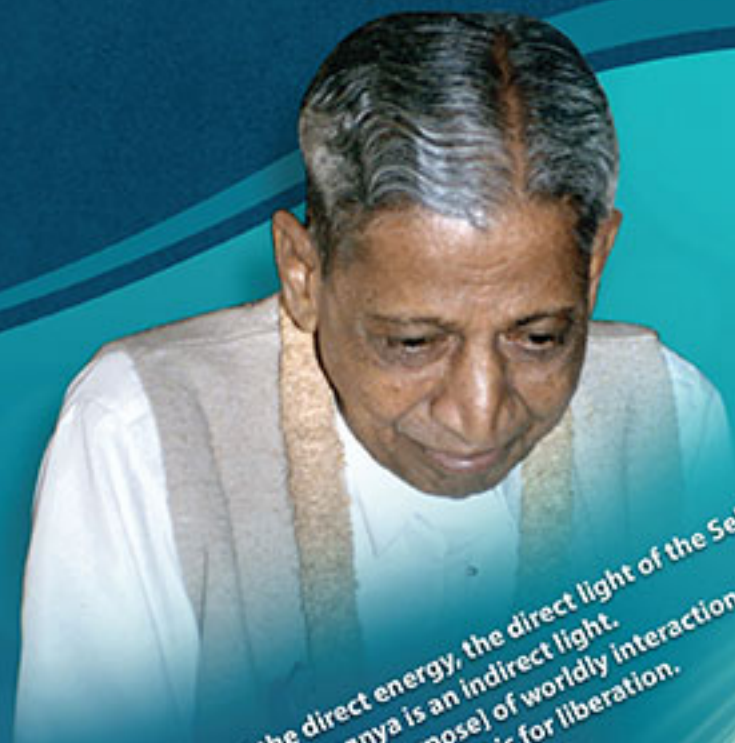


# Dadavani

October 2022



The Soul

Pragnya is indeed the direct energy, the direct light of the Self,  
whereas agnya is an indirect light.  
Agnyashakti is [for the purpose] of worldly interaction,  
whereas Pragnyashakti is for liberation.



Agnyashakti Pragnyashakti

## Adalaj : Lord Krishna's Birth Celebration : Dt. 19 August 2022



## Adalaj : Paryushan Parayan : Dt. 23 to 31 August 2022



## Adalaj : Sevarthi Shibir : Dt. 4 September 2022



## In Akram, Pragnya Is the Representative of the Self

### EDITORIAL

The Self has two types of energies: *agnyashakti* (the energy of ignorance) and *Pragnyashakti* (the liberating energy of the Self). What is the origin of *agnyashakti*? The belief of 'I am Chandubhai' has arisen due to the pressure of the Self and inanimate matter coming together; that is *agnyashakti*. Through this, acts that promote dependence and perpetuate worldly life keep happening. And no one can come out of this! Whereas in this *Akram* path (step-less, direct path to Self-realization), through the grace of the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) Dada Bhagwan [Dadashri], One attains the experiential awareness of the Self upon attaining Self-realization through *bhed Vignan* (the Science that separates the Self from the non-Self), and that is when *agnyashakti* leaves and *Pragnyashakti* manifests. *Pragnya* is the direct light of the Self, whereas *agnya* is an indirect light.

In *Akram*, a special energy called *Pragnya* comes forth, which takes care of both the Real and the relative, so that the Self does not have to do anything. *Pragnyashakti* constantly cautions You and keeps Chandubhai separate, identifies his faults, and takes You on the Real path; that itself is the experience of the Self! *Pragnya* is the representative of the Self, which has separated from the original Self, and It has the 'power of attorney' of the Self.

After attaining *Gnan* (Knowledge of the Self), *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) have assurance that 'I am pure Soul'; the conviction of that has set in. They have experienced this to a certain extent, but they have not yet become that form. There is still separation [with the Self]. When One becomes the pure Soul completely, He becomes completely *abhed* (one with the Self). Who becomes one with the original Self? Is it the ego? No. *Pragnya* becomes one with the pure Soul. *Pragnya* has separated from the original Self to carry out worldly interactions, and when *keval Gnan* (absolute Knowledge) happens, the work of *Pragnya* comes to an end and It becomes one with the Self!

In the current edition, *Pragnyashakti* has been explained in explicit detail, and *mahatmas* have asked Dadashri many questions on *Pragnya* with curiosity. The current edition contains many different words that are connected to *Pragnya* such as: *divyachakshu* (divine Vision through which the Real and the relative are Seen as separate); intellect (*buddhi*); *samyak buddhi* (the intellect that takes one towards the Real); the state of *sthita pragnya* (to stabilize oneself through the intellect in the accurate understanding of One's true identity as the Self); ego (*ahamkaar*); *chit* (inner component of knowledge and vision); faith (*shraddha*); intuition (*sooj*); *pratishtit atma* (energized non-Self complex consisting of thoughts, speech, and action); the pure Soul; understanding (*samaj*); *jaग्रuti* (awakened awareness); Knowledge (*Gnan*); Science (*Vignan*), and many others. In depth explanations contrasting these concepts with *Pragnya* have been compiled here from Dadashri's speech.

Dadashri used to say, "We' consider *Pragnya* to be a fractional part of *keval Gnan*." He has Seen this Science through *Pragnyashakti*. In worldly life, the knowledge that is seen through the intellect is of use, but over here, You will need pure Knowledge. Ultimately, it is when the Science that is free from the intellect manifests that Your [spiritual] work will be done. The ardent prayer is that in this life, after meeting the *Gnani*, *mahatmas* follow the five *Agnas* (five special directives that sustain the awareness as the Self), increase the power of *Pragnya* and *jaग्रuti*, and attain the Absolute state of the experience of the Self.

~ Jai Sat Chit Anand

## In Akram, Pragnya Is the Representative of the Self

*Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.*

*The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.*

*Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.*

*Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.*

*For reference, a glossary of all the Gujarati words is available on: <http://www.dadabagwan.org/books-media/glossary/>.*

*Please share any feedback about English Dadavani on [engvani@dadabagwan.org](mailto:engvani@dadabagwan.org).*

### The Root Cause of Worldly Life Is Agnashakti

**Questioner:** What is merit karma and demerit karma [in worldly life]? Who is the creator of that?

**Dadashri:** It is an energy called *agnya* (ignorance) that is the creator of it. That energy has arisen from *agnan* (ignorance of the Self). The energy called *agnya* arises from *agnan*. Every living being undoubtedly has *agnyashakti* (the energy of ignorance).

There are two kinds of energies. The form of the Self (*Swaroop*) is the very same. The Self is the same whether It is in a Jain, a Vaishnav [follower of one of the major denominations of Hinduism], or a laborer; however, only two types of energies arise within them. When one comes across circumstances only of *agnan*, *agnyashakti* arises; that is referred to as *agnanbrahma*. The world has been created from this. This *agnyashakti* will not allow one to come out of worldly life. *Agnyashakti* runs everything, for infinite time [as long as there is *agnan*], until all of worldly life comes to an end.

When the two, the Self (*hu*) and the non-Self (*murti*) come together, it is called *agnyashakti*. *Agnyashakti* gives rise to worldly life. Company of those with *agnya* makes one wander across 8,400,000 births. Through *sthita agnya* (the state of ignorance), worldly life arises as an effect, and through *sthita pragnya* (to stabilize oneself through the intellect in the accurate understanding of One's true identity as the Self), worldly life dissolves as an effect. After attaining the Self, the dependency of the intellect is destroyed and You become *Pragnyadhaari* (the beholder of the direct light of the Self). It is when the *Gnan* (Knowledge of the Self) reaches the top that One is considered *Pragnyadhaari*; this can be attained directly from 'us'!

This word *agnya* has materialized from within 'us'; 'we' have introduced a new word. 'We' had to introduce the word *agnya* to explain the concept of *Pragnya* (the direct light of the Self). Having said this, the very same One who understands *Pragnya* Knows *agnya*. On the *Kramik* path (traditional, step-by-step path of spiritual progress), one progresses by

purifying the ego; he has to do it through the medium of the mind. Whereas on this *Akram* path (the step-less, direct path to Self-realization), everything happens through the state of *Pragnya*, everything happens through *Pragnya*, which is a part of the Self. One enters [worldly life] through *agnya*, and becomes liberated through *Pragnya*. If one understands how he entered [worldly life], then he can find the path to become liberated. Recognize the energy that keeps making you clash in worldly life, then you will be able to recognize *Pragnyashakti* (the liberating energy of the Self).

### **There Is Bondage Through Ignorance, Liberation Through Pragnya**

**Questioner:** Why did *agnyashakti* begin? What was the reason behind it?

**Dadashri:** Fundamentally, the circumstance of the Self (*Atma*) and the non-Self (*jada*) coming together took place, the circumstance of the Self (*Chetan*) and the non-Self coming together took place, which in turn gave rise to *vishesh gnan* (relative or worldly knowledge; 'I am Chandubhai'), and that became *agnyashakti*.

Why did *agnyashakti* arise? It is because tremendous pressure of circumstances came over the Self. So, the Knowledge and Vision deviated from their inherent nature; they no longer remained in their inherent nature. So, *agnyashakti* arose. This energy of ignorance emerges from the *kalpa shakti* (infinite creative ability to envision) of the original Self (*mool Atma*). *Agnyashakti* is an imagination (*kalpana*) of the

Self, it is an imagined concept (*vikalp*). Whatever one envisions, the body forms in accordance with that. No one needs to do any effort for that. Moreover, the egoism is certainly there along with it. The new egoism begins even before the old egoism is finished off. That which constantly keeps clashing within this body is *agnyashakti*.

### **Agnya and Pragnya Are Both Energies of the Self**

Acts which promote dependence and perpetuate worldly life keep happening through *agnyashakti*. And on the *Kramik* path, it remains right until the end. And ultimately, when *Pragnyashakti* arises, *agnyashakti* takes leave and that *Pragnya* takes one all the way to *moksha* (final liberation from all karma, from the physical body, and the worldly cycle of birth and death). Here, on the *Akram* path, *Pragnya* immediately arises upon attaining *Gnan*. After that, You do not have to do anything at all, *Pragnya* keeps doing all the work. How does this *Pragnya* arise? It arises on the basis of scientific circumstantial evidence! And if such evidences arise, then *Pragnya* would arise even for the *Siddha Bhagwan* (the absolutely liberated Lords who have attained final liberation). However, such evidences can never arise there. Whereas here, there is the *samsaran marg* (the path of evolution of all embodied living entities), so with the constant pressure of circumstances, *agnyashakti* arises. And if one meets a *Gnani Purush* (One who has realized the Self and is able to do the same for others), then *Pragnyashakti* arises and *agnyashakti* takes leave.

*Pragnya* is indeed the direct energy,

the direct light of the Self, whereas *agnya* is an indirect light. *Agnya* is considered a top-level intellect or even starting from the smallest level of intellect, but it is all *agnya*. Nevertheless, it is still the energy of the Self. *Agnyashakti* is the [indirect] energy of the Self, and *Pragnya* is also the [direct] energy of the Self.

**Questioner:** How can it be considered the energy of the Self?

**Dadashri:** *Agnyashakti* has arisen as *vishesh parinaam* (extra result; the belief of 'I am Chandubhai').

**Questioner:** Dada, is it not that the energy is one and the same? It results into *agnya* when it goes out, and when it merges back within the Self, then...

**Dadahri:** No, it is not like that. That *agnyashakti* is different, but they are both energies of the Self. Whereas there is no such energy in the *pudgal* (eternal element of inanimate matter) at all, is there!

**Questioner:** So does that mean that all the energies there are, they are all of the Self only?

**Dadashri:** They are all the energies of the Self, but as long as the Self is trapped within *vishesh parinaam*, it cannot come out of *agnyashakti*, can it? When it comes out of *agnyashakti*, when it comes into its awareness as the Self, that is when *agnyashakti* leaves. That is when the results as the Self (*nij parinaam*) arise. Thereafter, *Pragnyashakti* starts to function. Then It will not let You go into the worldly life.

So both the energies are of the Self indeed. There is no external energy, no

energy belonging to anyone else in this at all. *Pragnyashakti* and *agnyashakti* are both things that have been believed; they are a belief.

*Agnyashakti* is [for the purpose] of worldly interaction, whereas *Pragnyashakti* is for *moksha*. This *Pragnyashakti* is what will take You to *moksha*. In this, the Self remains as it is. The Self is *vitaraag* (free from attachment and abhorrence) there [on the *Kramik* path] and It is *vitaraag* here, too [on the *Akram* path]. It is only these energies that keep doing everything. As ignorance increased due to the pressure from external [not of the Self] circumstances, which in turn, gave rise to the state of ignorance, similarly, the state of Knowledge arose through this other pressure [through the evidence of the *Gnani Purush*].

### **Pragnya Arises Through the Knowledge of the Gnani, Which Separates the Self From the Non-Self**

With the *Gnan* that 'we' give, the direct experience of the Self arises; that is referred to as *parmarth samkit* (the permanent conviction of the right belief that 'I am pure Soul'). That is why *Pragnyabhaav* (the state as *Pragnya*) arises for You at that very moment. This entire world that is in existence is all part of the division that is *chanchal* (unsteady; restless), whereas *Pragnyabhaav* is a *bhaav* (a state) that can remain steady. Once *Pragnya* arises, You can reach 'the top' directly, You do not need to climb a ladder or steps for that. All the *bhaav* (inner intents; states) besides that of *Pragnya* are considered *bhaavabhaav* (the

intents of like or dislike of the charging relative self) and all of them can only be included in the division that is *chanchal*. *Pragnyabhaav* cannot be called *Atmabhaav* (the state as the Self). *Pragnyabhaav* is considered a part of the division that is *achanchal* (steady).

*Pragnya* releases one from the circumstances of *agnan* and leads him towards final liberation. *Pragnya* can never arise without meeting a *Gnani Purush*.

*Pragnya* arises after the *Gnani Purush* removes one's egoism. Egoism and *mamata* ('my-ness') are under the care of *agnyashakti* (the energy of ignorance; intellect). When *Pragnya* arises, the energy by the name of *agnya* picks up all its things and leaves! Just as when the Congress Government came to power, all the British left, didn't they! *Pragnya* arises when *agnya* goes away. As long as there is wrong belief (*mithyatva*) in every living being in the world, there is *agnya* and when that wrong belief is removed, *Pragnya* arises. 'I am Chandubhai' is a wrong belief (*mithya darshan*). When it departs and the conviction that 'I am pure Soul' gets established, that is the right belief (*samyak darshan*)!

### The Conviction Sets in Through the Grace of Dada

**Questioner:** That which comes into the *Darshan* (Vision); that *Darshan*, is it a property of *Pragnya* or of the intellect? Whose *Darshan* is it considered to be?

**Dadashri:** That is actually something that makes us aware of *Pragnya*. *Darshan* means the conviction that You are the Self.

First, that conviction is established, and once the conviction is established, that [*Pragnya*] can be attained.

**Questioner:** For whom does the conviction get established, does it happen for *Pragnya*?

**Dadashri:** The conviction sets in for the ego that, 'In reality, I am not this, I am this.' The conviction that the ego had of 'I am Chandubhai,' that conviction has now lifted away and has become established in this ['I am pure Soul']; that is known as *Darshan*.

**Questioner:** Does that conviction become established because of *Pragnya*? Does *Pragnya* make that happen?

**Dadashri:** No. *Pragnya* does not make it happen. This *Gnan* that 'we' give you and Dada Bhagwan's grace is making it happen. With the *Gnan* 'we' give and through Dada Bhagwan's grace, You feel, 'In reality, it is indeed this way. Up until now, it was all wrong; all the beliefs up until today were all wrong.' The belief that was wrong before has now become right.

### Pragnya and Bhed Gnan

The *Gnani Purush* makes that separation for You, and thereafter, *Pragnya* arises. *Pragnya* does not arise until then. And until that separation is made, *agnya* is there for sure.

**Questioner:** What is the difference between that *Pragnya* and *bhed Gnan* (the Knowledge that separates the Self from the non-Self)?

**Dadashri:** *Pragnya* can arise only after *bhed Gnan* happens. *Pragnya* is a

light and this *bhed Gnan* is also a light. But this light is only for separating the two [the Self and the non-Self].

**Questioner:** And is the light of *Pragnya* permanent?

**Dadashri:** And the light of *Pragnya* is temporary-permanent. Of its own accord, It gives You full light in every direction, all the way until It takes You to *moksha* (final liberation); It will not leave You, once It arises.

### Pragnya Is the Energy of the Original Self

**Questioner:** What is *Pragnyashakti*?

**Dadashri:** It is an energy known as *Pragnya*, which has separated from the Self. This is because the Self cannot do any work in this. The energy has separated from It, [It exists] until One goes to *moksha* [actually it is until One attains absolute Knowledge]. Once the person attains *moksha*, It becomes one with the Self.

Once the Self has been awakened, that which keeps cautioning within is *Pragnya*. *Pragnya* is constantly looking out for the benefit of the Self. Thereafter, *Pragnya* indeed does everything, all the way until *moksha* is attained.

As long as one is involved in worldly life, the Self does not have to do anything. An energy of the Self called *Pragnya* does the work on behalf of the Self. What is Its function? Day and night, It is constantly working to take It [the developing 'I'] towards this side, to take It to *moksha*. And the energy called *agnya* works day and night to take you only towards worldly

life. There is an inner conflict between the two. The conflict between the two carries on continuously. So then what do our people say? "Someone within is cautioning me." The One that is cautioning You is indeed *Pragnya*. 'It' will not let go of You until It takes You to *moksha*. To take You to *moksha* means You [*Pragnya*] merge into the Self and It [the 'I'] also merges into the Self. *Agnya* is the intellect and *Pragnya* is the Self.

### Pragnya Is a Part of the Self

**Questioner:** Is *Pragnyashakti* indeed the Self or is It different?

**Dadashri:** The Self and *Pragnya* are two different things. *Pragnya* arises after the Self is realized. 'It' is a part of the Self.

**Questioner:** Many times, in discussions, we say that *Pragnya* is a part of the Self.

**Dadashri:** Yes, that is exactly what It is!

**Questioner:** Is It a part of the Self?

**Dadashri:** Don't interpret It as being a part of the Self. You are interpreting these points in your own language.

It is Its inherent nature that when a certain time comes about, *Pragnya* arises automatically and then It comes to an end after It takes One to *moksha*. Even this *agnya* has arisen and comes to an end.

*Pragnya's* role ends the moment absolute Knowledge (*keval Gnan*) is attained, which is precisely why It cannot be considered *Atmabhaav* (the state as the Self). If It were considered *Atmabhaav*,



then It would be considered an *anvaya guna* (an intrinsic property) of the Self. Now, if *Pragnya* is referred to as an *anvaya guna*, then the absolutely liberated Souls residing in *Siddha Kshetra* (a location at the crest of the universe) would also have *Pragnya*. But that is not so, because *Pragnya* has no role to play over there. Upon the establishment of a fully independent government, the role of the interim government ceases automatically. That verily is the case with *Pragnya* too.

### Pragnya Is the Representative of God

**Questioner:** So is there some part of *vikalp* (the belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it) in *Pragnya*?

**Dadashri:** *Vikalp* has no connection here. *Vikalp* is all *agnya*. There is no *vikalp* in It; It is *nirvikalpi* (free from the belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ and ‘my-ness’ that stem from it, and with the right belief ‘I am pure Soul’). ‘It’ is *Chetan* (the Self), not *jada* (inanimate matter).

**Questioner:** Is *Pragnya pudgal* (the non-Self complex of input and output)?

**Dadashri:** No. ‘It’ is not *pudgal*; It is an intermediate part. ‘It’ remains until the Self attains *moksha*. ‘It’ is like a staircase that is placed so that one can board a steamer, and once everyone has boarded, the staircase is removed.

**Questioner:** *Pragnya* is not *pudgal*, is It a part that is in between the Self and the non-Self?

**Dadashri:** No, It is not a part that is in between the Self and the non-Self. ‘It’

is a part of the Self becomes separate the day ‘we’ give *Gnan*. The Self does not do anything in this while It [*Pragnya*] takes One all the way to *moksha*. So, as a part of the Self, It continues to work separately from the Self. It is as if the entire authority of the Self is in the hands of *Pragnya*, just like the power of attorney!

**Questioner:** So what can God do then? ‘He’ is the Knower-Seer. ‘He’ does not interfere in anything at all; He is *vitaraag*.

**Dadashri:** Nothing remains to meddle in, does it? *Pragnya* is like God’s representative.

### Pragnyashakti Arises From the Real

Worldly life arises from *agnan* and it withers away through *Pragnya*. Once *Pragnya* arises, attachment and abhorrence can be eradicated; the Self does not have to do anything. Upon attaining the Self, *Pragnya* arises and It takes care of both the Real as well as the relative. It is *Pragnya* that Sees the Real and the relative, the Self does not See that. And as *Pragnya* Sees it, it certainly goes in the ‘account’ of the Self. What the people of the world see, it is *agnya* that sees, so it goes in the ‘account’ of the ego. There is a difference between the seeing and knowing done by both of them [the ego and *Pragnya*]. The former is known through the senses and the latter is beyond the senses.

**Questioner:** So does *Pragnya* come from the Real or from the relative?

**Dadashri:** ‘It’ comes from the Real. So It is an energy that emerges from the Real. The energy that emerges from the

Real is *Pragnya*, and the energy that arises from the relative referred to as *agnya*.

### As Soon as the Wrong Belief Is Fractured, Pragnya Manifests

**Questioner:** From where did *Pragnya* originate?

**Dadashri:** ‘It’ does not have a place of origin; It is time-based. At the time the wrong belief (*mithyatva*) is fractured, *Pragnya* manifests. As the intellect has taken a blow, It becomes present.

**Questioner:** How does *Pragnya* arise and from where does It arise?

**Dadashri:** ‘It’ actually arises the moment ‘we’ give *Gnan*. ‘It’ is through this *Gnan* that *Pragnya* has arisen. The work of *Pragnya* has commenced.

There is ego through *agnya*. *Pragnya* arises after One becomes egoless (*nirahamkaar*). *Pragnyashakti* arises after the *laksh* (awakened awareness) of ‘I am pure Soul’ becomes established.

### After Gnan, Agnya Will Decrease and Pragnya Will Increase

**Questioner:** Between *agnya* and *Pragnya*, who has the dominance?

**Dadashri:** They both rule, each in its own location (*kshetra*); each one rules in its respective location.

**Questioner:** So, after attaining *Gnan*, do both *agnya* and *Pragnya* remain together? Is it that when *agnya* is there, *Pragnya* is not there, and when *Pragnya* is there, *agnya* is not there?

**Dadashri:** No, they both remain together. The entanglement between

them continues. Even though You have received this *Gnan*, they both remain together in the body. So, that *agnya* causes some suffocation. That *agnyashakti* will gradually perish, and *Pragnya* will increase.

**Questioner:** When entanglement arises, I feel that *agnyashakti* is about to leave.

**Dadashri:** When entanglement arises, there is *agnyashakti*. And then, because it is not in control, entanglement arises and subsequently, it comes to an end. That *agnyashakti* will remain as long as there is *agnan*. And the extent to which *agnyashakti* decreases, *Pragnyashakti* becomes liberated by that much. It causes suffocation and all else. It does not take away anything of Yours, but it causes suffocation, thus preventing the bliss that was due to come to You, from coming. As You are sitting with the Self, the bliss should arise, You should experience the bliss of the Self, but it does not allow that to happen. It makes you feel suffocated. It does not make you worry; it just causes suffocation.

First, all your desires of worldly life arose, and *agnyashakti* is working to fulfill those desires. But now, the force of *agnyashakti* is not going to increase a lot. Other desires are not going to arise from it. So a [new] seed is not going to be sown from the [existing] seed. Whatever you have is what is there, and at the same time *Pragnyashakti* tells you, ‘I want to clear (*nikaal*) all of this. I do not want to leave anything pending anymore.’ *Nikaal* means to bring about a settlement!

## Pragnya and the Divine Vision

**Questioner:** I keep perceiving the effects of the anger, pride, deceit, greed and sexuality that arise within me through the divine Vision (*divyachakshu*) You have bestowed. Is that divine Vision indeed *Pragnyashakti*?

**Dadashri:** This is Seen indeed through *Pragnyashakti*. Whereas the divine Vision does only one thing, that of Seeing the pure Soul in others. Otherwise, all these other things, all the effects of anger, pride, deceit, greed and sexuality that are Seen within, that is all the function of *Pragnyashakti*. *Pragnyashakti* works as long as the effects of worldly life remain to be settled.

Hence, the divine Vision does only one thing, that is all. These physical eyes show the relative, and the divine Vision shows the Real. The divine Vision does not do any other work at all.

**Questioner:** Are *Pragnya* and the divine Vision the same?

**Dadashri:** No, the divine Vision is a Vision and *Pragnya* is an energy. The divine Vision is something that will not be put to use if You do not apply it, but once *Pragnya* awakens, It constantly keeps cautioning You.

### The Function of Pragnya

What is the function of this *Pragnya*? What does It do? *Pragnya* acts like the completely loyal wife who is totally devoted to her husband. 'It' shows One only that which is completely beneficial to the Self and makes One let go of that which is detrimental to the Self. 'It' helps

You clear with equanimity however many external circumstances come Your way, and then It returns to Its state of being as the Self. Meaning that, It carries out not only the internal work but also the external work, just like an 'interim government'. And that too, for only as long as a fully independent government does not get established.

Now, in *agnya*, there is, 'I did this, I suffered the pain, that person did it, he cursed at me.' What *Pragnya* says is, 'I am not the doer (*karta*), I am not the sufferer (*bhokta*), I am the Knower (*Gnata*). The poor man who cursed at me is just a *nimit* (an apparent doer), he is not actually the doer.' That is the ultimate *Gnan*. The ultimate tool for *moksha* is just this much, to not See the other person as the doer and the prevalence of the awareness that You are not the doer.

When a person meets the *Gnani Purush*, the 'Goddess' *Pragnya* [*Pragnyashakti*] becomes present. The 'Goddess' *agnya* [*agnyashakti*] does not let you leave worldly life, and 'Goddess' *Pragnya* does not let You enter worldly life. The fight between the two persists! The stronger of the two will win. 'You' have become the pure Soul, so You have become partial to 'Goddess' *Pragnya* and so 'she' will indeed be victorious.

### Pragnya Is of the Self, the Intellect Is of the Power Chetan

*Pragnya* is an energy of the original Self. And after a complete division between these two [the Self and the non-Self] has been made, after they have disconnected completely, after they become completely

separate, *Pragnya* 'fits' [merges] into the Self. Until then, in order to take One to *moksha*, *Pragnya* remains separate from the Self.

**Questioner:** So can *Pragnyashakti* indeed be considered as being of the Self?

**Dadashri:** Yes, *Pragnyashakti* is of the Self and the intellect is of this power [filled] *chetan* (the non-Self complex that is powered with life energy in the presence of the Self).

**Questioner:** So does the intellect convert into *Pragnya*?

**Dadashri:** No, the intellect doesn't convert into *Pragnya*. The intellect remains in its place and *Pragnya* manifests. The moment 'we' give this *Gnan*, *Pragnya* manifests immediately. *Pragnya* works constantly to take You to *moksha*, whereas the intellect works constantly to drag you down [further into worldly life]. That which cautions You from within is *Pragnya*. 'It' cautions You, 'Not like this. Like this.'

**Questioner:** *Pragnya* is also the power [filled] *chetan*, isn't it?

**Dadashri:** No, It is not the power [filled] *chetan*, It is the original Self. However, It has separated from the original Self just to do this work [of taking the awakened One to *moksha*]. Later on, It will once again become one with the original Self.

### The Intellect Is Indirect Light and Pragnya Is Direct Light

**Questioner:** Dada, what is the difference between the common intellect and *Pragnya*?

**Dadashri:** Common intellect means commonsense. It always helps you with solutions in worldly life. It opens all the locks of worldly life, but it cannot open a single lock of *moksha*.

*Pragnya* is altogether different. *Pragnya* is beyond the intellect. The nature of intellect is that it has arisen from *agnya*.

**Questioner:** What exactly does the intellect do?

**Dadashri:** If you want to know the exact meaning of the intellect, then it does nothing but give decisions.

**Questioner:** So does the intellect indeed make the decisions?

**Dadashri:** Yes, the intellect makes the decisions. There are two kinds of decisions: one is the decision to go to *moksha*, this is taken by *Pragnya*, and secondly, the decisions pertaining to worldly life are made by *agnya*. *Agnya* means intellect. All these decisions are of *agnya* and *Pragnya*.

**Questioner:** Is *agnyashakti* the same as the intellect?

**Dadashri:** Yes, that is the intellect itself. But that energy manifests after the intellect and the ego come together. We call it intellect when it is by itself, and *Pragnya* means *Gnan*. When the Self and all other circumstances come together, *Pragnyashakti* arises.

*Pragnya* is the direct light of the Self, whereas the intellect is the indirect light of the Self, it is the light that flows through a medium.

## There Is a Difference Between the Work of Pragnya and the Intellect

**Questioner:** How can we know whether any given work has been done by *Pragnya* or the intellect? What are the definitions of the intellect and *Pragnya*? If some conversation takes place, then we say that the intellect is being used, the intellect has become active, so what is the intellect?

**Dadashri:** That which causes the slightest of restlessness is the intellect. There is no restlessness in *Pragnya*. When you experience even the slightest restlessness, then know that it is the intellect that's in control. You do not want to use the intellect, yet it inevitably gets used. It is the one that does not let you sit in peace. It makes you emotional. You should tell the intellect, 'Hey madam intellect! Go back to your parents' home. I no longer have anything to do with you.' Do you need a candle when the sun is giving illumination? So once the light of the Self is present, there is no need for the light of the intellect.

Now, this intellect is such that it will not let you come out of worldly life. If you have the desire to become free, then the intellect will change that. This is because it keeps you in worldly life and it helps you in worldly life. It helps you establish a 'safe-side' in worldly life. *Pragnya* will never let You remain in worldly life, it keeps cautioning You, 'There is an entanglement here, there is a possibility of slipping here.' So It strives to take You to *moksha*. Conflicts between the two keep happening.

**Questioner:** Is *Pragnya* a much higher thing than even the intellect?

**Dadashri:** Yes, It is higher than the intellect, but *Vignan* (absolute Knowledge; the Science of all that is eternal) is much higher than *Pragnya*. The science that you believe in is intellectual science. So are you talking about the science that is currently out there? You have understood the meaning of that science according to your interpretation. Are you referring to '*vignan*' in the same context as it is used in worldly terms? That is actually worldly science, whereas 'we' are talking about spiritual Science.

## There Is a Difference Between Pragnya and Samyak Buddhi

**Questioner:** Dada, is *samyak buddhi* (intellect that takes one towards the Real) itself *Pragnya*?

**Dadashri:** No, *Pragnya* is higher than that. *Pragnya* is actually a representative of the Self.

**Questioner:** What is the main difference between *samyak buddhi* and *Pragnya*?

**Dadashri:** That intellect means intellect. As long as the intellect exists, its owner is there. Intellect comes with a sense of ownership. *Pragnya* does not have any owner. Even if it is *viparit buddhi* (intellect that takes one further into the relative), it has an owner. Even if it is *samyak buddhi*, it has an owner.

**Questioner:** If one has *samyak buddhi*, that too with an owner, then would that intellect really cause harm or would it show only the right things?

**Dadashri:** For sure, it will definitely cause harm! There is no telling when the intellect will turn around. There is no telling when the one that is devoted to that which takes one towards the Real will turn back around and become devoted to that which takes one further into the relative. And what does *samyak buddhi* mean? *Samyak buddhi* is not present in worldly life. It cannot arise through [reading] books. When one hears the words from the *Gnani Purush*, his intellect becomes *samyak* (that which takes one towards the Real). Yes, subsequently, that intellect will not be of an attacking nature, nor will it do any such thing. No matter what the circumstances, if the intellect does not attack, that is known as *samyak buddhi*. And the intellect that attacks in every situation is known as *viparit buddhi*.

*Pragnya* is the direct light [of the Self], whereas *samyak buddhi* is an indirect light. Therefore, *Pragnya* is directly a part of only the Self. Whereas that *samyak buddhi* is not like that. Nevertheless, it too will have to be ultimately settled.

**Questioner:** But *samyak buddhi* is beneficial, isn't it?

**Dadashri:** It is beneficial as long as one has not reached the 'station' [attained *Gnan*]. Upon reaching the 'station', it is not helpful for moving forward.

**Questioner:** But after attaining *Gnan*, *samyak buddhi* does not remain, or does it?

**Dadashri:** After attaining *Gnan*, *Pragnya* arises. Thereafter, *Pragnya* helps You to clear it [the intellect] with equanimity. Hence, there is a tremendous

difference between *samyak buddhi* and *Pragnya*! *Samyak buddhi* is considered intellect, whereas *Pragnya* is one part of a permanent element [the Self].

**Questioner:** The way *Pragnya* cautions, how does *samyak buddhi* help?

**Dadashri:** It does similar work, but it is itself destructible (*vinashi*)! So it cannot caution to a significant extent.

**Questioner:** It simply keeps the awareness of that which is beneficial and harmful, that is all.

**Dadashri:** It is the very same intellect, just as the worldly intellect is. Nevertheless, if you continue to sit with the *Gnani Purush*, that intellect then becomes *samyak*. The intellect continues to become *samyak*. Otherwise, only *Gnan* can be *samyak*, but this intellect becomes *samyak*. *Avyabhicharini buddhi* (the intellect that binds merit karma; the intellect that does not take the wrong path) can even make a non-peaceful situation into a peaceful one; it is a stage before *Pragnya* arises.

Lord Krishna has referred to two kinds of intellect: *vyabhicharini* (adulterous, indecent) and *avyabhicharini*. The virtuous intellect (*avyabhicharini buddhi*) begins to become still (*sthira*); presently, it is indeed unsteady (*asthira*). *Asthira* means emotional. So it starts to become still, day by day. When it becomes still, then it is just like after ninety-seven percent comes ninety-eight, then ninety-nine percent, and finally, one hundred percent is considered the main thing; that is when completion (*purnahuti*) happens. It is called one hundred percent. This *sthita pragnya* state is a hundred percent stillness

of the intellect, whereas *Pragnya* is the absolute thing, It is the original element (*mool vastu*) indeed.

### There Is a Difference Between Pragnya and Sthita Pragnya

**Questioner:** There are the words *Pragnya* and *sthita pragnya*; please explain *sthita pragnya*.

**Dadashri:** To stabilize oneself in the accurate understanding (*samaj*) of One's true identity is known as *sthita pragnya*.

*Sthita pragnya* is a state; a state that is close to the manifestation of *Pragnya*. This state comes about when *Pragnya* is almost about to manifest. It is the same state as all the witnessing states (*sakshibhaav*) in worldly life.

*Pragnya* arises only after attaining the Self. And the *sthita pragnya* state occurs before becoming the Self, where the worldly interactions [are conducted] with egoism. However, the worldly interactions are very beautiful.

When *sthita pragnya* emerges, *agnyashakti* can even take over sometimes. It can also go away with the help of *sthita pragnya*, but in the *sthita pragnya* state, there is also the fear of it [*agnyashakti*] taking over. After *Pragnyashakti* arises, there is no fear.

**Questioner:** Can you please explain this *sthita pragnya* in greater detail?

**Dadashri:** When a human being studies the scriptures a lot, serves saints, works very hard in his business and yet incurs a loss, he grows through all kinds of experiences, then as he progresses, once

his intellect becomes still, that is when it is called *sthita pragnya*. His intellect becomes still. It does not get affected no matter from which side the wind blows. When the intellect becomes still like that, it is called *sthita pragnya*.

The *sthita pragnya* state is a state of awakened awareness of extreme right discretion (*sadvivek*). One progresses as he goes through various experiences. The state of King Janakvidehi was even higher than that of *sthita pragnya*.

**Questioner:** Is there a line of demarcation between *Pragnya* and *sthita pragnya*?

**Dadashri:** There is a big difference. The state of *sthita pragnya* is of a much lower level compared to that of *Pragnya*. *Sthita pragnya* means that one becomes still by thinking everything through his own intellect. And when one becomes still, he can bring about solutions to his own problems. However, that is considered *sthita pragnya*, whereas *Pragnya* is at a much higher level. So *sthita pragnya* is nothing but the stillness of the intellect.

### A State Higher Than Sthita Pragnya

**Questioner:** It is said that there is just as much lack of attachment and abhorrence in the state of *sthita pragnya* as there is in *vitaraagata* (the state that is absolutely free of attachment and abhorrence).

**Dadashri:** No, it is not a state that is free of attachment and abhorrence. However, one can bring about a solution to every question. So he does not have any attachment or abhorrence towards anyone. If a solution is found, then would anyone

have attachment or abhorrence? However, it is all through the intellect. The stillness of the virtuous intellect (*avyabhicharini buddhi*) is called *sthita pragnya*. Whereas people's intellect is usually emotional (*asthir*). Only the one whose intellect has become still is called *sthita pragnya*. This is because the intellect has especially increased further away from *agnya* and reaches all the way to *sthita pragnya*.

What do people think the *sthita pragnya* state is? They feel, 'I am the Soul,' and they are able to remain steady in that for a short while and thereafter they move away from that state, that is *sthita pragnya*. One tries to become still in *Pragnya* and then he moves away from that state. He cannot prevail in that state constantly, can he! He cannot grasp the entire science, can he! This is because, even after learning the four *Vedas* [the oldest scriptures of Hinduism], the *Vedas* themselves say, "This is not that, this is not that." If this is not that, then what is it? They say, "Go to a *Gnani*." Because how can you put in words that which is inexpressible and indescribable? How can the Self be put in words? That is why it is considered inexpressible and indescribable.

*Pragnyashakti* is much higher than the *sthita pragnya* state. In the *sthita pragnya* state, the worldly interactions are ideal. Secondly, if there is nothing that would invoke the criticism of others, then such a person can consider his state to be one of *sthita pragnya*. This is because his intellect has become still. However, this *Pragnya* will indeed take one to *moksha*, whereas the one in a *sthita pragnya* state will still need a path ahead to attain *moksha*.

**Questioner:** So is *sthita pragnya* a state before *Pragnya*?

**Dadashri:** Yes, it is a state before *Pragnya*, but people have elevated it [*sthita pragnya*] to a much higher level. *Sthita pragnya* is actually a lower state. *Pragnya* arises thereafter. First, the *sthita pragnya* state gradually arises, thereafter *Pragnya* arises.

This *sthita pragnya* means that *Pragnya* arises fractionally at a time and one becomes still in it. Whereas when 'we' give *Gnan* here, at that time *Pragnya* indeed arises in completeness (*sarvanshe*).

### Pragnya Cautions the Ego

**Questioner:** When certain thoughts come, I respond to them with, "All this is wrong on your part." Now, who is the one saying this? There was nothing there before meeting you, so then who is the one guiding in this way? Is it *Pragnya* or the intellect?

**Dadashri:** *Pragnya* warns You, because now the visa to go to *moksha* has been attained. Then if one suppresses that *Pragnya* through the ego, he will act crazy again.

**Questioner:** When this *Pragnya* warns from within, does it do so through the mind, the intellect, the *chit* (inner component of knowledge and vision) or through the ego?

**Dadashri:** When *Pragnya* cautions, it cautions the [discharge] ego, no one else.

**Questioner:** But does it warn directly or what?

**Dadashri:** Directly. Nothing else has



the right to do so! There is no one above the ego. Even though the ego does not have a superior over it, it still does what the intellect says, all day long.

**Questioner:** What does the intellect do when *Pragnya* warns the ego? Does the intellect then remain aloof?

**Dadashri:** What does the intellect have to do with it? The intellect will not arise at all.

**Questioner:** Is there nothing, thereafter?

**Dadashri:** There is indeed no work for the intellect, is there!

**Questioner:** When *Pragnya* arises, the existence of the intellect no longer remains, does it?

**Dadashri:** So the intellect will help him after that, it will do according to what the ego tells it to.

**Questioner:** Oh! So it is also the intellect that makes everything right?

**Dadashri:** Later, they all get together and make things right. Not just the intellect, all of them.

### The Difference Between the Chit and Pragnya

**Questioner:** What is the difference between the *chit* and *Pragnya*?

**Dadashri:** The *chit* only sees that which has been seen before, and *Pragnya* only sees that which is new. That which shows you your own faults is *Pragnya*. The *chit* sees everything, but it cannot see *Pragnya*. Only You can see *Pragnya*. The *chit* sees that which has been seen before,

whereas *Pragnya* knows that which is beyond that.

**Questioner:** In *samayik* (introspection as the Self) this morning, Your *nididhyasan* (contemplation with visualization) was happening everywhere; what is that? I understand that to be the pure (*shuddha*) *chit*.

**Dadashri:** No, that is all the work of *Pragnyashakti*. The pure *chit* is actually Itself the Self. *Shuddhatma* (the pure Soul) is indeed *shuddha chidroop* (pure Knowledge and pure Vision). It is actually *Pragnya* doing all of this.

**Questioner:** I can see Dada sitting everywhere, what is that?

**Dadashri:** That indeed is *Pragnya*. *Agniyashakti* shows you other things. That which shows you money, women, that is all *agniyashakti*. *Agniyashakti* makes you have *nididhyasan* of women, and *Pragnyashakti* makes you have *nididhyasan* of the *Gnani Purush*. Of the *Gnani Purush*, meaning it makes you have *nididhyasan* of the Self.

**Questioner:** Now, if a person has already attained *Gnan*, yet the *nididhyasan* of a woman arises, then is that the *agnya* department?

**Dadashri:** That is a part of Chandubhai, what have You got to do with it?

**Questioner:** No, I mean what is the function of the *chit* in this?

**Dadashri:** That is a part of Chandubhai; it is the impure (*ashuddha*) *chit*.

**Questioner:** So this *Pragnya* that

makes us have the *nididhyasan* of *Gnani Purush*, what is the function of the *chit* in that?

**Dadashri:** There is no need for the *chit* in that. *Pragnyashakti* Itself can See.

**Questioner:** Are we talking about this as exact photography?

**Dadashri:** Yes, exact. Even better than photography.

**Questioner:** There is no need for the *chit* at all.

**Dadashri:** The pure *chit* that was there, it became one with the Self. It merged into the Self.

**Questioner:** Then who is the Seer of the *nididhyasan*?

**Dadashri:** It is *Pragnyashakti*.

**Questioner:** Is it indeed the One that Sees, as well as the One that holds it?

**Dadashri:** It indeed is everything. All the activities are of *Pragnya*. There is no need for the *chit* there at all.

**Questioner:** Does *Pragnya* arise when the *chit* becomes pure?

**Dadashri:** When the *chit* becomes pure, it merges with the pure Soul. Thereafter, *Pragnyashakti* begins. Pure *chit* is itself *shuddha chidroop Atma* (the Self with pure Vision and Knowledge).

### The Subtle Understanding of Shradha and Pragnya

**Questioner:** Tell us something about *shraddha* (faith; belief), *Pragnya*, *Drashta* (the Seer), and *Chetan* (the Self).

**Dadashri:** *Drashta* and *Chetan* are

one and the same. There are two kinds of *shraddha*. The beliefs that are held in worldly life interactions are all illusory beliefs (*mithyatva shraddha*). And when one comes on this side [of the Self], it is belief with right Vision (*samyaktva shraddha*), which is referred to as conviction (*pratiti*). That is a part of *Chetan*. *Pragnya* is also a part of *Chetan*, but *Pragnya* is a separate part, different from *shraddha* which is the conviction part, and later It [*Pragnya*] becomes one [with the Self] once again. Whereas this *shraddha*, the conviction will indeed remain separate forever. They are separate with regard to their properties (*guna*) and one with regard to their inherent nature (*swabhaav*). *Shraddha* is fundamentally Its inherent nature indeed. When It comes into conviction, it is in the form of *shraddha*, and *Pragnya* becomes separate [from the Self]. *Pragnya* completes Its own work and then It becomes one [with the Self] again. *Pragnya* is there to destroy the *agnya*. *Pragnya* has the property of destroying *agnya*. However, after separating [from the Self], as soon as It destroys *agnya*, It immediately becomes one with the Self. So *Pragnya* is Itself the Self indeed, but It has been called *Pragnya* because It separates [from the Self].

**Questioner:** So in this case, *shraddha* is the base. That which you refer to as *pratiti*.

**Dadashri:** *Pratiti* is the base, yes. Hence, things go on based on whether the [people of the] world have established a right or a wrong *pratiti*. A wrongly established conviction will make one wander in worldly life, whereas a conviction that is rightly established will

take him to *moksha*. All that is needed is a *nimit* (an apparent doer) in establishing that conviction.

### The Relation Between Sooj and Pragnya

**Questioner:** So this natural *sooj* (insight; intuition) that one has, what relation does it have with *Pragnya*?

**Dadashri:** That *sooj* itself takes one towards *Pragnya*. Yes, it is indeed that *sooj* that is at work. If something is working naturally in this, it is *sooj* alone. In the ignorant (*agnan*) state, it is *sooj* alone that is at work.

**Questioner:** Is that not a part of *Pragnya*?

**Dadashri:** No, *sooj* means that many veils of ignorance (*avarana*) have cleared away.

**Questioner:** Can *sooj* be considered *Pragnya*?

**Dadashri:** No. *Pragnya* is *Gnan* (Knowledge), whereas this *sooj* is *Darshan* (Vision). And *agnya* is considered intellect. So 'we' can See everything. 'We' can See what is going to happen and what has happened, 'we' can even See what is happening at the back. So that person will say, "I am standing behind [you]. Did I raise my hand or not?" 'We' cannot See that; 'we' cannot See the gross and overt. 'We' can See the subtle. 'We' can see all the parts that are subtle. All that can be Seen due to understanding (*samaj*). The gross can be Seen in its entirety when absolute Knowledge (*keval Gnan*) attains completion.

I have Seen it all, from the 'basement'

to the 'ceiling'. I have even Seen, 'What is it like at the bottom? What is it like at the top? What is the perspective?' Because I Saw from every direction, I managed to discover, 'Actually, this is the fact.' Very few people can See the perspective view [from every aspect, overall]. To stand in front of something and to see the perspective view, both cannot happen simultaneously. 'We' know how to do that.

**Questioner:** Dada, is that called *sooj*?

**Dadashri:** No, that is *Darshan*. Everyone has *sooj*. *Sooj* is based on each individual's capacity. Vision is that which has spread out, that which encompasses vastness. That is something very unique! Yes, even amid so many bitter experiences, it keeps You in bliss; that is something very unique, is it not!

### There Is a Difference Between Pragnya and Sooj

**Questioner:** What is the difference between *sooj* and *Pragnya*?

**Dadashri:** *Pragnya* is a permanent thing and *sooj* keeps changing. As a person progresses, the *sooj* changes. *Pragnya* is a temporary-permanent thing. *Pragnya* only exists as long as the complete state is not attained, as long as the state of the *Siddha* (absolutely liberated Souls who have attained final liberation) is not attained. *Pragnya* arises only after Self-realization, whereas *sooj* is a gift that arises for everyone at [at their respective] mile on the path of spiritual evolution.

**Questioner:** But *sooj* is the direct light of the Self, isn't it?

**Dadashri:** No, it is not a direct light. But inner insight (*antarsooj*) is a natural gift. It shows one what to do and what not to do in worldly life.

**Questioner:** Is the intellect not involved in *sooj*?

**Dadashri:** No. The intellect shows only profit and loss, it does not show anything else.

**Questioner:** Then what is the difference between *Pragnya* and *sooj*?

**Dadashri:** Everyone has *sooj*, even animals have it. A young child carries on according to his *sooj*. Even a puppy has *sooj*, but it does not have *Pragnya*. *Pragnya* arises after One attains the light of *Gnan*.

### After Attaining Gnan, It Is the Work of Pragnya

**Questioner:** In that case, after attaining *Gnan* from Dada, one continues to get help on the path of liberation, what is the role of *sooj* in that?

**Dadashri:** That is the work of *Pragnya*, all that falls under the role of *Pragnya*. The day one attains Self-realization, the *sooj* becomes complete; it becomes *keval Darshan* (absolute Vision). Then there is no need to increase the *sooj*. Then no entanglements arise, do they?

**Questioner:** So *Pragnya* helps thereafter?

**Dadashri:** Yes, it does.

**Questioner:** For those who have attained Self-realization from you, that which shows them the path all the way to the gates of liberation, that which shows

them how to resolve the entanglements, is that *Pragnya* at work in the place of *sooj*?

**Dadashri:** That is *Pragnya*. *Sooj* has come to an end now for us; *kshayak [samkit]* has been attained. So now it is *Pragnya* that is showing us everything. When the *sooj* becomes complete, it is referred to as *kshayak samkit* (the permanent conviction of the right belief ‘I am pure Soul’); it is referred to as *keval Darshan*. When the *sooj* becomes complete, then its role is over.

### There Is a Difference Between Pragnya and Pratishtit Atma

**Questioner:** Is there a difference between *Pragnya* and *pratishtit atma* (the relative self; energized non-Self complex consisting of thoughts, speech, and action)?

**Dadashri:** There is a tremendous difference. *Pratishtit atma* is this Chandubhai, whereas *Pragnya* is a part of the Self.

**Questioner:** Does this *Pragnya* caution the *pratishtit atma*?

**Dadashri:** Yes, it cautions the part that is the ego in the *pratishtit atma*. Yes, it is the part that wants to become free. There is the ego of becoming bound and the ego of wanting to become free. It cautions the ego that wants to become free.

**Questioner:** So that means that it is actually cautioning Chandubhai himself, isn’t it?

**Dadashri:** No, it cautions the ego. The owner of the name ‘Chandubhai’, the ego. There are two kinds of egos. One

is the ego that gave rise to all this, and that ego is gone. The ego that is trying to become free...

**Questioner:** It [*Pragnya*] cautions that one.

**Dadashri:** Yes. So the ego that is trying to become free is getting the help. However, everyone indeed has the ego of wanting to become free, but until *Pragnya* arises, who will caution [him]? Therefore, he remains in an entanglement.

### Shuddhatma, Pratishtit Atma, and Pragnya

**Questioner:** Is there any relation between the pure Soul and *pratishtit atma* through *Pragnya*?

**Dadashri:** A relation between the two? 'You' have a relation with *Pragnya*. Those other people [not Self-realized] do not even have *Pragnya*. They have a relation with *agnya*.

**Questioner:** Does the Self have any relationship with ignorance (*agnan*)?

**Dadashri:** *Agnan* cannot touch the Self, and how can darkness touch the light (*prakash*)? That is considered baseless and without support, whereas this one is standing on its own support.

**Questioner:** What do you mean by 'its own'?

**Dadashri:** Meaning through its own intrinsic functional properties (*gunadharm*). The non-Self complex (*pudgal*) is [existing] based on its own intrinsic functional properties. *Pratishtit atma* means power. The one with power comes to an end and nothing happens to

the original element [the Self]. That is it; there is nothing else.

**Questioner:** Did the *pratishtit atma* arise from the original element?

**Dadashri:** Yes. But it is circumstance dependent.

**Questioner:** Who is it that knows the *prakruti* and functions according to the *prakruti*?

**Dadashri:** That is the ego; that is all. It knows the *prakruti*. When it sits down to think, it knows everything.

It knows the reason why the mistakes happened. There is only a certain part that it does not know, otherwise it knows everything else. It can know up to ninety-nine, but it does not know up to one hundred. If one trains the intellect to that extent, then it can know up to ninety-nine. But even then the work [of salvation] cannot be accomplished by the ego. [For that,] Only the pure (*shuddha*) is needed.

**Questioner:** Who is the one that Knows the Self and functions on its own support?

**Dadashri:** That is Your *Pragnyashakti*. 'It' verily Knows through Its own light. 'Functions' does not mean It literally functions, It spreads!

### The Dhyeya Is the Pure Soul, the Dhyata Is Pragnya

**Questioner:** What can be considered as *dhyata*, *dhyeya*, and *dhyana*? Is the *dhyata* (meditator) the pure Soul or is it the *pratishtit atma*?

**Dadashri:** After attaining this *Gnan*, *Pragnya* is the *dhyata*, and not the

*pratishthit atma*. *Pragnya* is the *dhyata*, and the *dhyeya* (the goal, object of the meditation) is the Self (*pote*); 'I am pure Soul' is the *dhyeya*. When the *dhyata* and the *dhyeya* unite, it gives rise to *dhyana* (meditation).

**Questioner:** Right now, can the pure Soul not be considered the *dhyata*?

**Dadashri:** The pure Soul is our *dhyeya*. To become the pure Soul is our goal. The pure Soul is Itself *Paramatma* (the absolute Self), or whatever you call It. The meditator is *Pragnya*, the object to be meditated upon (*dhyeya*) is the pure Soul. This is because this state as the pure Soul that 'we' have granted You is a state of conviction. 'You' have not yet become the pure Soul entirely. However, if unacceptable conduct unfolds, then do not have this belief for Yourself that, 'My state is spoiled.' That is why 'we' have referred to It as the pure Soul.

For now, You may consider the pure Soul to be either in the form as *Pragnya*, or the interim state of the Self (*antaratma dasha*). The state is considered to be the interim state of the Self. However, this interim state of the Self or the form as *Pragnya* exists only as far as the 'files' have to be cleared. Once those 'files' are settled, it is the 'full government', meaning it is the absolute Self.

### Oneness With the Pure Soul Through Pragnya

**Questioner:** The Vision of *Pragnya* that emerges after attaining *Gnan*, is there any relation of that Vision of *Pragnya* with the pure Soul?

**Dadashri:** That is the origin, that is the origin of the energy of the original Self. It is a fraction of the pure Soul [original Self]; it is part of It.

When 'we' give You the state of the pure Soul, 'we' place *Pragnya* within You. We are all indeed one through *Pragnya*, but we are separate through the intellect.

The fact that there is separation right now, how much separation do the pure Soul and You have? At present, You have become the pure Soul at the level of conviction. The faith has been established in its entirety that 'I am pure Soul.' 'You' have assurance of this. 'You' have attained some experience of that, but You have not become that form [as the absolute Self]. So You are telling the Lord within, "Make me become that form." That is oneness.

**Questioner:** Meaning, there is no separation whatsoever.

**Dadashri:** There is separation; there is still separation. 'I' still have to make You become the pure Soul. Afterwards, 'I' do not have to do so, You have to become one (*abhed*) [with the pure Soul].

**Questioner:** It is the ego that becomes one with the pure Soul, isn't it?

**Dadashri:** No, not the ego. This *Pragnya*, which has separated [from the Self] for the purpose of clearing worldly interaction; it is this *Pragnya* that becomes one [with the Self], meaning the work is complete.

**Questioner:** Who becomes one with whom?

**Dadashri:** *Pragnya* and the pure Soul. The two that are separate become

one. Right now, the I-ness (*hupanu*) is prevailing in *Pragnya*. What You are currently prevailing in is *Pragnya*, You are no longer prevailing in the ego ['I am Chandubhai']. So, when the 'I' (*hu*) was prevailing in Chandubhai, then it is considered as being in the ego. Now, the 'I' is prevailing as *Pragnya*, meaning It is not the pure Soul, It is what is referred to as the interim state of the Self (*antaratma*).

'Our' *Pragnya*, for the most part, is almost like It has become still (*sthir*) in the Self. Therefore, 'we' do not have to say 'pure Soul' nor do 'we' have to think about it. And in that form, it seems almost like oneness (*abhedta*). It is a little short, by four degrees. Whereas You have yet to become *abhed* (one with the Self). Gradually, as these 'files' are slowly being cleared, one gradually begins to become *abhed*. The moment the 'files' are completely cleared, one becomes *abhed*. All this is just problems of the 'files'. But right now, You [the awakened Self] are in the form of *Pragnya*, and *Pragnya* is a certain part of God [the absolute Self]. When the work is completed, *Pragnya* will once again become one with the Self. God and the [absolute] Self (*Atma*) are indeed one. When the Self becomes free from worldly life and prevails only in one's own form [as the Self], then It is referred to as *Parmatma* (the absolute Self). To dwell (*ramanta*) constantly in the form as the Self, that indeed is the absolute Self. And as long as there is dwelling in the form as the Self but also dwelling in the form as the non-Self, it is called *antaratma* (interim state of the Self); that verily is *Pragnya*!

## Pragnya Takes One All the Way to Dwell in Moksha

**Questioner:** After attaining *Gnan*, the constant feeling of 'I am separate from the body' that *mahatmas* experience, the awareness of 'I am pure Soul' that has been established, and thereafter, all the activity of Seeing that keeps happening, all that is happening through *Pragnya*, isn't it?

**Dadashri:** It is all the work of *Pragnyashakti*.

**Questioner:** So that means that Seeing through *Gnankriya* (the activity of Knowing by remaining as the Self) is far beyond that?

**Dadashri:** That is it; right now, the *Gnankriya* is that of *Pragnyashakti* itself. That true *Gnankriya* will occur once all these files have been cleared.

**Questioner:** I read in an *Aptavani* that, that which knows the impure (*ashuddha*), the inauspicious (*ashubha*) and the auspicious (*shubha*) activities is intellectual activity (*buddhi kriya*), and that which Knows only the pure (*shuddha*) is *Gnankriya*. That is why I thought that *Pragnya* Sees everything.

**Dadashri:** Yes, it is through *Pragnya*. It is *Pragnya* up to a certain limit; it is there for as long as these 'files' are being cleared. Once the 'files' have been cleared, the Self is Itself the Knower.

**Questioner:** So is this *Pragnya* there to help One reach the gates of *moksha*?

**Dadashri:** Not up to the gates, It takes One all the way to dwell in *moksha*. Yes, the One that helps You attain the absolute state is *Pragnya*.

**Questioner:** Does *Pragnyashakti* come back after One goes to *moksha*?

**Dadashri:** No, that energy remains only until it takes One to *moksha* [until one attains absolute Knowledge].

### **Pragnya Is a Fractional Part of Absolute Knowledge**

‘We’ refer to a fractional part of absolute Knowledge (*keval Gnan*) as *Pragnya*. *Pragnya* is a phase of *Gnan*. As the veils of ignorance over the Self break, the illumination increases and the degrees of *keval Gnan* increase by that much. When three hundred and sixty degrees are completed, that is when complete *keval Gnan* manifests.

Suppose a thousand-watt light bulb is placed in a clay pot and the opening of the pot is closed tight, then would any light come out? It would not. The same is the case with the *moodhatma* (state of the self when it is in complete ignorance of the Self). There is actually infinite illumination of Knowledge (*Gnan prakash*) within, but as It has been veiled, there is pitch darkness. Just as if a tiny hole is made in the clay pot, the whole room will become filled with light, similarly, through the grace of the *Gnani Purush* and through the strength of His spiritual powers (*siddhis*), the veils over the Self are broken and by that much the direct light of the Self comes out. As the veils continue to break, as more and more holes form, the illumination keeps increasing and when the entire clay pot breaks and separates from the light bulb, complete illumination spreads everywhere! There is a flood of light!

The direct rays of the Knowledge that burst through are verily what is referred to as *Pragnya*. When the Self becomes completely free from all the veils over It, It attains the energy to illuminate the entire universe, It can illuminate the entire universe. In other words, when the energy to See and Know all the *gneya* (objects to be known) in the entire universe is attained, that itself is *keval Gnan*.

### **The Complete State of Understanding Is Pragnya**

The *Gnan* that ‘we’ give you is the Knowledge of absolute Vision (*keval Darshan*); we give you the Knowledge of *kshayak samkit* (the permanent conviction of the right belief, ‘I am pure Soul’). It is not absolute Knowledge (*keval Gnan*), however, it is *keval Gnan* in the form of the [five] *Agnas* and the Knowledge is of *keval Darshan*. Hence, it is the Knowledge of all four collectively: *Gnan* (Knowledge of the Self), *Darshan* (Vision of the Self), *Charitra* (Conduct as the Self) and *Tapa* (inner penance). And when does *kshayak Gnan* (the permanent experience of the Self) manifest? It is when You remain in ‘our’ *Agnas*. So when that understanding gets established in conduct, *kshayak Gnan* manifests.

Ours is the Science of *keval Darshan*, meaning it is the Science of absolute understanding. Later, it comes into *keval Gnan*. The understanding that You have attained has not come into Your experience (*anubhav*). That does not mean that You do not have the understanding. What comes into understanding is *Darshan* and what comes into experience is *Gnan*.



**Questioner:** When you explain things to us, whom does it reach? Is it the body or the Self?

**Dadashri:** The Self, of course! But which Self? Not the Self that is the pure Soul; the *satsang* (spiritual discourse) continues with the energy that is known as *Pragnya*. It reaches not the body, but to the energy that lies between the body and the Self. It is only *Pragnyashakti* that understands this. *Pragnyashakti* catches [comprehends] whatever is being explained here.

There is no major difference between *Pragnya* and understanding. When understanding is in the fully developed state, it is considered *Pragnya*. One can have *sooj* for everything in this world, but the *sooj* about one's own Self, of 'who am I?' does not arise and until then, *keval Darshan* cannot happen.

How long does *Pragnyashakti* remain? By attaining this *Gnan*, You have become the Self, but the Self is still only at the level of belief (*shraddha*), conviction (*pratiti*) and Vision (*Darshan*); It has not come into Knowledge (*Gnan*), It has not come into Conduct as the Self (*Charitra*). So, until that happens, *Pragnyashakti* continues functioning.

### **Pragnya Cautions and Jagruti Grabs on to It**

**Questioner:** Is there any difference between *Pragnyashakti* and *jagruti* (awakened awareness)?

**Dadashri:** When the *jagruti* becomes complete, as it continues becoming pure and gradually becomes complete, it is

considered *keval Gnan*. Then *Pragnyashakti* comes to an end. *Pragnyashakti* helps You up to the point of taking You to *moksha* (ultimate liberation). The Self is indeed always *keval Gnan*. Nothing can touch the Light.

**Questioner:** So are *jagruti* and *Pragnyashakti* present until the very end [until attaining *keval Gnan*]?

**Dadashri:** Yes. *Pragnyashakti* and *jagruti* run concurrently. *Pragnyashakti* keeps guiding and turning the *jagruti*, and the *jagruti* grabs on to it.

### **With the Light of Pragnya, the Faults Can Be Seen**

*Pragnya* is one part of the Self, It makes a connection between the Self and the non-Self. The pure Soul is undoubtedly pure, but what *Pragnya* does is ensure that the worldly interactions remain in the relative; the holidays and celebrations remain in their place, You remain in the pure Soul. *Pragnya* continuously takes You out of worldly life and takes You towards *moksha*. The Self has infinite *pradesh*o (spatial units), but there are veils of ignorance (*avarana*) over all of them. As You have been given this *Gnan*, day by day, as these *avarana* are destroyed, the light of the Self will keep increasing and You will begin to See your faults. And however many faults You See, that many will leave. This is actually a body filled entirely with faults, and once all the faults depart, You will attain *moksha*! After attaining *Gnan*, Chandubhai and You become separate, then Chandubhai's faults are seen through *Pragnya*. However many faults are Seen

will leave. In the absence of *Gnan*, you have done nothing but accumulated faults, even when you did not want them to enter, they would enter. Now after attaining *Gnan*, the faults begin to leave, and however many faults have left, You become *vitaraag* to that extent! Ultimately, You have to become the absolute Self, but without first becoming the Self, the real understanding will not arise. The *vitaraag* (absolutely detached) Lords had become the Self, and through the correct understanding, they cleared the faults and went to *moksha*!

### Sit With Dada and Understand Everything

**Questioner:** Through *Gnan*, will our undesirable conduct stop in this very lifetime or not?

**Dadashri:** It may even happen! If One does as the *Gnani Purush* says, then it can happen within five to ten years! Oh, it may even happen within a year's time! The *Gnani Purush* is considered the Lord of the three realms. What cannot be achieved through Him? Would anything remain pending?

'You' should sit with Dada and understand everything. You should set aside time for *satsang*.

*'Ame keval Gnan pyaasi, Dadane kaaje aa bhav deshu ame j gaadi.'*

'We thirst after absolute Knowledge, we will spend this lifetime for Dada.'

- Kaviraj

What do these people [*mahatmas*] thirst after? They reply, "We thirst after *keval Gnan* alone. There is no longer

anything else we thirst after." So 'we' tell them, "There definitely is some other thirst that remains within, at least analyze that deeper." They reply, "That actually remains in the *prakruti*, that does not remain in Us. For some, four annas (a former Indian currency unit that is equivalent to 1/16th of a rupee) worth may remain in the *prakruti*, for others, it may be eight annas worth, whereas for yet others, twelve annas worth may remain. So would God punish the one who has a twelfth of an annas worth remaining?" To that 'we' answer, "No, dear, clear whatever shortcomings there are [in the *prakruti*]."

Now, as long as the *prakruti* exists, all its shortcomings will definitely be cleared. As long as You do not interfere or get affected by the effects of the interference, the *prakruti* will clear its shortcomings. The *prakruti* clears its shortcomings on its own. Now, in the midst of that, if One says, "I am doing it," then the interference happens!

If one has not taken *Gnan*, then the *prakruti* keeps behaving waywardly all day long. Whereas now [after *Gnan*], it behaves compliantly only. You may be telling someone off, but internally, You say [to Chandubhai], 'No, you should not do this. Do *pratikraman* for the thought of telling him off.' Whereas before attaining *Gnan*, you would tell him off and on top of that, you would say, "I ought to tell him off some more."

Therefore, whatever is currently going on within is due to *samkitbal* (the strength of the right belief 'I am pure Soul'); there is tremendous *samkitbal*!

That continues to work day and night, constantly!

**Questioner:** Is it *Pragnya* that does all that work?

**Dadashri:** Yes, it is *Pragnya* that is doing that work. *Pragnya* will take You to *moksha* even if It has to drag and pull You there.

**Questioner:** But Dada, many times the force of the *prakruti* is quite strong.

**Dadashri:** The fact is, the stronger the *prakruti*, the greater the force will be.

**Questioner:** Nevertheless, the *Gnan* also works with just as much force at that time.

**Dadashri:** Yes, the *Gnan* works in great force, too. This is *Akram Vignan*, so even by fighting internally or by reprimanding, It will surely bring it on track!

### As Pragnya Blossoms, the Conduct Changes

*Pragnyashakti* blossoms through *satsang*. As *Pragnya* blossoms, the *vartan* (prevailing separately as the Self in this case) continues to change. As the *vartan* changes, the burdensome feeling reduces. Just as there is a demarcation between ‘this is mine’ and ‘this is not mine’, similarly, that which keeps both the ‘home department’ [the Self] and the ‘foreign department’ [the non-Self] completely separate is *Pragnya*; That Itself is the Self, That Itself is *Charitra* (Conduct as the Self). The *vartan* is itself *Charitra*. Here, *vartan* means that which does not allow the Self and the non-Self to become one.

*Pragnya* is that which will never allow You to believe what is not Yours, as Yours, and it will not allow You to believe what is not Yours to be Yours! When not even an iota of the non-Self is accepted to be of the Self, that is the *Parmatma* (absolute Self). When the separation between the non-Self and the Self is established in faith, but it has not come in the Conduct, that is *Pragnya*. Such faith is itself *Pragnya* and such Conduct is itself the Self, that is the Conduct as the Self (*Charitra*). *Vartan* means it does not allow the Self and the non-Self to become one.

It is solely for *Pragnyashakti* to not have any problems that, if one serves the *Gnani Purush*, that energy will continue to strengthen. No hindrance should come to that energy. If It has just manifested and some hindrance is faced, then It may extinguish.

### Pragnya Makes One Follow the Five Agnas

**Questioner:** What should one do to bring on the force of *Pragnya*?

**Dadashri:** When You follow the five *Agnas*, *Pragnya* will arise. There is nothing else. If you ask, “Who causes You to feel the attraction of remaining in the five *Agnas*?” The answer is, *Pragnya* is doing that. That which gives illumination (*prakash*) has been given the name of *Pragnya*.

*Pragnya* works immediately upon the attainment of *Gnan*. Where does One’s *Purusharth* (Real spiritual effort to progress as the Self) lie, thereafter? *Purusharth* means to follow the five *Agnas*. If One does not do *Purusharth*

after becoming the *Purush* (the Self), then the fault is his own, isn't it! One is said to have become the *Purush* after attaining *Gnan*. And if He follows the *Agnas* after becoming the *Purush*, He continues to become *Purshottam* (the Absolute state of the Self). The One who becomes the *Purshottam* is the *Parmatma* (the absolute Self). The path is indeed a systematic highway, isn't it!

**Questioner:** Who follows the *Agnas*? It is the *pratishtit atma* that follows them, isn't it?

**Dadashri:** Where is the question of the *pratishtit atma* following the *Agnas* in this? Actually, these *Agnas* that You have to follow, it is Your inherent nature as *Pragnya* that makes You do all of that. It is the energy of the Self known as *Pragnya*. So what more does One need? There is no interference at all of anyone amidst this! 'You' just have to follow the *Agnas*. *Pragnyashakti* allows You to do what *agnyashakti* prevented you from doing. When You follow the *Agnas*, it means that 'I am pure Soul' is in Your conviction (*pratiti*) and in your established awareness (*laksh*), but only to a small extent in Your experience (*anubhav*). 'You' have not become that form (*roop*) yet. 'You' become that form when You follow the five *Agnas*. So nothing else remains to be done.

So, *Agna* is religion (*dharma*) and *Agna* is penance (*tapa*). As long as there is penance, there is *Pragnya*. Until then, One has not attained the original Self (*mool Swaroop*). The property of penance is not found in the Self; it is *Pragnya* that makes One do the penance.

## The Power of Pragnya Increases Through the Jagruti of the Real and Relative

**Questioner:** How does the power of *Pragnya* increase?

**Dadashri:** The power of *Pragnya* [increases] to the extent You follow the *Agnas*. The five *Agnas* that have been given, Seeing the Real and the relative, and You have understood *vyavasthit shakti* (the energy of scientific circumstantial evidence). 'You' have understood *vyavasthit* (scientific circumstantial evidence), haven't You? And then You should clear the 'files' with equanimity. That's all; if You follow the five *Agnas*, then the *Pragnyashakti* within will keep increasing. They have been given for protection, to protect this *Gnan*. This is because if we do not place a fence, then the goats will graze everywhere. The 'plant' is still small. So this is a fence to protect it. You should practice Seeing the relative and Real for an hour. That is the practice of the past... this practice does not happen because there has been a lack of practice. There has been a lack of practice for a long time, so by practicing it, it will later become natural and spontaneous. Then You will not have to turn the 'handle'. If you come out even slightly, then You will be able to See everything. 'You' will be able to See everything as it is.

## Gnan, Vignan, and Pragnya

**Questioner:** What is the difference between *Gnan* and *Pragnya*?

**Dadashri:** *Pragnya* is an energy that has arisen through *Gnan*.

**Questioner:** What is the difference between the *Gnan*, *Vignan*, and *Pragnya*?

**Dadashri:** *Gnan* (Knowledge) means that which one has to 'do' himself. However much he knows, he has to 'do' all that. Whereas *Vignan* (Science) happens on its own, we do not have to 'do' anything. And *Pragnya* is a state in between these two. Once you have understood scientifically that, 'By taking this medicine a person will definitely die,' then you will never take that medicine ever again. However, if someone were to tell you just like that [without you understanding it scientifically], "This medicine is poisonous and a person can die if this medicine is consumed," then you may even take that medicine. So, the Knowledge that is *kriyakaari* (procures results on its own) is considered *Vaigyanik Gnan* (Scientific Knowledge). The Knowledge that is *kriyakaari*, that which [spontaneously] procures results on its own is *Vignan*. And the knowledge that is not *kriyakaari*, the knowledge that leads one to 'do', that is called *gnan* (worldly knowledge; relative knowledge). To maintain kindness (*daya*), to maintain peace (*shanti*), all that has to be 'done'. Moreover, that which cannot be 'done' by the Self (*pote*) is considered *gnan*.

Therefore, in the scriptures, there is *gnan*; there cannot be *Vignan* in scriptures. Scriptures contain scriptural knowledge. Whereas this is *Vignan*, so the Knowledge of the Self keeps working within; that *Gnan* itself keeps doing the work internally. Whereas, no matter how much scriptural knowledge you read or memorize, it does not do the work [on its own]. You have

to 'do' it. And this *Vignan* keeps working on Its own. 'It' gives the *jagruti* internally, everything keeps happening on its own. 'It' continues to work by Itself for You, doesn't It? That is called *Vignan*. What is *Vignan*? 'It' is *Chetan Gnan*, the Knowledge that is living, It has been awakened, that Itself is *Vignan*, and that indeed is the Self. Right now, It is in the form of *Pragnya*. When *Pragnya* will finish doing Its work, when these files have been cleared, then *Pragnya* will revert to Its own form as the Self (*Swa-Swaroop*), in the form of the absolute Self.

**Questioner:** When is *Pragnya* one with the Self?

**Dadashri:** Right now, It is not one with the Self, but what does that mean? *Pragnya* is that form. As long as the Self has not [fully] manifested, the immediate cautioning as soon as any fault happens is the work of *Pragnya*. When *vitaraagata* (the state that is absolutely free of attachment or abhorrence) is attained, when mistakes do not happen externally, at that time, *Pragnya* itself is the *Swaroop* (the absolute Self).

That is *Pragnya*, and that itself is the original Self (*mool Atma*), but for right now, it is considered *Pragnya*. The original Self does not have any such activity that can take one to *moksha*. When the work of *Pragnya* is over, It becomes still (*sthir*) in the Self once again; just as It was previously.

### 'Our' Pragnyashakti Has Seen Akram Vignan

This is a Science, so You will experience It, and It will caution You from

within. In the other case [in the traditional, step-by-step path of spiritual progress], you have to set out to do things, whereas This cautions You from within.

**Questioner:** Now 'I' have gotten the experience that the cautioning takes place from within.

**Dadashri:** 'You' have now found this path and have entered the first 'door' within the boundary of the pure Soul. No one can turn You back from here. No one has the authority to turn You back; You have entered such a place!

*Pragnya* does not emerge until one attains *Gnan*. In other words, *Pragnya* begins upon attaining the right belief 'I am pure Soul.' How does *Pragnya* begin when the right belief 'I am pure Soul' is attained? It is like the second day of the lunar cycle. For us [*mahatmas*] over here, *Pragnya* is fully expressed. It is *Pragnya* that is fully expressed, so then It cautions You only for the purpose of taking You to liberation. Whereas King Bharat [who had attained *Akram Gnan* from his father, the fully enlightened *Tirthankar* Lord Rushabhdev] had to employ people to caution him; he had servants who would call out every fifteen minutes and say three times, "King Bharat, take heed, take heed, take heed." And just look, for You, *Pragnya* cautions You from within. *Pragnya* keeps cautioning You, 'Hey,

don't do that.' 'It' keeps cautioning You all day long.

What does *Pragnyashakti* say? It says, "Be vigilant and See. There is no need for any other interference." And that Itself is the experience of the Self! There is the constant experience of the Self all day long.

No matter how difficult the circumstances that unfold for You, 'our' *Gnan* presents itself, 'our' speech presents itself, 'we' become present, and You come into *jagruti* (awakened awareness)! 'Our' *Akram Gnan* is such that it keeps You aware at every instant.

Through what have 'we' Seen this *Akram Vignan*? Through *Pragnyashakti*. The knowledge that is seen [experienced] through the intellect is helpful in worldly life, but 'here' [for liberation], we will actually need pure Knowledge (*nirmal Gnan*). Ultimately, when the Science that is devoid of any intellect arises, that is when Your [spiritual] work will be done. Through what is *Akram Vignan* Seeing? Through *Pragnyashakti*!

*Pragnya* is the representative of the Self. It has the 'power of attorney' of the Self. Thus, it is worth getting Your spiritual work done. Once the connection has been made, You will get an everlasting solution!

~ Jai Sat Chit Anand

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### **Pragnya Does Not Allow the Self to Become One with the Non-Self**

Pragnya is that which never allows what is not of the Self to become the Self's, and never allows One to believe what is of the Self to be another's! Pragnya is one part of the Self, and it constantly functions solely to liberate the Self. As Pragnya blossoms, the vartan (prevailing separately as the Self) continues to change. As the vartan changes, the burdensome feeling reduces. Just as there is a demarcation between 'this is mine' and 'this is not mine,' similarly, that which keeps both the 'home department' (the Self) and the 'foreign department' (the non-Self) completely separate is Pragnya. That Itself is the Self, that which does not allow the Self and the non-Self to become one. When 'we' give the Knowledge of the Self, the state of Pragnya arises for You at that very moment. This entire world that is in existence is all part of the division that is unsteady, whereas the state of Pragnya is a state that remains steady.

- Dadashri

