meditation) and the fruit of it is *punyanubandhi punya*. One binds merit *karma* (*punya*) by following the *Agnas*. There is indeed no sin (*paap*) *karma* there. *Dharmadhyam* that happens as a result of following the *Gnani's Agnas* begets one the highest level as a human being. With it, the next life will be very beautiful; we will meet *Tirthankars*. For the upcoming one or two lives, you will get to be with the *Tirthankars*. Whatever your needs are will be fulfilled, and along with that, you will be able to sit near the *Tirthankars*. You will not have to work hard for your needs; they will be easily and naturally attained.

Questioner: Dada, in following the *Agnas*, there is the intent of 'doing', is that why one binds *punyanubandhi punya*?

Dadashri: Yes, it binds. A next life is needed, is it not? *Punyanubandhi punya* (merit karma effect that leads to liberation) is needed to go near Lord Simandhar Swami, is it not? When he follows 'our' *Agnas*, he will attain one more life, and that too, it will be one of great splendor! He will be born where a house is ready along with all his needs. Hence, as soon as he is born, he will have a home, cars, and servants; everything will be

ready for him. He will not have to go out to earn a living. He will not have to build his home; if he has to build his home, that is not considered *punyanubandhi punya*. Ah! A ready home, a car waiting, everything will be readily available. There will be a car to drop him off at Lord Simandhar Swami's place and to pick him up again. If he is sent to the Lord for *satsang*, he will go by car. He would not even know where the car came from. Such will be his life! And what kind of circumstances he will meet there? He will easily meet *Gnani Purush*, *Tirthankars* on top of that.

“*Tem bhavi sahajgune hoye, uttam nimit sanjogi re.*”

“In a natural highly-elevated state, one will have the circumstances of the most excellent *nimit*.”

So a person that is so elevated to have attained *Gnan* like this, that natural state will have the best *nimit* (people, circumstances, and evidences). Meaning, without any effort on his part, he will encounter the ultimate *nimit* (one instrumental for his liberation). The person with natural attributes (*sahaj guney*) is called *bhavya* (highly-elevated, suitable for *moksha*). He will get everything readily.

With All the Glory on the Path of Moksha

By following our *Agnas*, you bind *punyanubandhi punya*. You will not have to work hard at all. Here there is nothing but pushing and shoving, can you call this a life at all? Can you even call this *punya*? There, when the thought arises that it is time to go and see the Lord, even before you check the time on the watch, a car will be waiting for you to take you there! So, everything will be ready for you. Therefore, now You should follow

our *Agnas*. Constant *samadhi*, uninterrupted bliss of the Self will be there, this I guarantee. You will not have to come back (here) from *Mahavideh Kshetra*. There will not be a road for You to return! If you do *raag-dwesh* (attachment-abhorrence), then you will have to come back again.

The force of your *karma* will dictate your next life, you will have one or two more lives, but You ultimately will indeed have to go to Simandhar Swami. You have bound accounts here (in *Bharat Kshetra*), haven't you? Whatever sticky *karma* you had bound, will come to an end.

Questioner: Here?

Dadashri: There is no choice! Here the justice is absolute and fantastic; its precision is as accurate as the scale of a goldsmith. Pure and clean justice. Nothing haphazard will work here.

This path of *Akram* has enough authority to make one an *ekavtari*. After this life, only one more life would remain. The most one will have to undergo is fifteen more lives; there will not be a sixteenth one, after having this *Gnan*! And, 'we' say that even if you have to take ten more lives, so what? The coming lives will be filled with *jahojalali* (the ease of royal splendor)! They will not be unpleasant like this one. When one comes to this *satsang* and with the grace of the *Gnani Purush* he obtains the visa of *moksha* (*Gnan Vidhi*), then imagine how splendor-filled the future lives will be! This life too will be filled with *jahojalali*. Such is the path of *Akram*.

If one follows just one of 'our' *Agnas* completely, it is possible for him to become *ekavtari*! Then, it depends on one's

understanding. That is provided he gets his work done without using his intellect (*abuddha*).

Everything Depends Entirely Upon Following the Agnas

Questioner: For all our *mahatmas*, *bhaav mun* (charging mind) stopped when they attained the *Gnan*. Whatever remains, it discharges through the gross (*sthool*) mind. Thereafter, no *karma* remains.

Dadashri: The five *Agnas* you follow, that much of it remains open, that much binding of *karma* is open, is it not? Thus, there will be one or two more lives. Nothing happens for the one who does not follow the *Agnas*. It is all dependent upon the *Agnas*.

Questioner: Dada, it is guaranteed to happen in three lives, right?

Dadashri: It is guaranteed, provided one follows the *Agnas*. How can it happen if one does not follow the *Agnas* at all? It (*Gnan*) will go away if one does not follow the *Agnas* at all. Nevertheless, he too will benefit. However, the benefit will be realized after a long time. In addition, it is guaranteed for those who follow the *Agnas* fifty to sixty percent of the time. I am not asking for more than fifty to sixty percent. Sixty percent is not considered too much, is it?

After one life, two lives, or three lives, there is indeed *moksha*. It is guaranteed for sure. You even experience the bliss of attaining *moksha* right here, don't You? *Moksha* begins from right here.

Charging Mind Only to the Extent of Following the Agnas

Questioner: So therefore, new *karma*

is not bound. So now if new *karma* is not bound at all and the *dravya mun* (discharging or effective mind) is entirely part of discharge, then where does the matter of *Agnas* come in?

Dadashri: *Karma* is bound because 'you' follow the five *Agnas*. You become the doer because you follow the *Agnas*.

Questioner: Yes...but if that entire charging mind (*bhaav mun*) is gone...

Dadashri: But he becomes a doer, does he not?

Questioner: By following the *Agnas*, he becomes a doer?

Dadashri: When he becomes the doer, he binds *karma* for that.

Questioner: That is correct. But *Agha* means that if this entire *bhaavkarma* (charge *karma*) has completely stopped, then binding of any *karma*...

Dadashri: It has completely stopped. However, as far as the *bhaav mun* is concerned, it remains to the extent of the *Agnas* 'we' give you. The *bhaav* will be there to the extent of doership, will it not?

Questioner: Yes, that is correct.

Dadashri: Do you have the intent (*bhaav*) of following the *Agha* or not?

Questioner: Yes I do, but...

Dadashri: Therefore, this *bhaav mun* is indeed considered gone. But you have to follow the *Agha*, do you not?

Questioner: Yes.

Dadashri: There is nothing for the one who does not have to follow by the *Agnas*.

Questioner: During *Gnan Vidhi*, the entire *bhaav mun* (charge mind) is gone. Then which fault of ours remains that we now have to follow the *Agnas*?

Dadashri: If you follow these *Agnas*, then the *bhaav mun* that has been sent away will remain gone, otherwise it will return.

Questioner: Can the *bhaav mun*, that has been sent away, return if we do not follow the *Agnas*?

Dadashri: Of course. This phenomenon is subject to laws. *Agna* is religion and *Agna* is penance. If the *Agnas* are not followed, then everything would revert back to the way it was before. As long as the *Agnas* are being followed...

Questioner: This light is there as long as the *Agnas* are followed.

Dadashri: Otherwise, the light will switch off. If the light goes out, then this *bhaavkarma* comes in.

Questioner: So in short, new *karma* cease to be bound if the *Agnas* are followed.

Dadashri: As long as You follow the *Agnas*, then everything remains the way 'we' tell you. *Agnas* are Your (the awakened One's) protection. If one does not follow them, there is nothing of it. Even if he does not follow them, he will still benefit. Instead of having a great number of lives until *moksha*, many lives are reduced. He will come within a limit. It does not completely go to waste.

Then he becomes deficient in purifying the *pudgal* (the non-Self). He cannot become *ekavtari*, he will be deficient in turning the non-Self around. Sooner or later, this *Gnan* will not refrain from growing, no matter where

you go, provided you follow the *Agnas* by fifty to sixty percent. And nothing more needs to be said for the one who follows it by eighty, ninety, or one hundred percent. But one does not have the capacity to follow them by that much. However, it is more than enough if one follows them by fifty to sixty percent.

What does the mind always do after this *Gnan* is received? It is constantly dissolving. What happens after it has been dissolved? When the time comes, it will become empty. Here, in *Akram Vignan*, the mind has started to dissolve. So, all that was there before, up to the point of receiving the *Gnan*, will be dissolved. Now the new mind has been formed for one life or two lives. It has come to be formed as a result of following the five *Agnas*. That mind will be very beautiful! There will be no worldly troubles and you will attain the element (the Absolute Self) and then the final life!

Questioner: Now in the next two or three more lives that are to come, our tank filled of *karmic* stock will only continue to discharge, so then will we not charge anything new in any coming life?

Dadashri: New charging has indeed stopped. If one does not follow the *Agnas* (for many years), then charging will happen. If you don't follow the *Agnas*, charging will resume.

Understand the Importance of Following the *Agnas*

Questioner: You say that after *Gnan*, no one charges *karma* at all, and everything just goes on discharging. So, shouldn't everyone be going to *moksha* in just one more lifetime?

Dadashri: When one applies 'our' *Agnas*, that much *bhaav* (inner intent) of doership (*karta*) remains. Because of this, it takes one or two more lives. Depending upon how much one applies the *Agnas*, it may increase or decrease by a life or two. At the very most it may take three to four *avatars*, but nevertheless any person that does not take much care, or does not stay in touch with me a lot, then at the most, for him it will take fifteen. For some it may take a hundred or two hundred. However, he will get some benefit. He has met me, he has touched me here (my feet), so he is bound to reap a benefit. His rebirths will be reduced significantly.

It is when one has tremendous merit *karma* that he meets me (the *Gnani Purush*). Still, some will not benefit. He will come here and take *Gnan*, but then 'we' will not see him again. But, because he came and got *darshan* (of the Self), his future lives have become less.

It would be to his benefit if he meets me more, and has all his questions clarified. I am not saying he should stick around the whole day. Just come for five minutes, and get explanations for questions. What difficulties do you have? If you are making mistakes, 'we' will give you the keys, and 'we' will correct them. That is because through the hour-long *Gnan Vidhi*, You attained the fundamental thing. Then shouldn't you get the details? If you want to become a doctor, wouldn't you spend some time for it? People waste twenty-five or so years of time studying at college. So, wouldn't you need some 'qualification' for this?

Future Lives Increase Due to Weakness in Application of Agnas

Mahatmas have been given such a *moksha* that they can attain the final *moksha*

in one more life. Whether he takes two or three more lives is up to him, it is all at his convenience.

Questioner: When does one have two or three more lives?

Dadashri: When he is weak in following the *Agnas*. If there is weakness in following the five *Agnas*, then he will have two or three more lives. However, if he follows *Agnas* properly, even by fifty-one percent, he becomes *ekavtari* (one more life before final *moksha*). It is possible to get the work done even if he follows them by fifty-one percent.

Questioner: We cannot tell by what percent we are following the *Agnas*. We cannot estimate it.

Dadashri: If you start having worries and experience suffocation within, then know that you are not following the *Agnas*. When *pratikraman* are not being done, know that you are not following the *Agnas*. Mistakes will happen, repeatedly. You will have disagreements with others, it will happen, but if you are doing *pratikraman* for it, then you are indeed in the *Agnas*.

Questioner: Meaning if there is some weakness in following the *Agnas*, more or less...

Dadashri: If You do not follow the *Agnas*, then there is a problem for you. Only one life will arise for you by following the *Agnas*.

Questioner: But if some people are following the *Agnas* more or less, then what is the reason that they can follow them more or less?

Dadashri: If they follow them more or less, then for them one life will decrease or increase.

Questioner: Yes, charging takes place there, right? Where they don't follow the *Agnas*, they are charging up to a point, aren't they? That is the reason why one lifetime increases for them, isn't it?

Dadashri: No, there is no charging. The *Agnas* that have been given is what causes the charging. You have been given the *Agnas*, and You are following the directions that the *Agnas* dictate. 'You' are not the doer, You are doing according to my *Agnas*. But it is for the sake of protection that this fence has been created. That is why there will be one or two more lives.

For the one who follows the *Agnas*, the number of future lives is set. It is dependent upon the following of the *Agnas*. Following the *Agnas* means there is protection of *Gnan*. The protection is there, so the future lives are set.

Inner Intent Remains for Following the *Agnas*

Questioner: This being has attained *samkit* (right vision-belief of 'I am pure Soul') from you. So now having attained the Self, while following the *Agnas*, if a person 'does' some intents (*bhaav*), has some desires, makes some firm resolutions, then will things materialize for him based on that resolution?

Dadashri: Nothing can happen.

Questioner: Even if we made the inner intent?

Dadashri: Nothing can happen as you will!

Questioner: It may not happen in this life, but what about the inner intent one makes after Self-realization that, 'I want to bind the lineage of a *Tirthankar*'?

Dadashri: One does not have the right whatsoever to make that intent! If one 'does' the *bhaav*, if he tries to 'do' the intent, this *Gnan* will go away.

Questioner: The intent (*bhaav*) to follow the five *Agnas*, is that considered *bhaav*?

Dadashri: That is considered *bhaav*. It is in accordance with the *Agnas* and that is why it is considered *bhaav*. You have to 'do it' (follow) in accordance with the *Agnas*, don't you? That is why one or two more lives remain.

Questioner: Dada, the *bhaavnas* (expressed intent, intent in discharge) that we have made to be celibate and practice *brahmacharya*, what is that called?

Dadashri: That is all a discharge. It is not going to come into fruition (effect) for the next life. 'Doing' the *bhaavnas* (expressing intent in that which is discharge) means the seed got roasted. Once it gets roasted, it will not have any fruits. (An intent in discharge called *bhaavnas*, does not have any charging result for the next life. So the *bhaavnas* of *brahmacharya* is like a roasted seed for a *mahatma*.)

Questioner: I understand. The doer is no more, isn't it, Dada?

Dadashri: That is it. The doership (*kartapada*) no longer remains. *Karma* will not bind (charge), will they? You have been told to follow only the five *Agnas*.

There is Benefit in Following the Agnas, Otherwise There are Risks

Questioner: All that one has brought with him from his past life, it will all discharge; nothing new is charged. Hence, a maximum of one life (before attaining *moksha*) remains.

Dadashri: This *Gnan* is verily *ekavtari* (one more life time before *moksha*). And what is the cause of one more life? 'We' have given you these *Agnas*, and You are acting in accordance with them. When you follow the *Agnas*, there is intent of doership (*kartabhaav*). For this you create merit *karma*, and to enjoy the fruit of that merit *karma*, you have to take another life. That is why there is one more life.

Questioner: There is pain even if one follows the *Agnas* and pain even if one does not.

Dadashri: There is no problem if You follow them; there is benefit if You follow them. If you do not follow them, then there is fear, there is risk. There will be two to three more lives.

Questioner: Today, if one does not have any charge *bhaav* remaining, then shouldn't he indeed attain *moksha* in his next life?

Dadashri: *Bhaav* still remains to the extent of following 'our' *Agnas*! All other *bhaavs* have gone away. So, one more life remains for that. Thereafter, if it turns out to be two, three, or four more lives, it is a different matter.

Questioner: Now, the two, three, or four more lives that arise, is it due to one's shortcomings in following the *Agnas*, one does not remain in the *Agnas* as properly, as required? Or do they have something more...

Dadashri: They have more *moha* (illusory attachment) of materialistic things. When there are too many veils of *karma*, then it will take a little time for them to unfold.

Questioner: But Dada, in the end all types of veils are cleared up in just one life, are they not? All those remaining *karma* are finished after the body dies?

Dadashri: Those are shed, but there will be others, those that are bound due to following the *Agnas*, right?

Questioner: *Karma* bound due to following the *Agnas* will result in one life.

Dadashri: They will have one or two or even three more lives. For the most part, there will not be four.

Questioner: But Shrimad Rajchandra has said that there will be not be more than fifteen lives, given one meets a *Gnani Purush*.

Dadashri: It is different for those who have *upsham samkit* (Self-realization that waxes and wanes; Self-realization where root cause of *kashays* has not been destroyed). Three or four, sometimes it is four. Some people will have four, but otherwise there will only be three.

Desire is Simply an Effect

Questioner: Dada, Chandubhai still has a lot of desires and many *bhaavs*. He still wants to enjoy many things, and I can see all kinds of desires.

Dadashri: The desires are only an effect.

Questioner: So then, some time is needed for them to be fulfilled, right? One life, two lives, or five lives will be needed?

Dadashri: You are doing *pratikraman*, aren't you; therefore, you are not responsible. These are all effects. This is a very elevated and profound science. One can get his work done if he understands it.

That Which Remains, is Discharge Moha

Before *Gnan*, one moved about in the wrong direction believing, 'I am Chandulal,' and now he has turned around. His entire vision (*drashti*) has improved. Therefore, new *moha* (illusory attachment) will not accumulate within, but there is still the old *moha* within, and its result will unfold in this life. One has no choice but to suffer them!

Now, whatever unfolds is all called discharge *moha*. You may feel that he has added something new, but he is not adding anything; whatever he is 'adding' is also discharge *moha*. This is 'our' scientific discovery. If one understands it, it can bring a solution (*ukel*). It is possible to destroy the effects of millions of lifetimes within one lifetime!

Questioner: But when will this discharge *moha* end?

Dadashri: As long as this body exists, discharge *moha* will remain. And following My *Agnas* has given rise to another kind of *moha* (*prashasta moha*; praiseworthy and the best kind of illusory attachment), but that *moha* will help you for one more lifetime.

But Some Charge Remains due to Agnas

Questioner: So, does that mean that from now on, no new seeds of charging will be sown?

Dadashri: When you follow 'our' *Agnas*, there will be a charge for one or two

more lives. What is considered so great about the *Agnas*? It can be said, 'Agni is religion (*dharma*) and Agni is penance (*tapa*).' What is the reward for it? For the entire next one or two lives, one will receive all that one wants, all expectations will be met. Now tell me, is there anything to lose?

Questioner: If there is a little 'leakage' (slackness) in following the *Agnas*, that will create a charge, will it not?

Dadashri: No. Even if there is leakage, the charging will only be for following the *Agnas*.

Questioner: Is there any other charge besides that?

Dadashri: It will indeed happen if someone does wrong. If one deliberately digs up a ploughed farm, then everything will be lost. All of the tobacco crop will be lost. Here, this is meant for those who follow the *Agnas*. It is meaningless, if one does not follow the *Agnas*! There will be a constant *samadhi* (bliss of the Self) if one follows by the *Agnas*, and it will not go away even for a moment.

Who is Responsible for Doing Wrong?

Questioner: After taking *Gnan*, charging of *karma* comes to an end, that is what you are saying, are you not?

Dadashri: That is what 'we' are saying, but if one digs up everything, then will it not happen for him? He digs up the tobacco crop!

Questioner: Dada, how can we say that one has dug it up?

Dadashri: Just this, if he walks in the wrong direction, only then it will happen.

Questioner: But you have placed a line of demarcation, haven't you, Dada?

Dadashri: It has been placed; however, if he himself digs it up then everything can happen. If one wants to do all wrong, then all the wrong things can happen. If he still walks in the wrong direction, it can happen.

Questioner: So, that is all called *swachhand* (doing according to one's will and intellect), isn't it?

Dadashri: If one does not follow the *Agnas*, and he does the wrong things, then the wrong will happen. If he gets into divisiveness due to difference of opinions (*matbhed*) with me for an hour, all the *Gnan* will go away. The entire *Gnan* will go away; that is considered 'doing wrong'.

Questioner: Dada, not with you, but if he talks with others, and interacts with others in *swachhand* (self-guided through ego and intellect, ignoring the *Agnas*), then that is considered as doing wrong, isn't it?

Dadashri: However much he does wrong, that much (*Gnan*) will go away. Having taken this medicine (taken *Gnan* and following the *Agnas*), *moksha* will happen. If you do not take the medicine, what can be done?

Do as the Gnani Tells You

Once you have met the *Gnani*, you should let go of your own *dahapan* (wisdom that is hurtful, sense of 'I know', overuse of intellect). Discard it all, let go of your *dahapan*. Cross it all out and discard it.

You have been guided by your own understanding and imagination for so long. But you have not moved in accordance with the

instructions of the *Gnani Purush*. If you follow the instructions of the *Gnani Purush* for just for one life, liberation is not far off. So, follow the instructions of the *Gnani Purush* for one life! One has wandered around aimlessly for endless lives with one's own understanding. Now, walk the path the *Gnani* shows you, because the *Gnani* is familiar with the path of liberation.

Leave After Becoming Subservient to the Gnani Purush

Do not leave this *satsang* of ours. People will teach you this, or that; nevertheless, do not leave this *satsang*. You will receive the Lord's grace (*krupa*) when you come here, and everything will fall into place. It will not take long at all. Difficulties are inevitable along the way. This is why we say, 'In face of all kinds of obstacles on the path to *moksha*, I am full of infinite energy.' But at the same time, it [the non-Self complex] is also there with its infinite energy, which prevents You from going to *moksha*.

That is why the Lord has said, 'Proceed with subservience (*aadhinta*) to the *Gnani Purush*; proceed in accordance with his instructions. Even if he says something that does not quite sit with you or sounds crazy, follow his instructions all the way. This is because He is *vitrag* (absolutely without attachment or aversion). If you cannot understand through your intellect, then just make the decision that since you have understood and accepted nine of the *Gnani*'s ten equations, it is through your own mistake that you did not understand the tenth one. Because if you understood nine, why can you not understand the tenth one? So do not find Him at fault here. He has destroyed all His

mistakes. The intellect is bound to show you fault even in the *Gnani Purush*.

We can make do if it were a question of death of just one lifetime, but when you do *viradhana* (severe opposition and disrespect) of the *Gnani Purush*, you will incur deaths of a hundred thousand lifetimes. Whose *viradhana* are you doing? Of a *vitrag*? You may curse this 'Ambalal Muljibhai' a hundred times if you wish, go ahead and do so if you don't agree with him! But generally people make this grave error without even understanding anything. That is why 'we' have had to keep this *Gnan* a secret. 'We' have had to keep it a secret!

This Ekavtari Vignan Will Indeed Liberate You

Questioner: I have much *bhaav* (reverence) for Dada but even then my *bhaav* (feelings) towards you sometimes becomes negative and then I cry a lot.

Dadashri: There is no problem with that. This Science is such that whatever is going on, You have to keep 'seeing' it. So this *Vignan* itself will liberate You. This *Vignan* itself is so beautiful that it will get Your work done for all the way. After giving You this *Gnan*, I have not seen any *himsak bhaav* (violent intent) in You at all.

Questioner: But even then, please grant some grace so that I can become free from that.

Dadashri: It is like this, I even know what is not happening to you. I even know that your *bhaav* spoils towards me; yet also I know that You will become free, because You are aware that, 'This is a wrong thing that has happened'. What is the reason behind

those *bhaav* arising towards me? It is all a discharge (*nirjara*) of the past life. You know that the discharge is wrong and that it should not be so.

Questioner: Yes, I am able to know it instantly.

Dadashri: So I know You, I know so well that I know You are having such *bhaav* towards me. Now what is the reason for this? 'You' are not seeing anything wrong in me but it is the ego from past life. All this stock that is coming out is the garbage from the past life, and our *Gnan* is showing You that it is wrong, and that it should not be so. Even though you are having these negative *bhaav*, there is no *himsak bhaav* (violent intent) in it, this I am telling You. So I have full assurance that You will get Your work done. This *Vignan* that I have given You, that *Gnan* itself is *kriyakari* (works on its own from within). This *Gnan* itself is doing all the work on its own. Whereas one cannot become free in hundreds of thousands of lifetimes, here You have only one more life time left; such is this *ekavtari Vignan*. Despite having this *Vignan*, it is not possible to go to *moksha* directly from here.

Ah! The Compassion of the Gnani

Questioner: You caution us right away before we fall that, 'You are falling, you are falling, you are falling!'

Dadashri: I am telling you the same thing even right now. But I cannot caution everyone; I can only tell certain people, 'You are falling, you are falling.' With others, I have to let things be. They simply have not attained the energy (*shakti*) yet. The poor fellow will go away from here if I were to say anything.

I only caution those who have understood what is harmful and what is beneficial to them as far as liberation is concerned. So, I only caution people once they become strong. I will not say it to everyone. Otherwise, they will leave right away! They will say, 'I'm leaving. At home, I have a wife, a mother, I have everyone. I am not a bachelor.' 'Yes, agreed, you are indeed married. You are fine as you are, but if you wander away from this 'station', you will never encounter it again, even after a hundred thousand lifetimes.' You have now arrived at the station, which you did not come across over the course of endless lives. So you have to get your work done.

I have said that I am taking you to a highly elevated place. If you tumble from there, you will not find even a fragment of your bones. So either do not come up with me, or if you want to come with me, then tread very gently. *Moksha* is straightforward; this is *ekavtari Vignan*. But if you want to misbehave, do not come up with me. I have already told everyone this. This path is very elevated. If you fall from this height, there will be no sign left of your bones. All the same, some who have come up with me often worry and tell me, 'He is likely to probe again, he will do this.' However, I have built such a protection for him that he will not fall. Just as the authorities install railings, I too have a protective barrier. As of yet, I have not allowed anyone to fall.

How Many More Lives Left Before Moksha?

Questioner: We are not going to attain *moksha* in this lifetime, so then how many births do we have to take before *moksha*?

Dadashri: That depends on how much you apply the *Agnas*. If one applies them seventy percent, then there will be *moksha* in just one life. So at the most, it is four, and at minimum, it is one. However, if one does not apply the *Agnas* at all, then it could take up to a hundred and fifty lifetimes.

Questioner: If there were only one life left, how many years would that be?

Dadashri: If it is a human life, then it might be a hundred years, might be eighty-two years. Whatever comes is correct. If it is the life of the celestial beings (*devlok*), it might be one to two hundred thousand years long.

Questioner: It took Lord Mahavir twenty-seven lives before He attained *moksha*. And here we talk about going to *moksha* in fifteen lives (*bhav*), so is that fifteen lifetimes (*bhav*), or fifteen births (*janma*)?

Dadashri: Fifteen lifetimes.

Questioner: Fifteen lifetimes. Now Dada, what is the difference between lifetimes and births?

Dadashri: It is the one and the same, *janma* and *bhav*. But in *bhav*, it is like this, that if fifteen *bhav* is written, it would be the least amount. It may also increase. At the least, there will be fifteen and here we have our *Gnan*, so the most is four. If one follows the *Agnas*, then it will not take more than four more lives. But otherwise this *Gnan* is *ekavtari* (one life before *moksha*). *Moksha* can occur in just one more life and with the other (*Kramic* path) the minimum is fifteen lives (*avatar*). It can turn into one or two hundred. It can even turn into five hundred!

Now, the Conviction Will Remain With You

Questioner: So Dada, is it possible that there could be a delay in achieving *moksha*? Could it be that instead of two *avatars*, there could be four?

Dadashri: Even if it does happen, what is the problem with that?

Questioner: But I want to go quickly. What if we get stuck somewhere in the middle?

Dadashri: A saint asks Naradji (enlightened sage in Hindu scriptures) ‘Naradji, did you ask *Bhagwan* (God) whether my *moksha* will happen?’ So Naradji says, ‘Yes, *Bhagwan* says that your *moksha* will happen. Your *moksha* will happen after you live the same number of lives as the number of leaves on this tamarind tree (bushy tree with dense foliage).’ The ascetic replied, ‘It will indeed happen, as He says so, and that is more than enough!’ He danced so much from the joy of knowing that his *moksha* was going to happen, he danced a great deal. So, *moksha* will definitely happen, that is of importance. When it will happen, we will see to that later.

Questioner: But if we go down the steps in the opposite direction of *moksha* wouldn’t the number of lives increase?

Dadashri: Just keep saying, ‘Dada, Dada,’ and keep moving forward. Do not keep the fear of, ‘What if this happens or that happens?’

Questioner: Will the awareness (*laksha*) of *moksha* (‘I am free’) be there in every life?

Dadashri: Now how many more lives are there going to be? The awareness will indeed stay with you! The liberated state of the Self (*moksha swaroop*) will indeed remain.

The Link Will Continue

Questioner: When we die, what exactly goes with us? Is it whatever we have ‘painted’ (created new causes in the current life)?

Dadashri: Since You have become *Shuddhatma*, nothing else is going to go with You. Only one or two light bags of this one life will go with You. Just like these monks—do they not keep one or two small bags with them? No house or anything of the sort, only a couple of bags will remain, for one more life.

Questioner: We have met *Gnani Purush* in this life. Who will meet us in the next life?

Dadashri: What need will there be in the next life, when there will be one, two or three more lives; there will not be a fourth one. For the One who has the eternal awareness as the Self (*kshayak samkit*), there will not be more than three lives; there will not be a fourth one.

Questioner: So will this link continue until then? Will it continue for two or three more lives that have to be ‘done’?

Dadashri: The link that was maintained from the past life, and started from the time of birth in this life. And however many *karma* you might have ‘done’, that many will start in the next life. You will continue to get the link of whatever you are ‘doing’.

That Will Indeed Remain Separate

Questioner: Dada, the separation that you have made for us between the Self and the body; the two will not become one again, will they?

Dadashri: They will remain separate for sure.

Questioner: Even when we go to another life?

Dadashri: Yes. If one departs from here in a state of bondage, then he will be in bondage over there too, and if he departs here in a state of separation, then he will remain separate over there too.

Questioner: For someone who has had this separation, what happens to him after death?

Dadashri: After death, he still has one more life left. This is because he follows the five *Agnas* I give him, and therefore there is still one life left for him.

The Inner Tendencies Remain Under the Control of the Agnas

Questioner: In another life, in the next life, how much awareness will we have of the *Agnas*?

Dadashri: That is not necessary, if you follow the *Agnas* for this one life, the awareness of the *Agnas* is not necessary thereafter. In the next life, a natural compliant state (*vash*) of the *Agnas* will automatically prevail; you will not have to follow them. The inner tendencies (*vrutti*) themselves will be under the control of the *Agnas*. You just have to follow them for one life, thereafter the *vruttis* will simply remain under the realm of the

Agnas. Thereafter, you will not have to follow them. *Purusharth* (further progress as the Self through the five *Agnas*) is involved where one more life remains before final liberation.

This scientific path of ours is such that if a person follows the *Agnas* by fifty-one percent, he will not face any problems at all. There will be only one or two more lives before the final *moksha*, and if a person is very greedy, there will be five lives. A greedy one will linger on in worldly life, trying to grab whatever he can of this world, thus delaying his *moksha*. Otherwise, one will have to go there (to *moksha*). This scientific knowledge is such that if you do not want to go to *moksha*, then do not acquire this *Gnan*; and if you happen to, then do not follow the *Agnas*. Otherwise, this *Gnan* itself will take you to *moksha*. You do not need to do anything to go to *moksha*. The nature of the Self is indeed *moksha*.

Women Too Have the Right to Moksha

Questioner: It came up in Dada's *satsang* that women cannot go to *moksha* quickly.

Dadashri: Who wrote such a thing?

Questioner: It must have come up in *satsang* somewhere!

Dadashri: Yes, that means that it will take one more life.

Questioner: They will have to take many more births, is that it?

Dadashri: Yes, but who is that applicable to? Not for those on the path of this *Akram Vignan*, it is for the ones on that *Kramic* path.

This *Akram Vignan* of ours puts both

men and women on the same platform. In the *Kramic* path, it takes time for *moha* (the illusion that attaches) to go. But it will definitely not take long for the one who has taken *Gnan*! For the one who has *Gnan*, nothing takes long, does it! You should not fall prey to such worries.

You only have to understand what all this is! If you try to remember all the minute details, you will forget 'to do' what is fundamentally more important. Try to understand it on your own and you will see it for yourself. If you carry on in the manner I show you, then that station (*moksha*) will arrive even for you.

Questioner: When we were reading *satsang* book, it came up that women will never go to *moksha* any day; it will not happen quickly. That is why I then asked that not even if they have taken *Gnan*? You have given these women *Gnan*, so then *moksha* will happen after fifteen lives, will it not?

Dadashri: 'We' have to say that to some women in order to make them aware. As a matter of fact, even the same thing can be said to the men, but 'we' cannot say that to men.

Questioner: Dada, you are being partial.

Dadashri: No, I speak in accordance with what is written in the scriptures. And, as far as (*moksha* for) women is concerned; it is not a false talk. However, it would not do for everyone to become stuck on its meaning!

All you have to understand is this much; there are all kinds of women. At this time, do you have *moha* (illusion that attaches) for jewelry or this *Gnan* (beauty and bliss that is the Self)? Do you have *moha* for clothes or this?

Questioner (a gentleman): It is better for us in *Gnan*.

Dadashri: Now if you ask the ladies, they will say, attractive clothes and dresses have to be there, if we can't go to Dada, it's fine. (Or I am wearing this colorful sari right now, so it is ok if I don't go to Dada today). That is *moha*. The one whose tuber of *moha* has been eradicated, has indeed become a *Purush* (the Self) has she not?

That lady used to go around dressed in colorful clothes (wedding saris, etc.), so I asked her, 'Why do you have to wear these clothes, now? Why do you have to wear clothes that will create attraction within the other person?' So she gave them all away to other people. Now we know that this one *moha* has decreased. The physical complex is still that of a woman, but the *moha* (the illusion that attaches) has decreased. So, we can know that its root has begun to be severed.

It is due to *moha* that this world remains in existence. Otherwise, women have become *Tirthankars*.

But there are only some women, there are just a few women that have delved deeply into what 'we' are saying. The rest are neither here nor there. So it is necessary for us to address the issue to some extent. If we don't say anything, they will not remain aware, will they?

(Addressing someone who has become free from *moha*) You have spent your very life in this. (To the audience) She does not like the results of the effect of *moha* (the illusion that attaches), isn't it?

Don't women get stuck on the *sarees* they have seen during a shopping trip? Or

else, they walk around with all kinds of jewelry and special earrings!

This used to happen a lot before, so based on that, won't You understand that freedom has happened? The first stage of freedom has started. So where is the need for such a one to ask anyone else? She will have faith in herself. Dada will say things in general. Are all women the same? 'We' will not 'interfere' in such matters. What would happen if this Niruben were to 'interfere'? What would be her state? 'We' say to make other women aware.

Without Worries Revere This Gnan

Questioner: So *moksha* is there in fifteen more life times, right?

Dadashri: Not after fifteen lives, we are talking about just one or two more life times.

Questioner: No, but as is, there are definitely fifteen more, aren't there?

Dadashri: But we don't have to think about that at all. Liberation has happened for us in this very life.

Questioner: Dada, I am always telling her that, from now on, make it so that this is your last life in this world and the next life will be in *Mahavideh Kshetra*. Then it is all over. No more than this.

Dadashri: And if things don't come to an end, even then there will be only two more lives. So what is there to lose? We no longer bind *karma*. Even now, we are not binding *karma*, are we? Only because you are following our *Agnas*, you are binding merit *karma*. Because You are doing *dharmadhyan* in following our *Agnas*, you are binding *punya*. That is good; that is very good *karma*. So

what else is there beyond this? Instead of one life, it will take two, but it will be with *jahojalali* (the ease of royal splendor), so what is wrong with that? Why would you have to worry about that? At present, all you have to worry about and think about is when you will get to meet Dada even more.

Make the Connection with Lord Simandhar Swami

You must have heard of Simandhar Swami, right? He is the current *Tirthankar* in *Mahavideh Kshetra*. His presence is there today.

Do you think Simandhar Swami's age must be around sixty or seventy years? Simandhar Swami is one hundred and seventy-five thousand years old! He is going to live for another one hundred and twenty-five thousand years. I am making a connection with him for you, because you will have to go to Him. There still remains one more life for you.

Questioner: I want to finish all that needs to be done in this very life.

Dadashri: Yes, that is fine, in this very life. But what I am asking is why you are in such a hurry? Is there a mother-in-law there to welcome you as a son-in-law and feed you? Be at ease, proceed slowly, and make sure nothing gets ruined. This *Gnan* that I have given you, make sure that it does not get ruined! This is *ekavtari Gnan*. It is not possible to go to *moksha* directly from here. The one who screams, 'I want to go to *moksha* directly from here!' is a fool.

You bind merit *karma* for following my *Agnas*. So, you will have to come back to

enjoy the fruits of those merit *karma*. So you do not have to feel distressed. You experience bliss within, don't you?

Questioner: You've said that there still remain one or two more lives, haven't you? I feel that the changes have taken place just here, in this very life.

Dadashri: Yes, it is better to go after doing *darshan* (experiential vision) of Simandhar Swami. It is not good to go directly from here. That path is one where you will have to go through the desert of hardship. Instead, we have all the instruments to do *darshan* of Simandhar Swami and go directly from there. This is a systemic path, isn't it? You are not in that much of a hurry, are you?

Questioner: No, I am not in a hurry.

Dadashri: If it takes more than one life, there is no hurry, is there? Or will you be in a hurry, even there?

Questioner: Dada, if someone follows the *Agnas*, is it possible for the final *moksha* to happen, in this life?

Dadashri: All that is crazy talk. The *Tirthankars* have said this. Nothing can change from what the *Tirthankars* have said. It is not possible to go directly to *moksha* in this current time cycle. Why do you try to hurry? The status that You have attained here is one that even the celestial beings are in awe of and yet you don't have any value for it. What kind of human being is that? The celestial beings look upon with awe, 'Aho! Aho! What a state they [mahatmas] have attained!' For the celestial beings, this is a wonder. They are in awe of humans here; this no human being has heard

nor has it been written anywhere in the scriptures. This phenomenon is *alaukik* (unique; extraordinary).

Here in just one life, the debt of hundred thousand lives is cleared. Otherwise, it can never be paid off, can it?

Why will we be going to *Mahavideh Kshetra*? Because there, *darshan* of the *Tirthankar* happens continuously, constantly. That is the only benefit of going there.

Through His Darshan is Moksha

The One whose awareness (*laksha*) of the Self has been established will not be able to stay here in *Bharat Khestra* (location of our earth) at all. The rule is that such a One will naturally be pulled to *Mahavideh Kshetra*. He cannot remain in the environment of this *dushamkaal* (the current era of the time cycle characterized by lack of unity in mind, speech and action). Those who do not have the awareness of *Shuddhatma* are here anyway. But the One in whom the awareness is established will have one or two more life times in *Mahavideh Kshetra*; there he will have *darshan* of the *Tirthankar* Lord and then go on to *moksha*. That is how easy and straightforward this path is!

Questioner: We want to take birth in *Mahavideh Kshetra*, is that possible?

Dadashri: Yes, why not? Only those that are in the fourth grade will be allowed to progress to the fifth, right? Only those who pass (qualify)! In the same way, the nature of the location (*kshetra*) will take one from here to over there in one life. So if one's *swabhav* (intrinsic nature) becomes compatible with the attributes of the fourth time cycle, then the

location where the fourth era of the time cycle prevails will pull him there. And if one is living in the fourth era of the time cycle but his *swabhav* is compatible with that of the fifth era of the time cycle, then that person will be pulled to the location where the fifth era of the time cycle prevails.

Those that are currently in *Mahavideh Kshetra* have to come here, don't they? Once they become 'worthy' of the fifth era of the time cycle, they get dismissed from there. Where the suitability of the time cycle is concerned, no one's influence will work. It is all a natural law and principle. There are different 'eras' of time cycles even in all these homes. In some homes, it is like the fourth era of time cycle. Out of hundreds of thousands of people, there will be one home that is like that of the fourth era of the time cycle.

Questioner: Dada, we will not have to go back and forth right? Will we stay only there, and then go on to *moksha*?

Dadashri: No. No. From there, *moksha* will occur in one or two lives. Once a person goes there, for those who want *moksha*, the path is very straightforward. And for the one who has the desire to still wander around, in deceitful ways, then his path will become crooked, won't it? There will be a few such people, not everyone will have such fondness, will they?

There, Moksha Through Keval Darshan

Those whom we give *Gnan* will attain *moksha* in one or two more lives. Then they will indeed go to Simandhar Swami. And any living being (*jiva*) that goes from here to there, goes solely for the *Tirthankar* Lord; there is

no other intention. So those that go from here, go there only for the *Tirthankar* Lord, and get their work done in one or two more lives! The last thing that remains is the *darshan* of the *Tirthankar*; for them only the *darshan* of the *Tirthankar* remains. If it happens just once, it is more than enough. That which is obstructing Your *keval Gnan* (absolute Knowledge), will be removed. Therefore, you will have to sit next to Simandhar Swami, and You will attain this there. Only that *darshan* is needed now, then everything will be attained. When that *darshan* happens, *moksha* will happen. That *darshan* is beyond the *darshan* of Dada; that *darshan* is higher than ours. Ours is at 356° and His *darshan* is at 360°, so that *darshan* will happen over there. The *Gnani Purush* can take You all the way to where He himself has reached. He cannot take You beyond that point. To go beyond that point, He will take You to the One who has reached that point (*Tirthankar*); there is no other way!

Liberation When the Account is Paid in Full

Questioner: All the *mahatmas* ask if they are going to *Mahavideh Kshetra*.

Dadashri: After 'we' give the *Gnan*, you just have to understand the five *Agnas*. If you follow our *Agnas*, that will take you to *Mahavideh Kshetra*.

Some may have to come back here and then go there after one or two lives. One will have to settle the *karmic* accounts that lie pending within, will he not? But then, he will go there. One will have to settle the accounts. Prior to attaining this *Gnan*, one might have bound one or two bad *karma*. So if a penalty

has been issued for that, that penalty has to be suffered! Having suffered the penalty, one becomes free. A lifetime means penalty.

Worship of the Aware One Makes One Aware

‘We’ say with the Vision as the Self (*nischay*) that the One, who follows our *Agnas*, is indeed free, in absolute renunciation of association with anything that is worldly in nature (*sarvasang parityaga*). Yes, provided You ‘live’ in our *Agnas*! If you are not able to remain in the *Agnas*, then at least do so to the extent that You can. There is that much benefit. Because this *Gnan* is *ekavtari*. Why else would I have to acquaint you all with Lord Simandhar Swami? What is the need to make you say all of these obeisances to the Lord, after you have attained your own pure Self? Because the Lord has become completely awakened, the *Tirthankar* Lord. All the twenty *Tirthankars* are fully aware and awakened. There the *Panch Parmeshti* (five stages of enlightenment after Self-realization: *Arihant*, *Siddha*, *Acharya*, *Upadhyaya* and *Sadhu*) are all awakened as per their own level, just like you and me. But the *Tirthankar* Lord is fully awakened. If we do *bhakti* of the One who is fully awakened, then we will become like Him, and what happens if we do *bhakti* of the unawakened one? That is why we make You say the obeisance from this very moment, so You will become acquainted with Him in the future. You will have to do His *darshan*; that is why we are starting from today. When we meet the *Tirthankar* Lord, we can tell Him that, ‘Sir, in my past life, I praised and praised your name, and that is why we have met.’ The *Tirthankar* Lord knows all that anyway.

Do you think it escapes His knowledge at all? The Lord is aware, fully aware. What is there that He has to know?

Questioner: Dada, when we go to *Mahavideh Kshetra*, we will see the *Tirthankar* Lord with our own eyes, won’t we?

Dadashri: Yes, you will see Him. You will sit right in front of Him. See with your eyes and sit in front of Him. Just for His *darshan*, just for this very intent, You have to go there. I do not have that *darshan* with me. With me, (*darshan* of the *Gnani*), that *darshan* is still not complete. That much benefit is lacking; you cannot get the full benefit. That *darshan* (the *darshan* of the *Tirthankar*) is considered the complete *darshan*.

You Have the Visa; the Ticket is Yet to Come

The visa has already arrived; you’ve got the visa, but have You applied for the ticket? The visa has been obtained for *Mahavideh*! To remain sincere to Our *Gnan* is called the ‘visa’.

Questioner: And what does getting a ticket mean?

Dadashri: To get the ticket is a different matter altogether. Your state will become just like Mine. Because then there will be no one to interfere. At times when your face falls (when you get visibly upset), the joy disappears from your face, it is because the other person is cutting the string of ‘your’ kite. Despite that, the string of your kite is in Your hands. There is no one to cut the strings of My kite, is there! So when Your state becomes like that, then it is done; it means Your ticket has arrived.

The Ticket is for the Final 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 Mumbai Central Station (Palghar is the outermost of the suburbs in Mumbai and the trains end at Mumbai Central station with many suburban stations on the way, e.g., Borivali, Andheri, Dadar etc.). So your station (destination) has been fixed. Now You will be able to go wherever you like. You will be able to get off at any station on the way.

The mind will prompt, 'Now, I will be able to go forward from here anyway!' So then he will get off at Borivali. Therefore, one can go all the way to the final destination if he follows My *Agnas* fully. However much he follows, his mind itself will tell him that he cannot remain in them fully, so then he will get off somewhere 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: If their *bhaavna* (effect of

one's *bhaav*, intent from his past life-cause) is such, they will. Otherwise, 'We' have given a ticket that will take One all the way to the final destination. Yes, but it is valid only for a certain time period.

Questioner: But how long is the ticket valid for?

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

Therefore Do Not Get Off at the Stations in Between

Questioner: Therefore, on the way to the final destination, one should not stop anywhere, no matter what the region is like.

Dadashri: You should not become stuck there. Whatever pleasure arises there, you should not become stuck in that pleasure. A person will feel good when he reads the scriptures, because the words he reads are the words of a *Gnani Purush*. Because of this, he will feel tranquility and peace. If one acquires a kingdom and becomes stuck in enjoying it, it is all *garavata* (wallowing and remaining stuck in worldly comforts).

Questioner: So does *garavata* prevent one from advancing?

Dadashri: Yes, because he becomes thrilled when people start respecting him!

Therefore, there is *garavata* of spiritual energy, there is *garavata* of wealth, there is *garavata* of sense pleasures. There is *garavata* in every such thing. Even in the scriptures there is only *garavata*!

Questioner: There is *garavata* even in the scriptures?

Dadashri: Simply put, *garavata* is anywhere that keeps one stuck there, where one does not feel like moving away from; it is all *garavata*. Otherwise, progress must be made every day.

This station is the only one where it is worth getting your work done.

Someday, look in the mirror and scold him (file No. 1), 'Why don't you straighten out now? You will not come across the final station again.' In the *Kramic* 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 there is so much bliss in it! There is turmoil in the middle stations. [This] Train is not going to much go further from here [the final station]. So eat, drink and enjoy, and follow Dada's *Agnas*.

Take Care of This Much Now

You may roam in the Himalayas, you may roam anywhere, but this *Gnan* is something you will not attain. In the presence of the *Gnanis* of the *Kramic* path, only three or four people will attain enlightenment, not more. This is *Akram Vignan*. It rarely comes around in a million years. That is when hundreds and thousands of people will attain it! During that time, you will receive a ticket (for *moksha*). This is an exceptional case, for you to have received a ticket!

Therefore, you have attained naturally, something that cannot otherwise be attained in millions of lifetimes; so protect it now. Don't pay attention to anything else. Worldly life will go on, it will never end. Just like this beard,

even though you don't wish it, doesn't it still keep growing? Similarly, this worldly life will continue, whether one wishes it to or not. And whatever is its nature, things will happen within the confines of its nature only. As far as the worldly life is concerned, you may wish that it ought to be like this or like that, but that is not how it is. So at least take care of this much until the very end!

Do not Stray Away from the Awareness

It would be in your awareness (*laksha*) that you have to go to Mumbai on a certain date. Similarly, it should be in Your awareness that You want to attain *moksha*. What is the use if You are not aware of where you want to go? You would be aware that you have to go to Mumbai, would you not? Would you forget?

Questioner: I would not forget.

Dadashri: Similarly, this should remain in Your awareness. You have now started out in that direction. It may come early or late, but You are on Your way. The more 'effort' You put into it, that much is to Your benefit. If you meet Me directly (*pratyaksha*) then You will fly like an airplane and if not, if you have *sookshma* (subtle) Dada, then You will move like a train. So the more You can fly, the better it is. Nevertheless, a lot will be settled. Only one life should remain pending, and that too, for enjoying the effects of *punya* (merit *karma*). By following Our *Agnas*, You will accumulate tremendous *punya*.

This path of *Akram* is extremely easy, straightforward and short; it encompasses each and every word of the *vitrag* Lord! This is the cash path to *moksha*. Therefore understand that you can never do enough to plunge yourself into it.

What does one have to do in order to pay off all the losses sustained over infinite past lives, in just one life? One should pursue Dada. If Dada is not there, then one should pursue the words spoken by Dada. By relentlessly pursuing these words, one has to pay off the loss of infinite lives within one life. The loss of how many lives? Until now, we have taken an infinite number of births; all those losses are there, are they not? Should we have to pay off these losses or not?

Now You have to dedicate and devote exclusively and unflinchingly (*bhekha*) to only this intent for *moksha*, and nothing else. If not, you ought to make a *niyanu* (firm inner resolution that is so strong that all *punya karma* are expended towards attaining only that) of *moksha* so you will not have to go through many more lives. Even if it were to take two or three more lives, it would not!

~ Jai Sat Chit Anand

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- India** ✦ **Sadhna**, Mon to Sat 9:30 to 10 PM (Hindi)
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Spiritual Retreat on Aptavani 7 & 8

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Vadodara

Dt. **22-23 Nov.** (Fri-Sat), 7 to 9 -30 pm-**Satsang** & **24 Nov.** (Sun) 5-30 to 9 pm - **Gnanvidhi**

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Savarkundla

Dt. **26 Nov.** (Tue), 8 to 10 -30 pm - **Satsang** & **27 Nov.** (Wed) 7 to 10-30 pm - **Gnanvidhi**

Venue : Krishnakumarsinhji Vyayam Mandir, Mahuva Road, Savarkundla. **Mob.:** 9327775274

Bhavnagar

Dt. **29-30 Nov.** (Fri-Sat), 7-30 to 10 pm- **Satsang** & **1 Dec.** (Sun) 6-30 to 10 pm - **Gnanvidhi**

Venue : Jawahar Ground, Waghawadi Road, Opp. Reliance Mall. **Mob.:** 9924344425

Anand

Dt. **8 December** (Sun), 6-30 to 9 pm- **Satsang** & **9 Dec.** (Mon) 6 to 9-30 pm - **Gnanvidhi**

Venue : Akshar Farm, Anand-Vidyanagar Road, B/h. Yogi Petrol Pump. **Mob.:** 9429442210

Surat

Dt. **13-14 Dec.** (Fri-Sat), 8 to 10-30 pm- **Satsang** & **15 Dec.** (Sun) 7 to 10-30 pm - **Gnanvidhi**

Venue : J.B.Dharukawala College Ground, Opp. Kapodra Police Station, Varachha Rd. **Mob.:** 9574008007

Adalaj Trimandir

Dt. **4 January** (Sat), 4-30 to 7 pm- **Satsang** & **5 January** (Sun) 3-30 to 7 pm - **Gnanvidhi**

Ahmedabad

Dt. **24-25 Jan.** (Fri-Sat), 6-30 to 9 pm- **Satsang** & **26 Jan.** (Sun) 5-30 to 9 pm - **Gnanvidhi**

Venue : Marchi Ground, Nr. Nirnaynagar Underpass, Nr. Akhbarnagar, Nava vadaj. **Mob.:** 9428330377

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

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Moksha is Easy Through Akram Vignan

Shukladhyan (absolute conviction of 'I am pure Soul') is the cause for moksha. If constant shukladhyan alone prevails, then there will not be another life at all. But in the Akram path, both shukladhyan and dharmadhyhan happen. Shukladhyan happens internally and dharmadhyhan (absence of adverse meditation) happens externally. Why does dharmadhyhan happen? It happens because you follow the Agnas as instructed by Dada. It is not the work of shukladhyan to follow the Agnas; it is the work of dharmadhyhan. Therefore, charging of karma for one or two life times happens due to dharmadhyhan. After receiving Akram Gnan, it is possible to attain liberation within one or two lifetimes.

~Dadashri



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