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# DADAVANI



Continuously 'knowing' is 'Our' job and constantly 'doing' is 'Chandubhai's' job.

'You' have to say, 'Chandubhai, why did you do atikraman?

Now do pratikraman.'

'You' do not have to do pratikraman.

'You' have to make him do pratikraman.

You have to erase the liability, do you not?

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**Dimple Mehta**  
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# DADAVANI

**Keep the self separate and  
make it 'do' pratikraman**

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## EDITORIAL

We have attained the knowledge of the Self through *Akram Vignan*. Now we have to complete the worldly life interaction (*vyavahar*) by remaining in the state of the Self (*nischaya*). This *vyavahar* is in the form of discharge however due to attachment, expectation or *kashayas* (anger-pride-deceit-greed), sometimes *atikraman* (aggression through thought-speech-acts) happens towards another person. Such *vyavahar* hurts the other person. It is imperative on the way to final *moksha* that one's worldly interactions become ideal and the awareness that prevents *atikraman* from happening prevails.

Revered Gnani Purush Dadashri says that there is no harm in *kraman* (neutral activity of mind, speech or body), but *atikraman* should not occur. If *atikraman* happens then make file number one (Chandubhai – the self) do *pratikraman*. You attained the Self (Purush) in the Gnan Vidhi, so now, make *prakruti* do *pratikraman* by remaining in the state of the Self. So 'You-the Self' have to tell Chandubhai, 'you did *atikraman*, so do *pratikraman*.' This is because You are free, but You cannot be freed completely until 'Chandubhai' also becomes free. This is because file number one is the result of previous life mistakes. It is our mistake. You will have to bring about its solution, will You not? Therefore, until You make him do *pratikraman*, You will not become free. These *pudgal* (the non-Self complex) *parmanus* (subatomic particles) became tainted through you as the *nimit* (evidentiary instrument). Therefore, you will have to cleanse all these subatomic *karmic* particles (*parmanus*) within before you let them go. Once they became pure, no one is there to bind you, is there?

There is only *kraman* during the whole day while carrying out daily worldly life interactions. There is no *atikraman*. But when *atikraman* happens once in a while then we have to make him (Chandubhai) do *pratikraman*. We have to know all the weaknesses. 'We-the Self' are not weak. We have become *Atma* (the Self), but 'we' were the one who were the creator of this, in the ignorant state. So we have to clear that responsibility. If 'he-the non-Self' does not clear it, then it is our liability. That means we may end up having one to two more lives, so how can we afford that? We as the Self are not concerned with anything that Chandubhai is doing, but when he strays from the path of *moksha* then we have to caution him and make him do *pratikraman*.

The intent that was there when the *karma* was bound (*bandha*) in the previous life, will be the intent (*bhaav*) when the *karma* discharges (*nirjara*) in the current life. We have to

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continue to 'see' that discharge. Yet in that discharge, there should not be any *atikraman* (hurt happening through mind-speech and body). If it does happen then You should ask him (the self) to repent for being the *nimit*.

All the worldly work is possible to carry out easily through this *Akram Vignan*. Therein, one has to follow the Agnas of the Gnani Purush, Dada's Agnas, be the Self and if *atikraman* happens through file number one then instruct him to do *pratikraman* with repentance. You have to tell the self that you did not do any *pratikraman* before, and that is why you filled ponds and ponds of *karma*. Now do *pratikraman*, so everything will empty. You cannot become free without clearing this. Some time or other, it is not going to work without cleansing, so then why procrastinate?

The goal of all *mahatmas* is to attain *moksha* (ultimate liberation), after attaining Gnan, but as long as the cleansing remains to be done, one cannot attain the completion of the goal. The current compilation in this Dadavani will help all the *mahatmas* attain exact understanding of making file number one do *pratikraman* by maintaining the awareness of separation, and by conversing with the self. This is the *purushartha* (progress as the Self), on the path of *moksha*.

~Jai Sat Chit Anand

### Keep the self separate and make it 'do' pratikraman

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

#### **Pratikraman with the intent as a neighbor**

Your mistakes (ego based reactions) and your blunder ('I am Chandulal') were your superiors before. Dada has destroyed your blunder and you will have to wash off your mistakes. Do you ever see some five or ten of your mistakes?

**Questioner:** I am beginning to see them. Five or ten mistakes at a time, I ask for forgiveness for them.

**Dadashri:** No. You will have to learn to do *pratikraman* because this is the *Akram* path. The *Acharya* (spiritual master in Jain faith) may ask you why you are doing *pratikraman*, having attained Self-realization.

Do you understand? But this is the *Akram* path so what do You (the Self) have to do? You (the Self) do not have to do anything. You (the Self) have to tell 'Chandubhai' that, since he has done *atikraman*, he has to do *pratikraman*. This is because You are free, but You cannot be freed completely until 'Chandubhai' also becomes free. You will have to cleanse all these subatomic *karmic* particles (*parmanus*) within before you let them go. They had been spoilt through you as the *nimit*.

**Questioner:** The bungling mess of 'Chandubhai' is still there and it needs to be cleansed.

**Dadashri:** Yes, it is not the Self that

does the *vidhi* (special ceremony) of Dada. You have to tell 'Chandubhai' to do Dada's *vidhi*. You still have to purify things. So You as the Self have to continue to 'know' as to how 'Chandubhai' did Dada's *vidhi* today? Did he do it well?

Continuously 'knowing' is 'our' job and constantly 'doing' is 'Chandubhai's' job. 'Chandubhai' is the servant and You (the Self) are the boss!

**Questioner:** I am glad I became the boss. I like this.

**Dadashri:** Yes, and since 'Chandubhai' is the servant, You have to maintain your royalty and aura. You (the Self) have to tell 'Chandubhai,' 'Sit at the table and eat well. I am with you now. You just eat with splendor. You have now met Dada!'

**Questioner:** You have told me that I am not mortal (*jiva*) and I am immortal (*Shiva*), but that separation does not occur.

**Dadashri:** It – the non-Self complex (*prakruti*) will not let go of its nature (*bhaav*), will it? He will not let go of his claim, will he? Therefore, You have to slowly coax him into getting your work done, because he is naïve (*bhodo*). What is the nature of the non-Self complex (*pudgal*)? It is naïve. So You can catch him with this technique. *Jiva* and *Shiva* are both separate, are they not? When he comes into *jiva bhaav*, he will eat potato fritters and everything, and when he comes into *shiva bhaav*, he will do *darshan*.

So then here 'we' have separated everything into two parts, the *prakruti* (the non-Self) and the Purush (the Self). Having become the Purush (the Self), You are letting the *prakruti* know that, 'You are my neighbor.

That is why I advise you to do *pratikraman* for the *atikraman* you do.'

This is all a neighborly duty. You are taking care of Your closest neighbor, Your first neighbor ('Chandubhai'), and explaining to him that he has done *atikraman*, so he should do *pratikraman*. Otherwise he will have to face the liability. *Pratikraman* has to be done for *atikraman*. This is the path of *Akram* and so nothing will burn out (mistakes will not be destroyed) on its own. Without *alochana*, *pratikraman* and *pratyakhyan*, not a single thing in this world will burn out and one will not attain *moksha*.

You (the Self) are not to do the *pratikraman*. The Self does not have to do *pratikraman*. You, as a neighbor of 'Chandubhai,' have to tell him, 'Chandubhai, why are you doing such *atikraman*?' You should say, 'Chandubhai, go ahead and repent. Why did you do the *atikraman*?' What is Dada's rule? You have done *atikraman*, so do *pratikraman*; that is all! Is this not according to the rule?

#### Settlement of mistake through *pratikraman*

**Questioner:** I remain as the non-doer but whatever *karma* 'Chandubhai' does, some people around him get hurt and they believe that I verily am the one who has caused the hurt. So when I am affected by that, what should I do?

**Dadashri:** I have already told you that if 'Chandubhai' does *atikraman* against anyone, if he hurts anyone, then You have to tell 'Chandubhai', 'Do *pratikraman* in the name of that person.' If there is no *atikraman*, then nothing needs to be done.

The neighbor is the result of your own past mistakes (from your past life). It is your unsettled crime (liability, nature's court).

**Questioner:** How is that?

**Dadashri:** I will tell you something; listen to what I tell you. Say a young man goes to downtown Ahmadabad and goes on a spending spree and creates a two thousand rupees debt. Now from today onwards, he decides that he does not want to create a debt of even a dime, and he follows through with it. He does not spend any more money and hands over his paycheck to his father. Nevertheless, he still has to pay off his old debt, doesn't he? Why does he have to pay the past debt even when he decides not to get into debt anymore? In the same manner, this 'Chandulal' is the result of mistakes of the past life. His account is written in the *karmic* book of cause and effect; you will have to resolve it, won't you?

#### **Pratikraman even for a bad thought**

**Questioner:** Do I have to do *pratikraman* when a bad thought arises about someone?

**Dadashri:** Yes, that thought reaches him immediately and then his mind is spoilt. If you do *pratikraman*, then even if his mind is spoiled, it will get better. You should never have bad thoughts about anyone.

**Questioner:** A bad thought that arises about anyone, I only 'see' that thought.

**Dadashri:** There is nothing wrong if there is the 'Seer.' But if You fail to 'see,' then do *pratikraman*. It will automatically go away if You 'see.' Through Gnan, if You are able to 'see' it 'correctly,' then there is no problem.

**Questioner:** If one is able to remain separate and 'see,' then no such thoughts will come at all?

**Dadashri:** They will come. They will come even if You remain completely separate. It is a stock of *karma* that was within, is it not? Effect of *karma* will come without fail.

#### **Pratikraman of artadhyan-raudradhyan**

Repent in the name of Dada. That will change it into *dharmadhyan*. Do at least what you know. Repent when *raudradhyan* (pain and hurt caused to others) occurs and also when *artadhyan* (pain to the self) occurs. It is not possible for one to do *dharmadhyan* in this era of the time cycle. Therefore, start a factory of converting *artadhyan* and *raudradhyan* into *dharmadhyan*. It is not possible for one to know how to do *dharmadhyan* directly, because even when he is doing *darshan* of the Lord, his *dhyan* is on his shoes that he left at the door. So the Lord himself says, 'When he is doing my *darshan*, he is also doing *darshan* of his shoes, so what can I do?'

Therefore, *dharmadhyan* is not possible in this time era. So what does Dada say? He says to repent for all the *artadhyan* that occurs, and doing that will give you the benefit of *dharmadhyan*. And without *dharmadhyan*, it is not possible to become free from this body complex (*pudgal*). This *pudgal* can never attain *shukladhyan* ('I am *Shuddhatma*'; the state of the Self).

Therefore, there is nothing wrong if *artadhyan* occurs; it can be changed to *dharmadhyan*.

You should ask, 'Hey! Chandulal, why do you keep doing *artadhyan*? Now repent

for the *artadhyan* you have done. Do *pratikraman*.' So it changes into *dharmadhyan*. If someone comes here and inside you feel, 'Why did he have to come when it is so crowded here?' With this, you just did disrespect (*viradhana*) and, therefore, his Self within knows that. Do you understand that? So you should immediately say, 'Chandubhai, why did you have such intent (*bhavna*)? You did *atikraman* and so do *pratikraman*.'

### **Dharmadhyan arises through that pratikraman**

**Questioner:** When 'we' remain separate as the Self and make 'Chandubhai' do *pratikraman*, what is it called?

**Dadashri:** You are the pure Self now, but should this *pudgal*, the non-Self complex, not also attain liberation? This *pudgal*, which is a complex of thoughts, speech and acts, should be such that it does not hurt anyone. If you do not make it do *pratikraman*, it will not be free from mistakes. So if you do not keep this *pudgal* in *dharmadhyan*, there is no liberation, because the *pudgal* cannot attain the state of *shukladhyan* (the state of the Self). So that is why you should keep it engaged in *dharmadhyan*. You should make it do repeated *pratikramans*. *Pratikraman* should be done as many times as *artadhyan* occurs.

*Artadhyan* occurs because of ignorance from your past life and for that you should do *pratikraman*. *Artadhyan* is an effect.

You do not have to do anything, do you? You have become a *Shuddhatma*. You have to tell 'Chandubhai' to do the *pratikraman*. Why did you do *atikraman*? What do You have to say? You have to say,

'You did the *atikraman*, so do *pratikraman*.' You do not have to do *pratikraman* if you give a donation to someone, because *dharmadhyan* is also included in this science.

### **The one who does atikraman verily has to do pratikraman**

**Questioner:** Many times, a lot of churning occurs in the mind.

**Dadashri:** You have to keep 'seeing' it.

**Questioner:** Then I do *pratikraman* and the problem starts all over again.

**Dadashri:** Keep 'seeing' also the one who is doing the *pratikraman*. As much of the continuous state of knowledge-vision (*gnan-darshan*) that accumulates, that much conduct (*charitra*) of the Self will arise. Now, where will that experience (*anubhav*) arise? By 'seeing' discharging illusory effect (*charitra moha*), the experience of the Self (*anubhav*) occurs. So the experience 'sees' everything that 'Chandubhai' is doing.

**Questioner:** What about a bad thought that arises when I am 'seeing' the *charitra moha* (discharge) of 'Chandubhai'?

**Dadashri:** A bad thought that arises is also *charitra moha*.

**Questioner:** Does it go away merely by 'seeing' it continuously, or do I have to do *pratikraman* for it?

**Dadashri:** *Pratikraman* is not to be done. *Pratikraman* is for when after everything is over, and You feel that *atikraman* has occurred, then You tell 'Chandubhai', 'Do *pratikraman*.' You (the Self) do not have to do it; the one who did the *atikraman* has to do *pratikraman*.

**Questioner:** So then do I have to just continue 'seeing' when such bad *bhaav* arises?

**Dadashri:** When you say they are 'bad,' that in itself is a danger. There is no such thing as 'bad.' If someone gets hurt, tell 'Chandulal,' 'Why did you hurt him, 'Chandulal'? Now do *pratikraman* for that.' There is no such thing as good and bad as far as God is concerned; all that is applicable in the society and the worldly life.

### Get rid of good or bad stock through *pratikraman*

**Questioner:** So then, how is one to live this life?

**Dadashri:** You have to 'see' how it is being lived.

**Questioner:** Then how is one to decide what is wrong and what is right?

**Dadashri:** You have to keep 'seeing' what 'Chandulal' is doing.

**Questioner:** Is there no problem if 'Chandulal' does something wrong?

**Dadashri:** Whatever 'Chandulal' does is in the form of discharge. Nothing can be changed in that. Discharge (effect) can never be changed. Have you ever heard that? You can make changes when taking an examination, but can you change the result?

**Questioner:** No.

**Dadashri:** So, this all is a result.

**Questioner:** But if something wrong continues to be done, will I have problems in my next life?

**Dadashri:** You will not. All You have

to do is to tell 'Chandulal' to do *pratikraman*. Even the good thing one does in the non-Self-realized state comes back in the next life. 'We' (the enlightened ones in *Akram Vignan*) do not have anything to do with right or wrong. 'We' just have to let everything discharge (*nikal*). 'We' have to get rid of the 'shop'. Whether the stock is good or bad, we just have to get rid of it all. Now, all this is an effect.

### Pratikraman is required when someone gets hurt

**Questioner:** I am not the 'doer' but by taking part in that *karma*, other people are hurt by my *karma*.

**Dadashri:** But 'who' is this 'I'? Is it 'Chandubhai' or the *Shuddhatma*?

**Questioner:** 'Chandubhai.'

**Dadashri:** You are *Shuddhatma*, are you not?

**Questioner:** Yes.

**Dadashri:** Then 'Chandubhai' is the doer. What does that have to do with You? 'Chandubhai' is separate and You are separate.

You are a *Shuddhatma* (the Self), and so You are not responsible for what 'Chandubhai' says or does.

And by any other means, if You feel someone has been hurt, then tell 'Chandubhai', 'You have done *atikraman*, so do *pratikraman*.' But I have not left behind any responsibility for You at all. I have removed Your responsibility and liability.

**Questioner:** If You set 'Chandubhai'

free in that manner, then he is likely to do anything on a whim!

**Dadashri:** No. That is why I have given you *vyavasthit*. You cannot change anything at all in this current life. The life in which I am giving you *vyavasthit*, that *vyavasthit* cannot be changed at all. This is why I am setting You free. I can see all this in my Gnan, so that is why I do not need to reprimand you for any of your *karma* effects. I do not question you, 'Why did you do that?' This is not meant for another life, but for this life; 'You are not at all responsible!' I have gone to that extent!

**We are the 'knower' of the 'doer' of the pratikraman**

**Questioner:** At the time of doing wrong, should the inner intent (*bhaav*) be, 'I should not be doing this,' or should I remain as the Knower-Seer (*Gnata-Drashta*)?

**Dadashri:** You have been told to remain the Knower-Seer and 'do (make 'Chandulal' do)' *pratikraman*, have you not?

**Questioner:** But such *bhaav* (to lie) should not occur, should it?

**Dadashri:** It is not that *bhaav* should not occur; you should give 'Chandulal' the awareness, 'Do *pratikraman*. Why did you do *atikraman*?' *Kraman* occurs the whole day; *atikraman* does not. *Atikraman* occurs once or twice a day, for which you have to do *pratikraman*.

You should be aware of all your weaknesses. You are not weak; You have become the Self, but prior to Self-realization, you were the main creator of all these weaknesses, were you not? So now You, as

a neighbor, should say, 'Chandulal, do *pratikraman*.'

**That much liability remains**

**Questioner:** So, Dada, it is correct by Gnan, but when he is doing something and he has bad thoughts, does he have to do *pratikraman*?

**Dadashri:** You do not have to do *pratikraman*. You have to make him ('Chandulal') do *pratikraman*. You have to erase the liability, do you not? When you do *pratikraman*, you are erasing the liability. You have to say, 'Chandubhai, why did you do *atikraman*? Now do *pratikraman*,' and thus You erase the liability.

**Questioner:** And if *pratikraman* is not done, is there danger of liability?

**Dadashri:** That is what remains. You will have to do *pratikraman*. Instead, is it not better to go ahead and do the *pratikraman*? 'Why did you do *atikraman*? So now do *pratikraman*.' Otherwise, after attaining this Gnan, all that remains is for one to suffer the effect of *karma* (*prarabdha*).

**Questioner:** *Atikraman* occurs while suffering the *prarabdha-karma*, but...

**Dadashri:** *Pratikraman* has to be done. You have to make him ('Chandulal') do it and make him wash.

**Questioner:** What occurs if he does not wash it?

**Dadashri:** It will have to be washed again.

**Questioner:** 'Again' means how many more lifetimes will it take?

**Dadashri:** One or two more lifetimes. It is all your responsibility, no one else's. 'Chandubhai' did something wrong – and so You tell 'Chandubhai' that he did *atikraman* and so he has to do *pratikraman*. You have to make him do the 'washing.' 'You stained the cloth and so you do the washing.'

You have nothing to do with any actions of 'Chandubhai.' But You have to keep an eye on 'Chandubhai.' You have to see what he is doing and tell him to do *pratikraman* if he does *atikraman*. You have a right to do *kraman* (normal action); you do not have a right to do *atikraman* (actions that hurt others or the self).

#### Destroy effect with effect

**Questioner:** The *pratikraman* that we do, we do only because of our *karma*, right? *Pratikraman* that we do is not in our control. Is doing *pratikraman* not an effect of our past *karma*?

**Dadashri:** *Pratikraman* is verily an effect. But we have to destroy effect with effect and clear it, wash it off immediately. You should say, 'Chandulal, wash it off. Why did you do that?'

With whatever intensity of intent (*bhaav*) the *karmic* bondage occurred, it is with that same intent it will discharge. Continue to 'see' that discharge. But there should be one thing during the discharge and that is that no *atikraman* should occur in the process. Do *pratikraman* if *atikraman* occurs. *Pratikraman* is to be done by 'Chandulal' and not You.

#### Pratikraman for that which became hurtful

**Questioner:** Yes. Anger occurs.

**Dadashri:** Then do not worry about that; continue doing *pratikraman*. Make 'Chandulal' do the *pratikraman* and he will handle the situation however it needs to be handled. If you become too concerned about it, you will ruin everything.

**Questioner:** That is right. Whenever I get angry, from within there is a *bhaav* of, 'This is wrong. You should not be angry.'

**Dadashri:** If *gusso* (anger without violent intent) occurs and it hurts the other person, even if it is not *krodha* (anger with violent intent), if it hurts the other person, You may now believe that you are *Shuddhatma* but You have to make the one who did *atikraman*, do *pratikraman*. Therefore, 'Chandulal,' the doer of *atikraman*, should be told to do *pratikraman*. You do not have to do it. There is no need for You to do *pratikraman* after You become the Self. But make the one who did *atikraman*, Your neighbor 'Chandulal,' do *pratikraman*.

Anger, pride, deceit and greed are not going to occur now, but if you become very angry with your child, then ask 'Chandulal,' 'Why are you becoming so impatient with your child? How bad will she feel?' Ask for forgiveness from her from within. You do not have to ask her in person, but ask for forgiveness from within and say that you will not do it again. Otherwise, if you don't hurt her, then you don't have to ask for forgiveness.

**Questioner:** 'Chandubhai' becomes a doer and he becomes *tanmayakar* (become the body and the mind). That is when I know that the other person is hurt.

**Dadashri:** Then You have to tell 'Chandubhai', 'Ask for forgiveness. Why did

you hurt him?' But You do not have to ask for forgiveness. The one who does *atikraman* has to do *pratikraman*. If 'Chandubhai' does the *atikraman*, then You have to make him do *pratikraman*.

**Questioner:** When the anger arises, the awareness arises at the same time, which says, 'Why is this 'Chandulal' doing this? It is wrong.' But will this anger make me take a severe fall some day in the future? What should I do?

**Dadashri:** No one will make you fall. They are corpses. How can they make the living fall? Every *puḍgal* (the non-Self complex) is a corpse. They cannot touch You. Just tell them, 'I am Dada's. What are you doing here? Are you not ashamed?' All you have to do is take Dada's name.

#### Repent for being the nimit

**Questioner:** At work, if a man working under me makes mistakes, I have to reprimand him. I have to do that because that is the position I hold at work.

**Dadashri:** No, but when that occurs, You should make 'Chandubhai' do *pratikraman*. After it occurs, repent for the fact that you had to do what you ought not to. Through your being a *nimit* (instrument), the other person is hurt and so you have to repent in the following manner: 'How come I had to do that? Why did I have to be the *nimit* (instrument)? I should not become a *nimit* like this.' But you are in a position that you have no choice but to do that. You have to do what you have to.

#### You can scold in a way that the other person does not get hurt

**Questioner:** When a boss scolds an

employee, the employee will feel hurt, will he not? If an employee does something wrong, does the boss not have a right to scold him?

**Dadashri:** Scolding carries a great responsibility. You should scold in a way that it does not 'burn' your hands and that the employee does not get hurt. Generally, people do not stop to consider this and they start scolding. Whatever is going to occur to the one being scolded will be, but the one doing the scolding carries a grave liability. He becomes trapped.

#### The method of scolding

**Questioner:** He has a responsibility as a boss, so he has to take steps to meet his obligations. So what can he do? He has no choice but to do it, right?

**Dadashri:** No, he can do that, but find a way so that it will not hurt the other person.

**Questioner:** What other way can he find? If the worker is not doing his job, he has to be told off, does he not?

**Dadashri:** But when you scold him, do you weigh your scolding or not? Can scolding be weighed before it is given? Can you scold him worth a quarter pound? No? So how can you do that?

**Questioner:** It is done without 'weighing,' but it is understood that certain steps will be taken if one does not do his work. All these rules are agreed upon.

**Dadashri:** There is no problem in taking steps within the rule on paper, but your scolding is done through your mouth. So when you do that, do you 'weigh' your scolding or do you do it without weighing it?

**Questioner:** But, Dada, if he does not do the work he has been assigned and the task remains unfinished, should I not scold him?

**Dadashri:** Yes, you have to scold him.

**Questioner:** Sometimes the scolding has to be done, or else I have to let him go; I have to dismiss him from work. Then I feel bad that his children will go hungry.

**Dadashri:** But it is like this. You have to warn him that, 'I will have to dismiss you, so make sure that you do your work carefully.'

**Questioner:** We warn him, we give it to him in writing that he is not doing his job, that his work is not satisfactory and that he will be fired. We give him all that in writing.

**Dadashri:** What after that?

**Questioner:** After that, we have to let him go if he does not improve. Then when we let him go, his poor children come here to my home crying. We feel hurt and they feel hurt.

**Dadashri:** If you want to stop feeling hurt, then you should let go. Finish the work yourself.

**Questioner:** If I do not take these steps, then I get scolded by upper management.

**Dadashri:** Take those steps, but do it with the awareness of, 'I am *Shuddhatma* and 'Chandubhai' is now taking all the steps.' There is no problem in that. The entire 'Chandubhai' is a discharge. Therefore, You are not liable for 'Chandubhai' taking the steps. You have to tell 'Chandubhai' that as far as possible, don't take those steps, try not to take any such steps. Despite that, if it occurs then that is correct.

**Questioner:** What you are saying is true. We took the steps by remaining separate but having taken those steps, that man feels hurt. Is there anything else besides *pratikraman* that I can do?

**Dadashri:** Just *pratikraman*. There is nothing else you can do.

**Say it as if in a play, and do pratikraman along with this**

**Questioner:** In my office, I have three to four secretaries. Despite multiple instructions on repeated occasions, they continue to make the same mistakes. This results in my getting angry and frustrated with them. What should I do?

**Dadashri:** You are now the pure Self, so how can You become angry? Anger comes to 'Chandulal,' so You should tell him, 'You have met Dada now. What reason is there for you to become so angry?'

**Questioner:** But those secretaries do not improve at all. Unless I say something to them, they will not change.

**Dadashri:** You can tell 'Chandulal' that he can scold his secretary with equanimity. He should scold her in a dramatic manner like, 'If you continue to be inefficient, your job will be at risk.'

**Questioner:** If I say that, she would feel hurt and you have said that we should not hurt anyone.

**Dadashri:** She would not feel hurt if you speak to her in a dramatic (*natakiya*) manner. In doing so, the ego does not arise in your words. This results in her becoming aware in her mind, and she will make a decision to

improve. You are not hurting her in doing so. You can only hurt her if your intention is to hurt, like, 'I am going to straighten her out.' Then she will get hurt.

And then having told her, immediately tell 'Chandubhai', 'You made a mistake (*atikraman*) by speaking harsh words, so do *pratikraman*.' Then ask for forgiveness in your mind. But do speak with the secretary and then do the *pratikraman*. Do both together. You have to run your worldly life too, do you not?

**Karma become light by repenting heartily**

**Questioner:** These days there are so many taxes that there is no choice but to 'steal.' Otherwise, we cannot balance everything out financially in big businesses. When everyone asks for bribes, we have to 'steal' for that money, do we not?

**Dadashri:** You steal, but do you or do you not repent doing so? It will become lighter if you repent.

**Questioner:** Then what should one do in such circumstances?

**Dadashri:** When you know you are doing wrong, then repent heartily and sincerely. One should feel a sense of 'burning' from within (*khed*); only then can he be free. Today, if you have bought goods on the black market, then you have to sell them on the black market. So then tell 'Chandubhai' to do *pratikraman*. Yes, before (Gnan) you did not do any *pratikraman*, and that is why you filled ponds and ponds of *karma*. Now when you do *pratikraman*, you will be able to clean it. Who is instrumental (*nimit*) in greed? That one has to do *pratikraman*. If you sell iron on the black market, tell 'Chandulal,' 'There is no

problem in selling this way; it is under the control of *vyavasthit*, but now do *pratikraman* for it and make sure that you do not do it again.'

**Questioner:** There are many places where people are starving and, on the other hand, I am making money on the 'black'. How can that be settled with equanimity?

**Dadashri:** Whatever he is doing, it is correct. Whatever the *prakruti* (the non-Self complex) does, it verily is an effect of (past life) causes. But we can know and understand that whatever is occurring is not right, so then we have to tell 'Chandulal,' 'Don't do this, and ask for forgiveness and say that you will not do it again.' He will ask for forgiveness but he will do the same thing again because it has become woven into his *prakruti*, has it not? But then You have to keep on cleaning afterwards.

The worldly life will continue. It will not hinder you and Your work will get done; that is how things will work. You just have to follow my Agnas with devotion. Tell 'Chandulal' to do *pratikraman*. Telling a lie is an attribute of the relative self (*prakruti*) and, thus, it will not refrain from doing so.

**Lots and lots of pratikraman for unethical conduct**

If a person tells me, 'I don't care about religion but I want worldly happiness,' then I would tell him, 'Be honest and ethical.' I would not tell him to go to the temple. I would tell him that giving to others is a Godly quality. To not take away something that belongs to others is a human quality. To be ethical and honest in this manner is the highest religion. Dishonesty is the best foolishness. 'Just because I am not

able to be honest, does that mean I have to jump in a lake? My Dada has taught me to do *pratikraman* whenever I am dishonest.' Your next life will become pure. Know and accept dishonesty as dishonesty and repent for it. The one that repents is honest for sure.

One gives for charity, one earns money through dishonest means; it is all there. A solution is shown for that. If one has made money unethically, then what should one tell 'Chandulal' at night? Tell him, 'Keep doing *pratikraman* over and over,' and ask him, 'Why did you make money unethically? So now do *pratikraman*.' Make him do 400 to 500 *pratikramans* a day. You do not have to do them. Make 'Chandulal' do them. The one who does *atikraman*, make him do the *pratikraman*.

If you have a disagreement with your partner, then you will immediately realize that you have said more than you should have and so you should immediately do *pratikraman*. Our *pratikraman* should be like 'cash payment'; it cannot be left pending. Just as we have cash in the bank, the payment they make is also in the form of cash.

#### Should one charge interest or not?

**Questioner:** Can one charge interest on money he loans to others?

**Dadashri:** If 'Chandulal' wants to charge interest, let him do so, but tell him he will have to do *pratikraman* for it.

**Questioner:** Why should *pratikraman* be done? Is charging interest *atikraman*?

**Dadashri:** Because *atikraman* has been done. When do you consider charging interest an *atikraman*? When the interest is

such that it hurts the other person, it is considered *atikraman*.

#### It is a mistake if Your 'opinion' does not remain separate

**Questioner:** You say that speech is dependent on the non-Self interaction (*paradhin*). So then I make a firm decision (*nischaya*) that I do not want to talk badly with this person, no matter how sticky that file is. Will the 'code' (of speech) then become smaller?

**Dadashri:** When you say something bad, tell him, 'Chandulal, do *pratikraman*,' and then tell 'Chandulal' not to speak badly again. This way, it will gradually settle down. But You have to tell him that. If You do not make this cautionary comment (*takor*), it means that You are of the same opinion. Your opinion must be contrary to his.

#### Kraman - Atikraman - Pratikraman

What happens in the process of *pratikraman*? It is the Self puts pressure on the 'relative' self. *Atikraman* is the process whereby the 'real - the awakened Self' becomes suppressed. When the *karma* is an *atikraman*, and one becomes interested in it, then it causes damage again. Therefore, until you do not accept that which is wrong as wrong, you are liable for it. Therefore, *pratikraman* is very necessary.

If you had said someone that had hurt him, then You should tell Chandubhai, 'Chandubhai, remain a little straightforward, will you? Do *pratikraman*. Do repent. Why did you do such a thing?' Can you tell him or not?

**Questioner:** Yes, I must tell him.

**Dadashri:** If your action hurts your father, it is considered *atikraman* on your part. Now, the hurt that you caused your father, do you have to encourage that action or discourage it? What should you do to 'Chandulal'?

**Questioner:** I believe I should not do anything that would hurt him whatsoever.

**Dadashri:** No, that will occur. *Atikraman* occurs automatically. What is *atikraman*? It is that which happens on its own. No one ever wants to do *atikraman*.

**Questioner:** But that is fine, if it is done deliberately.

**Dadashri:** No one will do it deliberately. It is not possible to do so, even if one wants to.

**Questioner:** Then, Dada, how can we say that one has done *atikraman*?

**Dadashri:** If you say harsh words to your father, if you had a verbal 'boxing,' will you do *pratikraman* or not? If you do not do *pratikraman*, then it means that you are siding with the *atikraman*, but if you do *pratikraman*, then who are you siding with? With *pratikraman*.

Your day-to-day activities is *kraman* (neutral activities that do not hurt anyone), then if you say something that hurts someone; that is called *atikraman*. Then you have to tell 'Chandubhai', 'Why did you do *atikraman*? So do *pratikraman* now.' If you do *atikraman*, you should do *pratikraman* for it.

**If opinion does not leave then it will yield a fruit for sure**

**Questioner:** Many times we have to

tell people for their own good, or stop them from doing harm. What about the hurt they feel at that time?

**Dadashri:** Yes, if it is something that is likely to hurt others, then You have to say, 'Chandulal, do *pratikraman*. Why did you do *atikraman*? Say, you will not say that again and that you are repenting for what you said.' Do you understand? That is all the *pratikraman* you need.

You have a right to speak, but you should know how to say it. Generally, the moment one sees the other person, he pounces on him saying, 'You are like this and you are like that!' That is considered *atikraman*, and so one has to do *pratikraman*.

Having become a Purush (Self-realized), spiritual effort (*purushartha*) is our duty (*dharma*). When you see someone, you are bound to form an opinion. Thus, opinion gets formed and so You should immediately 'divide' it by telling 'Chandulal,' 'This is wrong, why should you do that?', and so You will be free. Otherwise, opinions will be formed and bound. Once they are bound, they will give their fruit for sure.

**Questioner:** When you say 'it gives its fruits,' does that mean it makes one suffer?

**Dadashri:** What does 'give fruit' mean? It means that if you form an opinion about someone, it will continually have an affect on the other person, naturally. He, too, will immediately understand that you feel that way about him. But if you get rid of that opinion, then it will not affect your mind or his mind. If you 'divide by seven' as soon as the opinion is formed, then it will go away before it has any effect. Otherwise, nothing goes to waste

and its effect cannot be stopped. Everyone's conduct is different towards 'us,' but 'we' do not have any opinion. 'We' realize that is just how it is. Do women not know what mother-in-laws are like in this *Kaliyug* (current time cycle era of lack of unity in thoughts, speech and acts)? So then why form any opinions? It is *Kaliyug*, so it is always like this.

### How can one get rid of opinion?

**Questioner:** How do I get rid of opinions that have been formed?

**Dadashri:** To eliminate them, You should tell 'Chandulal,' 'You have formed such an opinion about this person and it is completely wrong. How can you bind such an opinion?' You will become free from it when You say this to 'Chandulal.' If you disclose openly that 'this opinion is wrong. Can you bind such an opinion about this person? What are you doing?' So You considered that opinion is wrong, then You became free.

### Do pratikraman this way

Before Gnan, I had a very strong ego. I used to criticize people and was very disrespectful and scornful to them, but at the same time, I used to be full of praise for some people. I would scorn one and praise another. After 1958, when Gnan manifested, I told A. M. Patel, 'Wash away all the contempt you had towards others. Put soap of *pratikraman* on it and wash it off!' After that, I recalled each and every person I had treated with contempt, including neighbors, uncles, aunts and in-laws. I had treated many people with contempt so I washed it off.

**Questioner:** Did you do *pratikraman* in your mind or did you personally ask for their forgiveness?

**Dadashri:** I told Ambalal that, 'I can see all the wrong you have done. Now wash off all of those wrongdoings.' So what did he start to do? How would he wash them off? Then I gave him the understanding that, 'Remember and recall that you have hurt the other person and have abused him verbally and scorned him.' I would show him the whole thing. I would tell him to first describe the mistake in this manner, in detail (*alochana*), and then say,

'Dear *Shuddhatma Bhagwan!* You are completely separate from the union (*yoga*) of mind, speech and body of 'Chandubhai' and his *bhaavkarma*, *dravyakarma* and *nokarma*. Dear *Shuddhatma Bhagwan*, I am asking for Your forgiveness for all these errors committed towards 'Chandubhai' (insert name of the person hurt). I am asking this in the presence of Dada Bhagwan. I will never repeat such mistakes again.'

Do *pratikraman* in this manner and you will notice a change on the other person's face. You do the *pratikraman* here and the changes will be taking place over there within him.

### The doer of atikraman does pratikraman

After 'we' give Gnan, one begins to see all his own faults. Until then, he sees other's faults and not his own. If he wants to, he will find a hundred faults in someone else. He will see only two or three of his most obvious ones but he will not be able to see his other faults. Now that Gnan has been nurtured and has grown into a good size plant, you will immediately begin to see all your faults. What do you see every day? Do you see your own faults or those of others?

**Questioner:** Only my own.

**Dadashri:** So if you can see your faults, and if they are big, then do *pratikraman* for them. You have to do *pratikraman* even if they are small. The one who makes the mistake has to do *pratikraman*. Therefore, 'Chandulal' has to do *pratikraman*. You (the Self) do not have to do anything. You have to tell 'Chandulal' to do the *pratikraman*. And all other faults, the ones that are light, go away merely by 'seeing' them. But the faults can only go away when you can 'see' them. When all faults go away, then one becomes flawless (*nirdosh*).

You will not see a single fault of anyone in this world, even if he were to hit you. That is the kind of vision (*drashti*) I have given you. Do you see any fault?

**Questioner:** I see my own fault.

**Dadashri:** And if you see someone else's fault, do you do *pratikraman* immediately?

**Questioner:** Yes, Dada.

### The habit of seeing faults of others can break through *pratikraman*

**Questioner:** I see mistakes of others, I see my own mistakes, so should I just keep 'seeing' those mistakes? What else do I need to do?

**Dadashri:** When you see your own mistakes, you can share with some people, but not with certain people. And when you see other's mistakes, deal with them by doing *pratikraman*. These are the three ways you deal with them. You can either do *pratikraman* if you see the mistake, and settle it, or if you do not do *pratikraman*; then who can you show their mistakes? You may show the

mistakes of policemen, magistrates, those in a superior position than you; their mistakes. But all those who work under you, those who are dependant (*aashrit*) on you, you should not show them their mistakes. Did you understand?

Everyone is full of mistakes. So there will be all kinds of mistakes made, will there not? No one, without exception, is free from mistakes. To point out mistakes in others is the work of a fool. Do you like to point out other's mistakes?

**Questioner:** To 'see' a mistake of anyone is a mistake and when it occurs, am I to do *pratikraman* for it?

**Dadashri:** When 'he - file one' sees mistakes of others, he should stop right there and tell 'Chandubhai' (the non-Self), 'Oh, ho ho, do you still see mistakes of others? Do *pratikraman* for that.' Doing this is considered as having seen your own mistake. If you do this fifty times a day or so, that is more than enough.

You have no right whatsoever to see mistakes of others. If you do, you should do *pratikraman*. 'Chandulal' is adept at seeing mistakes in others. It is nothing new. This habit is not easy to break, but through *pratikraman* it will eventually cease. When he sees mistakes in others, You should immediately make him do *pratikraman*, which is 'shoot-on-sight' *pratikraman*.

### Why should one incur two losses?

Everything is *karma* effect. Even when someone curses you, that is the unfolding of your own *karma*. A man comes along and swears at 'Chandulal' four times in the presence of a hundred people. Now, You should know that it is the unfolding of your

*karma*. You have to know that it is the unfolding of your *karma* and he became a *nimit* in it. So what do you have to do in your mind? Do not spoil the intent towards him; bless him in your mind, 'He has freed me from that *karma*. He has freed me from this *karma*.'

Still, one thing is certain, that if it comes down to someone in the family, then You have to tell 'Chandulal' to keep doing *pratikraman* for him. This current friction is the result of the *karmic* account of the past life, but the reaction of the ego is not. 'This' *gnan*—knowledge (that clash is a result but egoism is not); is a result and, therefore, tell him to do *pratikraman*, because it is all from the past.

**Questioner:** Whatever we have to suffer due to unfolding of our *karma* (*udayakarma*), does it decrease if we do *pratikraman*?

**Dadashri:** It will decrease. And You do not have to suffer it. You have to tell 'Chandubhai' to do *pratikraman*, then it will go down. However much *pratikraman* you do, it will decrease by that much. Then there will not be anymore problems.

It is due to unfolding of *karma* that everyone has come together. Neither the *gnani* nor an *agnani* (the non-Self-realized) person can change it. So why should one incur two losses?

'Chandubhai' is the one who makes mistakes. If someone says, 'You have made a mistake,' then at that very same time, You should say, 'Chandubhai, you must have made a mistake, and that is why this person is pointing it out. If that was not the case, is anyone likely to say anything? People in general would not say anything without a reason, so

there must be some mistake somewhere. So why should you have any objection if someone points out your mistake? So, dear 'Chandubhai,' you must have made a mistake somewhere and that is why he is telling you, so ask for forgiveness.' And if 'Chandubhai' hurts anyone, you have to tell him, 'Do *pratikraman*, dear man! Because we want to go to *moksha* and we can no longer afford to do as we please.'

### Clear the file through Gnan by doing *pratikraman*

**Questioner:** When someone insults me, 'I' (the Self) feel that 'I' should not insult him back. But 'Chandubhai' says no, and that I should insult him and then he goes ahead and does it. But even then, from within, 'I' feel it was wrong. 'I' continue to 'see' all that but 'I' (the Self) am not able to stop 'Chandubhai.'

**Dadashri:** There is no problem with that. That is not Your responsibility, but it is the responsibility of 'Chandubhai.' That other man will scold 'Chandubhai' and tell him, 'You are worthless. Why do you keep talking in this manner?' Or he may even slap you - 'Chandubhai'; the guilty one has to take the beating.

**Questioner:** So does that mean that he 'charged' that *karma*?

**Dadashri:** No. That is why *pratikraman* has to be done. But You do not have to do the *pratikraman*, 'Chandubhai' has to do it. You (the Self) have to tell 'Chandubhai', 'Why did you do *atikraman*? Do *pratikraman* for it.'

**Questioner:** But suppose that 'Chandubhai' does not do *pratikraman*, then what?

**Dadashri:** Then it can be acceptable.

**Questioner:** So it got 'charged,' did it not?

**Dadashri:** No. It does not get 'charged.'

**Questioner:** *Pratikraman* should be done.

**Dadashri:** All the files will be cleared if you do it. They got cleared with Gnan and got put away. Whatever clothes you wash, put them away. They will go for ironing automatically.

**Who feels that 'this is not mine'?**

**Questioner:** Dada, even when I feel 'this is not mine,' I still get trapped there.

**Dadashri:** There is no problem with that. Who gets caught?

**Questioner:** I know that certain things are wrong and that I should not do them, but even then I end up doing them.

**Dadashri:** But 'Chandubhai' does it, does he not? You are not doing it, are You?

**Questioner:** That is when I feel that there is so much worthlessness in 'Chandubhai.'

**Dadashri:** No, no, 'Chandubhai' will be caught because he has done it. Therefore, tell him to do *pratikraman* even if he is reluctant to do so. Make him do *pratikraman* 'by force.' Tell him, 'Why did you do *atikraman*? So now do *pratikraman*.' 'Chandubhai' is the one who gets caught; You do not get caught, do You?

**Then the separateness will be there**

As a neighbor, You have to tell

'Chandubhai,' 'How are you going to become free if you make such mistakes? You will have to become free from 'Me' (Self) and you have to become clean. So do *pratikraman*.' That is all You have to tell him. That is all You have to say. *Pratikraman* has to be done whenever *atikraman* occurs. You do not have to get it done it for good things.

If someone tells you that you have no sense and insults you in public, and your spontaneous reaction is to want to bless him, you should know that You are separate form the world of the non-Self complex. At such a time of public insult, You are also aware that 'Chandulal' is being scolded and not You.

**Seeing continuously, is verily a correct solution**

Interference (*dakho*) as 'I am Chandulal' occurs for you rather frequently, does he not?

**Questioner:** It occurs sometimes.

**Dadashri:** What occurs if one dies 'sometimes'?

**Questioner:** Is *dakho* (interference; becoming 'Chandulal') under the control of *vyavasthit*?

**Dadashri:** Whatever 'has occurred' is under the control of *vyavasthit*, but not 'what is going to occur.' Do not worry about what has already happened. Do *pratikraman* for the wrongdoing and tell the one who did it, 'Do *pratikraman*.' If 'Chandulal' did it, then tell 'Chandulal' to do *pratikraman*.

**Questioner:** If I leave it to *vyavasthit*, then what *purushartha* (effort of the enlightened one) do I have to make?

**Dadashri:** The *purushartha* You have to 'do' is to continuously 'see' what 'Chandulal' is doing the whole day. That is your *purushartha*!

As you continue to 'see' You can say, 'Chandulal, why are you being so strict with your son? Do *pratikraman* because you have done *atikraman*.' You can interject this way while You are 'seeing' what he does.

**Questioner:** *Pratikraman* occurs at this time.

**Dadashri:** That is what I am saying, that *pratikraman* occurs automatically at the same time. Therefore, You just have to 'see.' You have to continue 'seeing' that *pratikraman* is occurring.

#### Clear the account books this way

You have to keep the account book of the pure Self clean. So at night before you go to bed, tell 'Chandulal' to do *pratikraman* for whoever he saw at fault during the day. He must keep his books clean. Any negative intent (*bhaav*) will be purified through *pratikraman*. There is no other solution. Even if an income tax officer were to come and harass you, you should not see faults in him. Tell 'Chandulal' that he has to see the whole world as faultless before he goes to bed.

**Questioner:** I become engrossed (*tanmayakar*; becoming 'Chandulal') in circumstances, so there is no opportunity for doing *pratikraman* there.

**Dadashri:** The opportunity of doing *pratikraman* arises when the other person gets hurt, You have to say, 'Chandulal, do *pratikraman*. He will bind vengeance. It seems that *atikraman* has occurred with him, his face

becomes stern when he looks at you, so do *pratikraman*.' So he will ask, 'Should I do one *pratikraman*?' You should tell him, 'No, do twenty-five to fifty so that you see a smile on his face.' His face will be much better looking the next day, when you do *pratikraman* in this manner. Try it once. Have you experienced that before?

#### Unsettled accounts of past life

**Questioner:** Conflict occurs only with those with whom we have a *karmic* connection (*roonanubandha*), right? Conflicts will not occur with others, will they?

**Dadashri:** Conflict occurs only with those with whom we have past life accounts (*hisaab*).

**Questioner:** I do not have conflict with anyone anymore. I am able to make sure of that everywhere else, but with her, although the conflict has reduced significantly, every six to eight months I am not able to do inner penance (*aantrik tapa*); I end up saying things to her.

**Dadashri:** There is no problem with that. You have no choice but to settle that. She has to discharge her *karma*, you have to discharge your *karma*, and that is precisely where the conflict occurs. So you cannot attribute the mistake to just one person; both are at mistake for sure. One may be forty percent at mistake, or sixty percent, or thirty percent, etc. Nevertheless, both the parties are at mistake to some degree.

**Questioner:** Then we are able to come to a closure (*samadhan*) on the issue within two to five minutes.

**Dadashri:** That will occur.

**Questioner:** Now if, at that time, I am able to do *parakram* (extraordinary spiritual effort) and settle that circumstance with equanimity, there would be bliss (*anand*). But as of now, I am not able to do that.

**Dadashri:** So here you have to gradually maintain awareness and do it. As you spend time with Me, those changes will come. If just one word of mine falls on your ears, then that very one word will continue to do the work.

**Questioner:** We have a saying, ‘One lives to be a hundred if he defies death once.’ In this manner, how wonderful would it be if we can gain control over our *kashayas* (inner anger-pride-deceit-greed) when they arise. How much would we have conquered!

**Dadashri:** It is like this: what do you mean by ‘control’? It means You can do it whenever you wish. If You can find Your Gnan, Be in Your Gnan, then these wretched things (*kashayas*) will remain in control for sure; Gnan verily will do all the work.

Hence the best solution for that is to talk to ‘Chandubhai’, ‘How are you ‘Chandubhai’? What is going on? Why did you hurt her?’ Talking to him in this way is verily the solution. What should you say?

**Questioner:** That I should constantly talk with him and keep telling him, ‘This is not a good thing you are doing. Why do you miss this key opportunity and enter into *kashaya*?’

**Dadashri:** That is what You have to say. You can tell him everything. And if he still misses the opportunity, you can tell him again and make him do *pratikraman*. *Pratyakhyan* should also be done. Otherwise, he is likely to believe that whatever he did was right.

In the *Kramic* path, there is no need to do *pratikraman* after Self-realization. But because ours is the *Akram* path, we still have a large stock of baggage of *karma* and, despite this, we became the pure Soul (*Shuddhatma*), so doing *pratikraman* will wash away the stock! But ‘we – the Self’ do not have to do *pratikraman*. ‘We’ have become the pure Self and so ‘we’ have to tell ‘Chandubhai’, ‘Dear man, you had spoilt this and so now improve it.’

This *pratikraman* stops all enmity between people. If you have any problems with this man, if he were to say something unpleasant, then you would feel very hurt and consequently you will think badly of him. You will have a negative meditation about him, so you should do *pratikraman* directly to his *Shuddhatma* and become free from that mistake. You have to do *pratyakhyan* that you will not do it again and so that mistake will be washed away.

#### **This is how ‘We’ attained closure with the universe**

You have to tell ‘Chandulal’ to continue doing *pratikraman* for the entire family and all the people he has hurt. ‘Chandulal’ must do *pratikraman* for his countless previous lives in which he had committed mistakes related to attachment (*raag*), abhorrence (*dvesh*) and sexuality (*vishaya*). Taking one person at a time, the *pratikraman* must be done in the way I have shown you. After that, with the same focused awareness (*upayog*), *pratikraman* must be done for the neighbors too. After doing this, your burden will lessen. Your burden will not lessen any other way.

This is how ‘we’ removed all our

mistakes with the entire world, and it is how 'we' became free. As long as you see mistakes in 'us,' I do not have peace. So whenever 'we' do *pratikraman* in this manner, everything over there gets erased. You do not have to do *alochana* in my presence; You are *Shuddhatma* (pure Soul) and at that time, 'Chandulal' does *alochana* in the presence of the *Shuddhatma*. Tell 'Chandulal' to do *alochana* and then make him do *pratikraman* and *pratyakhyan*. Make him do this for an hour at a time. Make him do this for all the members of the family, whomever he has relations with.

#### Pratikraman of sexuality

**Questioner:** Having decided that I do not want to have bad thoughts about any young man, I do not get bad thoughts about him – but I keep seeing his face and the associated feelings, even after I do *pratikraman*. What should I do?

**Dadashri:** So what if you keep 'seeing' that? You have to keep 'seeing' it. Do you experience pain when you see a movie? You will see his face. You will be able to 'see' more when the inside becomes cleansed; You will 'see' clearly. Do *pratikraman* and keep 'seeing' that which arises, that is all.

**Questioner:** She (the relative self) does *pratikraman* because she does not like the attraction that arises for him. Yet he appears within more and more.

**Dadashri:** It is fine if You 'see' that. But You must be able to 'see' all that (the attraction and associated feelings); it is useless if You cannot 'see' that. It cannot be considered *pratikraman* if You cannot 'see' that. *Pratikraman* can occur only if You can 'see.'

Thereafter, with *pratikraman*, it (attraction; *raag*) will become less and less. If the *karmic* tuber is large, it will not decrease all of a sudden.

**Questioner:** If I keep seeing his face and have bad (sexual) thoughts about him, is that not wrong?

**Dadashri:** No, there is nothing wrong in that. You are strong so all You have to do is to 'see' that these sexual thoughts are still arising. If You are strong, then nothing will touch you. This is simply the *karmic* stock that was filled in the past life, that is coming out. If the stock was not there, then you would not be having any thoughts about anyone. There are so many young men; you don't have thoughts about all of them, do you? Whatever stock there is within is coming out. Would you not recognize that this is stored stock (*bharelo maal*)? There are so many young men but these thoughts do not arise for all of them, do they? The thoughts arise about only those few whom you have seen and you get attracted when your eyes (*drashti*) fall on them.

**Questioner:** If a person has such sexual thoughts, what should he do in that situation?

**Dadashri:** Let it come. When it comes, welcome it with flowers and tell the thought, 'I am glad that you came. I like that.' You will have at least this much pleasure, will you not? Instead of bringing thoughts of grief and sorrow, it is bringing these good thoughts!

Who is the *nimit* for this wrong sexual thought? You should do *pratikraman* in the name of that *nimit*. Then do the *pratikraman* to the pure Soul of that lady by saying, 'Dear pure Soul, who is separate from the union of

mind, speech and body, charge *karma* (*bhaavkarma*), subtle discharge *karma* (*dravyakarma*) and gross discharge *karma* (*nokarma*) of this lady (insert her name here)! I just had sexual thoughts about this lady. For that I am doing *alochana* (confession) in front of Dada Bhagwan.' To declare this is *alochana*. You do not need to call Me there for My physical presence. You can have Me there through this inner contemplation and then do the *pratikraman*: 'Dear pure Soul, grant me the power and energy not to have such thoughts about anybody. I am asking for Your forgiveness for such thoughts. Grant me the energy never to have such sexual thoughts about anybody.' 'It is my determination and desire never to harbor such thoughts in the future,' is called *pratyakhyan*.

#### **Pratikraman for attachment**

**Questioner:** All the *pratikramans* we have done so far are for anger (*krodha*) or abhorrence (*dwesh*) that occurred. But do we have to do *pratikraman* for attachment (*raag*), or not?

**Dadashri:** You do not have to do *pratikraman* for attachment (*raag*). All you have to do is stop *raag*. That is all.

**Questioner:** How can we stop that?

**Dadashri:** 'I want to become *vitaraag*, so I have to stop *raag*.' If you want to reach another station (*vitaraag*) fast, then don't you have to get up from where you are right now (station of *raag*)? That is how you stop *raag*.

That is because after attaining Gnan, both attachment and abhorrence are in the form of discharge. Abhorrence will hurt the other person; it will have an effect on him. Therefore, you should do *pratikraman* and it will wash

it off. Whereas *raag* is not going to do anything to the other person and, because it is a discharge, it will go away on its own. And, therefore, it is going to go away, whether you do *pratikraman* or not. Hence, nothing will happen even if you do not do *pratikraman* for *raag*.

As in your business, if someone owes you one million rupees and you owe some other person half a million rupees, the one whom you owe money will come to collect his money. Now, if he comes to collect at two o'clock in the morning, you have to pay him off because you want to go to *moksha*. And if you do not get your money owed to you from the other person, you can make a compromise or write it off. That is how it is with *raag* and *dwesh*.

**Questioner:** Does that mean that there is no problem with *raag*, and that *dwesh* is the problem? Does *raag* prevent spiritual progress towards full enlightenment?

**Dadashri:** Whatever *raag* is in your *karmic* stock is bound to arise and it is not going to increase, because it is a discharge. It does not hinder us. It is a *karmic* stock which is bound to come out, is it not? You are not doing any *raag*, it is just the *karmic* stock; it occurs. The only thing is that you speak sweetly with the ones you have *raag* for. That is all. It is all a discharge. You were supposed to obstruct it but now it has become a discharge. So now, you should remain in the Agnas of the Gnani Purush, should you not? If you remain in the Agnas, then you are constantly the Self. No matter what you are doing, whether you are working or anything else, if you remain in the Agnas, then you are constantly the Self.

**Questioner:** How can one remain in the Agnas where there is *raag*?

**Dadashri:** What do you call *raag* and *dwesh*; what is the definition of *raag* and *dwesh*? Cause-*raag* (charge-*raag*) is considered as *raag*. Effect-*raag* (discharge-*raag*) is not considered *raag*. The *raag* that you have now is not a cause *raag*. It is effect-*raag* because you have become a *Shuddhatma*. *Shuddhatma* does not have any *raag-dwesh* and the effect all belongs to 'Chandulal.'

#### **Pratikraman where there is engrossment in attachment-abhorrence**

If there is effect-*raag* or effect-*dwesh*, You have to tell 'Chandulal,' 'Why are you attacking when something wrong occurs? Therefore, do *pratikraman*.' And you do not have to do anything for *raag*, do you understand?

If awareness of separation cannot be maintained during *raag*, if one cannot remain in the Agnas, then he has to do *pratikraman*.

Any action done is with either attachment (*raag*) or abhorrence (*dwesh*). After Gnan, attachment and abhorrence do not occur. Where there is no attachment-abhorrence, there are only the non-Self complexes (*pudgals*) clashing with each other. The one who 'sees' all that is the Self. If you become engrossed in it, then you will take a beating. When does one become engrossed in it? It is when there is a lot of entanglement (stickiness) with the discharge. But then You have to tell 'Chandubhai' to do *pratikraman* so that it will wash off.

One is the Knower-Seer (*Gnata-*

*Drashta*) only if he has awakened awareness (*jagruti*) – and *pratikraman* occurs only with such awareness. Now You do not have to do the *pratikraman*. The one who is the Knower-Seer does not 'do' anything. The one who 'does' anything, he cannot be the Knower-Seer. Hence, 'Chandubhai' has to do the *pratikraman*. The one who does the *atikraman* has to be told to do *pratikraman*. Tell the one who has the attacking nature to do *pratikraman*. When You tell 'Chandubhai' to do *pratikraman*, it can occur only if You are a *Shuddhatma*.

#### **During physical ailments**

**Questioner:** I do *pratikraman* when I hurt someone, but when I am suffering from some physical ailments, do I have to do *pratikraman* for that?

**Dadashri:** You have to continue 'seeing' it. You also have to 'see' the one becoming engrossed in the physical pain. You have to continue to suffer it (*bhogavavanu*) and continue to 'see' (*jovanu*) the suffering. *Veda* means to 'know.' *Veda* means to suffer. The Gnanis are in the state starting from suffering (*bhogavavanu*) to the state of 'Knowing' (*jaanavu*).

**Questioner:** When the pain is intense, the non-Self complex (*pudgal*) becomes very uncomfortable.

**Dadashri:** Yes. Every one will notice that, but you have to make sure that you do not hurt anyone. Sometimes, if you say something that hurts the other person, then You have to tell 'Chandubhai' to do the *pratikraman*.

**Questioner:** That *pratikraman* is done properly. But during any physical pain, the mind

goes through a lot of changes in *bhaavs* (inner intents). I can say that there is *artadhyan* and *raudradhyan* during that time.

**Dadashri:** This Gnan is such that it will never cause *artadhyan* or *raudradhyan*. But whatever *artadhyan* or *raudradhyan* that do occur, occur on the external part, and so it truly does not touch You. How do we define *artadhyan* and *raudradhyan*? It is when one has violent intent (*himsak bhaav*), but I do not see that in you.

**Questioner:** When *ashata-vedaniya karma* (*karma* which brings pain) unfolds, I have no choice but suffer them. While suffering it, if I even say, 'I am going to die, I am going to die. I have not done anything wrong, so why is this suffering unfolding for me?' Then what kind of intent should one keep during such situations?

**Dadashri:** 'I am separate from this suffering'; such affirmation will lighten the pain. And if you say, 'This is happening to me,' then the load will feel heavier.

**Questioner:** The anxiety he experiences because of pain, is it with *artadhyan* or *raudradhyan*?

**Dadashri:** It is with *artadhyan*. It is not a question of *dhyana*. If one is in Gnan, then it is the non-Self that suffers the pain. You have to know who is suffering the pain and maintain awareness of who You are. Then You have to tell 'Chandubhai', 'Chandubhai, you go ahead and suffer it. Only you have to suffer it. You have to suffer the effect of your own causes.' If You can remain separate in all that, You will benefit from the separation. Otherwise, if you say, 'I am suffering a lot,' then you will suffer it many fold over.

### Pratikraman for himsa

**Questioner:** While I was driving yesterday, I felt really bad when a pigeon came under my car.

**Dadashri:** It was 'Chandubhai' who felt bad. So tell 'Chandubhai' to repent and do *pratikraman*.

**Questioner:** I did all that.

**Dadashri:** You did that, so that is good.

**Questioner:** But I do not know when and where it came from.

**Dadashri:** It is like this. That pigeon was going to die because of some mistake from its past life. It was looking for someone to kill it. It was looking for someone like 'Chandubhai' who had an inner intent (*bhaav*) of killing.

And to the one who has decided that he does not want to kill any living being, violence (*himsa*) will not touch him. 'I have no intent to kill, but what can I do if it comes underneath my car?' If someone says this, then he will encounter this. You just encountered a little of whatever intent you had. One being a Jain is rushing around and then if some bird gets in the way, he will say, 'What can I do?'

You have to have a strong policy, 'I do not want to hurt even to the slightest extent, under any circumstance.'

'We' will make you do *pratikraman* which will wash off everything. This was a bird which you could see, but there are so many living things that you cannot see which also get crushed. Make 'Chandubhai' do *pratikraman* for that.

**Questioner:** In my mind, a thought had

come that according to *vyavasthit* (scientific circumstantial evidences), that was the kind of *karmic* account (*hisaab*) that pigeon had, is that correct?

**Dadashri:** Of course, that was the account. It was its *hisaab* and you were the *nimit* (evidentiary doer; apparent doer). But our *mahatmas* do not become such *nimits*. While driving, they do not have any inner intent (*bhaav*) that they want to kill anything.

**Questioner:** Now, how can the thoughts in the mind be changed?

**Dadashri:** He does not have to do anything. You have to make 'Chandubhai' do *pratikraman* repeatedly.

#### Pragnya makes one do pratikraman

**Questioner:** Who does the *pratikraman*?

**Dadashri:** The one who does the *atikraman*.

**Questioner:** But who does the *atikraman*?

**Dadashri:** The ego does *atikraman*.

**Questioner:** If the ego does *atikraman*, then does the ego have to do *pratikraman*?

**Dadashri:** Yes, even the *pratikraman* has to be done by the ego.

**Questioner:** Who tells 'Chandubhai,' from within, that you have made a mistake so do *pratikraman*? Who is the one saying that?

**Dadashri:** It is our energy (*shakti*),

known as *pragnya*, that is alerting and calling for the need to do *pratikraman*.

But who does the cautioning? It is *pragnyashakti* (the liberating energy of the Self). *Pragnya* says, 'Why did you do *atikraman*? So do *pratikraman*.'

#### Shoot-on-sight pratikraman

The Self is a *Shuddhatma* and the one within that carries out the internal actions is called *pragnya bhaav*. And it is this *pragnya bhaav* that says, 'Do *pratikraman*.' That is how, in a different way, the dialogue is carried out within. 'It,' *pragnyashakti*, tells 'Chandubhai', 'You did *atikraman*, so do *pratikraman*.' *Atikraman* means if you were coming here and his *bhaav* (inner intent) changes even a little (it becomes negative), you would not be aware of it, nor would anyone else. But he would know that his inner intent became spoilt. So then *pragnyashakti* will immediately tell him, 'Do *pratikraman* for that person.' So he will do *pratikraman* in your name; he will do a 'shoot-on-sight' *pratikraman* in your name. Not a single *pratikraman* will remain to be done.

#### Energy of Gnan constantly cautions You

After Gnan, everything within runs on the right track. Before, the entire day used to pass with the inner state in turmoil and wrong direction. This Gnan 'does' everything right. Even if you slap someone, it will tell you from within, 'No, no, you cannot do that; do *pratikraman*,' whereas before Gnan, it would say, 'He deserves more! This is the way he needs to be treated!' So now everything that is going on within is the energy of the Self-realized (*samkit bud*). It is a tremendous

energy. It works day and night. It works constantly.

**Questioner:** Is *pragnya* doing all that?

**Dadashri:** Yes, *pragnya* is doing it all in order to take You to *moksha*. It will take you to *moksha*, dragging along your bedding and luggage!

### Do conversation with Chandubhai

Now what you have to do is to sit down with 'Chandubhai' and talk to him, 'You have been coming to *satsang* every day even at the age of sixty-seven years; you are doing a good job of making sure of that.' But, at the same time, you have to make him understand and give him advice, 'Why are you taking so much care of this body? If this occurs to the body, let it occur. Why don't you come and sit here at the table with 'me.' There lies infinite bliss with 'me.' That is what you should tell 'Chandubhai.' If you were to sit 'Chandubhai' in front of You, can You or can You not 'see' him exactly?

**Questioner:** My talks with him go on for hours.

**Dadashri:** But there are others within him who also accept the 'phone call (conversation)'; that is why You have to make him sit in front of You and talk to him, loudly and directly. That way some one else will not take the phone.

**Questioner:** How should I make him sit across from me?

**Dadashri:** 'Chandubhai' will become very wise if You seat him across from You and keep scolding him. You should scold him personally. Say to him, 'Chandubhai, should

you be doing this? What nonsense is this? Why don't you become straightforward?' What is wrong in speaking to him this way? Does it look good if someone else has to correct you? That is why 'we' tell You to scold 'Chandubhai,' otherwise he will continue walking in complete darkness. What the *pudgal* is saying now is, 'You have become a *Shuddhatma*, but what about me?' He will put in a claim; he has a right too. He too has a desire that he wants something. He is naïve so you can coax him. Naïve, because in the company of fools, he becomes a fool and in the company of wise, he becomes wise. In a company of thieves, he becomes a thief. *Jevo sang evo rang!* One becomes like the company that he keeps.

### Finally the process can be accomplished

You have to seat him in front of the mirror, and then start this process. You can see his whole face in the mirror. Then You tell 'Chandubhai', 'Why did you do that? You are not to do that. Why do you have separation due to difference in opinion (*matabheda*) with your wife? Is this why you got married to her? Why are you doing this after getting married?' You have to tell him such things.

In the mirror you will see 'Chandubhai' in front of you. In that, one is the Self (*Atma*) and the one standing across is 'Chandubhai'. You (the Self) can tell him, 'Chandubhai, how long are you going to keep making these mistakes?

Seat 'Chandubhai' in front of the mirror, look at him in the mirror and say, 'You have helped in printing Dada's books with your donations. You have done good work. But then why do you go and make mistakes like this?' Should you not be telling the self –

‘Chandulal’ this? Should only Dada keep saying it? But instead, ‘Chandubhai’ will listen more if You too, were to say something to him. He will listen to You more. If I were to tell you that, how would you feel? You would feel, ‘Why does Dada not say anything to the one who is next to me, and why is he telling me?’

**Questioner:** If I do not do it in front of the mirror, but instead I talk to the mind within, will it work?

**Dadashri:** No, that is not possible. ‘You’ should be able to ‘see’ ‘Chandubhai’ in the mirror. You will not know how to do it if You do it alone within. Only the Gnani Purush can do that. But You have to be taught at kindergarten level. It is good that mirrors exist abundantly; otherwise you would have to buy a mirror worth hundreds of thousands of rupees. Mirrors nowadays are inexpensive. Only Emperor Bharat had built a palace of mirrors in the time of Lord Rushabhdev (first *Tirthankar*). And today, one sees large mirrors everywhere.

All this is the science of smallest indivisible parts of matter (*parmanus*). But if You seat him in front of You in a mirror and do the scolding, then it is possible to achieve a lot. But no one does that, does he? He does it once or twice, when ‘we’ instruct him; then he forgets.

**Questioner:** The process of doing *samayik* in the mirror and talking to the *prakruti* seems good when You show us; and it lasts for two to three days but then it becomes weak.

**Dadashri:** When weakness arises, then you should start that process all over again.

Once it becomes old, all kinds of weakness will come. The nature of the *pudgal* is that once it gets old, it loses interest and energy. You have to start by making it new.

**Questioner:** So I am not able to accomplish the work through this process as I ought to, and the process ends midway.

**Dadashri:** That is how it will be accomplished gradually; it cannot occur all of a sudden.

### The mistake and the knower of the mistake are separate

**Questioner:** When ‘I’ ‘know’ (*jaanavu*) the mistake, then how can it be considered a mistake?

**Dadashri:** You are the Knower. Then it is not the mistake of the Knower. But You know what ‘Chandubhai’ is doing. There is no problem with *kraman* (neutral activities). But when he is scolding someone, You tell ‘Chandubhai’ that it is his mistake. This is the path of *Akram* and in this path, if the discharging stock is ‘seen’ (by the non-Self) as good (*shubha*), then there is no problem.

**Questioner:** If one is the Knower (*gnayak*), then what is wrong with even the bad (*ashubha*)?

**Dadashri:** But one does not have such awareness (*jagruti*), does one? That is why ‘we’ tell you to do *pratikraman*.

This ‘packing’ (the body complex, the relative self) should become just like the image of the Self. It, too, has to be made Godlike. That is why you have to do *pratikraman*, do you not?

~Jai Sat Chit Anand

DADAVANI

**Atmagnani Puja Deepakbhai's Satsang Tour of East Africa**

**Kampala**

Dt. 7<sup>th</sup> October (Fri), 8-30 to 10-30 pm - **Spiritual Discourse by Aptputra**

Dt. 8<sup>th</sup> October (Sat), 8-30 to 10-30 pm - **Spiritual Discourse**

Dt. 9<sup>th</sup> October (Sun), 3 to 7-30 pm - **Gnanvidhi** (Self-Realization Experiment)

**Venue** : Speke Resort, Munyono, **Kampala (Uganda)**. **Ph.** : 712179000, 712992272, 712221522

**Mombasa**

Dt. 11<sup>th</sup> October (Tue), 8 to 10 pm - **Spiritual Discourse by Aptputra**

Dt. 12<sup>th</sup> October (Wed), 8 to 10 pm - **Spiritual Discourse**

Dt. 13<sup>th</sup> October (Thu), 6 to 10 pm - **Gnanvidhi** (Self-Realization Experiment) **Ph.:**770081727

**Venue** : Navnat Bhavan, Mwembe Tayari Road, Behind Sapphire Hotel, **Mombasa (Kenya)**.

**Nairobi**

Dt. 14<sup>th</sup> October (Fri), 8 to 10 pm - **Spiritual Discourse by Aptputra**

Dt. 15<sup>th</sup> October (Sat), 8 to 10 pm - **Spiritual Discourse**

Dt. 16<sup>th</sup> October (Sun), 3 to 7-30 pm - **Gnanvidhi** (Self-Realization Experiment)

**Venue** : SSD Temple, Lower Kabete Road, **Nairobi (Kenya)**. **Ph.:** 733277708

**Spiritual Retreat for Africa's mahatmas**

Dt. 18<sup>th</sup>-19<sup>th</sup> October (Tue-wed), 10 am to 12-30 pm & 4-30 to 7 pm - **Spiritual Discourses**

Dt. 20<sup>th</sup> Oct. (Thu) 9-30 am to 12-30 pm (**Pranpratishtha of Small Idol of Lord Simandhar Swami**)

Dt. 20<sup>th</sup> October (Thu) 4-30 to 7 pm - **Spiritual Discourse**

**Venue** : Brookhouse School, Magadi Road, Langata, **Nairobi**. **Ph.:**724841001, 722722063

**Watch Puja Niruma on T.V. Channels**

**India** ✦ **DD-Girnar (Gujarati)**, Everyday 7 to 7:30 AM & 3:30 to 4 PM (Gujarati)

✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (Gujarati)

**All over the World** (except India) on **'Sony TV'** Mon-Fri 7 to 7:30 AM (Hindi)

**USA** ✦ **'TV Asia'** Mon to Fri 7:30 to 8 AM EST (Gujarati)

**USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

**Watch Puja Deepakbhai on T.V. Channels**

**India** ✦ **Doordarshan (National)**, Every Wed-Thu-Fri 9 to 9:30 AM (Hindi)

✦ **Aastha**, Everyday 10:20 to 10:50 PM (Hindi)

✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)

✦ **Arihant TV**, Everyday 9 to 9:30 AM & 8:30 to 9 PM (In Gujarati)

✦ **DD-Sahyadri**, Mon-Tue-Thu-Sat 7:30 to 8 AM & Wed-Fri 7:15 to 7:30 AM (Marathi)

**USA** ✦ **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)

**USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9 to 9:30 PM (In Gujarati)

**DADAVANI**

**Festivals, Satsangs & Gnanvidhi in the presence of Pujya Deepakbhai**

**22<sup>nd</sup> August (Mon), 10 pm to 12 am (Midnight) - Bhakti - Janmashtmi Celebration at Adalaj**

**Paryushan Festival at Trimandir Adalaj**

**25<sup>th</sup> Aug. to 1<sup>st</sup> Sept. - 9-30 am to 12 pm, 4-30 to 7 pm- Satsangs on Aptavani-4 Gujarati book.**

**2<sup>nd</sup> September (Fri), 9 am to 12-30 pm - Special Program of P. Deepakbhai's Darshan**

**3<sup>rd</sup> September - (Sat), 4-30 to 7 pm - Satsang (Spiritual Discourse)**

**4<sup>th</sup> September - (Sun), 3-30 to 7 pm - Gnanvidhi (Self-Realization Experiment)**

**Delhi**

**Dt. 9<sup>th</sup>-10<sup>th</sup> Sep. (Fri-Sat) 6 to 8-30 pm-Satsang & Dt. 11<sup>th</sup> Sep. (Sun) 4-30 to 8 pm-Gnanvidhi**

**Venue : Guru Govindsingh college of commerce, Opp. TV Tower, Pitampura. Mob.:9811488263**

**Jalandhar**

**Dt. 13<sup>th</sup>-14<sup>th</sup> Sep. (Tue-Wed) 6 to 8-30 pm-Satsang & 15<sup>th</sup> Sep. (Thu) 5-30 to 9 pm-Gnanvidhi**

**Venue : Desh Bhagat Yadgar Hall, G. T. Road, Jalandhar (Punjab). Mob.: 9814063043**

**Dubai (UAE)**

**Dt. 17<sup>th</sup> to 20<sup>th</sup> September (Sat to Tue) Spiritual Retreat for UAE's Mahatmas**

For time and venue pls contact on (+971) 557316937, 501364530

**Dt. 21<sup>st</sup>-22<sup>nd</sup> September (Wed-Thu) 7-30 to 9-30 pm - Satsang (Spiritual Discourse)**

**Dt 23<sup>rd</sup> September (Fri) 6 to 9-30 pm - Gnanvidhi (Self-Realization Experiment)**

**Venue : Dhow Palace Hotel, Near Standard Chartered Bank, Kuwait Street, Bur Dubai.**

**Contact : (+971) 557316937, 501364530**

**Param Pujya Dada Bhagwan's 104<sup>th</sup> Birth Anniversary Celebration  
at Vadodara (Gujarat) - Date : 5<sup>th</sup> to 9<sup>th</sup> November 2011**

**Spiritual Retreat : 5<sup>th</sup> to 8<sup>th</sup> November Gnanvidhi : 6<sup>th</sup> Nov., 6 to 9-30 pm**

**Birth Anniversary day - 9<sup>th</sup> November, 8-30 am onwards...**

**Venue : Vaccine Institute Ground, Old Padra Road, Vadodara. Contact : 9825032901**

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### 'Chandubhai' in remorse and 'You' in Gnan

The whole world is suffering from a psychological disease by saying, 'it is happening to me.' Up until now you were saying that 'it happened to me', and after Gnan 'You' are not in agreement with him, when he says, 'it happened to me.' Hey, how can it happen to 'You'? Dada has separated 'You'! Yes, so should 'You' not remain separate? It is also wrong if remorse does not happen when 'Chandulal' makes a mistake. There should be remorse for sure. 'You' have to continue to know that Chandubhai is being very remorseful. 'You' have to pat him on his shoulder and comfort him. If one takes the support of this and stops being remorseful, then it will remain unfinished. Whoever has done wrong, he should be remorseful for that for sure. So when he is being remorseful, 'You' should tell him (Chandubhai), 'now do pratikraman for your mistake and do pratyakhyan (firm resolve never to repeat the mistake and asking for the energy from the pure Self of the person hurt). 'I' am by your side, am I not? Come on, ask for the energy.' This Akram Vignan, the science that works on its own from within.

- Dadashri

