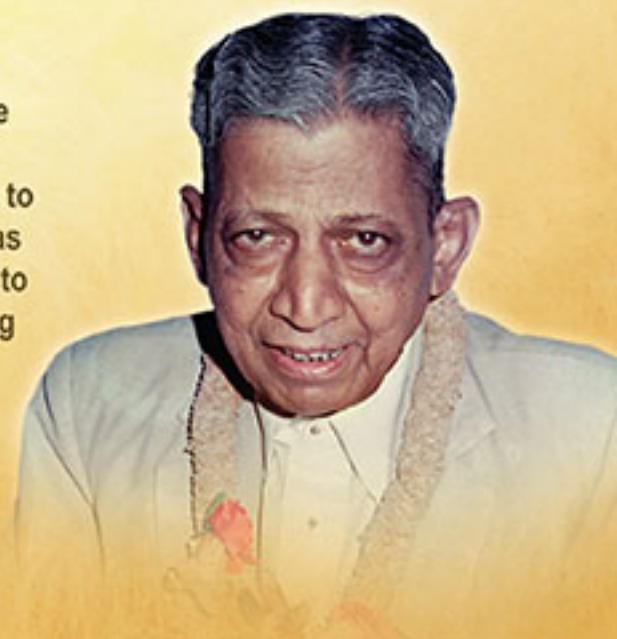


Dadavani

October 2023

After receiving Gnan, through what do the mistakes start to be Seen?
Through Pragnyashakti. The mistakes start to be Seen through the Pragnyashakti that has manifest from the Self. And once You start to See these mistakes, You immediately bring about a settlement to them.
'You' say [to file one],
"Dear fellow, do pratikraman."



Adalaj : Opening of the New Vatsalya : Dt. 15 August 2023



Pune : Satsang – Gnan Vidhi : Dt. 18 to 20 August

Raipur : Satsang – Gnan Vidhi : Dt. 22 to 24 August



On the Path of Moksha, the Only Activity of Pragya Is That of Knowing

EDITORIAL

It is a wonder of this era of the time cycle that *Akram Vignan* (the spiritual Science of the step-less path to Self-realization) has manifested. It is through the grace of the *Gnani Purush* (One who has realized the Self and is able to do the same for others) that instantly upon attaining the Knowledge of the Self, One comes into the experiential awareness of One's true Self. That is when *agnyashakti* (the energy of the ignorant state) takes leave, and *Pragnyashakti* (the liberating energy of the Self) emerges. When One attains this *Gnan* (Knowledge of the Self attained through Self-realization), the experience, awakened awareness, and conviction (*anubhav, laksh, pratiti*) of the Self begin and from that moment, *Pragnyashakti* continues to function as a direct representative of the Self.

Pragya (the direct liberating light of the Self) is indeed a form of *Gnan*. All the activities of *Pragya* are *Gnankriya* (the activity of Knowing by remaining as the Self). First and foremost, the illumination of *Pragya* shows *mahatmas* (Self-realized Ones in *Akram Vignan*) each and every one of their mistakes; It cautions them about their mistakes. As more and more mistakes continue to be understood, tremendous energy arises. It is *Pragnyashakti* that gets Chandubhai to do the *pratikraman* (apology coupled with repentance) for these mistakes. On the *Akram* path (the step-less and direct path to Self-realization), who is the Seer in the *samayik* (introspection process for a specific time in which One remains as the Self and Sees the faults of the non-Self)? It is *Pragya*. It is also *Pragya* that gets One to do *samayik* in order to become free from the major blockades of the *prakruti* (the non-Self complex). *Pragnyashakti* and the *shuddha chit* (pure Knowledge and Vision) work together synergistically; They keep digging within to seek out old mistakes. When *nididhyasan* (exact visualization) of the *Gnani Purush* is done, the Seer during this *nididhyasan* is also *Pragnyashakti*.

Absolutely revered Dadashri would say, "If You want to attain *moksha* (ultimate liberation from the worldly cycle of birth and death), then remain sincere to *Pragya*." Even if the force of the discharging karma pulls you in the opposite direction, You should put in strong effort to stay on this side [of the Self]. As long as this is taking place, You have to do penance. As long as there is penance, there is *Pragya*; It separates the Real and the relative, and helps You advance on the steps towards experiencing the Self. *Pragya* is referred to as relative-Real, but It is originally the energy of the Real. When absolute Knowledge (*keval Gnan*) is attained, Its work finishes and at that point, It merges back into the [original] Self.

After attaining *Gnan*, *mahatmas* become the *Purush* (the Self). Now, what *Purusharth* (progress as the Self) should the *Purush* do? The *Purusharth* and *parakram* (the extraordinary spiritual effort to progress as the Self) to follow these *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*). The attribute of *Purusharth* does not exist in the Self, it is the function of *Pragnyashakti*. Therefore, You should make a resolve that 'I want to remain in this *Purusharth*,' then *Pragya* will definitely help You with this. All that's needed is Your *Nishchaybal* (the strength as the Self). But without a doubt, it is *Pragya* that gets You to make the resolve to follow the *Agnas*. These five *Agnas* are indeed the essence of all the scriptures. *Pragnyashakti* is such that It can hold on to these five *Agnas*. The extent to which You follow the *Agnas*, *Pragya* will blossom correspondingly, and that much *Purusharth* and *parakram* will keep happening naturally.

This *Akram Vignan* is a living Science. The *Gnan* Itself will continue to work for the attainment of the experience of the Self. The Self is like a thermometer, and that is why You can Know about everything that is happening within. It is Your *Pragnyashakti* that shows You what indication the 'thermometer' is giving; It frees You from worldly life by cautioning You, and It functions up to the attainment of absolute Knowledge, It makes You attain the absolute state. Now, it is indeed our ardent, heartfelt prayer that You remain alert to the cautioning of *Pragya*, devoutly follow the *Agnas*, attain the grace of Dada, experience the authority of the Self in this lifetime, and get Your work done for liberation.

~ Jai Sat Chit Anand

On the Path of Moksha, the Only Activity of Pragyna Is That of Knowing

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.dadabhagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabhagwan.org.

The Thermometer Shows Everything When You Remain Impartial

Questioner: How would we know whether we are going to *moksha* (liberation)?

Dadashri: You would know everything. Our Self (*Atma*) is like a thermometer. Would you not know that you are feeling hungry? Would you not know that you need to use the toilet? You would know everything. You would even know what life-form you will attain in the next life. However, you are not seeing it impartially. If You See it with an impartial view, then the Self is a thermometer; It will measure whatever You tell it to.

Questioner: One has to reach that stage, doesn't he?

Dadashri: No, the Self is in fact at that stage; One simply has to be See impartially. You should not become partial with it. You will immediately know from within that you have to go to the toilet, but what does it mean to become partial with it? Say a gold merchant comes to your place, and at that time, you remain

engaged in a conversation with him. So then what will happen? Once you become partial towards the gold, this thermometer that was showing you that you need to go to the toilet will stop giving that indication. Otherwise, if there is no partiality, then the thermometer of the Self is such that it will certainly show you everything.

Due to Insincere Intentions, One Dwells on the Side of the Non-Self Complex

If a person puts a good amount of *shrikhand* (Indian yogurt-based dessert) in someone's mouth at night and then asks him, "What is it?" Then even in pitch darkness, he will describe everything. Hey mortal one, you have so much energy! Even in the dark, you are describing the *shrikhand*, "There is yogurt in it, but the yogurt has a slight smell to it." How did you know this in the dark? "There is a sweet and sour taste, so there is yogurt in it. There is sugar in it." He found all that out. Moreover, [he states,] "It has cardamom, *charoli* (a type of tree nut), sultanas in it." So would he not know this? However, he has insincere intentions.

In his free time, he does not want to contemplate on it. As it is, he is able to describe the *shrikhand* in the middle of the night, so would he not know all of this?

Krupaludev [a Self-realized *Gnani* who lived between 1867-1901; also known as Shrimad Rajchandra] has indeed said, “The Self is a thermometer.” Upon referring to It as a thermometer, would we not know if the fever has increased or decreased? However, the intention itself is insincere. In addition, one meets a neighbor who also has insincere intentions. He will say, “Here, read this newspaper, sir.” Hey mortal one, why are you making him read the newspaper? Tell him something else; why don’t you say something good! The neighbor will come over and give him the newspaper to read. Hence, people will not let him move away from *loksangnya* (societal influence). Krupaludev has emphatically said that *loksangnya* leads to misery, it is distressing. Nevertheless, people remain in *loksangnya* without any remorse!

After Gnan, the Thermometer Shows One His Own Mistakes

Questioner: Dada, this is all discussion pertaining to the gross level. However, there are endless subtle mistakes being made by a person. Those can only be known once there is purity within. The Self truly becomes a thermometer only after attaining *Gnan* (Knowledge of the Self attained through Self-realization), doesn’t it?

Dadashri: That is correct, the Self should become only pure, It should attain purity, meaning [there should be the conviction that] ‘I am not this Chandubhai,

I am the pure Soul (*Shuddhatma*).’ So after attaining *Gnan* over there [on the *Akram* path, the step-less and direct path to Self-realization], the Self truly becomes a like thermometer.

Whereas in the state of ignorance, of all the activities and rituals one carries out naturally and spontaneously, he can never see that he has made a mistake in that. On the contrary, even if someone points out his mistake, he takes it the wrong way. Whether one is chanting, doing penance, or is renouncing [worldly things], he cannot see his own mistake. It is only upon attaining the Self, upon attaining the Self the *Gnani Purush* has given; the Self alone is like a thermometer that shows one his faults. Otherwise, no one can see their own faults. If one can see his faults, then his [spiritual] work will be done. When one gets rid of his faults, then the power (*satta*) of the absolute Self (*Parmatma*) is attained. ‘One’ certainly is the absolute Self, but that power is not getting acquired. When can the power of the absolute Self be acquired? If one gets rid of his mistakes. However, one does not destroy these mistakes and does not acquire the powers. And [after attaining *Gnan*,] the awakened awareness (*laksh*) that ‘I am the absolute Self’ has set in, so now one will gradually progress and continue to attain those powers.

Questioner: You said that the ‘thermometer’ shows everything; who is that?

Dadashri: It is indeed *Pragnya* (the direct liberating light of the Self; the direct representative of the original Self); It continuously cautions You, It takes You to *moksha*.

Pragnya Is a Form of Gnan

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

Dadashri: *Pragnya* actually arises the moment ‘we’ give *Gnan*. *Pragnya* arises through *Gnan*, and then *Pragnya*’s work begins.

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

Dadashri: *Pragnya* is an energy that has arisen through *Gnan*. *Pragnya* is indeed the direct energy, the direct light of the Self, whereas *agnya* (the energy of ignorance) is an indirect light. *Agnya* is considered intellect at the highest level.

Pragnya Is Independent From the Intellect

Now, *Pragnya* is a property of the original Self. And once a complete division has been made between these two [the Self and the non-Self], once they have disconnected completely, once 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 does *Pragnya* arise when total separation takes place, and does this worldly intellect then go away?

Dadashri: After the separation happens, the intellect (*buddhi*) comes to an end. The experience of *Pragnya* has indeed already begun from the start [through *Gnan*], even if complete separation has not occurred. Moreover, the very meaning of the establishment of *pratiti* (conviction) is that *Pragnya* has already begun on one side. The intellect remains in its place and *Pragnya* manifests.

The Only Activity of Pragnya Is That of Knowing

Questioner: This state of *Pragnya* that comes about later, is that considered *Gnan*?

Dadashri: No, *Pragnya* is indeed a form of *Gnan*, It is a part of that indeed. But as long as this body exists, It is considered as *Pragnya*, and all the work [for liberation] is also done by *Pragnya*. And when the body is not there, It is considered as the Self.

Questioner: As the Self does not do anything, is that why *Pragnya* does everything as the agent of the Self?

Dadashri: Yes, but not as a doer, It carries out *Gnankriya* (the activity of Knowing by remaining as the Self). 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* (the liberating energy of the Self) continues functioning.

The Work of Pragnya and the Work of the Intellect Are Different

Questioner: How can we know if it is *Pragnya* or the intellect that has done any given work? 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 is 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.’ Would 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.

The intellect helps get worldly work done, not the work for *moksha*. The intellect means having a single viewpoint. And it is only when both the Real and the relative viewpoints arise that *Pragnya* emerges. And once *Pragnya* emerges, One Sees through both the viewpoints, One Sees both the Real and relative separately, and *moksha* is attained through that. There is eternal bliss when *Pragnya* emerges. Through the intellect, there is imaginary unhappiness, and moreover, it is never-ending! After some happiness, there is a full stock of unhappiness, and what’s more, it is *Dushamkaal* (the current era of the time cycle characterized predominantly by misery and almost no happiness)! So there are innumerable miseries and illusory attachment (*moha*) has pervaded completely. People are constantly wandering around in a state of gross unawareness arising from illusory attachment!

Now, this intellect is such that it will not let one come out of worldly life. If one has the desire to become free, then the intellect will change that. This is because it keeps you only in worldly life and it helps you in worldly life. It helps

you establish a ‘safe-side’ in worldly life. Whereas *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 [*agnya* and *Pragnya*] keep happening.

Pragnyashakti Takes One All the Way to Moksha

Questioner: After attaining *Gnan*, the constant awareness of ‘I am separate from the body’ that *mahatmas* (Self-realized Ones on the *Akram* path) experience, the awakened awareness (*laksh*) of ‘I am pure Soul’ that has been established, and all the activity of Seeing that keeps happening thereafter, all that happens through *Pragnya*, doesn’t it?

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

Questioner: So that means that Seeing through *Gnankriya* is far beyond that?

Dadashri: That is it; right now, the *Gnankriya* is that of *Pragnyashakti* itself. That exact *Gnankriya* will occur once all these ‘files’ [Dadashri’s special term for karmic accounts that take one away from the Self and into worldly life] have been cleared.

Questioner: I read in an Aptavani [a series of fourteen volumes compiled from Dadashri’s speech] 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 *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 absolute Knowledge is attained].

Beware Against Listening to the Intellect

Questioner: When there is interference (*dakho*) from the intellect, I am aware that, ‘This intellect has interfered.’ Who signals that? Is it the pure Soul or *Pragnyashakti* that signals that?

Dadashri: The pure Soul does not do any work at all. It is indeed *Pragnyashakti* that signals that. Rather than the pure Soul, it is indeed *Pragnyashakti* as Its representative that does the work, and It signals everything. Moreover, if You are going away from the Self, It brings You back to the Self. The intellect is called *agnya*. *Agnya*’s work is to ensure that You do not go off to *moksha*, so it keeps pulling you back right here. The duel is between *agnya* and *Pragnya*, and if You join with *agnya*, then that’s it; *agnya*’s work is done, it will become pleased. So

then *Pragnya* grows weary. What can be done when the main ‘boss’ joins in [on the side of *agnya*]!

Questioner: Dada, for how long will the intellect interfere in this way?

Dadashri: For as long as it is deemed as valuable. Say there is a crazy man living in the neighborhood who comes around cursing you a few times every day. So, when he comes around to curse you, you know that the crazy man has come. So, you just continue to drink your tea while he continues to curse. Similarly, let the intellect come up and leave; You should remain in Your state. Everything else that exists is in fact *puran-galan* (filling in and emptying out of inanimate matter). It will remain separate even if You do not say anything, and it will not refrain from coming up even if You say something.

Questioner: Are you saying that ‘I’ should not listen to the intellect when it is interfering?

Dadashri: It is very good if You do not listen to it, but you cannot refrain from listening to it, can you? And even if ‘we’ tell you to not listen to it, you will not refrain from doing so, will you? There is no need for the intellect if You want to go to *moksha*. The intellect is necessary if you want to wander around in worldly life. If one has not read all such things and the paper is blank, then for him it will be, ‘This is Chandubhai and this is ‘I,’ that is all, that is good. So all this is discharge.

Questioner: Dada, despite Knowing that this intellect is interfering, if I

nevertheless listen to it, then what is considered to have happened there?

Dadashri: That is because you still have interest in listening to what the intellect says, but even then, *Pragnyashakti* will definitely pull You to that side [of the Self].

Questioner: I recognize that the intellect is interfering yet I continue to listen to it; is that not considered obstinacy (*aadai*)?

Dadashri: If you keep listening to it but don't put it into practice, then there is no objection to that. Otherwise, You should just keep Seeing what the intellect keeps on doing! There is no problem if You remain in Your inherent nature as the Self (*Swabhaav*). You have a lot of intellect, but there will not be any problem because You have attained the grace (*krupa*) of Dada.

Questioner: Dada, my intellect is very active but then I pacify it a little. I do not listen to it anymore.

Dadashri: Do not let it affect You at all. It was only when the intellect went away for 'us' that all the problems came to an end! ['We' became] Independent (*Swatantra*), so there is nothing that would cause any interference thereafter!

Should One Get Rid of Interference or Remain Separate?

Questioner: How do I know whether this is an interference (*dakhal*)?

Dadashri: 'You' will Know all that, if You See it with an impartial view.

Questioner: How would I be able to differentiate whether that interference

is my own or if it is this *prakruti* (the non-Self complex) that is in its inherent nature? If the *prakruti*, as per its nature, naturally eats two bowls of ice cream, then what is my own interference in this?

Dadashri: The interference leads to overeating, or conversely, what does it do? [It will tell you,] 'It is not worth eating this. Hmph! It is cold. It will cause a sore throat.' That, too, is an interference. To prevent it from eating or to let it eat excessive amounts; both are interferences!

Questioner: How can the balance be maintained?

Dadashri: If no interference is done, then the balance is maintained on its own.

Questioner: Whatever the thing is, it usually carries on automatically, but there is always some kind of interference on our part in it.

Dadashri: This is all interference indeed. The less it becomes, the better it is! The interference of movies has decreased; the interference of 'I do not eat at night' has decreased. The interference of 'I do not go out to eat in restaurants' has decreased; so many interferences have decreased!

Questioner: But there are many remaining! They are still there; there is a lot of interference! What about the interferences that go unrecognized all day long?

Dadashri: Everything can be recognized. When you do it, You will Know at that moment that 'This is an interference that is happening again.' How long does it take a thermometer to show you how much fever you have?

Questioner: I recognize that, ‘This is an interference that has happened,’ but it does not go away!

Dadashri: ‘You’ are not to get rid of it; You are to remain separate from it. The moment You remain separate, the interference within comes to a stop. ‘You’ will be able to remain in Your inherent nature as the Self. A guest does not go into the kitchen. A guest is considered so valuable [as to not make them work], but what if he goes in the kitchen and starts stirring the soup? Similarly, no matter where this ‘guest’ goes, all he does is interfere. That is what this ‘guest’ does.

What does *Pragnyashakti* say? Be vigilant and See. There is no need for any other interference.

Questioner: *Pragnyashakti* indeed keeps doing the work of showing him; have I interfered in that?

Dadashri: Yes, you are interfering. Even though It cautions You, you do not listen to It and instead you interfere, therefore it lasts for a long time.

Who does It caution? ‘It’ cautions the one [ego] doing the interference by saying, ‘Why are you doing this? What benefit are you going to get out of that?’ Nevertheless, it [the ego] keeps doing the interference. The inherent nature of *Pragnyashakti* is such that It will not refrain from cautioning him [the ego].

Questioner: What does God do at that time?

Dadashri: God is indifferent (*udaseen*), absolutely free from attachment and abhorrence (*vitaraag*).

The Interference That Removes the Other Interference

Questioner: After an interference happens and ‘I’ make a firm resolve (*nishchay*) that, ‘I do not want to interfere,’ is that not considered as a new interference?

Dadashri: It is an interference, but it removes that other interference, does it not? This interference happens by removing the other interference. This interference is better.

Questioner: The interference removes interference. But then this interference remains behind, does it not?

Dadashri: This interference will in fact leave on its own. It does not have to be removed later. If You tell it, “Please leave, all of you!” then it will respond, “Yes, we will go!” That is all! It does not have to be gotten rid of. Did you think that you would have to get rid of it?

It is certainly an interference, but that interference will indeed leave on its own! If You say to it, ‘Your work is done now, so go away,’ then it will leave. Whereas those other interferences will not leave. Those other interferences go away with this interference.

The path to liberation is very difficult. To move even an inch inwards, towards the Self, is considered very valuable. When a person would say, “The Self is separate,” he would be considered as a great scientist. He would recognize that this [the Self] is separate, but nothing more than that. Whereas You [*mahatmas*] have gone way beyond that!

If Chandubhai is sitting down to eat ice cream and You do not interfere, then

he would get up after eating two bowls. But instead, you interfere by saying, 'It is delicious. Hey, why don't you eat three or four more servings!'

Questioner: So, he, himself (*pote*) is interfering.

Dadashri: Yes. Now, *Pragnya* cautions him over there saying, 'Hey, why are you doing this?'

Questioner: 'Have three or four more servings!' Who is showing him that?

Dadashri: It is indeed your *charitra moha* (the discharging illusory attachment that persists even after the belief that 'I am Chandubhai' is dispelled)! The *charitra moha* can also be dissolved. If You See it, if You remain as the Knower-Seer (*Gnata-Drashta*), then it will go away. However, if You do not maintain *jagruti* (awakened awareness), and You do not make a resolve, then the *charitra moha* will remain pending.

Questioner: From the moment *Pragnyashakti* shows me, it is possible to blow it away; meaning that it is possible to stop the interference.

Dadashri: That is correct.

Questioner: So then is there *dakho-dakhal* (interference and its effects caused by the discharging ego in the unfolding of karma) in the speech?

Dadashri: Yes, there is. There is definitely *dakho-dakhal* in everything, isn't there! There is *dakho-dakhal* even in one's conduct. One says, "Come on, I am in a hurry!" He becomes restless, as if the train is going to leave! That is not the case, there is still some time, but he keeps doing *dakho-dakhal* everywhere.

On Becoming Sincere to Pragnya, It Will Caution You

Questioner: Dada, show us a solution now to stop the *dakho-dakhal*.

Dadashri: Become the Knower-Seer, so the *dakho-dakhal* will stop. Your intrinsic functional property (*gunadharm*) is indeed that of the Knower-Seer. When the *charitra moha* arises, Know that, 'This is discharge illusory attachment.' 'You' should See and Know it. It will go away if You See it.

Questioner: Is the One who is the Knower-Seer verily the one who does the interfering?

Dadashri: Would the Knower-Seer be doing that? The Knower-Seer is the One who Sees the one doing the interference, He Knows, 'This one is interfering.' The discharge ego is the one doing the *dakho-dakhal*.

Questioner: Does the intellect interfere?

Dadashri: The intellect also interferes, all of them interfere. The ego, the intellect, the *chit* (inner faculty of knowledge and vision), and the mind, they are all with interference indeed! But the ego is considered the main culprit, because it is giving its endorsement.

Questioner: Is the inherent nature of the mind to think and then move on?

Dadashri: No, it may not move on either. It will let go after it interferes.

Questioner: However, it is not as forceful as the ego, is it? Meaning, the mind is not as forceful as the one endorsing, is it?

Dadashri: It is, very much so! If the mind becomes obstinate about something, it will not let go till the crack of dawn. So, none of them are sensible. Therefore, it is indeed you (*pote*; the developing I; the worldly-interacting self) who has to become sensible. They actually were sensible to begin with, but you ruined them. So, as you become sensible, they will improve.

Questioner: So in this, 'I' can be cautioned only to the extent that *Pragnya* cautions me, right?

Dadashri: *Pragnya* is ready to caution You about everything indeed. When It cautions You and you don't listen to it, then It tends to stop.

Questioner: Suppose 'I' listen to everything It says, then will It caution Me about everything?

Dadashri: The experiential awareness (*bhaan*) of all that will happen. Yes, It will caution about everything. If You become sincere to It, then It will caution You about everything. 'It' wants to take You to *moksha*, by whatever means It can. So, if everything is happening according to Its own desire, according to Its intention (*bhaavna*), then It is ever ready.

Pragnyashakti Shows You the Stains Within

Questioner: It has been five years since I took *Gnan*, but even then, why do I not seem to get any resolution?

Dadashri: Now a resolution has been attained for sure. What kind of resolution are you seeking?

Questioner: In regards to these mistakes.

Dadashri: It becomes clean within. The stock will still continue to come out. The garbage that had been filled is bound to come out, isn't it! Otherwise, the tank would not empty, would it! Before, you did not even know that garbage was coming out. You used to think that good things were coming out, didn't you? That is referred to as worldly life. And to Know that it is all garbage is a sign of becoming liberated.

Whatever a person does, he can never know that there is a mistake in it.

Questioner: I know that this is not worth doing and that it is wrong but I still make the mistake. Does that happen due to past karma that I have brought with me?

Dadashri: You had in fact filled and brought forth garbage. 'You' will indeed have to clear that out, won't You?

The fact that You understand that the wrong stock had been filled, that is the Science of the Self; *Pragnya* is present there, It Sees that. *Pragnya* is the Seer. If you do *pratikraman* (confess, apologize and resolve not to repeat a mistake) and say, 'This is not mine,' even that is more than enough. Up until now, by saying, 'This is mine,' it got stuck to you. Now You should let go of it by saying, 'This is not mine.'

If You recognize about twenty-five or so of your mistakes every day, then an extraordinary energy will arise. Worldly life does not obstruct you; eating and drinking does not obstruct you. You are not bound by penance, nor by renunciation. People are only bound by their own mistakes. There are endless mistakes

within. But if one breaks free from just twenty-five or so of the big ones, then the twenty-sixth mistake will leave on its own. Many people are actually aware of their mistake, yet they do not refer to it as a mistake because of their own ego. What is this like? A single mistake can ruin countless future lives. That is unacceptable. This is because one has made a *niyanu* (firm inner resolution) to go to *moksha*, however, he has not made it a hundred percent. That is why this has happened! Ultimately, you had to come to Dada, didn't you?

After receiving *Gnan*, through what do the mistakes start to be Seen? Through *Pragnyashakti*. All the mistakes start to be Seen through the *Pragnyashakti* that has manifest from the Self, and once You start Seeing those mistakes, You immediately settle them once and for all. 'You' say [to Chandubhai], "Dear fellow, do *pratikraman*." When *Pragnyashakti* shows the stain, You should say, "Wash this off." So, wash all the clothes. Once *pratikraman* is done for all the stains, then it [the *prakruti*] is cleansed!

Pragnyashakti Prompts You to Do Pratikraman

Questioner: When we do *pratikraman*, are we doing it for the *pudgal* (non-Self complex), or who are we doing it for?

Dadashri: It is certainly for the *pudgal*, who else?

Questioner: For the *pudgal*, of course! So in the same manner, can we not do *pratikraman* for our own *pudgal*?

Dadashri: You are to do it for your

own *pudgal*. *Pratikraman* should be done for the other person's *pudgal* only when you have hurt him. Otherwise, *pratikraman* should be done just for your own *pudgal* [for the anger, pride, deceit and greed that arise within]!

Questioner: Who is the one doing the *pratikraman* for our *pudgal*?

Dadashri: It is Your *Pragnya* that does all of that. [*Pragnya* gets Chandubhai to do *pratikraman*].

Questioner: The One who tells Chandubhai from within, 'You have made this mistake, so do *pratikraman* for it.' Who is the One saying that? Who says that?

Dadashri: It is that energy of Yours known as *Pragnya* that cautions You to do *pratikraman*.

Questioner: When we do our own *pratikraman*, it is actually the *pudgal* that is doing it for the pure Soul, isn't it?

Dadashri: It is the *Pragnyashakti* and the pure Self [the right Vision; *shuddha chit*] that are working to get the *pratikraman* done.

Questioner: Is it possible for *atikraman* (to hurt any other living being through the mind, speech, or body) to happen not just towards others, but also one's own self?

Dadashri: For your own self, you should actually do it [the *pratikraman*] for your pure Soul. What you should say is, 'Oh Chandubhai! Why are you making such mistakes? Do *pratikraman*.'

'You' do not have to do *pratikraman*

now. The One who is the Knower-Seer does not do anything, and only if there is *jagruti* can One be the Knower-Seer, and it is only through *jagruti* that *pratikraman* are done. Therefore, Chandubhai alone has to do the *pratikraman*. It is indeed the one who has done the *atikraman* whom You should prompt [by saying], ‘Chandubhai, you do *pratikraman*.’ It is indeed the one who has the attacking nature whom You should prompt, ‘You, do *pratikraman*.’ Only if You are a pure Soul can You prompt Chandubhai to do *pratikraman*.

Pragnyashakti Emerges From the Real

Questioner: Who does *pratikraman*?

Dadashri: It is the one who does the *atikraman*.

Questioner: But who is it that does the *atikraman*?

Dadashri: The ego does the *atikraman*.

Questioner: The ego does the *atikraman*, so does that mean that the ego does the *pratikraman* too?

Dadashri: Yes, it is indeed the ego that has to do the *pratikraman*. However, who does the cautioning? It is of *Pragnya*. *Pragnya* prompts, ‘Why did you do *atikraman*?’ What does *Pragnya* caution? ‘Why did you do *atikraman*? Now do *pratikraman*.’

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. There are two kinds of energies.

The energy that emerges from the Real is *Pragnya*, and the energy that arises from the relative is referred to as *agnya*. The prevalence of *agnya* will not allow you to get out of worldly life, and *Pragnya* will certainly not leave You until You attain *moksha*.

Questioner: So the ego definitely falls under the relative, doesn’t it?

Dadashri: All of that certainly falls under the relative.

Questioner: Dada, when the Real and the relative are both separate, why is there a need for Me to get involved in between? What is the need to do *pratikraman*? Why is there a need for Me to get involved in the relative?

Dadashri: There is no need to get involved in the relative. However, if the other person is hurt, then You should tell Chandubhai, ‘Hey, why did you do something that hurt this person? Now, you should do *pratikraman*.’ That is all, so wash off the ‘stain’. As soon as a ‘stain’ forms, wash it off. ‘You’ should even keep the relative ‘cloth’ clean.

Questioner: Dada, the hurt that is conveyed to the other person, is it the Real that does that?

Dadashri: The Real does not do anything at all. All of that falls under the relative, and the hurt also applies to the relative, it does not reach the Real.

Pragnyashakti Cautions You When the Other Person Is Hurt

Questioner: When a person feels hurt, is it his ego that feels hurt?

Dadashri: Yes, it is the ego that feels hurt.

Questioner: Then what is the need for *pratikraman*? What's the need to once again become involved in the relative?

Dadashri: But when the other person gets hurt, the 'stain' of that continues to remain on your relative self! The relative should not be left with 'stains.' Ultimately, it will have to be cleaned. This 'cloth' should be left clean. There is no problem with *kraman* (actions that do not have any good or bad implications). *Kraman* means that the 'cloth' gets dirty on its own; there is no problem with that. There is no problem when it gets dirty overall, but if a 'stain' forms, then that should definitely be washed off.

Questioner: So is it necessary to keep the relative clean?

Dadashri: It is not like that. The relative will get old, the 'cloth' will get old, there is no problem with that. If a 'stain' gets formed all of a sudden due to *kraman*, then that is considered to be in Your opposition. Therefore, that 'stain' should be washed off. Hence, if such *atikraman* has been done, then do *pratikraman*. Moreover, that happens once in a while, it does not happen daily. And if *pratikraman* for that does not happen, then you will not be held accountable for committing a major offence, however, it is a good thing to do *pratikraman* for it.

Questioner: When the power to do *atikraman* is not in our hands, then how can the power to do *pratikraman* be in our hands?

Dadashri: The power to do *atikraman*

is not [in your hands]. However, the cautioning to do *pratikraman* is certainly given from within; the Self within, the *Pragnyashakti*, does the cautioning.

On the Akram Path, There Is Samayik Along With Pratikraman

Questioner: What is the connection between this *samayik* (introspection process for a specific time in which One remains as the Self and Sees the faults of the non-Self) and *pratikraman* of ours [on this *Akram* path]?

Dadashri: *Pratikraman* is done for any *atikraman* that has happened. Your worldly interactions (*vyavahaar*) are *kraman*, and if you end up speaking excessively, then that is *atikraman*. So You should tell Chandubhai, 'Why did you do *atikraman*? So now do *pratikraman* for it.' When *atikraman* happens, you should do *pratikraman* for it.

Samayik means the experiential awareness of 'I am pure Soul.' *Samayik* prevails continuously when One practices the five *Agnas* (special directives given by the *Gnani Purush* that sustain the enlightened state after *Gnan Vidhi*). To clear ['files'] with equanimity is the first *samayik*. And to remain in the natural and spontaneous state as the Self, to remain natural as the Self, that is a *samayik* that is like 'ours'. That also prevails for You to a lesser degree.

When You do this *samayik*, the *prakruti* is considered to be completely natural and spontaneous at that time. As You continue doing *samayik*, You will learn how to stay in the present moment; this cannot be done straight away. When

You do *samayik* for an hour, You indeed remain in the present!

Ultimate Closure Through Samayik and Pratikraman

Questioner: These *parmanu* (particles of inanimate matter which are not in pure form) become pure through *samayik*, don't they?

Dadashri: They do, a great many become pure. Ultimate closure (*nivedo*) can come about through *samayik*. *Pratikraman* is the work of *Pragnya*. Thus, a lot of things can be cleared. And as for *samayik*, It [the Self] is Seeing [as separate], so everything gets purified. However many faults are Seen, those many [*parmanu*] get purified.

Questioner: In *samayik*, it is the work of the Self alone, is it not?

Dadashri: Straight, direct. In the *samayik* of the *Akram* path, One becomes the Self (*Atmaroop*). 'See' the inner workings of Chandubhai, that Chandubhai is having this thought, that thought, such and such a thought; See all of them, You are the Seer. The thought is the *drashya* (the object to be Seen), and You are the *Drashta* (the Seer). A thought that You are able to understand is referred to as a *gneya* (an object to be Known) and You are the *Gnata* (the Knower).

Then You should Know all of this: What is Chandubhai's intellect doing, what is the *chit* doing; when the leg is hurting, does Chandubhai pay attention to it or not? When the sensation of hunger arises in the stomach, You should Know that as well, and when a thought arises about someone else, See that thought. That is our

samayik [of the *Akram* path]. Remain pure (*shuddha*) and See the pure. If Chandubhai has quarrelled all night long, later when You sit down to do *samayik*, See the pure and tell Chandubhai, 'Chandubhai, ask for forgiveness!'

Questioner: Dada, how can that *samayik* be done in a precise manner?

Dadashri: Everyone over here certainly does that sort of a *samayik*. In the *samayik*, if One focuses on a particular subject, then that object [interest in it] will continue to dissolve, it will come to an end. Whatever You want to dissolve, You can dissolve that over here through this *samayik*. If a particular 'taste' is hindering You, You should set that very subject in *samayik*. And keep on Seeing it in the manner that is shown to You. All the tubers dissolve simply by Seeing them.

Pragnyashakti Is the Seer in Samayik

Questioner: Who is the Seer of all the past mistakes that are Seen in the *samayik* that we do on the *Akram* path? Is it the Self or *Pragnya*?

Dadashri: *Pragnya*, the energy of the Self. In worldly life, wherever the Self works [to liberate] that is referred to as *Pragnya*. The original Self (*mool Atma*) does not do anything Itself.

Questioner: Many times, you make us sit in *samayik* and tell us to recite the *Trimantra* (the three mantras that destroy all obstacles in life). You tell us to 'read' [visualize in the mind], '*Namo Arihantanam* (I bow to the living Ones who have annihilated all internal enemies of anger, pride, deceit and greed).' So is it the Self that is reading at that time? And

when we read a book in *satsang* (spiritual discourse), when we read the Aptavani, the pure *chit* is doing the reading, whereas in the first instance, it is read by the Self. So are both of these the same?

Dadashri: The Self is the main reader, that is in a different context. The intention behind mentioning it to be of the Self is to put You on the [right] path; ‘we’ mean to say that it is not the sense organs (*indriya*) that are at work here. But this original Self (*mool Atma*) Knows what one’s own intellect is doing, what the mind is doing; It Knows all of them. That too, in reality It is not the original Self, It is *Pragnya*. ‘It’ is considered to be the energy of the original Self. Therefore, It Knows everything. It is true that It Knows, but this [point about *Pragnya* being the Knower] cannot be considered wrong. There are no sense organs at work here. Nor is it the original Self in Its entirety. ‘We’ say this just to get You on the path, therefore this is considered relative-Real!

The Seer Has Been Seen in Samayik

You have Seen the Seer in *samayik*. ‘You’, the Self, have even Seen the Seer from within! Otherwise, a human being certainly does not have so much energy to recall all that! Whereas, in *samayik*, One Sees each and every moment, from one moment to the next!

There is no other solution in worldly life through which one can remember what transpired more than two days ago. ‘It’ is in fact the energy of the Self (*Atmashakti*) that is at work in this. So, in the presence of the energy of the Self, *Pragnyashakti* is doing tremendous work. *Pragnyashakti* and the pure *chit* work

together synergistically. ‘They’ dig deeper and deeper within to See, ‘Why so?’ They find everything out from various sources! Faults that you do not even remember; They find all of those out! Even the ones that you don’t remember come forth.

Questioner: That statement that you just made, that, ‘In this *samayik*, the Seer is Seen.’ I did not understand that.

Dadashri: This *samayik* is actually referred to as *Atma-samayik* (the *samayik* of the Self). Besides the energy of Self, there is the energy of the intellect, which can see external things, things in worldly life. Whereas all these faults are Seen by This [the Self]. Therefore, the energy of Knowing and the energy of Seeing is of the Self.

The Self is the illuminator of the Self and the non-Self (*Swa-par prakashak*), that is the reason It is able to See. The Self Sees Itself and It Sees all external things [the non-Self] as well. *Swa-par prakashak* means It can also illuminate worldly life, and It can illuminate Itself as well, It can See both.

Questioner: Chandubhai does the *pratikraman* and the Self Sees him doing that, but you said that It Sees the Seer.

Dadashri: Yes, so it is indeed the original Self working in that case. That is why ‘we’ made that demarcation. It is indeed the original Self that is working. It is indeed the One that is the illuminator of the Self and non-Self that is doing the work. Therefore, You have assurance of the One that is the illuminator of the Self and non-Self, such that, ‘The illuminator of the Self and non-Self exists within and

is doing all the work.’ ‘You’ have Seen that. ‘You’ have now Seen the Seer. There is no other regular practice that takes place of Seeing the Seer. But over here [in *samayik*], You are assured of who the Seer is! So when You See or look for ‘Who is it?’ The answer is that You have Seen the Seer.

Pragnya Facilitates Dada’s Nididhyasan

Questioner: In *samayik* this morning, your *nididhyasan* (exact visualization) was happening everywhere; what is that? I understand that to be the pure *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* (the energy of the ignorant state) 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 the *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, it is exact. It is even better than photography. Even photography cannot capture it so beautifully. Compared to photography, it is captured more precisely in dreams. And in comparison to meeting [the *Gnani Purush*] in person, in dreams it is captured even more precisely.

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

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

Pragnya Begins After the Chit Becomes Pure

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

Dadashri: It is *Pragnyashakti*.

Questioner: Is It indeed the One that Sees it, as well as the One that has it?

Dadashri: ‘It’ indeed is everything. All the activities are of *Pragnya*. There is no need for the *chit* there at all. As long as the *chit* is impure, it can see everything

of worldly life. The impure *chit* is not able to see anything related to the pure. Hence, when the *chit* becomes pure, it becomes one with the Self, it merges with the Self. Then who remains? Nothing remains as an intermediary. *Pragnyashakti* continues working, that is all. If there is interference, then even the pure *chit* starts deteriorating. If there is darkness [ignorance of the Self], then it will continue to deteriorate. So where can we get it repaired again? There are no factories for repairing it. And we do not have to repair *Pragnyashakti*. If that which is not [in the realm of the Real] gets placed here, then it will have to be repaired. When something that is not an eternal element (*vastu*) spoils, then it has to be repaired. Therefore, there is no need for anything in the middle. All the activities are carried out by *Pragnya*.

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).

Questioner: This *nididhyasan* of the *Gnani Purush* which prevails, you have called it *Pragnya*. However, you also say that the more the *nididhyasan* prevails, that much the *chit* becomes pure, do you not?

Dadashri: *Chitshuddhi* (the purification of *chit*) has already happened, hasn't it!

Questioner: It has become complete at its core, but what becomes of that impure *chit*?

Dadashri: The impure *chit* will take

care of all the worldly activities. If the *chit* is impure, interference will arise in the middle. If the *chit* is pure, then there will be no interference. If there is a third person, then interference will happen. Is there any interference? Go ahead and do the *nididhyasan* someday [and let me know].

Questioner: Whose interference is there in the process of the *nididhyasan*?

Dadashri: That is this unfolding karma (*udaykarma*).

Questioner: Because if *Pragnya* is Its own independent department, then *Pragnya* has arisen within all the *mahatmas*, yet after *Gnan*, It is not the same for our *mahatmas*...

Dadashri: The *Gnan* does not arise equally in everyone. 'It' arises in accordance to each person's capacity. Then One follows the *Agnas* accordingly.

Questioner: So you say that It expresses according to One's capacity; why is that?

Dadashri: But of course! 'His' *Nishchaybal* (the strength as the Self) and all that should be there, shouldn't it! Is it not different for everyone? It is different for everyone. It is different for you, it is different for him; it is different for everyone, isn't it?

Questioner: But are you saying that the *chit* of all these people [*mahatmas*] has become completely pure?

Dadashri: Yes, only then can one attain the Self!

Questioner: So if the pure *chit*

becomes completely pure, then that much *Pragnya* will arise?

Dadashri: Yes. When ‘we’ give *Gnan*, the Self becomes pure, so *Pragnya* indeed arises. Thereafter, depending on the amount of interference (*bhanjghad*; complication) there is in Its’ energy to follow the five *Agnas*, one loses out by that much!

Questioner: So to whatever extent the *Agnas* are followed, does *Pragnyashakti* blossom to that extent?

Dadashri: Yes, that *Nishchaybal* and all that should be there.

Questioner: But whose *Nishchaybal* is it in this?

Dadashri: It is all of the Self [awakened Self] indeed.

Questioner: One makes the *nishchay* (resolve) himself, and then he himself becomes strong in it, is it like that? I did not understand that.

Dadashri: When the impure *chit* and the mind and everything else exercise dominance, the *Nishchaybal* comes to a stop. The lesser the extent one has of the former, the stronger the latter prevails for him. They certainly cause all this interference. Otherwise, you may have tried very hard to get peace and solitude before sitting down to meditate, but what happens when people create a commotion outside? Similarly, when all this commotion happens outside [of the Self], the one who has greater commotion will not succeed.

Questioner: That is very correct. If the external commotion becomes less, then...

Dadashri: ‘We’ do not have any external commotion, so do ‘we’ have any problems? Whereas for you, if there is commotion from just three people, then you will become restless. ‘We’ do not get affected by feeling, ‘They are doing this to me!’ That is how ‘we’ ‘sit’; ‘we’ do not ‘sit’ on the outside at all! ‘We’ do not have any such desire. You do have the desire, so you sit outside with three people and join in the commotion. ‘We’ actually ‘sit’ in ‘our’ own ‘room’ [the Self] and [join dramatically] continue doing the commotion. As there are so many people, when would there ever be an end to this?

Questioner: ‘You’ skillfully slip into Your own ‘room’; You go within [the Self].

Dadashri: ‘We’ indeed remain seated within. ‘We’ do not come out at all. If you feel that ‘we’ might have come out, then that verily is a mistake, perhaps you may have seen a shadow. In reality, it is not ‘us’.

Questioner: That is true. ‘You’ do not come out even when we try to pull You out.

The Resolve Is of Pragnya

Questioner: Who makes the resolve (*nishchay*)? Does file number one make the resolve?

Dadashri: It is indeed You who has to make it! ‘You’ have to make the firm resolve.

Questioner: Does that mean the pure Soul makes the resolve?

Dadashri: No, no, not the pure Soul, it is Its *Pragnyashakti*. *Pragnyashakti* does not refrain from making You make the

resolve. Actually, One makes the resolve at the very time *Gnan* is attained.

Questioner: Dada says, “There is nothing about following the *Agnas* in this. ‘You’ just make a resolve that You want to stay in the *Agnas*, that is all. Leave everything else to me.” This is what You say, isn’t it?

Dadashri: ‘You’ just have to follow the *Agnas*. ‘You’ do not have to See whether it happened according to the *Agnas* or not. Just decide that You want to follow the *Agnas*, that is all.

Questioner: So, with regard to the point about making a resolve, you are saying that we are not to do anything. But then again, you are saying that we should make the resolve.

Dadashri: Those are only words; they are simply words in this way. They are dramatic words; there is no sense of doership (*kartabhaav*) in that.

Questioner: Yes, it is just for the sake of communication. However, in terms of this resolve, who is it that makes the resolve?

Dadashri: It has indeed happened to the Self; it is indeed this *Pragnyashakti* that makes the resolve. That is it!

Questioner: But when one did not have *Gnan*, it was the ego that made the resolve; at that time, *Pragnya* was not doing so.

Dadashri: That is correct. It was not the ego, but rather *agnya* (the ignorance of the Self; the intellect; energy of the ignorant state) that was doing it. Now, *Pragnya* is doing it. For those without

Self-realization (*agnani*), it is *agnya* that makes all the resolves, and for those who have attained *Gnan*, it is *Pragnya* that makes the resolves. *Agnya* and *Pragnya* are two energies. *Agnya* is the wrong belief and *Pragnya* is the right belief.

Questioner: Rather than saying that it makes the resolve, should we say to maintain the resolve?

Dadashri: Regardless of whether the words ‘to make’ or ‘to maintain’ are used, You are to do that which accomplishes Your goal. You can use whichever words you want, ‘to make’ or ‘to maintain,’ there is no question about that.

Questioner: Does *Pragnya* make the resolve or does it make One do the resolve?

Dadashri: ‘It’ makes the resolve, It makes You make the resolve; all of that falls under the same thing. Meaning that they are not different entities.

Questioner: So then can we also say, “It makes One make the resolve, It makes One maintain the resolve”?

Dadashri: Yes, you can say that. It is all one and the same. By over analyzing the same thing over and over again, you are doing its postmortem; it will get spoiled unnecessarily. You end up losing the intent behind what ‘we’ are trying to tell you. Do not get into over analyzing this. Simply understand the point: ‘This is done by *Pragnya* and this is done by *agnya*.’ That is all. [Otherwise] The intellect will show you all kinds of guises.

When You remain in ‘our’ five *Agnas*, that itself is *Purusharth* (progress as the

Self), that itself is *dharma* (the true nature of the Self)! There is no other *Purusharth*. Everything is encompassed within that. The resolve is itself *Purusharth*.

Purusharth and Parakram Through Pragnya

Questioner: Who does *parakram* (the extraordinary spiritual effort to progress as the Self) and *Purusharth*?

Dadashri: All of that is certainly by the One that is within You, *Pragnya*, the One in the form of *Pragnya*. The Self does not have any ‘doing-ness’ at all. *Pragnya* takes One to *moksha*, whereas *agnya* makes one wonder in worldly life.

Purusharth is not dependent on the unfolding of one’s karma. As a matter of fact, whatever amount of *Purusharth* You do, that much is Yours. Our *mahatmas* have become the *Purush* (the Self); constant *Purusharth* happens within them. The *Purush* has come into Its function as the Self, and it is indeed why *Pragnya* cautions them!

This *Purusharth* and *parakram* have arisen. Now, this attribute of *Purusharth* is not in the Self, but It is the energy known as *Pragnya*, this is verily Its function. So if You decide ‘I want to remain in this *Purusharth*,’ then it will definitely remain.

‘You’ should certainly have the resolve ‘I only want to do *Purusharth*. I have become the *Purush*. Dada has made Me the *Purush*. Dada has separated the *Purush* and the *prakruti*. I have become the *Purush*, therefore I want to do *Purusharth*.’ Decide on this.

In fact, the entire day goes in the

prakruti for the most part, the ‘water’ simply goes to waste!

Gnan and the Agnas Against the Harassment of the Prakruti

Questioner: I experience *moksha*, but the *prakruti* does not let go of its intrinsic nature. I am getting tired of that.

Dadashri: The *prakruti* will never let go of its intrinsic nature, will it! What would happen if the local authorities opened up all the surrounding gutters around your home? Wouldn’t the gutter exhibit its innate quality?

Questioner: It would.

Dadashri: At that moment, what perspective should You maintain?

Questioner: The Knower-Seer.

Dadashri: You may want to relax and enjoy the comfort of your home, but when the stench arises, You should remain only as the Knower-Seer. Similarly, whenever the ‘gutters’ and the like open up in the *prakruti*, remain in the awareness of the Self at that time.

Questioner: If ‘I’ continue Seeing the ‘neighbor’ [file one, the *prakruti*] and if ‘I’ do not make him turn back, then how is that acceptable? Is that not considered hypocrisy?

Dadashri: What right do You have to make him turn back? ‘You’ should not interfere. Do You Know who controls him? ‘You’ do not control him, nor do You make him turn back. He is under the control of *vyavasthit* (scientific circumstantial evidence). So what is the point of interfering? When You try to interfere

in that which is not Your function, then the function as the non-Self (*pardharma*) arises!

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

Dadashri: It may even happen! If You practice what the *Gnani Purush* says, then it can happen within five to ten years. Hey, it may even happen in a year's time! The *Gnani Purush* is considered the Lord of the three worlds (the *Madhyalok*, the world of animals and humans; *Adholok*, the world of beings in a lower life-form; and *Urdhvalok*, world of celestial beings). What cannot be accomplished 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* (absolute Knowledge) alone. There is no longer anything else we thirst after." So 'we' tell them, "There definitely is some other thirst that remains within, why don't You search deep within for that!" They reply, "That actually remains in the *prakruti*, that does not remain for Me." So 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 twelve annas worth remaining? To that 'we' answer, "No, dear, clear whatever shortcomings you have [in the *prakruti*]."

Now, as long as the *prakruti* exists, all its shortcomings are inevitably going to be cleared. As long as You do not interfere or get affected by the effects of the interference, the *prakruti* is going to 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 interference happens!

If one has not taken this *Gnan*, then the *prakruti* certainly keeps going in the wrong direction all day long. Whereas now, it certainly keeps going in the right direction. You may slap the other person, but within You say, 'No, such a thing should not be done. Do *pratikraman* for having the thought of slapping someone.' Whereas before *Gnan*, you would slap the person, and on top of that, you would say, 'I ought to slap him 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 its force will be.

Questioner: Why is the force of the *prakruti* so much that it even makes One forget to See?

Dadashri: That much energy of the Self is lacking. If there is more energy, then no matter how much force the *prakruti* has, even then One will become separate.

Questioner: How can I become One with energy? I did not understand that.

Dadashri: However much One follows the *Agnas*, that much energy continues to increase, meaning that it begins to manifest. The energy of the original Self in everyone is the same, but if the *Agnas* are followed to a lesser extent, then it manifests in lesser proportion. It gradually keeps increasing until it reaches its full extent.

Pragnyashakti Makes One Follow the Agnas

Questioner: What *Purusharth* does the *Purush* (the Self) have to do?

Dadashri: In the form of [following] the *Agnas*, what else? For You, it is in the form of [following] the *Agnas*; for 'us' [the *Gnani Purush*], it is without the *Agnas*. The very same thing happens for 'us' without [actively applying] the *Agnas*; for You, it happens with the *Agnas*. Then eventually, as You continue practicing the *Agnas*, they will fade away, and their foundation will remain.

Questioner: Who follows the *Agnas*? Is it the *pratishtit atma* (the developing I; relative self; the self that has wrong beliefs) that follows them?

Dadashri: Where is the question of the *pratishtit atma* following the *Agnas* in this? It is the energy of the Self known as *Pragnya* that does so. So what else remains! There is no interference of anyone amidst this at all! 'You' just have to follow the *Agnas*. *Pragnyashakti* allows You to do what *agnyashakti* prevented you from doing. To follow the *Agnas* means that it is in Your conviction that 'I am pure Soul' and it is in Your awakened awareness (*laksh*). It is in Your experience (*anubhav*) to a smaller extent, but You have not yet become that form. When You follow the five *Agnas* to become that form, You will eventually become that form.

Initially, You Have to Turn the Handle

Questioner: The *Agnas* are in My awareness but they are not being applied as naturally as they should be, so what about that?

Dadashri: 'You' have to pay attention to it [while practicing the five *Agnas*]. Otherwise, they are not so difficult that they cannot be applied naturally. They are the easiest thing, but You should form the habit. First, You have to put it into *abhyaas* (regular practice). Currently, there is *anabhyaas* (no practice)! *Anabhyaas* means that You certainly do not have the practice of Seeing the Real and the relative, do You! So if You practice this regularly for a month, then they will become natural. So initially, You have to 'turn the handle' for it. If the One with a lot of *jagruti* (awakened awareness as the Self) does not set that 'This is the Real and this is the relative' then that is fine. But these people do not have so much

jagruti, do they! The One who has a lot of *jagruti* does not have to do anything at all, He does not even have to ‘turn the handle.’ All of it indeed remains naturally!

Now, this *jagruti* will continuously remain for You. ‘We’ have burnt your demerit *karma* to ashes. Therefore, this awakened awareness (*laksh*) of ‘I am pure Soul’ will continuously remain, It will not be missed even for a moment. ‘You’ just have to follow ‘our’ five *Agnas*. Of the first two *Agnas* that have been given, the first is the relative viewpoint, and the second is the Real viewpoint. So upon leaving home in the morning, if You keep Seeing through these two viewpoints, then would anyone raise an objection to that? ‘You’ See a cow, and You also See the pure Soul within. Go on Seeing in this way for an hour.

The Real Is Permanent, the Relative Is Temporary

There is one viewpoint that Sees that which is permanent (*avinashi*) and there is another viewpoint that sees that which is temporary (*vinashi*); these are the two types of viewpoints (*drashti*). Actually, the original viewpoint of the Self Sees that which is permanent, but then one focused his view on that which is temporary. And that is what caused the temporary state to arise within us!

There is the awareness that ‘I am Chandubhai’; people told you this and you believed it and got entrapped in all of this and you took on the relative viewpoint. Meaning, the awareness arose that ‘I am temporary.’ Nevertheless, botheration is felt within that ‘I was also there in the past life.’ Moreover, you even speak in

this way. So if you were there in the past life, then You most definitely are permanent! If you were also there in the past life, then this means that You are not temporary. It is the body that is temporary, Your eternalness is definitely there. This is because You are the pure Soul, and that is the Real eternal element. And all the Real eternal elements are permanent. All the relative things are temporary.

Questioner: Many times in certain matters of worldly life, when ‘I’ remain superficial with the awareness that ‘this is relative,’ then there is tremendous bliss within.

Dadashri: The moment You say, ‘It is relative,’ there is bliss. By saying, ‘It is relative,’ it proves that You are Real. Even if You do not say, ‘I am pure Soul,’ by referring to everything as relative, by saying, ‘All this is relative,’ that in itself proves that You are the pure Soul.

The One Who Separates the Real and the Relative Is Pragnya

Questioner: When I See the Real and the relative as I am moving along outside, who is the One Seeing this? Is the pure Soul Seeing this?

Dadashri: It is actually *Pragnya* that Sees this, the Self does not See this. Moreover, when *Pragnya* Sees this, It certainly does so on behalf of the Self. There is a difference between the knowing and seeing done by the intellect and that done by *Pragnya*. The former is understood or perceived through the five sense organs (*indriyagamyā*) and the latter is Known-Seen beyond the senses (*atindriya gamyā*).

Questioner: Who separates the Real and the relative?

Dadashri: ‘You’ would indeed recognize everything that is temporary (*vinashi*)! All this that can be perceived through the mind, body, and speech, seen through the eyes, heard through the ears, it is all relative. Whereas the Real means permanent (*avinashi*). There is *Pragnyashakti* within, It separates the two. ‘It’ separates not only that which is of the relative, but It also separates that which is of the Real.

Questioner: So Dada, does that mean that there are three: Real, relative, and *Pragnya*? Is *Pragnya* separate from the Real?

Dadashri: *Pragnya* is actually the energy of the Real, but It is the energy that has separated from the Self. In the absence of the relative, It becomes One with the Self.

Questioner: Is *Pragnya* relative or Real?

Dadashri: ‘It’ is relative-Real. When Its work is complete, It goes back to Its original location; It merges into the Self once again. *Pragnya* is relative-Real. If it were Real, then it would be considered permanent.

Questioner: When that relative-Real becomes Real, then the relative is no longer there, is it?

Dadashri: There cannot be the relative in the Real. Everything relative is temporary. So this *Pragnya* [begins when One attains Self-realization and It ends when absolute Knowledge is attained] is

actually temporary, but It is Real. So It merges back into Its own inherent nature [as the Self]. ‘It’ does not get destroyed completely.

Questioner: Does *Pragnya* have any control over the relative part?

Dadashri: No one has any control whatsoever. On the contrary, the relative had control over the Real. So, one used to scream, “I am bound. I am bound. Free me, free me.” So when the *Gnani Purush* liberates Him, He experiences relief and says, “Phew! Now I have been set free.”

With a Lapse in Following the Agnas, the Prakruti Takes Over

Questioner: Whosoever comes to you and takes *Gnan*, the blissful state that is free of uneasiness and agitation (*niraakulta*) undoubtedly arises. Then whether He remains in the *Agnas* or does not, there is so much elation that arises from that state!

Dadashri: However, if One does not remain in the *Agnas*, His *prakruti* will gradually take over.

Questioner: Yes, that is it. This point should be stated.

Dadashri: The *prakruti* will take over. And when One follows the *Agnas*, then no one can challenge Him. Otherwise, the *prakruti* will ‘devour’ Him. With the grace of Dada, One experiences peace at the time [of getting *Gnan*], One experiences other things. It remains so for two to five years, but that is meaningless, the *prakruti* ends up ‘devouring’ Him.

Questioner: What does it mean that

the *prakruti* 'devours' Him? What does it mean that the *prakruti* will take over?

Dadashri: The *prakruti* will turn Him into its own form once again, by beating and bashing Him. Whereas, the *Agnas* are the easiest of all things, they are not difficult. Moreover, 'we' have given all the liberties. "Follow the *Agnas*, and also eat both *jalebi* (an Indian sweet) and *bhajiya* (savory Indian fritters) at ease." What more does One need? 'We' have given him the liberty to eat as he pleases. Otherwise, if restrictions were placed on that, then [one would think,] 'How can I accept restrictions in every matter from this *Gnani*?' Instead, the *Agnas* are easy and straightforward. Is there a problem with Seeing everything as it is?

Questioner: There is no problem with Seeing, but I am not able to See!

Dadashri: If one is controlling all the five 'horses' of the sensory organs, then he has to pull the reins, and he is the one who has to tug or let go of the reins like this. Instead of that, I have advised, 'My dear, just let go of it. The horse is very wise that it will take you home. And hey mortal one, otherwise, you are making the horse bleed [by tugging and pulling at it]'

Where the *Agnas* Are Followed, There Is Saiyam and Samadhi

Questioner: Is there a gauge to measure whether I missed out on following the *Agnas*?

Dadashri: Suffocation and all of that arises. That is certainly a repayment for lapsing on following the *Agnas*. Constant *samadhi* (a blissful state as the Self that

comes about when one becomes free from mental, physical and externally induced suffering) remains for those who follow the *Agnas*. As long as One follows the *Agnas*, there is *samadhi*. There are many on our path who follow the *Agnas* very well and remain in *samadhi*. This is because this path is straightforward and one of equanimity, it is natural! And if this path is not deemed agreeable, then is the other path [*Kramik* path; the traditional step-by-step path of spiritual progress] going to be agreeable? So put all problems and the like aside, You should definitely not pay attention to the problems of the mind. Only maintain the relationship as the Knower of the objects to be Known. The mind is carrying out its function, so what is the use of interfering in it? This path is such that One can constantly remain in the *Agnas*, in constant *samadhi*. It is not difficult at all. 'You' have the liberty to eat mangos and the like.

Questioner: After coming under the shelter of the *Gnani*, whatever shortcomings come to be known, should I understand those to be mine, or the other person's? I feel that I am following the *Agnas*, but what deficiency remains in this?

Dadashri: A deficiency certainly remains! Afterwards, you face all sorts of externally induced problems and their resultant suffering. You start to have dislike, you feel bored; you feel all such things. If a deficiency remains, then these things will happen. Otherwise, if One remains in 'our' *Agnas*, then the *samadhi* does not leave. The power and influence of this *Gnan* is such that peace constantly prevails and One attains liberation within

one or two lifetimes, and *saiyam* (a state that is absent of anger, pride, deceit, and greed and attachment and abhorrence) constantly prevails within, inner *saiyam*. Not external *saiyam*. External *saiyam* is what can be seen on the outside. However, with inner *saiyam*, no one is caused any harm. Even if someone hurls abuses at him, He would not harm that person. Anger, pride, deceit, and greed do not arise; such inner *saiyam* prevails. This is the power and influence of this *Gnan*! And if a mistake happens, He corrects it.

Questioner: Dada, is it not a bit difficult to apply these five *Agnas* of yours?

Dadashri: It is only difficult because the karma bound in the past life keep jabbing you. It is because of the karma bound in the past life that you get to eat *doodhpak* (milky rice pudding) today. And if you ask for more *doodhpak*, and as a result of consuming more, if you start dozing off, then it is not possible to apply the *Agnas*. Now, this is *Akram*. On the *Kramik* path, one progresses by discharging all his karma. He discharges his karma, experiences them, suffers them, and then moves forward. Whereas here [on the *Akram* path], it is the case that the karma have not been discharged [and One becomes the pure Soul]. So You should tell him, “Dear fellow, remain in these *Agnas* and if you are not able to remain in them, then there will be a delay of up to four more lifetimes; so what is there to lose in that?”

How to Remain One with Pragnya?

Questioner: Who maintains the awareness of what is trustworthy and what is not?

Dadashri: All this is the work of *Pragnyashakti* indeed, but when *Pragnyashakti* is not active, then that discharging ego continues doing all the work. When it is doing that, You have to See what it is engrossed (*tanmayakaar*) in! Instead of remaining one with *Pragnya*, it becomes engrossed in that other [the non-Self]; it slips. If the *jagruti* is there, then One can remain in *Pragnya*. When it enters that other [the non-Self], *ajagruti* (lack of awareness of the Self) prevails.

Questioner: Having received this *Gnan* from You, He indeed wants to remain in *jagruti*.

Dadashri: He indeed has such a desire, but it [*jagruti*] does not prevail because of the old habit that has formed! Due to that old habit, he tends to slip into that other side [the non-Self]. However, the One who has a strong intent (*bhaav*) will call him back even if he has slipped into that other side by saying, “Hey, don’t go there.” ‘He’ would Know that, would He not?

Questioner: You have said to remain one with *Pragnya*. Please explain this in more detail.

Dadashri: Remain sincere. Who are You sincere to? Now, if You want to attain *moksha*, then remain sincere to *Pragnya*. And if you want to stroll around for pleasure and pain, then go there [into the non-Self] for a little while. Right now, if the unfolding karma takes you there, then it is a different matter. Even if the force of the unfolding karma drags you there, You should stay on this side [of the Self]. You should maintain your efforts to

reach the 'shore', even if the current of the 'river' pulls you to the other side. Should You not maintain the effort or should you get pulled in whichever way it pulls you?

Questioner: So it is if one's resolve is firm that he can remain sincere, isn't it?

Dadashri: One can remain so only if it [the resolve] is firm! Otherwise, for the one who does not have a resolve at all, what will happen to him? He will go in whichever direction the 'river' pulls him; the 'shore' will be left far behind! And You should make an effort to reach the 'shore'. The 'river' may pull You away, however, You should make a strong effort towards [reaching] the 'shore'. Whatever little You move towards the 'shore' is good. That is when You will eventually touch the 'ground'!

So, through this Science, the *Pragnyashakti* that cautions One towards *moksha* arises. And thereafter, one should remain positive. He should not harbor any negativity. Positive means that you should be happy with it [with whatever is taking place]. Everyone is maintaining positivity and moreover, they do not let any worldly difficulties affect them. If One remains 'proper', then everything within will become arranged in such a way that the worldly difficulties will not affect Him. This is because in the ignorant state, when one had not attained the Self, meaning one had not really attained God, even then worldly life was going on fine, so then would it be ruined after attaining the Self? Of course it will not be ruined.

How Can Dada's Grace Be Attained?

Questioner: 'I' have made the

resolve to stay close to Dada and get My work done. 'I' want to remain in the five *Agnas*. Nevertheless, when 'I' fall short in that, what should be done about that?

Dadashri: Huh. What do you mean by 'what should be done'? If the mind says, 'Do this,' then You should realize, 'This is contrary to My goal. Dadaji's grace (*krupa*) will decrease.' So You should tell the mind, 'No, this should be done according to My goal.' After knowing how Dadaji's grace is bestowed, You should have Your plans in place.

Therefore, all these problems arise because of doing things according to what the mind says. I have been saying this for a very long time; I have been giving the understanding for this exact point over and over again. So, You should not do things according to what the mind tells You. It should definitely take place according to Your goal. Otherwise, there is no telling where Your destination [goal] was, and which destination it will take You to! To do things in accordance with Your goal is itself referred to as *Purusharth*! In fact, all these people from the rest of the world certainly do things according to the mind! What is the mind of people from the rest of the world like? It is in a straight line [straightforward], whereas our mind [those of a certain level of spiritual development and who believe in reincarnation] has interference; something or another is always wayward. Therefore, You should become the master of Your mind. 'Your' mind should be such that does according to what You say.

Questioner: When this sort of a discussion takes place, it carries on in

accordance with this for fifteen to twenty days. But then some incidence takes place, then it all reverts to how it was.

Dadashri: It reverts, but it is the mind that reverts, why should You return? ‘You’ are in fact the very same You, right!

Questioner: Moreover, sometimes even the *Agnas* become natural.

Dadashri: Gradually, they will all become natural. They will become natural for the One who wants to follow them. Therefore, One’s own mind becomes ingrained in that manner. The One who wants to follow them and has a resolve will have no difficulty. This is the most elevated, most wonderful Science and *samadhi* always remains. *Samadhi* does not depart even when someone hurls insults, *samadhi* does not depart even when a loss is incurred, *samadhi* does not depart even when the house is on fire.

Questioner: Does *Pragnyashakti* develop to such an extent that all the *Agnas* become ingrained within?

Dadashri: They become ingrained. *Pragnyashakti* certainly holds on to them. Actually, the *Agnas* that You have to follow, it is Your inherent nature as *Pragnya* that makes You do all of that.

So, *Agna* is *dharma* (religion) and *Agna* is *tapa* (penance). As long as there is penance, there is *Pragnya*. Until then,

One has not become the original Self (*mool Swaroop*). The original Self does not have the property to do penance; It is *Pragnya* that makes One do the penance. These five *Agnas*, these five fundamental sentences are indeed the essence of all the scriptures of the entire world!

Questioner: Dada, when we come to you, you frequently tell us, “Get Your work done, get Your work done.” So how are we supposed to get our work done?

Dadashri: What do ‘we’ mean when ‘we’ tell You to get Your work done? ‘We’ are not telling You to follow the *Agnas* completely. ‘We’ would not keep harping on like that every day. But when ‘we’ say, ‘Get Your work done,’ You should understand that Dada is telling You to follow the *Agnas* more and more; he is telling You to remain alert (*jaग्रut*) in terms of following the *Agnas*. So remain alert in following the *Agnas*; that is what ‘we’ mean to say. Then Your work will be done. What does a professor say about an examination? “Make sure you write well enough on the examination that I don’t have to add on extra marks. Such that no one needs to appeal [for extra marks].” So the student should understand that he has to study more. Everything should be systematic. That is what I mean when I say, “Get Your work done”!

~ Jai Sat Chit Anand

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Delhi : Satsang – Gnan Vidhi : Dt. 26 - 28 August 2023



Adalaj : Rakshabandhan Celebration : Dt. 30 August 2023



Adalaj : Lord Krishna's Birth Celebration : Dt. 7 September 2023



Pragnya Does the Internal Work as Well as the External Work

Pragnya is the direct light of the Self, while the intellect is the indirect light of the Self, it is the light that flows through a medium. 'We' refer to *Pragnya* as that which is a fractional part of *keval Gnan*. *Pragnya* is a phase of *Gnan*. As veils of ignorance over the Self break, the light of the Self illuminates more 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. *Pragnya* acts like a 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 the awakened Self clear however many external circumstances that come together with equanimity, 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.

- Dadashri

