

Dadavani

September 2026



Intellect

- The indirect light of the Self
 - Relative *Gnan*
 - Shows the profit and loss of worldly life
 - Shows the faults of others



Pragnya

- The direct light of the original Self
 - Real *Gnan*
 - Frees one from worldly life and leads one toward the Self
 - Shows one's own faults

Here, in this *Akram* path, when 'we' impart *Gnan*, first *Pragnyashakti* arises and *agnyashakti* leaves. This *Pragnyashakti* is what will take You to final liberation.

Pragnyashakti Cautions One for Moksha

EDITORIAL

Through the grace of the *Gnani Purush* (One who has realized the Self and is able to do the same for others), after attaining the Knowledge that separates the Self from the non-Self (*bhed Gnan*) in *Akram Vignan* (the spiritual Science of the step-less path to Self-realization), in just two hours, the fundamental wrong belief of 'I am Chandu' has been destroyed and we [*mahatmas*] have been set in the constant conviction (*pratiti*), awareness (*laksh*) and experience (*anubhav*) of 'I am pure Soul'. After attaining *Gnan*, many times, when under the pressure of discharge karma, we become engrossed (*tanmayakaar*), and we feel that the *Gnan* has disappeared altogether, but that is not really what happens. At that time, the awareness of the Self leaves, but the link of conviction is constantly joined and that is why the *jagruti* (awakened awareness) of the pure Soul returns. Who brings this *jagruti* back? *Pragnyashakti* (the liberating energy of the Self); it is an energy that arises upon attainment of the Knowledge of the Self (*Atma Gnan*). As soon as a mistake happens, It cautions us.

Initially, the seeing at the gross level is through the knowledge attained through the medium of the sense organs (*indriya gnan*). Then everything that is known at the subtle level, through the mind and intellect falls under the category of objects to be known (*gneya*). Then the pure Soul Knows through *Pragnya* (the direct liberating light of the Self), and then through the original Self (*mool Atma*). 'It' [the original Self] Knows all the phases (*paryay*) of the mind, intellect and ego. To continue to See and Know what Chandubhai is doing is called *shuddha upayog* (pure applied awareness as the Self). Therefore, to minutely observe one's own *prakruti* (non-Self complex), to constantly remain aware as the Self, and to not get involved in anything else, that is the *shuddha upayog* of *Pragnya*. When *Pragnya* cautions, You should remain in *upayog* (applied awareness); that itself is our *Purusharth* (Real spiritual effort to progress as the Self).

Pragnyashakti of the Self is relative-Real, and it alone has the activity of Knowing (*Gnan kriya*). To only have *Gnan kriya* and *Darshan kriya* means to be *Gnata-Drashta* (the Knower and Seer). The function of Knowing (*Gnatapanu*) is not dependent on the mind and intellect; the Seer (*Drashta*) is not dependent on the eyes, nor is He dependent on the *chit* (inner faculty of knowledge and vision); *Gnata-Drashta* is based on this *Pragnyashakti*. There are two things that See: *Pragnya* and the Self. As long as this body exists, It [the Seer] is *Pragnya*, and when the body is no longer there, It [the Seer] is the Self. However, the Self does not See on its own; *Pragnyashakti* remains the Knower and Seer until absolute Knowledge (*keval Gnan*) is attained, and once the work of *Pragnya* is complete, it merges with the Self; that is when the Self alone prevails as *Gnaya* (the continuous Knower). As long as *Pragnya* is being utilized, One has to make the effort to See, and in the case of the Self, the entire world is revealed within It. The original Self is the One that Sees the Seer and Knows the Knower; It is the ultimate Seer, and that is who You are!

Through the grace of the *Gnani*, after the *Gnan Vidhi*, *mahatmas* are able to partially experience the direct representative of the Self, *Pragnyashakti*, which constantly cautions them to follow the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*). However, if the *jagruti* does not hold on to it, then veils [of ignorance] will cover it. If the understanding of the *Agnas* and the firm resolve (*nishchay*) to follow them prevails at that time, then they will be followed naturally and spontaneously. The ardent prayer is that, by understanding this spiritual Science (*Vignan*), by constantly maintaining *jagruti* in accordance with the cautioning of *Pragnya*, and by following the five *Agnas* without becoming engrossed during each *Gnan kriya* of *Pragnyashakti*, may we [*mahatmas*] climb the spiritual ladder of *Gnan*, remain in *shuddha upayog*, experience the Knower-Seer state (*Gnata-Drashta pad*), and reach the state of absolute Knowledge.

~ Jai Sat Chit Anand

Pragnyashakti Cautions One for Moksha

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.

Through Pragnya, Awakened Awareness as the Pure Soul Prevails

Questioner: [After attaining *Gnan* (Knowledge of the Self)] The awareness (*khyaal*) of, 'This is my *Swaroop* (Real form as the Self) and this is not;' which part prevails in this constant awareness? What part is that?

Dadashri: When 'we' give *Gnan*, *Pragnyashakti* (the liberating energy of the Self) arises. Now, this energy that has arisen continues to do the work. It is *Pragnya* (the direct liberating light of the Self) that shows You that 'My *Swaroop* is pure Soul (*Shuddhatma*).'

When You prevail in the state that I have given You, then You are as the pure Soul (*Shuddhatma Swaroop*).

The Self has been separated completely [from the non-Self], experientially. 'You' even understand the experiences of It, because time and again It cautions You from within, does It not?

Questioner: Yes, yes. 'It' cautions.

Dadashri: That which cautions You is the Self. What is it?

Questioner: That which cautions is the Self.

Dadashri: Yes, that is *Pragnya*. But right now, that *Pragnya* is indeed the original property of the Self.

This pure Soul that 'we' have given You is the 'first step'. There is much more beyond that. Later, the Real form of the pure Soul will manifest with all its properties!

Pure Soul is the first ['station'], and You Yourself are the absolute Self (*Parmatma*); that is the Real Self (*vastu*). That [ultimate; original] 'station' is different and the 'station' of pure Soul is different. Pure Soul is actually the very first 'suburb' of the Real form of the Self (*vastu swaroop*). Subsequently, so many such 'suburbs' have to be reached, and it is only after this that the original 'station' will be reached. As the experience of the Self continues to increase more and more, subsequent 'suburbs' will be reached; the 'stations' will continue to change. 'You' have been dropped off at the first 'station', within the boundary of *moksha* (final liberation). Pure Soul is the first 'station'; from there, You are to go towards 'Bombay'

Central' [the final stop on this line], and then the final 'station' [*moksha*] will be reached.

Questioner: The awareness even remains that the one showing these two as separate is also not me; I am this.

Dadashri: That is correct, *Pragnya* shows that.

When You enter in here [the boundary of *moksha*], You continue to remain in *jagruti* (the awakened awareness as the Self). A state referred to as *jagruti* has arisen. 'You' begin to See your own faults. *Pragnyashakti* and *jagruti* run concurrently. *Pragnyashakti* keeps guiding and turning You, and *jagruti* grabs a hold of that. *Pragnya* shows everything. It shows everything as separate [from You, the Self].

After Bhed Gnan, That Which Cautions Is Pragnyashakti

Questioner: Dada has given us *bhed Gnan* (Knowledge that separates the Self from the non-Self); He has separated us [from the non-Self]. I am separate, completely separate, but Chandubhai's *pudgal* (non-Self complex) will remain, will it not?

Dadashri: It will remain; that *pudgal* will remain. 'You' have surrendered the *pudgal*. Now this *pudgal* is subject to *vyavasthit* (scientific circumstantial evidences). It will continue to function according to its *vyavasthit*. 'You' should keep Seeing that. 'You' should keep Seeing what that *pudgal* is doing. This much is Your *Purusharth* (Real spiritual effort to prevail as the Self).

Questioner: I should keep Seeing it, but should I occasionally caution the *pudgal* or not?

Dadashri: Yes, caution it! But only caution it when it becomes negligent.

Questioner: Well, he lapses into negligence all the time.

Dadashri: No, it is the unfolding karma that makes him do all this. Nonetheless, You should proceed with Your 'eyes' open, and proceed vigilantly, that is all. This [understanding that it is the unfolding of karma that makes him do all this] should not be misused. Otherwise, that *jagruti* of Seeing will become dim. When You are Seeing him, then You do not have to do anything. The One who remains in the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) is indeed Seeing Chandubhai, so He does not have to say anything. But when he is not Seeing, then he has to be cautioned at that point.

Questioner: What we are discussing here is the point you made about *jagruti*, about remaining in *jagruti*, and cautioning.

Dadashri: Yes, that is correct. This point does not apply to the One who can remain as the Knower and Seer (*Gnata-Drashta*). Whereas for the one who cannot prevail in *jagruti*, we caution him, "Proceed with Your 'eyes' open, and do not get into negligence." Moreover, *vyavasthit* is going to run everything, but still, there should not be any negligence. And for the One who remains as the Knower and Seer, there is no negligence, nothing goes awry. That falls under Your responsibility. 'You' are the Knower and Seer of what Chandubhai is doing.

Questioner: So Dada, does that mean that in any situation, instead of Seeing Chandubhai [as separate], if I become Chandubhai, then that is negligence?

Dadashri: Yes, that is negligence. In any situation, if instead of Seeing Chandubhai [as separate], You become Chandubhai, then that is negligence. So at that time, what ‘we’ tell You is, “Proceed with Your ‘eyes’ open in that situation.”

Questioner: Yes, but sometimes the ‘eyes’ open after something like that has happened. Dada definitely cautions me, ‘This has happened, now start Seeing it.’

Dadashri: Yes. That is why ‘we’ have said to remain with Your ‘eyes’ open there. ‘You’ should maintain that *jagruti*. This sort of thing happens, doesn’t it? Dada does not have to [physically] come to tell You, does he? It is the spiritual Science (*Vignan*) that is doing all the work. ‘You’ do not have any kind of problem. That work happens naturally and spontaneously. It even cautions You! People [*mahatmas*; Self-realized Ones in *Akram Vignan*] say, “We are not able to experience the Self.” Hey mortal one, does the Self not caution You from within, all day long? They respond, “Yes.” So hey mortal one, that in itself is the Self. Who else would come [to caution You]? Or is it some outsider who has snuck inside you?

That Which Does Not Allow One to Become Engrossed Is Pragnyashakti

Questioner: It is *Pragnya* that ensures that You do not become one [with the non-Self complex], isn’t it?

Dadashri: Yes, *Pragnya* maintains the separation in exactness. ‘You’ have been given the very Knowledge of not becoming one (*ekakar*) with the non-self complex. *Pragnya* cautions You. ‘It’ cautions You at the time a mistake happens, that is all.

Questioner: How does it tell us that we have to be aware?

Dadashri: Remain aware. Do not become one with that one [Chandubhai].

Questioner: Yes, One does not become one with the *vishesh bhaav* (extra intent of ‘I am Chandubhai’). Is that considered as the activity of the Self, Dada?

Dadashri: It is not considered the activity of the [absolute] Self at all, none of that is.

Questioner: Is the activity of cautioning an activity of the Self or not? Is it not of *Pragnya*? Is it of the Self or of *Pragnya*?

Dadashri: It is of *Pragnya*. It is all one and the same. In fact, there is nothing else in this. Do we not say, ‘be aware’? Maintain *upayog* (applied awareness). *Upayog* means to ‘be aware’.

Questioner: Who is it that becomes engrossed (*tanmayakar*)?

Dadashri: Yes, that is in fact *agnyashakti* (the energy of ignorance), and the one that does not allow You to become engrossed is *Pragnyashakti*.

Questioner: After becoming the pure Soul, Seeing is the only thing that is in our hands, is it not?

Dadashri: All the energy of understanding, of Seeing, is of *Pragnya*. The energy of the pure Soul that arises is *Pragnyashakti*. And the energy of the ego is *agnyashakti*, in the form of the intellect. The intellect shows both, profit and loss wherever it goes. It shows profit and loss even whilst sitting in a bus. It shows profit and loss even when you sit down to eat.

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 known as *Pragnya*. It reaches, not the body, but 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.

That Which Cautions Within Is Indeed the Experience of the Self

Cautioning is actually a natural activity. That which cautions You all day long is *Pragnya* indeed. It constantly keeps separating [the Self and the non-Self]. So much experience, the experience of the entire day, such that it keeps You completely separate, does it not?

Questioner: That is correct.

Dadashri: It does not allow the two to become one.

Questioner: The experience of the Self began from the moment *Pragnya* manifested, did it not?

Dadashri: The experience of the Self definitely happens [in the *Gnan Vidhi*]. Only then can it caution You, otherwise the attentive awareness (*laksh*) of 'I am pure Soul' would not remain at all. Whereas here, it constantly remains in Your attentive awareness and the *jagruti* also remains constantly. That light continues to shine indeed, but what can it do if You drift off to some other place? Moreover, that light

constantly prevails if You follow the *Agnas*. If You understand this Science [*Akram Vignan*] in its entirety, then it will be worth it! Does it caution You from within? It cautions You the moment You deviate in some way.

Questioner: Yes, it cautions immediately from within. Such is my experience.

Dadashri: Now, in the cautioning that happens, do You not feel that despite no active part from your end, it continues to take place in this way? It cautions You with every mistake that happens, does it not? Wherever a fault happens, it cautions You, does it not? What is that? It is *Pragnya*. It cautions You in this way, the moment a fault happens. Hence, this Science is a living Science (*Chetan Vignan*; the Science of the Self). Alternatively, where there is scriptural knowledge (*shastragnan*), you have to 'do' everything. You have to 'do' whatever is written in the scriptures, whereas on this path, You do not have to 'do' anything. It happens by itself, does it not!

Questioner: Now, this *Pragnya* keeps cautioning, I do experience that for sure, but at the same time my own *Purusharth* also has to be there, does it not?

Dadashri: What *Purusharth*?

Questioner: With the help of *Pragnya*, I recognize that, 'This wrong thing has happened,' so should it not be cleared off by doing *pratikraman*?

Dadashri: The *purusharth* (effort) of *pratikraman* is always there. *Pratikraman* is indeed happening. For the one who does *atikraman* (aggression towards other living beings through thought, speech or action), the effort of *pratikraman* constantly keeps happening. The *Purush* (the Self)

indeed continues to perform the function as the Self (*Purusharth dharma*).

Pratikraman does indeed happen automatically. It continues happening naturally and spontaneously, and if it does not happen, then Chandubhai should do it. There is nothing [for You] to 'do' in this, You just have to have the inner intent (*bhaav*). Where there is lack of awareness as the Self (*ajagruti*), there You must remain aware now.

Who Makes One Go Against What Pragnya Shows?

Questioner: When *Pragnya* cautions, yet one is not able to follow it; who makes one go against what *Pragnya* is showing?

Dadashri: When things do not happen in accordance to what It shows; that is indeed because you yourself have created such obstacles (*antaray*). So even if it is what You desire, it will not happen.

Questioner: What is the solution to all the obstacles that have been created?

Dadashri: Whatever has taken place, comes to you as the result of the obstacle [bound in the past]. You have no choice but to suffer that obstacle, and make sure not to create any new ones.

Jagruti and Upayog Are Attributes of Pragnya

The Self only remains in the inherent nature as the Self (*Swabhaav*). 'Its' inherent nature does not change. The world has arisen through *agnya* (the energy of ignorance), whereas *moksha* is attained through *Pragnya*. Through *agnya* means through the intellect (*buddhi*) and through *Pragnya* means through *Gnan*. Therefore, *agnya* will not allow you to come out of the worldly life (*sansaar*). *Pragnya* will not allow You to remain in worldly life, it will take You to *moksha*.

Therefore all the cautioning is by *Pragnya*; It cautions and does all such things.

Questioner: Whose property is *upayog*?

Dadashri: Now [after attaining *Gnan*], *shuddha upayog* (the pure applied awareness as the Self) is an attribute of *Pragnya*, and *shubhashubh upayog* (auspicious or inauspicious applied awareness) is a property of the ego. It is subject to external circumstances (*paradhin*), it is not dependent on the Self (*Swadhin*). Whereas that [*shuddha upayog*] of *Pragnya* is dependent on the Self. This [*shuddha upayog* of *Pragnya*] is with *Purusharth*, while that [*shubhashubh upayog* of the ego] is dependent on karma.

Questioner: Dada, can *upayog* be considered a characteristic of the Self?

Dadashri: No. During *upayog*, what is one in union with? With the Self or with the non-Self? Even the union with the non-Self is called *upayog*. *Upayog* means with *jagruti* (awareness).

Questioner: With reference to *jagruti*, what can *upayog* be considered as?

Dadashri: If *jagruti* is used towards the worldly life, then it is considered a misuse, whereas if it is used on this side, towards the Self, towards religion, then it is considered a proper use, it is considered *shubh upayog* (auspicious applied awareness). And after coming into the awareness of the Self, it is considered *shuddha upayog*.

Questioner: *Upayog* is indeed of the original Self, isn't it?

Dadashri: No, the [original] Self does not have *upayog*. If the Self had *upayog*,

then it would become a storekeeper, a serviceman. People teach you all such things, but the Self is not anything like that. The Self cannot be found in any of the statements that are prevalently used outside in the world. You should keep this in mind. Everyone speaks according to their individual 'standard' [level], so it is all 'standardized' [subjective]. The Self does not have *upayog* or any such thing whatsoever.

Questioner: Then whose *upayog* is it?

Dadashri: *Upayog* is entirely of the one with ego [the *vyavahaar atma*]. Before realizing the Self, the *upayog* goes towards this [the relative]. That is referred to as *par-upayog*; and after realizing the Self, the *upayog* goes towards the Self, that is referred to as *Swa-upayog* [of *Pragnya*]. That is all. *Upayog* means *jagruti*. You have to see where it is being used.

The Difference Between Upayog and Jagruti

Questioner: *Upayog* of the Self and *jagruti* of the Self; what is the difference between the two?

Dadashri: The difference is, say this light has been switched on, but you do not do any work, and instead you continue to sleep. Then the light would be wasted, wouldn't it? So the illumination of this light is just like *jagruti*, but it is only when you read [something] that you can say you have done *upayog* (made use) of it.

Questioner: So *upayog* means to use the *jagruti* in a particular spot?

Dadashri: *Jagruti* is certainly there because 'we' have given this *Gnan*. But You

should make use of it. *Jagruti* will continue to flow on its own, but it will only be of use if You do *upayog* of it. [For example,] There is certainly electricity available to the light bulb. That is called *jagruti*. But it is only when you press the button that there will be light! To press the button is *upayog*. Otherwise in the heat, you would move your hand back and forth to fan yourself. Hey mortal one, just press the button! Do *upayog* of it [the electricity]!

Pragnya Has the Experience of Gnan

Questioner: Once, a point had come up that to whatever extent the solid experience of *agnan* (ignorance of the Self) prevails, there should be an equally solid experience of *Gnan*.

Dadashri: When One has the strong experience of *Gnan*, *upayog* does not need to be applied, it will remain on its own. As long as this strong experience [of *Gnan*] has not arisen, *upayog* needs to be applied. *Upayog* is considered *Purusharth*. And when does the *Purusharth* become complete? When it reaches [the level of] the strong experience of *Gnan*, *Purusharth* is complete.

Questioner: So when the experience of *agnanta* (ignorance of the Self) arises, is there a need to apply *upayog*?

Dadashri: That is exactly when *upayog* needs to be applied!

Questioner: So that One does not get trapped in the effect of that experience [of *agnanta*].

Dadashri: If You re-apply Your *upayog* as the Self, then You will not get trapped in the effect of the experience of

agnanta. That time is considered Your own, it is referred to as *samaysaar*. At that time You cannot prevail without *samaysaar*. Otherwise it cannot be referred to as *samaysaar*, it is referred to as *parsamay* (the smallest indivisible fraction of time spent in the relative). When *upayog* of the Self remains, that is all *samaysaar*. Whatever time is utilized for the Self is all *samaysaar* and whatever time is utilized for the relative is all *parsamay*.

Questioner: Who has the experience of *agnan* and who has the experience of *Gnan*?

Dadashri: The intellect and the ego have the experience of *agnan*, and *Pragnya* has the experience of *Gnan*.

Questioner: When One says, “I am pure Soul,” does *Pragnya* also See that?

Dadashri: It is the ‘tape record’ [taped record] that says it, however, the intent (*bhaav*) is of *Pragnya*.

Questioner: So, is that a natural and spontaneous activity of *Pragnya*?

Dadashri: All the activities of *Pragnya* are natural and spontaneous indeed; they are natural. *Pragnya* certainly continues to work on its own, but You should remain in that *upayog*. ‘You’ should certainly remain in *upayog*. If You do not remain in *upayog*, all Your [spiritual] work will continue to spoil. So what is *upayog*? The answer is, ‘to See whatever is happening is *shuddha upayog*.’ Now, if you do anything without being alert [of Your goal], then You are not in *upayog* whatsoever.

Questioner: This talk about doing things while being alert, does that energy come from the Self? Where does it come from?

Dadashri: That is in fact nothing but *jagruti*, nothing else. If You do not prevail in that *jagruti*, and if You remain dull [with regards to *Gnan*], then Your [spiritual] work will spoil. Therefore, it is only when You remain alert that Your [spiritual] work carries on. It is only when You remain in *upayog* that this [spiritual] work carries on.

Exact Shuddha Upayog

What is *shuddha upayog*? To Know that You are pure, and to See [others] as pure. To See Yourself as ‘I am pure’ by conviction (*pratiti*), awakened awareness (*laksh*) and experience (*anubhav*), and to See others as the same form. That is referred to as *shuddha upayog*.

Now, say someone places a huge garland on you, and at that time the intent, ‘He is a very good person’ arises in you. And later, when someone snatches the garland away from you, rips it apart, and throws it away, and you feel abhorrence towards him, then that cannot be considered *shuddha upayog*. One person may put a garland on you, while another may snatch it off. One person may give you respect, while another may hurl abuse at you. But there should be no difference in your intent [attachment for one and abhorrence for the other]. As long as there is a difference, you have not yet attained *shuddha upayog*, to the level that is required.

Questioner: There is a difference, Dada. I do get affected.

Dadashri: As long as there is that difference, know that there is still that much garbage [filled karmic stock] left. *Shuddha upayog* means that the Self

cannot be forgotten. So for however long attachment and abhorrence do not arise, that is considered *shuddha upayog*.

Questioner: While sitting here in *satsang* (spiritual discourse with the *Gnani*), when We See pure Soul in everyone, is that considered *shuddha upayog*?

Dadashri: Yes, You may be Seeing pure Soul in everyone, but when someone comes along and slaps you and You do not See pure Soul in him, then know that it is not *shuddha upayog*. When a police officer is taking you to jail and You See pure Soul in that police officer, then that is true [*shuddha upayog*!] If your wife is hurling abuse at you, and at that time, if You can See the Soul in her as pure, then that is correct. ‘We’ have given You that type of Soul. ‘You’ need to Know that. What kind of Soul have I given You? I have given You a pure, unblemished Soul. It will never revert back to its previous state. So Your readiness will be needed.

The One in Shuddha Upayog Sees the World as Flawless

Questioner: How can *shuddha upayog* be attained?

Dadashri: To keep Seeing and Knowing what Chandubhai is doing [with separation]; that is called *shuddha upayog*. So, to minutely observe your own *prakruti* (non-Self complex) is called *shuddha upayog*. *Shuddha upayog* means that One is constantly *jagrut* (aware as the Self), and does not get involved in anything else whatsoever. His relative self will surely eat, but He does not get engrossed in the eating, or in any such thing. This much *Gnan* does not

prevail for everyone, but it is more than enough even if some of it prevails. Even if You See what Chandubhai is doing, that is more than enough. If Chandubhai remains engrossed in eating, and You See him, even then You have progressed quite far. Those who have taken this *Gnan* all remain in *shuddha upayog*. And what is *shuddha upayog*? It is to Know, ‘What is Chandubhai doing? What is Chandubhai’s mind doing?’ It is to Know all of these things in detail.

Just like when a person is at the cinema, does he not distinctly know that the film [movie] and he [are both completely separate]? When One Knows with that much detail, it is called *shuddha upayog*. When the Seer (*Drashta*) and the object to be Seen (*drashya*) remain separate to such an extent, that is referred to as *shuddha upayog*.

Now, when does *shuddha upayog* commence? When someone slaps you [Chandubhai], and You can See, ‘Oh! This person is slapping a good person like Chandubhai!’ ‘You’ can See all that, yet You believe that the one suffering is Chandubhai, so the fault is indeed his own, isn’t it! ‘You’ can See all this exactly, and You can See the other person as pure, that He is certainly pure. Just as You are pure, He is also pure. Even if he has not taken *Gnan*, He is definitely pure. There should not be any impurity Seen in him; that is all. That is called *shuddha upayog*. If You deem him to be impure, then Your *upayog* will spoil. Now you may ask, “The Self within him is certainly pure, but what about the external part? His external part is certainly bad, isn’t it?” To that ‘we’ would reply, “No, he is not bad for You.

He is bad for His own Self.” You would further ask, “Now sir, show me the justice in this. Why is he not considered bad for me? He is the one slapping me. Moreover, he is slapping me with pleasure!” To that ‘we’ would reply, “He is bad for His own Self, but he is not bad for You. So You should understand that he is slapping you because of unfolding karma. Whose karma is it? It is the karma of the one who is being slapped. So, how can he be at fault in that?” Tell me! There must be a method, right? When You See others as flawless in this manner, that is *shuddha upayog*. When someone is hurling abuse at you and You See him as flawless, that is *shuddha upayog*.

When *shuddha upayog* is attained, there is no interference of any kind. There is no interference, even to the slightest. Everything is encompassed in that. All ‘our’ other statements are for attaining *shuddha upayog*. Each and every statement that ‘we’ have given; they are all unique. If One understands them, then He will not make a mistake. And that is why ‘we’ have said, “The world is certainly flawless, so why should you see others at fault?” But [without understanding] you unnecessarily see faults in others!

Normally, when would you see faults in others? It is when a fault arises in you that you immediately start seeing faults in others. That is the rule, otherwise you would not see faults in anyone. Hence, all this *upayog* gets spoiled.

Questioner: But Dada, both things happen simultaneously. The fault of the other person is seen, and also the *Gnan* cautions saying, ‘It is not his fault at all.’

Dadashri: The fault is seen through the external vision [vision of the relative self], and through the inner Vision [Vision as the Self], the other person is Seen as flawless. When You See him as flawless, that is *samyak Darshan* (the right belief that ‘I am pure Soul’) [in *Akram Vignan*]. Now, if he is not Seen as flawless, then it means that You have a shortcoming [in the application of *Gnan*]. There is no *shuddha upayog* in that case. This is because when One prevails in the pure [state] and Sees others as pure, that is *shuddha upayog*. To See others as flawless is referred to as *shuddha upayog*.

Questioner: So to also See One’s own Self as pure when one is alone; is that *shuddha upayog*?

Dadashri: One simply believes that He is Seeing Himself as pure, but He should be able to See all the subtle aspects within him, to See them all as *gneya* (objects to be Known).

‘You’ should purify Your *upayog*. *Shuddha upayog* means when You look towards the external, You See them as pure Soul. To See Your own form as pure, and to See others as pure, that is *shuddha upayog*, and when You remain in ‘our’ *Agnas*, that is complete *shuddha upayog*.

The Agnas Are a Protective Fence to Remain in Upayog

Questioner: As *mahatmas* bring the *Gnan* into their *upayog*, does the state of their *Gnan* increase? Or will the completion of their *Gnan* inevitably manifest after receiving *Gnan* by your grace, even though they are not remaining in *upayog*?

Dadashri: ‘You’ should certainly remain in *upayog*. If Your *upayog* prevails

in worldly life, then it is not possible for *Gnan* to continue to increase for You. Worldly life is a matter that is to be cleared [with equanimity], and there should be no *upayog* in matters that are to be cleared [with equanimity]. ‘You’ should keep Seeing whatever is happening.

Questioner: Dada, please explain how true *upayog* should be maintained.

Dadashri: The five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) are indeed the correct *upayog*. When You See pure Soul in everyone; or when You See that ‘This is a ‘file’ [Dadashri’s special term for karmic accounts that take one away from the Self and into worldly life],’ then that too is considered as having Seen the pure Soul. And when You See the pure Soul, then You have also Seen him as a ‘file’. Therefore, these five *Agnas* are indeed the *upayog*. By following them, the *upayog* of *Gnan* increases within. The true *upayog* keeps increasing. They are a protective fence to remain in *upayog*. Without remaining in *upayog*, the *Gnan* will certainly never grow. *Upayog* means that up until now, your *upayog* prevailed in worldly life, the self prevailed in worldly life; whereas now [after *Gnan Vidhi*], the Self prevails as the Self. And that is the *upayog*. [One may ask] How does the Self prevail as the Self? The answer is, if your child is spilling milk [on the floor], then You would keep Seeing it. You would even go over to stop him. At that time, You should tell Chandubhai, ‘Stop the child, but do not get into any *kashay* (anger, pride, deceit, greed), do not become emotional.’ That which makes

you emotional, that which causes you restlessness, is the intellect. There is no restlessness in *Pragnya*.

Only *shuddha upayog* should remain, as far as possible. You should not worry about it at night, just fall asleep peacefully. So what I am saying is that you should not lose any sleep over it. But now that You have become a *Purush* (the Self), You should maintain greater *Purusharth*. ‘You’ should have the firm decision and determination that, ‘I certainly want to maintain *shuddha upayog*.’ Thereafter, if You do not remain in it, then that is a matter to be cleared [with equanimity]. And You do not have to rush into anything, You do not have to become restless about anything, *moksha* will come to You. ‘You’ simply have to follow these five *Agnas*, nothing else; You do not have to worry about *moksha*. This ‘ticket’ in the form of the *Agnas* is such that it will indeed take You there.

Questioner: I have to understand the *Agnas*, Dada.

Dadashri: Yes, all that should definitely be understood! ‘You’ simply need to understand them. And You have understood them! Most [*mahatmas*] have understood them, but some lack in their understanding.

The Difference Between Shuddha Upayog and the Knower and Seer

Questioner: What is the difference between the three: *shuddha upayog*, *Jovu-Jaanavu* (Seeing and Knowing), and *Gnata-Drashta* (the Knower and Seer)?

Dadashri: All three are indeed one and the same. But *shuddha upayog* is tall and wide. *Shuddha upayog* means that if you ask someone, “Why did you hurl abuse at me?” Then that is not Your *shuddha upayog*. However, if it is in Your awareness (*laksha*) or attention (*dhyan*) that ‘Naginbhai [the other person] hurled an abuse at Chandubhai’; if You have this sort of awareness within, then that is considered *shuddha upayog*. But if you say, “This Naginbhai hurled abuse at me,” then that is not considered *shuddha upayog*. When no one is Seen at fault, that is referred to as *shuddha upayog*. No one is at fault. The world is certainly flawless.

Questioner: Now, in all this that has transpired, what does *Jovu-Jaanavu* mean?

Dadashri: When You do not have attachment and abhorrence (*raag-dwesh*), that is called *Jovu-Jaanavu*.

Questioner: So, is *Jovu-Jaanavu* one step higher than *upayog*?

Dadashri: No. *Shuddha upayog* is the best. *Shuddha upayog* is the final station, and its result is *Jovu-Jaanavu*. To See and Know the pure, that itself is referred to as *shuddha upayog*. There are many other ways it can be considered *shuddha upayog*. ‘You’ should feel that the other person is also pure. Do You feel that?

Shuddha Upayog Is Pragnya’s

Questioner: As long as Chandubhai is living, his *upayog* certainly remains in worldly interactions. So the point you made about remaining in *shuddha upayog*; how is that possible?

Dadashri: That will surely take place through *Pragnya*! So You are pure

and the One inside the other person is also pure! *Pragnya* and *agnya* are both different, aren’t they? *Agnya* does that work [makes one do the worldly interaction] and *Pragnya* does this work [makes One remain in *shuddha upayog*]; that is the only difference!

Questioner: This Chandubhai prevails in worldly interaction.

Dadashri: That is all the work of *agnya*. [There are two:] *Agnya* and *Pragnya*. *Agnya* means the intellect and *Pragnya* means *Gnan*. *Pragnya* Knows that ‘I am pure,’ and when someone else is hurling abuse, even then *Pragnya* Knows that ‘His Soul is pure.’ ‘You’ should Know that ‘He’ is pure.’ There should be no change in that; that is *shuddha upayog*. ‘See’ the [Self within as] pure. ‘See’ the Soul within cows, buffalos and all as pure, meaning that they are pure Soul. Even when someone is hurling abuse or pickpocketing, He is still a pure Soul. ‘See’ His pure state.

Questioner: Then is that considered Chandubhai’s *shuddha upayog*?

Dadashri: It can never be Chandubhai’s *shuddha upayog*. It is *Pragnya*’s *shuddha upayog*. Chandubhai’s *upayog* is in fact *ashuddha upayog* (impure applied awareness) or *shubhashubh upayog* (auspicious or inauspicious applied awareness). When Chandubhai sees that which is good and that which is bad, that is something to be cleared [with equanimity], not to be acquired. It is to be cleared, therefore it will discharge, and it will not grow anew. If You Know what Chandubhai is doing, that is more than enough; that is Your *shuddha upayog*. When Chandubhai looks on this side,

and You Know that, ‘Oh, Chandubhai is looking at this,’ then that is Your *shuddha upayog*!

Worldly Interaction and Upayog, at the Same Time

Questioner: Is it possible to remain in *shuddha upayog* while making all the arrangements for our routine worldly interaction (*vyavahaar*)?

Dadashri: The one who asks if it is possible to remain in *shuddha upayog* while conducting worldly interaction either does not understand *shuddha upayog* or does not understand worldly interaction.

Questioner: Please explain the difference further.

Dadashri: During every interaction, the activity and the Knower (*Gnata*) work in parallel. Both work in parallel.

Questioner: Do they always work in parallel during worldly interaction?

Dadashri: Certainly; everything happens in parallel, but one does not have such *jagruti*.

Questioner: So Dada, this means that the one who conducts the worldly interaction, the one who does the activity, and the Knower who Sees that, are both separate, yet together.

Dadashri: Worldly interaction is referred to as an activity (*kriya*), whereas this *upayog* is referred to as *Gnan*. On one hand, You See, and on the other hand, the activity takes place. Both happen in parallel. They never happen separately from each other. The Self is indeed present at all times. The Self can never be absent, whereas the activity can be absent.

Questioner: So the main point is to maintain *jagruti* during every activity, right?

Dadashri: *Jagruti* does not need to be maintained, it is always there. However, because one ‘wanders off’ [becomes engrossed in the non-Self], he doesn’t get the desired result. Did the Self wander off? Who is the one doing the activity? The ego does the activity, and the Knower Sees that. ‘Where was it done properly and where was it not done properly? What mistake took place?’ The Self Sees all of that. ‘He’ becomes assured of this afterwards.

Say there is a man with no eyes, meaning he is blind. He is very strong, like a horse. And there is another man whose legs have both been cut off. If the blind man were to carry the other man on his shoulders, both of them would be able to manage, wouldn’t they? The blind man would say, “Sit on my shoulders and guide me.” But in this arrangement, would the blind man ever complain? He would only yell out when faced with a problem. That is when the man with no legs would guide him. So the man with no legs is like the Self that Sees, while the blind man continues to walk [perform the activity]. That is how worldly interaction carries on. The Self does not go away at that time.

Where one believes that the Self is doing the worldly interaction along with ‘I am the Knower,’ there the two get mixed up. The two do not remain separate. ‘I am indeed Seeing it and I am indeed doing it.’ That was one’s state before [the *Gnan Vidhi*], wasn’t it? [One believed that] ‘I heard it and I saw it.’ Moreover, he believed himself to be the Knower and Seer as well.

‘One’s’ function as the Knower does not go away. Similarly, One’s function as

the Seer does not go away either. But it should happen through experience.

Questioner: What does ‘through experience’ mean?

Dadashri: If You have Seen it once, then You will be able to See it again. *Gnan* means experience. It [*Gnan*] is certainly there in however many experiences You have had. *Darshan* (Vision as the Self) means *pratiti* (conviction). *Gnan* means *anubhav* (experience).

Questioner: While clearing these ‘files’ with equanimity, *upayog* has to be set. So what kind of state prevails at that time?

Dadashri: While clearing these ‘files’ [with equanimity], to set *upayog* is itself *shuddha upayog*. To clear that ‘file’ with equanimity and let it go; to purify it with *Gnan* is *shuddha upayog*.

There are many people who have *ajagruti* (lack of awareness of the Self), so they are not able to clear the ‘files’ [with equanimity]. Likewise, suppose you are overwhelmed with a lot of ‘files’ at once, so a lot of them remain pending to be cleared [with equanimity]. If all of sudden you are overwhelmed and a lot of ‘files’ come to you, then some will get cleared [with equanimity] and others will leave without getting cleared [with equanimity]. Does such a thing happen, or not?

Questioner: Yes, it does. That happens!

Dadashri: While for these other people [with *ajagruti*], even if they are not overwhelmed [with ‘files’], they leave without getting cleared [with equanimity]; that is how it is. Worldly interaction conducted without *upayog* will keep coming

back for Your ‘signature’ [clearance]. At that time, if You maintain *upayog*, then You will become free from that worldly interaction. Sooner or later, You will have to clear that worldly interaction by Seeing it [with separation]. That is indeed why ‘we’ say, “All the ‘files’ that leave without You Seeing them will come back.”

When One remains in ‘our’ *Agnas*, He has remained in *shuddha upayog*. When this sort of a ‘file’ comes up, even that should be cleared with equanimity. If You do not set Your internal state of being [as ‘I am pure Soul’], then it cannot be considered to have been cleared with equanimity. And if You do set Your internal state of being [as ‘I am pure Soul’], then it is *shuddha upayog*. ‘Our’ five statements are certainly filled with *shuddha upayog*.

It is always the case that when the thought, ‘What will happen?’ arises as a result [of something], everything spoils. Nothing is going to happen; there certainly is nothing that can happen. If Your *upayog* is pure, then no one in the world can bother You. However, when Your *shuddha upayog* spoils, you will be overwhelmed by everything.

Questioner: Generally it is said that if *shuddha upayog* prevails for a few moments, then complete *keval Gnan* (absolute Knowledge) will be attained. Is that correct?

Dadashri: No, it won’t. *Shuddha upayog* itself is considered *keval Gnan*, but it is fractional [partial] *keval Gnan*. It cannot be considered complete *keval Gnan* because in this era of the time cycle it [*Gnan*] cannot be [fully] ‘digested’. Besides, this is *Akram*!

That is why I say that if You spend one *gunthanu*, meaning an uninterrupted period of forty-eight minutes, continuously Seeing the pure Soul in everyone, then that is *shuddha upayog*. So on the one hand, a donkey is seen, and on the other hand, the pure Soul [within the donkey] is Seen. If You go about Seeing [the pure Soul within all] in this manner, then that is called *shuddha upayog*. When You See other living beings as pure Soul, it is Your *shuddha upayog* at that time.

The One who has the intent 'to See as it is', the One who has the intent 'to See in exactness', the One who has the intent to See according to the Vision given by the *Gnani Purush*, He will undoubtedly attain *shuddha upayog*!

Now You should definitely come to the original point. The standards [grade levels] that you already know; you no longer need the textbooks for those standards, do you? Now all that remains for You to Know is, 'What is the true reality of the Self and how can 'I' prevail as the Self?'

In the Upayog of Pragnya, the World Is Revealed Within

Questioner: Once, in *satsang*, you had mentioned that, "There is one stage where one is completely engrossed (*tanmayakar*) in what Chandubhai is doing. Another stage is such that Chandubhai is separate and the Self (*pote*) is separate. Meaning that the doer (*karta*) is separate and the Self is separate. And the third stage, which is the top stage, is such that One even Sees 'what Chandubhai is doing'; the Self Sees Chandubhai. Please explain that a little.

Dadashri: What is there to understand in this?

Questioner: What is that stage known as?

Dadashri: It is like this, You are involved in the activity of Seeing, but that activity of Seeing should be natural and spontaneous (*sahaj*). Because One has to 'do' the activity of Seeing, because One has to [make the effort to] remain as the Knower and Seer, there is still a Knower above this [initial] one. When One has to remain [with effort] as the Knower and Seer, it means that He has become like a 'manager'. So there is still a 'boss' above Him. The ultimate 'boss' does not have to 'do' [make] the effort to See; He is indeed able to See naturally and spontaneously.

Questioner: So who is the One who has to See as the Knower and Seer, and who is the One who Sees even Him?

Dadashri: The One who Sees even Him is the original [form as the Self]. The One who has to [make the effort to] See is the middle One, *upayog*. So the Knower of even that [middle One] is in the ultimate state. Say we are sitting here like this and we place a mirror over there [opposite us], then would we not see ourselves in it right away?

Questioner: Yes.

Dadashri: Does the mirror have to [make an effort to] see us?

Questioner: No.

Dadashri: That is how it gets revealed in the Self; everything, the entire world gets revealed within the Self.

Questioner: Who is that middle One, Dada?

Dadashri: *Upayog*.

Questioner: It is *upayog*, but whose *upayog* is it?

Dadashri: It is *Pragnya*'s. 'One' has come into the *upayog* of *Pragnya*. In fact, Your *Pragnyashakti* is itself the Seer of everything. It is indeed the Self. However, the Self is not the One that Sees directly; it is the energy of the Self that does the Seeing. When it Sees, that is it; You have become the Knower and Seer. So that part is *Pragnya*, it is part of the Self. Everything can be Seen through It. *Pragnya* has arisen within You, but until You attain the *niralamb* (absolutely independent) state, *Pragnya* will not work fully.

Till Then, Only Pragnya Is the Knower and Seer

Questioner: When 'we' prevail as the Knower and Seer (*Gnata-Drashta bhaav*), is it *Pragnya* that remains so or is it the Self?

Dadashri: No, right now *Pragnya* is the Knower and Seer. *Pragnya* is a part of the Self. At present, all the work is being done by *Pragnya*. When that *Pragnya* becomes one with the Self, at that time *keval Gnan* happens, and soon after attaining *keval Gnan*, the Self goes to *moksha*.

Questioner: Right now, You, the Soul of the *Gnani Purush* is the Knower and Seer. For us, *Pragnya* is the Knower and Seer.

Dadashri: For 'me' too, the Knower and Seer is *Pragnya*. Until *keval Gnan* happens, it is *Pragnya*.

Questioner: Nevertheless, it is the Self that Knows everything, Sees everything. So the Knower and Seer is the Self, is it not?

Dadashri: Yes it is, but it is the part that is known as *Pragnya*.

Questioner: So now, after attaining *Gnan*, who is the One that Sees his own *prakruti*?

Dadashri: It is indeed the Self that Sees! Who else? Everything is on the Self. But the Self meaning, [the part known as] *Pragnya*. Here, you cannot directly consider it to be the Self. The Self meaning, primarily it is *Pragnya* that is doing all the work but 'we' call it the Self. 'We' simply call it that, that is all!

Questioner: Before, my understanding was that after attaining *Gnan*, for us *mahatmas*, *Pragnya* maintains the *jagruti* properly. The moment any mistake (*dosh*) happens, it cautions Us right away, 'This many mistakes of this... of this... have been made.'

Dadashri: Yes, it keeps cautioning.

Questioner: But I did not understand clearly who remains as the Knower and Seer.

Dadashri: No, *Pragnya* is indeed the Knower and Seer everywhere. The Self can only See *keval Gnan*.

Questioner: Therefore, the Self becomes the Knower and Seer only when *keval Gnan* happens. Until then it is only *Pragnya* that does the work.

Dadashri: Even this [*Pragnya*] is considered the Self. Do not differentiate it. If you try to differentiate them, then you will not understand.

Questioner: Then why are you calling it *Pragnya*? Why don't you just call it the Self?

Dadashri: Yes. 'We' do call it that, but then these people bring up issues related to that. The details have been

given for the purpose of understanding. Do not interpret the details that, 'It is like...'

Questioner: If one were to look at it minutely, then it is *Pragnya*, and if one looks at it at the gross level, then it is the Self. So then, does the original Self (*mool Atma*) not caution Us?

Dadashri: Yes, the original Self does not caution You. Right now, this *Pragnya* cautions You. Later on, it indeed becomes one [with the Self]. At the time when Your entire 'Ramayan' [the epic tale of *karma*] comes to an end, *Pragnya* too becomes one [with the Self].

The *Gnan* through which One can become free from worldly life is known as *Atma Gnan* (Knowledge of the Self); and when that *Gnan* is applied, it is known as *Pragnya*.

That which keeps One in the Conduct as the Self (*Vartana*) is the Self, and that which keeps One in the conviction based faith (*shraddha*) ['I am pure Soul'] is *Pragnya*. *Vartan* means Conduct as the Self (*Charitra*).

Questioner: Is the Seer within you called *Pragnya* or the Self? In your case, can it be called *Pragnya* or not?

Dadashri: It is certainly called *Pragnya*. It cannot be called anything but *Pragnya*. It definitely cannot be called the Self. In the state of worldly life, only *Pragnya* keeps working. It cautions and does all of that within.

The Exact Understanding Regarding the Knower and Seer!

Questioner: Please explain to me the point about the Knower and Seer in exactness. Is the Knower dependent on the mind and intellect, and the Seer dependent

on the eyes, or is it dependent on the *chit*? How can one be the Seer when his eyes are closed?

Dadashri: The thoughts that arise in the mind are subtle circumstances. 'You' should See them.

Questioner: With what should I see them? With the mind? With the intellect?

Dadashri: Whenever You See something, it will not be with the mind or the intellect, neither will it be with the eyes.

Questioner: This precisely is the confusion; I do not understand.

Dadashri: When one sees with the mind or the intellect, it cannot be referred to as the function as the Knower and Seer (*Gnata-Drashtapanu*). Therefore, when You See the subtle circumstances within, the circumstances of the mind, that is considered the function as the Knower (*Gnatapanu*). This function as the Knower is not based on the mind or intellect; the Seer is not based on the eyes, nor is it based on the *chit*. It is based on *Pragnyashakti*.

Questioner: Who remains the Knower and Seer?

Dadashri: It is not as if Chandubhai was going to remain so, was it? It is not as if the ego was going to remain so, was it? It is *Pragnyashakti*, it is an agent of the absolute Self (*mool Atma*); it remains the Knower and Seer!

Questioner: Even if the eyes are closed, would the function as the Seer (*Drashtapanu*) prevail?

Dadashri: It will prevail whether the eyes are open or closed. Therefore, all this that you see through your eyes is not considered the function as the Knower and

Seer. That which is understood through the intellect is not considered the function as the Knower and Seer. Internally, through *Pragnya*, the state of the mind is Seen; what sort of thoughts the mind is having; all that is Seen.

Questioner: Does everyone attain the function as the Knower and Seer?

Dadashri: It is only after the *Gnani Purush* cleanses all of one's demerit *karma* (*paap*) that it can be Seen, otherwise one cannot See the phases of the mind at all! Those [phases] that are large and dense can be seen, however, the other thing [the eternal element, the Self] certainly cannot be seen! 'You' should See the thoughts that arise. Keep Seeing all the thoughts that arise.

To See and Know what One's entire 'file' number one [relative self] is doing, that itself is called the function as the Knower and Seer. For the external things, even all these people [who are not Self-realized] will say, "I know that. I have seen and known this bungalow." It [the function as the Knower and Seer] does not Know the external. The knowledge attained through the medium of the sense organs and the intellect (*indriya gnan*) does not help in it [the function as the Knower and Seer]. All this that is seen with the eyes, it is all in fact *indriya gnan*, all this that is heard with the ears, tasted with the tongue; it is all *indriya gnan*. Through the mind; the mind is considered the sixth sense. Then, knowing through intellect, that is all part of the same [sensory knowledge]. All that is known through the intellect is *agnan* (worldly or relative knowledge). All of it is *gneya* (objects to be Known).

Now, the intellect is referred to as *agnya*, while [I am] pure Soul is Known through *Pragnya*. When *Pragnya* Knows whatever it is that *agnya* does, that is referred to as the ultimate Knowledge.

Questioner: It would be helpful to remain in the [five] *Agnas*, wouldn't it?

Dadashri: If You remain in the *Agnas*, then everything will be done. 'You' will become complete, but only if You remain in the *Agnas*!

Knower and Seer, Through the Intellect or the Self?

Questioner: I am making an effort to see as the Knower and Seer, but even at that time, it feels as if it is only the intellect that is seeing.

Dadashri: What you are saying is correct. It is indeed the intellect that is seeing. The Knower and Seer begins where even the intellect cannot reach.

In stating, "I am making an effort to see as the Knower and Seer," as you are saying, "I am making an effort," that means it is definitely the intellect. Now, when the controlling influence (*chalan*) is of the intellect, then it seems as if the intellect is seeing at that time, but that which is saying this is Knowledge (*Gnan*). It is You that Sees this. Seeing means, You cannot be considered to have Seen as the Knower (*Gnata*), but You have Seen this as the Seer (*Drashta*). When can it be said that One has Seen as a Knower and Seer? When 'It feels that way,' that means it is Seen as the Seer, and when 'It is being Known,' that means it is Known as the Knower. Were You the Seer or did some other person come to See?

Questioner: But it feels as if the one who says, 'It feels that way,' is indeed the intellect talking.

Dadashri: That is not the intellect. The intellect is involved in seeing, meaning the intellect sees from over there; and whatever it is seeing, You are the Seer of that. Such that, 'It is definitely the intellect that is seeing, 'I' am not the One seeing.' Therefore, the One that is Seeing the intellect is You. So there, You are functioning as the Seer. Therefore, You have figured out who the Seer is. Meaning, this Seer is indeed functioning!

Questioner: But I cannot seem to go beyond the intellect. So is the seeing only being done by prevailing in the intellect?

Dadashri: No, You have been able to go beyond the intellect for sure. But the intellect is still being nourished. It is due to certain causes that the intellect finds nourishment, which in due time is slowly diminishing. As it is, You have been able to go beyond the intellect, otherwise the intellect would not let you come here every day.

Questioner: Whenever the intellect interferes even a little, 'I' tell it, 'Sit aside. I will definitely go to Dada. Just drop it!'

Dadashri: Yes, so You say, 'Just drop it!'

Questioner: The intellect does not interfere with regard to coming to Dada; it comes along fine, with pure love.

Dadashri: 'With pure love' is indeed the sign that this Knowledge (*Gnan*) has gone beyond the intellect. This is the work of *Pragnya*.

It is the intellect that is seeing this, but in the mind you feel that, 'I am seeing;'

that is the illusion (*bhranti*). The Knower and Seer of all these *gneya* does not seem to be the 'I', but it seems to be the intellect. But who is the Knower and Seer of this intellect? The Self. What do people say about this? They say that it feels as if, 'I am certainly the one seeing. It is indeed me who is seeing.' But what do You say? 'You' say that it feels as if, 'It is the intellect that is seeing this.' Otherwise, people will only say, "This is visible to me" and "I am seeing this." That itself is the illusion.

'One' is considered to be the real [true] Knower if it comes into Knowing. That is the Knower and Seer! And this certainly does come into Your experience again and again, but such an exact clarification has to be made.

Questioner: How can one become aware of the demarcation that 'this' knowing and seeing is through the intellect and 'this other' Knowing and Seeing is that of the Self?

Dadashri: The intellect can only know and see that which can be seen through the eyes, or else that which can be heard through the ears, or that which can be tasted by the tongue; all that is [knowing and seeing through] the intellect.

Questioner: So that covers things related to the sense organs, but there are other things that are going on within, which the intellect can see such as, 'He is biased, he is like this, he is like that.' It is the intellect that sees all of that as well, isn't it?

Dadashri: When all such things are seen, it is indeed of the intellect. Whereas the Knowledge and Vision of the Self is actual Knowing and Seeing, which is a

different matter altogether. To Know and See the eternal elements, to Know their phases, to Know their properties, to Know and See all that; that is the Self. Or else, to Know all the phases of the mind. The intellect can only know the phases of the mind up to a certain extent, whereas the Self actually Knows all the phases of the mind. It Knows the intellect and it Knows the situation. It Knows the phases of the ego; it Knows everything indeed. Where the intellect cannot reach, that is where the Knowing as the Self begins.

Questioner: How far can the intellect see?

Dadashri: Only up to a certain extent. Up to the extent of worldly knowledge, worldly work.

Questioner: So this Knowing and Seeing of the Self that has been mentioned, does the Self Know the eternal elements?

Dadashri: Yes!

Questioner: How does It Know the eternal elements, the *gunadharma* (intrinsic properties that have a specific function) of the eternal elements and the phases of the eternal elements? What can It See regarding them? Please give an exact example of that!

Dadashri: 'It' Knows everything such as to whom these *gunadharma* belong. Whether they belong to *Pudgal* (the eternal element of inanimate matter) or whether they belong to the Self (*Chetan*). Then, It also Knows all the *gunadharma* of the other eternal elements. 'It' Knows which are the *gunadharma* of the eternal element of Space (*Aakash*). Then It Knows which are the *gunadharma* of the eternal element of Time (*Kaal*).

Questioner: Please tell us these *gunadharma*! What are the *gunadharma* of Time? What are the *gunadharma* of Space?

Dadashri: To Know all these properties is the effect [fruit] of Knowing the essence of the forty-five *Agams* (Jain Scriptures). It is to Know the properties of Time, Space, the properties of all of them, to Know their *gunadharma*.

Questioner: If the *Gnan kriya* (activity of Knowing) and the *Darshan kriya* (activity of Seeing) of the Self is for the function of Knowing and Seeing all such things, then at present we all would not have such Seeing and Knowing [of the six eternal elements], would we?

Dadashri: There is no point in hurrying for that, is there! Just because You are not Knowing and Seeing all this, that does not mean that you should drink bed-bug medicine, does it?

Questioner: So, until then what is there? Does that mean this *jovapanu* (function of Seeing) of the Knowledge and Vision did not prevail?

Dadashri: If attachment and abhorrence (*raag-dwesh*) do not happen, then Know that You have attained the *Gnan* (Knowledge of the Self); it is a good thing. If attachment and abhorrence happen, it is decided that worldly life (*sansaar*) is bound. If attachment and abhorrence do not happen, it means that Your 'train' [towards liberation], 'the Rajdhani Express,' [among the fastest and more comfortable long-distance trains in India] is on track for sure. 'You' do not even have to check to see, 'is it in motion or not!'

The Activities of Knowing as the Self Belong Only to Pragnya

Questioner: This entire activity of Seeing everything that is of the *pudgal*, is that an activity of the intellect (*buddhi kriya*) or is it the activity of Knowing (*Gnan kriya*)?

Dadashri: When it goes towards the Real, then that actually falls under the section of *Pragnya* indeed! A little bit can be understood through the activities of the ego and the intellect, otherwise, it cannot be understood without *Pragnya*.

Pragnya is indeed a form of *Gnan*, It is certainly a part of the Self. However, 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 does not exist, It is considered the Self.

Questioner: Is it because the Self does not do anything that *Pragnya* does everything as the agent of the Self?

Dadashri: Yes, but not as a doer, It carries out *Gnan kriya*.

It is verily the *Gnan kriya* of *Pragnyashakti* itself. Right now, that *Gnan kriya* has arisen. Afterwards, when all the 'files' have been cleared [with equanimity], it will be *Vignankriya* (the activity of the Science as the Self).

The Self's Gnan Kriya and Darshan Kriya

Questioner: How can One only prevail as 'I am the Knower and Seer' in worldly interactions (*vyavahaar*)?

Dadashri: In worldly interactions, the relative self (*pote*, developing 'I') is

in the form of a doer, and in the real sense, the Self is the Knower and Seer. Now, what is he the doer of in worldly interactions? The answer is, he [the relative self] is the doer of worldly life (*sansaar*), and in the real sense, He [the Self] is the Knower and Seer, meaning the doer of *Darshan kriya* and *Gnan kriya*. There is no other activity (*kriya*) over there, there is no worldly activity over there.

The application of the Knowledge as the Self (*Gnan upayog*) is *Gnan kriya*, and the application of the Vision as the Self (*Darshan upayog*) is *Darshan kriya*. Now what is *Gnan upayog*? The answer is, this activity filled *pudgal* (non-Self complex) remains in its own activity, and the Seer of all these activities is *Gnan upayog*! It is not the doer of any activity of the non-Self complex (*paudgalik kriya*). It is the doer of its own inherent nature as the Self (*Swabhaav*), it is not the doer of the intent as the non-Self (*parbhaav*; nature that is not its own).

Gnan kriya is required for liberation (*moksha*). Actions done through ignorance (*agnan kriya*) are bondage. Whatever you are doing at present, You are Knowing that, 'It is Chandubhai who is doing that,' You are Knowing that, '*Vyavasthit* is the doer.' The fact that You are constantly Seeing is *Gnan kriya*. Whatever You are clearing [with equanimity], all that is referred to as *Gnan kriya*. Liberation is attained through that *Gnan kriya*. Any activity that is carried out with the Knowledge of the Self (*Gnan*) is the basis for attaining liberation. *Gnan upayog* is considered as *Gnan kriya*. And through *Gnan kriya*, all the solution has come.

Gnandhara and Kriyadhara Both Run Separately

Questioner: What I was trying to understand was that, ‘It has been said that the track of doership (*kartrutva ni dhara*) and the track of Knowing (*Gnatrutva ni dhara*) do not run together,’ but for us [*mahatmas*, Self-realized Ones in *Akram Vignan*], the two tracks must indeed run together, mustn’t they?

Dadashri: No. They need not run together. It is like this, the track of doership that comes your way is based on the unfolding karma, and You are the Knower.

Questioner: So, that is happening and this One is the Seer.

Dadashri: Yes, that is happening and the Self keeps Seeing. There is no other ‘play’ [action] to be done. The One who keeps Knowing Chandubhai is verily the Self; the pure Soul. This is because the combined interaction of the doer and the Knower has now become separate. Previously, their transactions were joined together, such that, ‘I am also the doer and I am the knower as well.’ So, what used to happen? The two tracks, the track of Knowing, which is the track of nectar (*amrutdhara*), and the track of doing, which is the track of poison (*vishdhara*); the two tracks combined and flowed as one. So now, what happened after attaining *Gnan*? The two tracks have been separated. Now, the pure Soul’s track of nectar (*amrutdhara*; the track of Knowing) is separate and this track of poison (*vishdhara*; the track of doing) is separate. This spiritual Science (*Vignan*) is at work in that; if you make the slightest mistake, then you will suffer a beating. In the winter, if you were to turn

the switch for all the fans on, and they were to run all night, what would your state be like? You have to come to me and understand this spiritual Science! It is really worth understanding.

Questioner: But what happens if I have done something, and later I feel in the mind that, ‘Why did I do such a thing?’

Dadashri: The word ‘I’ should not come into this. When You are not the doer at all, then how can you actually say, “I did it”? ‘You’ are not the doer of any activity. ‘You’ have become the Knower and Seer. What state have You been given?

Questioner: The state of the Knower and Seer (*Gnata-Drashta pad*).

Dadashri: And when You say, “I did it,” You become involved in it. And that is certainly incorrect! ‘You’ certainly cannot say, “I did it.” When a doubt arises, it is the tendencies (*vruttis*) that flow out, You do not. It is actually these tendencies that are going out, so You feel, ‘I have gone out.’ Hey, You do not go out. How can that be You? The ‘I’ is the One who is the Knower and Seer. Did you understand all this spiritual Science? This spiritual Science is such that no one can rock its foundation.

That doership now belongs to the *pudgal* (non-Self complex). ‘You’ have become the Knower, so Your doership does not remain any longer, does it? The one who ‘does’ does not Know, and the One who Knows does not ‘do’. To prevail as the doer (*kartabhaav*) and to prevail as the Seer (*Drashtabhaav*) are two separate things. If it remains for You that, ‘I am the One who Knows this,’ ‘I am the Knower and Seer,’ instead of, ‘This happened to me,’ ‘I am doing it,’ then causes do not get bound.

Questioner: ‘You’ have given us the Knower and Seer state, haven’t you?

Dadashri: Yes.

Questioner: So, you were saying that, “Our *mahatmas* have the Seer state (*Drashtapad*) and ‘we’ have the Knower and Seer state (*Gnata-Drashta pad*).”

Dadashri: Yes, You are in the Seer state. It is the Seer state because the Vision as the Self has opened up [for You *mahatmas*].

Questioner: Do we not have the Knower state (*Gnatapad*)?

Dadashri: Now, the state as the Knower arises as the experience [as the Knower] continues to increase. However much is experienced, You prevail as the Knower by that much.

When someone curses this person, at that time he becomes rattled, but in the mind he feels that, ‘The one he cursed at; that is not my Real form as the Self.’ Meaning, He had an experience; so then such awareness will remain a little longer the next time [someone curses at him]. So, gradually as One remains in the Knowledge of the Self, and as this happens more and more, the state as the Knower is attained.

Questioner: So, as the *jagruti* increases, does the state as the Knower increase?

Dadashri: *Jagruti* is there for sure. However, there are karmic accounts, and as long as the existing karmic accounts are not cleared, *jagruti* does not prevail. *Gnan* increases as the karmic accounts begin to be cleared. When *Darshan* (Vision as the Self) and *Gnan* (Knowledge as the Self) come together, it is known as *Charitra* (Conduct as the Self). That is when penance

(*tapa*) is required within. At that time, the experience brings about significant friction within. Just like when a sticky bandage is pulled off the skin, it ends up pulling off some hair with it, doesn’t it! [In the same manner,] The heart heats up within, it really heats up. That is called *adeethh tapa* (inner penance; to maintain separation with the non-Self). *Adeethh tapa* is not visible to anyone.

It can [somewhat] be noticed on the face, but *adeethh tapa* is not visible externally. Whereas these people [without Self-realization] practice external penance. The fruit [result] of that penance is worldly life, and the result of *adeethh tapa* is liberation. [The people without Self-realization in] This world certainly cannot have *adeethh tapa*.

Questioner: Dada, it is going to take a long time for us [*mahatmas*], isn’t it? *Drashtapad* will still continue to remain for us, will it not?

Dadashri: *Drashtapad* is actually considered to be a very elevated state.

Questioner: No, I mean, will *Drashtapad* continue to remain for us, or will we attain *Gnatapad*?

Dadashri: *Drashtapad* certainly remains. Nevertheless, One also keeps moving towards *Gnatapad* all day long. Therefore, the Real spiritual effort to progress as the Self (*Purusharth*) is constantly going on, isn’t it!

Questioner: Meaning it [*Gnatapad*] will keep on coming?

Dadashri: The Real spiritual effort to progress as the Self is constantly going on, after becoming the Self (*Purush*). And that is the very reason for giving the

five *Agnas*; in order for *Purusharth* to be done. Constant *Purusharth* is certainly going on. The resultant state that is free of anger-pride-deceit-greed (*saiyam parinaam*) keeps on arising. Even other people notice that, 'Just a while ago, they were fighting, there had been divisiveness due to differences of opinions (*matbhed*) and problems with each other, and now they are friends once again, eating and drinking together; what happened?' That is *saiyam parinaam*!

That Which Shows is Pragnya!

It is in fact *Pragnya* that Sees till the end. It is indeed *Pragnya* that shows You everything.

Questioner: It shows everything I did when I was ten years old. It shows all the 'pictures' of when I was twelve years old, like a movie. So, is it *Pragnya* that shows that film?

Dadashri: *Pragnya* meaning, it can be said that it is the Self that is showing that. But, ultimately *Pragnya* comes to an end [after attaining *keval Gnan*]. As long as there is *Pragnya*, the state is *Shuddhatma* (pure Soul) and once it becomes the Self, the state is *Paramatma* (the absolute Self). In fact, they are one and the same, but it is only after this state [*keval Gnan*] is attained, that the other [*Pragnya*] comes to an end!

Questioner: Yesterday, when he [the relative self] was crying, then He [the Self] could see that 'Chandubhai is crying', but at the same time, '*Dada Bhagwan Na Aseem Jai Jaikar Ho*,' (Infinite glory to the Lord within) was also going on within. So, who was the one seeing Chandubhai and who was the one singing '*Aseem Jai Jaikar*'?

Dadashri: Actually, the 'record' [taped record] constantly plays within.

Questioner: Meaning that the 'original tape' [taped record] indeed continues playing within?

Dadashri: That in fact continues to play at certain times. So then, the one who speaks is separate, and He [the developing I] is Seeing this Chandubhai!

Questioner: Is it the pure Soul (*Shuddhatma*) that is Seeing Chandubhai?

Dadashri: What Chandubhai is doing, the seer of that is the intellect.

Questioner: If the intellect is the one seeing, then how can One be the Knower and Seer?

Dadashri: The Knower and Seer is actually the One Seeing all of these. The Knower and Seer actually Knows all of these 'at a time' [at the same time]. Whatever pain is being felt, whatever is being spoken, the Knower and Seer Knows all such things 'at a time'.

Questioner: Whatever the intellect is doing, is it the pure Soul who Sees that?

Dadashri: 'It' [*Pragnya*] Sees the intellect, It Sees what the mind is doing, It Sees the speech, It Sees what the ego is doing, It Sees all of that.

Questioner: 'It' Sees all that as the Knower and Seer, right? The One that is Seeing, is that the Knower and Seer, or what?

Dadashri: Yes. That is indeed the Self.

Questioner: And that which sees Chandubhai is the intellect?

Dadashri: The intellect sees him, and the One that Sees the intellect is the

Self. What the intellect is doing, what the mind is doing, what the ego is doing, the Knower of all of them is the Self. After [the state as] the Self, the state as the absolute Self (*Parmatma pad*) remains. The One who becomes pure Soul is on His way towards becoming the absolute Self, and the One who becomes the absolute Self, for Him, absolute Knowledge (*keval Gnan*) will manifest. Or else, the moment absolute Knowledge manifests for Him, He will have become the absolute Self. When He becomes ‘full’ [complete], He becomes worthy of attaining the state of ultimate liberation from the cycle of birth and death (*nirvana pad*). Therefore, You should maintain the *upayog* of Knowing and Seeing, all day long.

Questioner: Dada, so after attaining [the state of] the pure Soul, the state as the absolute Self remains?

Dadashri: The pure Soul is Itself the absolute Self, but over here [on the *Akram* path], the *Gnan* has not yet become *keval Gnan*. So, when this pure Soul attains *keval Gnan*, He will surely become the absolute Self!

The Seer of Even the Seer

Questioner: You say, “When ‘we’ give *Gnan*, ‘we’ separate the Self and the body for you.” So who is the One Seeing the one separating these two?

Dadashri: There are two entities that do the Seeing. One of them is *Pragnya*, and after the work of *Pragnya* is complete, the [absolute] Self is the Seer. The [absolute] Self remains as the continuous Knower (*Gnayak*). The [state as the] Seer begins from *Pragnya* and goes all the way to the [absolute] Self. When the work of

Pragnya is complete, the [absolute] Self Itself becomes the continuous Knower.

Questioner: The real form (*Swaroop*) of the Self, which is like a mirror. The mirror does not have to come outside [its state] to see. All the objects to be seen (*drashya*) are revealed within the mirror just like that. So similarly, inside the real form of the Self, are all things simply revealed just like this?

Dadashri: They are revealed [inside It] and they are separate, whereas this One is the absolute continuous Knower (*Gnayak*)! So who is the Knower (*Gnata*) right now? It is that *Pragnyashakti*. Yes, because it is *karyakari* (active; capable of ‘doing the work’ of the Self). The absolute Self (*mool Atma*) is not capable of ‘doing work’. As long as the worldly life (*sansaar*) exists, the *karyakari shakti* (the energy that is capable of ‘doing work’ of the Self) has arisen, *Pragnya*. That *Pragnya*, after completing all the work and winding everything up, will attain liberation (*moksha*).

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

Dadashri: Not just up to the gates, it takes One all the way to *moksha*. Yes, that which helps You attain ultimate liberation (*purnahuti*) is *Pragnya*. ‘It’ has tremendous energies. No matter what kind of difficulties come Your way, there are so many energies that the difficulties themselves get scared. When they see how much energy has arisen, the difficulties get scared.

Questioner: However much can be Seen, that much does not affect me, but if I become engrossed, then it does affect me.

Dadashri: ‘See’ as much as You can See, and for that which You cannot See, do *pratikraman* for it.

Questioner: Suppose I sit down right now to see whatever happened during the entire day, then I can see everything, and at the time I can also See that I am sitting to see what happened in the past.

Dadashri: Yes. Then what?

Questioner: So, what is this? There is even a Seer of the one who is seeing.

Dadashri: That ultimate Seer, that is indeed who You are. No Seer remains beyond that [ultimate] Seer. Whereas this seer [the one seeing what happened the entire day] has the ultimate Seer over him.

Questioner: Meaning that there is a Seer over the seer?

Dadashri: There would most definitely be a Seer over this seer!

Questioner: Is there a Seer even over that Seer?

Dadashri: There is no Seer over that Seer. There is no Seer over that [ultimate] Seer. The true Seer is indeed the [absolute] Self.

Questioner: Does that mean that during this activity of seeing what happened all day long, there is another Seer over the one who is doing the seeing? Then who is the first seer?

Dadashri: Whether you call it *upadaan* (level of spiritual development), or the intellect, or the ego, there is a Seer of even that.

Questioner: Who is that?

Dadashri: That is the Self. ‘It’ Knows even the [first] seer.

Questioner: So then, where does *Pragnya* come into this?

Dadashri: That itself is *Pragnya*! The original Self is indeed the original Self.

Questioner: So, is the ego considered the seer of what happened the entire day? Or is that known as *upadaan*?

Dadashri: The intellect, the ego, *agniyashakti* (the energy of ignorance).

Questioner: Okay. Dada, when I sit down to See what happened in the morning, I miss out on Seeing the current happenings, as I am currently Seeing what happened in the past.

Dadashri: But You are definitely Seeing! That itself is the Self that You are! So, what remains pending to be Seen there?

Questioner: Dada, have you said, “The Self is *Swa-par prakashak* (that which illuminates the Self and non-Self)” based on this? So because the Self is *Swa-par prakashak*, that is why It also illuminates Itself?

Dadashri: What else? There is a Seer even over the one who is seeing. The Self who is the Seer over that seer, is known as *Gnata* (the Knower) and all the objects that are to be Known are called *gneya*. And when the Self is the *Drashta* (the Seer), then they are *drashya* (objects to be Seen).

Questioner: If there is a Seer over the seer, then what is the function of the original Self (*mool Atma*) in this?

Dadashri: Well, all these people are indeed seeing. The entire world is seeing and knowing, isn’t it! If you tell them, “You are not Seeing and Knowing,” then they will reply, “So then, what are we doing right now? We saw the entire Fort area in detail, we saw this and we saw that.” But

even that seer has to be Known. There is a Knower of this seer.

Questioner: This seer has to be Known?

Dadashri: The One Seeing this seer and Knowing this knower is the original Self.

Questioner: Currently, we have referred to it as *Pragnya*.

Dadashri: Yes, *Pragnya*.

Questioner: So then, what is the function of the original Self beyond that?

Dadashri: No, there is nothing beyond that. That is it, it ends there. No one has anything to do with the other; no one is helping the other. No one [eternal element] has to relinquish anything, such are these eternal elements (*tattva*)! They are immiscible (*tankotkirna*) by their inherent nature (*swabhaav*). They have never become one with each other; they remain separate always. Just like when oil and water are mixed together, since they are both different, they remain separate in that mixture.

Follow the Five Agnas to Attain the Complete State

Questioner: Whatever I see and know is one point, and on the other hand, I want to become the Knower and Seer; that is the second point. So, the first seer and knower and this Seer and Knower, are they different?

Dadashri: Yes, that is correct.

Questioner: So how does this seer and knower transfer into that Seer and Knower?

Dadashri: The One who Knows all the activities of this seer and knower is this Knower and Seer (*Gnata-Drashta*).

Questioner: So in short, at present the ego is the seer and knower, and the Knower of the activity of the ego...

Dadashri: What the I [the ego] is doing, what the mind is doing, what the intellect is doing.

Questioner: That is correct. That point of yours is correct. But even now I can definitely experience that, 'This is what is happening.' That which we have made as the object to be Known (*gneya*). Now, actually, we are saying that the original Self (*mool Atma*) is not Seeing and Knowing the mind-speech-body and ego. The [original] Self is far away from it.

Dadashri: This is not Its subject (*vishay*). Whatever can be seen with the sense organ based vision (*indriya drashti*) is not Its subject.

Questioner: Is the energy to See and Know only that of the original Self?

Dadashri: Yes. But right now there is this medium of *Pragnya* in the middle.

Questioner: Right now It Knows through the medium, but is it indeed the Self that Knows this?

Dadashri: Who else would Know it? But It Knows through the medium of *Pragnya*.

Questioner: So is the Knowledge not reaching It at all?

Dadashri: The original Self has absolutely nothing to do with it whatsoever! 'It' is *vitaraag* (absolutely free from attachment and abhorrence). And all this that is happening, is

Known by the medium that has arisen called *Pragnyashakti*.

Questioner: So, that which is the Knower, is not affected at all by this *gneya* (object to be Known)?

Dadashri: No effect at all. No *sang* (company and association) touches [affects] It. No element (*vastu*) affects It. 'It' is *nirlep* (unanointed; absolutely unaffected) from any *bhaav* (intents that tend to anoint), It is *asanga* (absolutely separate) from any *sang* (associations)!

Questioner: Is Knowing and Seeing Its only true nature?

Dadashri: 'Its' inherent nature is only that of Knowing and Seeing. Say a light is turned on here; that is all, it simply 'sees'. If there was life in that light, then it would continue to simply see.

Questioner: Does that involve the *upayog* of the Self?

Dadashri: Is there any possibility that it doesn't? 'You' tend to Know the thoughts that arise, You tend to Know the anger that arises within, don't you?

Questioner: Yes.

Dadashri: Yes. Yet it does not reach all the way to the original Self. It reaches *Pragnya*. This is because this Knowledge (*Gnan*) is of the interim state, whereas that other is of the Knower and Seer absolutely!

Questioner: Yes, it does not reach all the way. That is the very point, is it not? That is exactly my point that, 'How can it reach all the way [to the original Self]?'

Dadashri: As such, it is only after reaching *Pragnya* that the original [Self] can be reached.

Questioner: What is the tool (*sadhan*) for that?

Dadashri: The five *Agnas* are verily the most important tool. Initially, it is seen

by means of the sense organs (*indriya gnan*). Then it is seen by means of the intellect (*buddhi gnan*). Thereafter, it is Seen by means of *Pragnya*, and then through the absolute Self.

Questioner: But this original Self that is the Knower, what is the relationship of this Knower (*Gnata*) with the *gneya*?

Dadashri: When the Knowledge (*Gnan*) Sees the object to be Known (*gneya*), It becomes *Gnanakaar* (the Knowledge remains pure in all the phases that arise in Seeing the infinite objects to be Known).

Questioner: But this Knower, the original Self (*mool Atma*), It does not become *gneyakaar* (one with what is being Seen) at all, does It?

Dadashri: It has nothing to do with that. This *Pragnya* is there all the way till the end. And once absolute Knowledge (*keval Gnan*) arises, It all becomes One. *Pragnya* goes away.

Questioner: So, the Self only comes in use when absolute Knowledge arises, not until then?

Dadashri: No. Until then It cannot be the main Knower and Seer. We [all *mahatmas*] do not even need that. In fact, absolute Knowledge will arise on its own. You do not even have to go asking for it. Just as, once you have bought the ticket and are already seated on the train to Vadodara [formerly known as Baroda, a city in Gujarat, India], the Vadodara station is bound to be arrived at; the same applies here. All you need to do is sit in the train. Once seated, follow this directive that, 'Sir, do not get off at any other station.' Even if nice tea, coffee or snacks are available at some place, that

does not mean you should get off there. Even if this gentleman tells you to, you should reply, "I am not to get off here. Come on, come back in and sit down!" Someone will in fact tell you, "Come on, that canteen is very good." Even then you should say "No."

Questioner: What if One is following the five *Agnas* properly, yet he goes to the canteen?

Dadashri: Then that is not a problem. If He is following the five *Agnas*, then he can go anywhere, there is no bondage for Him. However, One who follows the five *Agnas* would certainly not get off at any station, would he!

One Who Understands the Agnas, Understands Everything

Questioner: Say someone has the inner intent that, 'I want to remain in the five *Agnas*,' while someone else thoroughly understands the *Agnas*. Now between the two, who will attain results earlier?

Dadashri: If One understands the *Agnas*, then nothing is better than that! After understanding them, One can follow them naturally and spontaneously. Whereas, if One tries to follow them without understanding them, One will not attain results. Nevertheless, *mahatmas* (Self-realized ones in *Akram Vignan*) will do something or the other; they are surely pursuing it relentlessly!

Questioner: So now we simply have to understand the *Agnas* in exactness, and we also have to understand the Self that is in its absolute form.

Dadashri: I have certainly given You the Self. If One understands these *Agnas*,

then everything related to the Self is already there in His understanding. So now, the *Agnas* themselves are the religion (*dharma*), and the *Agnas* themselves are the penance (*tapa*). However, you simply do not have any free time [for that], do you?

Questioner: The *Agnas* are such that there is no time factor associated with them.

Dadashri: Yes, there is certainly no time factor associated with them!

Questioner: It is possible to continue following the *Agnas* by connecting the link again, from wherever it broke.

Dadashri: Yes, it can be connected again.

Questioner: Is it that if One first understands Dada's Science, then He can remain in the *Agnas*, or does Dada's Science begin from the point One understands the five *Agnas*?

Dadashri: First, One listens to and understands the Science; thereafter, the five *Agnas* are for its protection. The five *Agnas* are there so that the Science is not lost.

Questioner: So now, when can we understand the mind, intellect and *chit* (subtle component of vision and knowledge)? It is when we follow the five *Agnas* completely that *upayog* can be maintained over them, right?

Dadashri: There is no problem if such an *upayog* cannot be maintained. 'You' do not need [a detailed understanding of] the mind or the intellect. If You remain in the five *Agnas*, then You are set. It is more than enough if You follow the five *Agnas*. There is no need for the mind and intellect at all, is there?

Questioner: Many times, I feel that if I understand Dada's Science

first, then it will be possible to follow the *Agnas* automatically!

Dadashri: ‘You’ will be able to follow them if Your intention is to follow them. If You believe that, if You have the firm resolve, then You will be able to follow them. If You understand the Science in its entirety, then the energy to follow the *Agnas* will arise.

Follow the Agnas in the Presence of Pragnya

Do you go outside of the *Agnas*?

Questioner: Yes.

Dadashri: Who is the one that goes, and who is the One that Knows that?

Questioner: The one that goes [outside of the *Agnas*] is the ‘spinning top’, and *Pragnyashakti* Knows that. However, the *Pragnyashakti* that has arisen after attaining *Gnan*, does it not caution One to follow the *Agnas*?

Dadashri: *Pragnyashakti* cautions One from all corners. However, when one does not heed It, veils of ignorance overcome him.

Questioner: Who does not heed It?

Dadashri: The entire *antahkaran* (inner functioning mechanism in every human being composed of the mind, the intellect, the *chit* and the ego)! The mind, the intellect, the *chit* and the ego, the entire *antahkaran*! After attaining such a beautiful *Gnan*, if You do not take advantage of it,

then that is the end of it! If You cannot adjust to these five statements [*Agnas*], then understand that it is the misguided intellect at work. It is worth remaining within only these five statements [*Agnas*]. Everything else is worth erasing. Yet, one keeps bringing it up. If You use the *Agnas* that ‘we’ have given, nothing will trouble You at all.

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

Dadashri: They become embedded. *Pragnyashakti* certainly takes hold of them. It is definitely because this *Pragnya* exists that ‘we’ say that when You follow these *Agnas*, *Pragnya* will be there. *Pragnya* is undoubtedly there, but You do not follow the *Agnas*. Otherwise, if You were to follow the *Agnas*, You would certainly be referred to as a *mukta Purush* (liberated One). Even whilst living a worldly life, You would be completely and totally liberated! *Jagruti* would prevail constantly. *Jagruti* would not sway, not even for one moment.

Everything is encompassed within ‘our’ five statements [*Agnas*]. They encompass the science of the entire world. These five *Agnas* have so much power that all forty-five *Aagams* (Jain scriptures) of the *Tirthankar* Lords (absolutely enlightened Lords who can liberate others) are encompassed within them.

~ Jai Sat Chit Anand

Owned by : Mahavideh Foundation Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

© 2026, Dada Bhagwan Foundation. All Rights Reserved.

Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist. : Gandhinagar-382421, Gujarat, India. Ph. : 9328661166-77, E-MAIL: DADAVANI@DADABHAGWAN.ORG WEB : WWW.DADABHAGWAN.ORG
Mumbai : 9323528901, **USA-Canada :** +1 877-505-3232, **UK :** +44 330-111-3232
Australia : +61 402179706, **Kenya :** +254 722 722 063, **Germany :** +49 700 32327474

What is Pragnya?

That which never allows whatever is not of the Self to become the Self's and that which never allows One to believe whatever is of the Self to be another's, that is *Pragnya*! *Pragnya* is indeed a part of the original Self and it constantly functions solely to liberate the Self. As *Pragnya* blossoms, the *vartan* continues to change. As the *vartan* changes, the burdensome feeling reduces. Just like there is a demarcation between 'this is mine' and 'this is not mine', similarly, that which keeps both the 'home department' and the 'foreign department' completely separate is *Pragnya*, that itself is the Self, that itself is *Charitra*. The *vartan* is itself the *Charitra*. Here, *vartan* means that which does not allow the Self and the non-Self to become one. With the *Gnan* that 'we' impart, the direct experience of the original Self arises; that is referred to as *paramarth samkit*. That is why *Pragnyabhaav* arises for You at that very moment.

- Dadashri

