

# Dadavani

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Sin is created through atikraman and Sin is destroyed with pratikraman. Sin is destroyed by turning back. What is the rule of karma? Asking for forgiveness is the rule of karma. Do pratikraman for any atikraman done.

Atikraman

Pratikraman

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# DADAVANI

Get your work done  
through pratikraman

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## EDITORIAL

There is a custom in daily life of human beings that if a stain falls on what one is wearing; it has to be washed off. Why? To make it spotless again. That practice is not wrong. But however aware a person may be externally, is he that much aware about washing off the stains of *atikraman* (hurt caused to others) within? Who except a *Gnani Purush* can show the effect of the stains of *atikraman* and the simple solution to become free from that? This *atikraman*, is the cause of pain in life, it is the obstacle in the path of *moksha*. This fact, the highly revered Dadashri has seen in *Gnan*. He has explained the ultimate principle of *alochana-pratikraman-pratyakhyan* in easily understandable way, with intent of extreme compassion for the salvation of all. The traveler on the path of *moksha*, can become completely free from the stains of *atikraman* with this spiritual tool of *pratikraman*, and accomplish *moksha*, the goal of human life.

Mistakes or faults that happen at the time of unfolding of the *karma* in the life of a human being are the results of mistakes made in the previous life. Now when he understands that it is wrong for these faults and mistakes to happen, then begins the time of turning back from those mistakes. Here, revered Dadashri explains the principle of *pratikraman* that since the time one understands one's own mistake and repents for that, does *pratikraman*, his opinion changes. *Karma* are bound through opinion and one can become free from that opinion if one has attained *samkit* (right vision of the Self and the doer) and thus become free from *karma*. And when one does *pratyakhyan*, asks for the energy not to repeat the error, absolute humility arises for God, and he continues to receive the energies naturally. On the basis of that energy, his resolution becomes firm. And doing this, such tremendous energy of the science of *alochana*, *pratikraman* and *pratyakhyan* arises, that one becomes completely free from the faults. And this is a science, so it works in exactness. This science gives immediate result. This is the cash bank of divine solution.

In the *Akram* path, the worldly life interaction (*vyavahar*) is settling (*nikali*) after attaining Self-realization. *Vyavahar* is *kraman* (activity, happening). There is no problem if it unfolds naturally, but *atikraman* (activity that results in hurt) tend to happen in the circumstances of insistence, opinions, *kashaya* (anger-pride-deceit-greed), and *vishaya* (sexuality). How can one become free from this world if *pratikramans* (reversal from aggression and hurt) do not happen for these *atikramans*?

Dadashri says that now our goal is to become *ekavtari* (destined for only one more life before final liberation), so then how can we afford to remain unaware during the faults of  
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*kashaya* and *vishaya*? One should have awareness at every step of the life. The *kashayas* of anger-pride-deceit-greed verily makes one commit mistakes and create liabilities. But one should clear this right away by doing *pratikraman* of that. *Pratikraman* should be really shoot-on-sight. One can settle the mistake once and for all if *pratikraman* is done the moment a mistake happens. Our goal is now to bring about ultimate closure, is it not? So Five *Agnas* and *pratikraman* are verily the main tools through which, it is possible to accomplish one's goal for sure.

Dadashri says with full compassion for the salvation of all: that such opportunity does not come around again and again. This is the exceptional case that in this current era of the time cycle, such opportunity has come about. And really this is the wonder of *Akram Vignan* only, therefore, now it is worth getting the work of salvation done. The only meaning of saying this is that when you have attained such a rare thing, then take the full benefit of this and get your work done.

~ Jai Sat Chit Anand

### Get your work done through *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 removes the stains of *atikraman*

**Dadashri:** What do you do when you have tea stains on your clothes?

**Questioner:** I would wash it off immediately?

**Dadashri:** You are so particular here about washing the stain right away because you know that the stain will set in, but you do not know about the stain that is left within. *Atikraman* means creating stains and *pratikraman* means washing them off. Those who do not have any stains do not need any *pratikraman*. The *Gnani Purush* does not need to do *pratikraman*.

People are quick to wash the tea stains off their clothes; they are never lax in that matter. *Gnani* however falls short in that matter, but never when it comes to the inner

stains. The *Gnani Purush* does not have stains because He, 'cleans' and makes others do the same, whereas elsewhere they (the *gurus*) make others clean but they do not do the same and hence their stains remain. What happens when you do not know how to remove a tea stain? If you wash it with milk, the milk will leave a stain, and then if you wash it with oil, the oil will make that stain even stronger. What kind of *pratikraman* people do today? They do *dravya alochana*, *pratikraman* and *pratyakhyan* as a *kriya* shown in the Jain scriptures. They simply recite these as a *pratikraman vidhi*. No one does *bhaav* (inner intent) *alochana*, *pratikraman* and *pratyakhyan* (*pratikraman* done with understanding. *Pratikraman* for specific faults like hurting others). Yes, they do *bhaav pratikraman* when it comes to tea stains (clothes)! True *pratikraman* is when it is done the moment the stain occurs. But

people do not wash their internal stains right away, they let the stain set in and then they try to remove them. Do you think the stain is going to wait for you to wash it off before it sets in? No, it will not.

When you raise your voice at someone and they feel hurt, you have to do *pratikraman*, because you did *atikraman*. You have to do *pratikraman* for any *atikraman* you do.

The Lord has said that true relative religion is that of *alochana*, *pratikraman* and *pratyakhyan*. And these, too, have to be done instantly; they will not work if left pending. If you hurt someone, keep it in your awareness, what happened with whom? Then after doing *alochana*, do cash *pratikraman* and *pratyakhyan*. This is what the Lord calls worldly interaction and real (*vyavahar* and *nischaya*) *pratikraman*. But who will be able to do this? This instant, 'shoot-on-sight' *pratikraman* is only possible for the one who has attained the right vision (*samkit*), and he is, therefore, able to see his own faults. However, if a person who has not attained the Self were to learn from here and do *alochana*, *pratikraman* and *pratyakhyan* in his daily life, it would still be beneficial for him even though he does not understand it. Self-realization will eventually come in front of him.

### Procedure of *pratikraman*

**Questioner:** What does one do in *pratikraman*?

**Dadashri:** You have to recall the pure Soul within 'Chandulal' (the person you have wronged). The pure Soul which is completely separate from the union of the mind, body and speech, *bhaavkarma*, *dravyakarma*, *nokarma*, his, and all illusory attachment related to his name; and say, 'Dear

*Shuddhatma Bhagwan* (Lord; the pure Soul)! I ask for forgiveness for the mistake of raising my voice. I am making a strong resolution not to repeat that mistake again, so give me the energy (*shakti*) to do so.' When you recall Dada or the *Shuddhatma* and admit your mistake, it is called *alochana*. *Pratikraman* is to apologize for that mistake and making a resolve not to repeat it is *pratyakhyan*. When you harm or hurt any living being, it is considered *atikraman* and for that you have to do *alochana*, *pratikraman* and *pratyakhyan*, immediately.

*Alochana*, *pratikraman* and *pratyakhyan*, is the only tool for the path of *moksha*. There is no other tool in this world. The other fact is that this tool will become very effective after receiving the *Gnan* from the *Gnani Purush*. Thereafter this tool of *alochana*, *pratikraman* and *pratyakhyan* will be helpful. Only a *Gnani Purush* has the *nischaya-gnan* (knowledge of the Self). *Nischaya-gnan* is not to be found in any book. It is hidden in the heart of a *Gnani Purush*. You will find a solution when you hear *nischaya-gnan*; when you hear it live in His speech. Books contain worldly knowledge; it, too, can give you a lot of solutions. The intellect (*buddhi* – knowledge through the medium of the ego) increases with worldly knowledge. Intellect based knowledge (*matignan*) will increase. *Matignan* increases with scriptural or literate knowledge received through 'hearing' (*shrutagnan*), and thus comes a solution as to how to become free from sin (*paap*, demerit *karma*). Otherwise, there is no other solution. And the other thing is one's inner intent (*bhaavna*), it gives immediate results. 'This is the cash bank of divine solution.' This is the only 'cash bank.' Such a bank has not appeared in the last

million years! It offers liberation within just two hours. I am ready to grant you whatever you ask of me.

### Repentance for hurt caused to others

**Questioner:** Is there any other solution for getting rid of sin (*paap*, hurting others), other than repenting?

**Dadashri:** There is no other solution, other than repenting, to get rid of any hurt caused through thoughts, speech and acts (*paap*, sin, demerit *karma*). After attaining this *Akram Vignan* of ours, if you repent heartily then all such serious errors from your past would be destroyed. With true repentance, even those who have not received this *Gnan* will be freed, but not completely. For you, who have received this *Gnan*, if you continuously repent heavily, if one is continuously remorseful, he will be freed from all errors and become free.

### The correct and complete path

**Questioner:** So can our sins (*paap*, hurt caused to others through mind, speech and body) be removed through repentance?

**Dadashri:** Sin *karma* is removed only with that. There is no other way.

**Questioner:** So one keeps asking for forgiveness and then he keeps doing the sin (*paap*)?

**Dadashri:** You are free to keep asking for forgiveness. You have to keep on asking for forgiveness. Yes! This is the path of one hundred percent attainment! Without asking for forgiveness, there is no freedom from this world. All mistakes are erased with *pratikraman*.

**Questioner:** Sins are erased by doing

*pratikraman*. What is the science behind that?

**Dadashri:** Sin (hurt to others through mind, speech and body) happens through *atikraman* (aggression in mind, speech and body) and it is destroyed with *pratikraman* (reversal from aggression). Sin is destroyed by turning back.

**Questioner:** So where does the law of *karma* apply? If we destroy *karma* of sin with *pratikraman*, then the law of *karma* no longer applies, does it?

**Dadashri:** This verily is the law of *karma*. Asking for forgiveness is itself the applied law of *karma*.

**Questioner:** Then everyone will continue to do wrong and then ask for forgiveness.

**Dadashri:** Yes, you can continue doing wrong and continue asking for forgiveness; that is what the Lord has said.

**Questioner:** But one has to ask for forgiveness with a sincere heart, right?

**Dadashri:** A person who asks for forgiveness does so with his heart. It will even suffice to apologize insincerely, as long as the apology is made.

**Questioner:** Then it will just become a habit.

**Dadashri:** Even if it does become a habit, it is fine as long as one asks for forgiveness. If he doesn't, then he is in serious trouble. What is the meaning of asking for forgiveness? That is called *pratikraman*. And what is a wrongdoing called? It is called *atikraman*.

What is this sin (*paap*)? What do we consider as *paap*? Right now, what all you are doing, there is no problem in that. All these people are sitting here and there is no problem with that. Then if someone says, 'Why do you come late?' that is called *atikraman*. When you say anything that anyone does not like, it is considered as doing *atikraman*.

The Lord has said to do *pratikraman* for doing such *atikraman*. So what do you have to do *pratikraman* for? Repent for that which others do not like and that which hurts them. You don't have to do it for that which they like.

Even if you do not have a desire to hurt anyone, sometimes when someone gets hurt because of your speech try to be remorseful at the time, and say 'Dada, please bestow your grace and offer him peace'.

### **Only solution is to make one understand**

**Questioner:** Someone does something that hurts me and then he asks for forgiveness; I forgive him. I forgive him internally even when he does not ask for forgiveness. What should I do if he keeps doing the same thing over and over again?

**Dadashri:** Try as best as you can to explain to him in a loving, gentle manner. There is no other solution (*upaya*) for it and you do not have any authority and power (*satta*) over the matter. You have no choice other than to forgive him. If you do not, then you will end up doing so after some more suffering. There is no other solution. You have to make him understand and make him see his mistakes. If he changes his internal intent and recognizes that it is wrong for him to hurt you, your work is done. If a man decides that he

does not want to make any more mistakes and ends up making them, then it is a different matter. But if he says he wants to keep on doing it, then there is no end to it. That means he is on the wrong track. But after deciding he does not want to make mistakes again, if he repents his mistakes, then there is no problem if that mistake occurs again. Even when he decides he is not going to repeat it and he repents it, then if the mistake occurs again, he should repent again.

What is the reason for this? This is because there are many layers to a mistake, like those of an onion. A layer will go away by repenting, but another layer will surface. So the onion will look the same. It will all come to an end when all the layers go away; it will not occur until then. One has made countless mistakes for countless lives.

### **Then there is no responsibility**

**Questioner:** When I apologize directly to the one who works under me, you would not believe how it goes to his head.

**Dadashri:** There is no need to say anything to him. When you inadvertently say something hurtful, do you not repent it? When you repent your actions, you are doing *pratikraman*. Then you are not responsible at all. That is why 'we' have said that we will take on your responsibility, because if you do this much, then the responsibility is no longer yours. After that, 'we' know how to defend that. You are within the law of Nature if you do this much. And then 'we' know how to deal with whatever occurs. Do you understand that? We can handle it. But at least do what 'we' tell you to; then it is more than enough.

So ask for forgiveness without fail. Do not listen to this over-wise person! If someone

is doing wrong and is asking for forgiveness, let him do so. 'This is the complete law.'

If someone is drinking brandy and asking to be forgiven, I would tell him to keep asking for forgiveness. Continue asking for forgiveness and continue to drink, but make a firm resolution that now you want to quit this habit. Sincerely resolve this in your mind. Then you may continue to drink and keep asking for forgiveness. One day the addiction will come to an end. I give you this absolute guarantee through my Science. This is a Science! It is bound to grow and proliferate, yielding immediate results.

#### **A scientific investigation: Asking for energy**

A young boy has turned into a thief and he would steal at every opportunity. He even steals from guests who come to his house. Hey, you! He stole from the guests even when it left them with no money for their fares to return home. What were the poor guests to do? How could the guest ask for it back? And he could not say anything to the host because if he did, the host would beat the young boy. So then the guest has to borrow some money from someone to return home. What could he do? That young boy stole his money. Now what lesson should we teach this boy? We should tell him to ask Dada Bhagwan (the Lord within) to give him the energy not to steal in this life.

People may question what good it does to ask for the energies or strength on the one hand and still he continues to steal. Let him steal. Is he asking for the energies or not? Yes, he does keep asking for the energies. Only then I know how this medicine is working within him. How can you know how this medicine works?

**Questioner:** It is true that he has no idea what this medicine is doing. And, therefore, he does not know the benefits in asking for energy.

**Dadashri:** What is the intent behind asking for energy? First of all, the boy is asking for the energy to stop stealing. So firstly he has changed his opinion about stealing to, 'It is wrong to steal. It is good not to steal.' When he asks for this energy, he arrives at the opinion of 'stealing is wrong.' The greatest achievement is that his opinion has changed. From the moment his opinion changes, he ceases to be the offender.

Secondly, because he is asking for energy from the Lord within, the absolute state of humility (*param vinayata*) arises within him. When he earnestly and sincerely says, 'Oh Lord, grant me the energy to....,' the Lord within will immediately give him the energy. The Lord has no choice. He will grant it to everyone. (But) One has to ask. That is why I am telling you, 'Keep asking.' You never ask for anything; you never have.

Do you understand why you should ask for energy? This inner science (*vignan*) is scientific, so it works in exactness.

#### **Solution through scientific method**

**Questioner:** This is a very scientific solution. His opinion changes and he asks for the right thing.

**Dadashri:** And he asks for the energy. To say, 'Give me,' is not any ordinary thing. The Lord will be pleased and will tell you 'Here, take it!'

In addition to this, his opinion changes. You cannot force or intimidate him into changing his opinion. That will only reinforce

his opinion, 'I will steal.' Hey, you! You cannot give this 'medicine' by force or intimidation. Bring him to Dada for the medicine. Dada will seat him on His lap and make him wise. You need someone who is familiar with the medicine, don't you?

It is not easy to change an opinion. But it can be done stealthily in this manner. If you were to keep telling him that stealing is wrong, then he will think that you are needlessly harping on him and he will not change, whereas this method of 'ours' is scientific.

His biggest opinion has changed, but now he says, 'That opinion of mine has changed but now, my Lord, give me the energy. Now I need Your energy. My opinion has already changed.'

**Questioner:** And the giver of more is sitting here, so it is worth asking.

**Dadashri:** Yes, I am ready to give whatever you ask.

I can make you like Me within an hour. That is the guarantee and assurance I have given, have I not? I have been giving this guarantee for so many years; 'I can make you like Me but you have to be ready.'

The *Gnani Purush* can show you all the cures. I can diagnose the disease and also give you the cure. All you have to do is ask Him, 'What is the truth? This is how I have understood it.' So then He can immediately show you, and by pushing that 'button', the cure will start.

**Questioner:** Should I do *pratikraman vidhi*, or not, when I become aware of a mistake?

**Dadashri:** There is no problem. If you

made a big mistake then tell Dada, 'Dada, I ask for your forgiveness. Please give me the energy again.' Ask Dada for the energy; for whatever your misdeed or weakness you are asking to be forgiven, ask for the energy to overcome that weakness. Ask Dada for the energies; don't use your own. Otherwise, you will run out of it. If you ask for the energy and use it, it will not deplete but it will increase. How much stock can you have in your shop?

You should ask Dada for the energy, and the energy in everything; 'Dada, give me the energy.' In everything you do, ask Dada for the energy. If you fail to do *pratikraman*, you should ask for the energy to do *pratikraman* in the proper way. Take all the energy by asking. 'We' have as much energies as you need.

The nature of human beings is such that they become their *prakruti*. For us *mahatmas* in *Akram Vignan*, when the *prakruti* does not improve, we tell him within, 'Hey, you! Let go. Do not concern yourself with improving the *prakruti*. Why don't you at least improve your inner self?' Thereafter, You are not responsible for what occurs on the outside. This is all a Science. If you understand this much, everything will be resolved.

### **Pratikraman which can bring about salvation**

You have to repent for those mistakes. Do you do that?

**Questioner:** Yes.

**Dadashri:** Do you do *pratikraman* in the name of Dada Bhagwan or not?

**Questioner:** That book you gave us! I do it from that. I do the Nine Kalam (The

nine highest intents -*bhaavna* for the one on the path of liberation).

**Dadashri:** You do that, don't you? That is *pratikraman*. The greatest *pratikraman* lies in the Nine Kalams of Dada Bhagwan. That *pratikraman* is such that it can lead to the salvation of the whole world.

**Questioner:** Sometimes there is interference (*dakho-dakhal*) because there is a lot of sensitivity; what should one do to stop that from occurring?

**Dadashri:** Do *pratikraman* and repent and have an inner intent, 'This should not occur and this should occur.' The one who has learned the Nine Kalams of Dadashri is blessed.

**Questioner:** Is it true that no matter what kind and intensity of sin (*paap*) is in the vessel of repentance, it...

**Dadashri:** It will become lighter due to repentance.

### Sin turns into ashes

**Questioner:** Does it not burn to ashes?

**Dadashri:** It will be burned completely. Many such *paap* will be burned; they will come to an end. The 'soap' of repentance is such that it will apply to all kinds of 'clothes.'

When one repents for any of his actions and activity (*karma*), the effect - consequence of that is destroyed by seventy-five percent. Then when that *karma* unfolds, the effect will be very weak, like that of a cindered rope. The shape of the rope will remain intact but the moment you touch it, it will disintegrate. No action goes unrewarded. By doing *pratikraman*, that rope will be burned but its shape and design will remain intact. So what

do you have to do in your next life? If you just touch it the cinders will blow away. In your next life, all you will have to do is shake off the ashes.

**Questioner:** And when it is done in Your presence, what will remain?

**Dadashri:** You will be blessed. Therefore, there is no other 'soap' as the 'soap' of repentance in this world.

No action, once carried out will go away. But after attaining this *Gnan*, after separating the Self, all actions become near dead; dying (they will not create a new charge). They are all *nischetan kriya* - non-living activity of the mind, speech and body; it does not have the support of the Self. Hence You are no longer responsible for them.

### We are not the doer, we are the Knower

**Questioner:** When we hurt someone mentally, cause him mental pain, it is considered an unjust act. If we are running a business, the merchandise is the same, but to make a greater profit, we increase the price. By doing that, we hurt the customers. Is that harmful to us?

**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.

If you increase the price, they will feel hurt. There is no problem if you do not

increase the price. In all this, the pain (*dukha*) will arise if you do it as a doer. But if You understand *vyavasthit*, then the responsibility is not Yours at all. Understand and accept that *vyavasthit* is the doer. In reality, the responsibility is not Yours. I have placed You at such a stage that it ceases to be Your responsibility. Therefore, I have placed you in a state whereby You do not bind *karma* (create new cause) despite carrying out your *karma* (discharging the effect of past *karma*).

This is only for those to whom I give *Gnan*; everyone else is in a state of 'doership' anyway. If one understands my *Gnan* and abides by the Five *Agnas*, then he will attain closure and settlement.

In the *kramic* path, there is no need for *pratikraman* after attaining the Self. *Pratikraman* is considered poison in that. 'We' too do not have to do *pratikraman* (in the *Akram* path). 'We' make 'Chandubhai' do it, because this is *Akram* and all the *karmic* stock is still present within. There is all kind of stock within. How can one cope with all of that?

### Atikraman and Aakraman

*Pratikraman* must be done for both – *atikraman* (aggression in thoughts, speech and acts) and *aakraman* (attacking nature.) *Aakraman* must not exist in us. *Aakraman* means attacking nature. *Aakraman* means one would constantly attack every single interaction, even every word. If attack occurs in every word, such attacking nature is called *aakraman*.

What is the difference between *atikraman* and *aakraman*?

There is not as much liability in

*atikraman* as there is in *aakraman*. *Aakraman* carries tremendous liability. A simple negative thought is *atikraman* but an inner intent of, 'I will set him straight. Whatever may happen to me but I will take care of him' is *aakraman bhaav* (hostile or attacking intent). *Aakraman bhaav* does not remain after Self-realization, however *atikraman* still remains. Anything excess of normal is *atikraman*. One comes into the realms of *vitragata* (nonattachment) when his *aakramak bhaav* goes away. There is a big difference between *aakramak bhaav* and *atikraman bhaav*. After Self-realization, you may have dislike for someone, you may even feel there is a storm brewing within you, but there is no *aakramak bhaav* in it. These feelings of dislike will not create *aakraman bhaav*, but they will cause you to do *atikraman*, for which you will have to do *pratikraman* and *pratyakhyan*. If you keep having such feelings of dislike a thousand times over, you will be doing *atikraman* a thousand times over, so you can only wash off your misdeeds by doing *alochana*, *pratikraman* and *pratyakhyan* a thousand times over; only then will you become free from such heavy *atikraman*. After Self-realization, there should not be even a trace of dislike within us. Now we do not want to create new quarrels and we only have to settle the old ones that remain.

**Questioner:** Does *aakraman* mean direct attack?

**Dadashri:** Yes. That is it; attack. To assault, *aakraman*! And what is *kraman*? Simple conversations and talk in daily life where no one gets hurt is *kraman*. If you were to joke or make fun of someone, he may not react externally because he is weak,

but if he feels the hurt inside, then it is an *atikraman*. I make fun of everybody, but how is it? It is harmless and innocuous and it is done to remove his weaknesses and make him stronger. There is some fun involved, but he also makes progress at the same time. This kind of joking and fun does not hurt anyone. It is natural for *atikraman* to occur and to do *pratikramans* is our *purushartha* (spiritual effort).

Those who want to go to *moksha* should quickly get on the train of *alochana*, *pratikraman* and *pratyakhyan*. You have to do that twenty-four hours a day and nothing else.

### **Pratikraman, where there is artadhyan – raudradhyan**

There is a knock at your door at eleven thirty at night. You call out to see who it is and the voice tells you that he is an acquaintance from your village and he has come with a group of ten to twelve people. What would you say to them this late in the night? Would you open the door or not?

**Questioner:** Yes, I would.

**Dadashri:** What would you tell them? Would you tell them to go away because it is so late?

**Questioner:** Of course not. How could I do that?

**Dadashri:** Well then, what would you say?

**Questioner:** I would invite them in.

**Dadashri:** You would invite them in. Because you have been brought up with good values, you would invite them into your home. You carry away your sleeping child to make

room on the sofa for them. You do all this, but in your mind the thought arises, ‘Why the heck do they have to come at such a time?’

When this happens, it is *raudradhyan*; it is not *artadhyan*. *Artadhyan* means that one only suffers from within. But in this case, you start *raudradhyan* and blame your guests for the problem. This is spoiling your internal intent (*bhaav*) towards your guests. You are blaming them for visiting you so late at night.

On the outside, however, you continue your appearance of being cordial. After they are seated, you ask them if they would like some tea. Your friend says that, instead of tea, they would prefer a simple, hot meal. You now think to yourself, ‘Just wait until my wife hears this. She’s going to go ballistic! What will happen in the kitchen?’

### **That is where the real spiritual effort is needed**

Now what are you supposed to do here? What is the Lord’s *Agna*? What should the one who wants liberation do? The pressures of the current time cycle are such that they influence our *bhaav* negatively, so in such circumstances it is natural to have a *bhaav* like, ‘Why are they here at this hour?’ All prevailing circumstances, in such a time cycle, lead even the most noble of men to have such a *bhaav*. Even a *saiyami* (person in control of his *kashayas*) will have such intent. However, the one who is in control of his *kashaya* will internally say, ‘Why are you creating such a negative cause from within, when on the outside you are so gracious?’ Your welcoming them nicely is an effect of causes laid in the past life. Through your *bhaav* (your current inner intent), however, you are sowing new seeds, which will give

their effect in the next life. With your negative *bhaav*, you are creating a new account.

When faced with such a situation, you should ask God (within) for forgiveness by saying, ‘Dear Lord, I have made a mistake due to the pressures of circumstances. I ‘said’ these words, but it is not my desire to speak thus. Let them stay.’ Thus, if you wipe it off, that is your *purushartha*.

These strange times will indeed pressure you to have such *bhaav*. Even the highly elevated beings who have ‘control’ over their *kashayas* will be prone to such pressures which create negative *bhaav*. If you erase the negative *bhaav* with *pratikraman*, then you will attain its benefits.

Even the wife will erase it from within, knowing full well that although they have come unannounced, they won’t go without eating or drinking. So why have negativity? Instead, let’s just welcome them for a nice meal.

So you have to solve it this way. If you do not, they are already here uninvited and they are not likely to leave until their time is up.

### **Everything happens due to unfolding of karma only**

The guests have come, and that is an unfolding of their *karma* as well as your *karma*. And so, they are not likely to leave until that *karma* is over.

Ultimately the guests are going to stay, so we might as well accept in our minds that, as long as the unfolding of *karmas* remains, let them be. Once our *karma* and their *karma* come to an end, they will leave on their own. If you say this, then you will not have *artadhyan* or *raudradhyan*.

Now when they are leaving after four days, even if you tell them, ‘Stay for today,’ they will break free from your grip and leave, because that is now the unfolding *karma*. He will not stay at all. He does not stay of his own free will; his *karma* keeps him here.

Therefore, he is *karma*-dependent, so what you should do is not ruin your next life. Your next life is created through *bhaavkarma* (cause *karma*). So it will be enough if you take care of this much.

If you take care of *artadhyan* and *raudradhyan*, at least your next life will be good!

**Questioner:** But, Dada, what if one repents and does *pratikraman* at that time? When *mahatmas* do *pratikraman*, they change their intent, but still the newer *bhaavs* (intents) remain, do they not? When he changes his bad *bhaav* into a good *bhaav*, for him the *bhaavkarma* still remains, does it not?

**Dadashri:** Doing *pratikraman* does not produce good intent from a bad intent. *Pratikraman* just washes off the mistake: ‘I do *pratikraman* for the *atikraman* I did and I will not do the same again.’

The one whose *pratikraman* becomes ‘cash’ *pratikraman* (instant *pratikraman*) from all aspects is considered to have reached the state of God. Such a one is one who does not experience any further *raudradhyan* or *artadhyan*; such a one does not bind much *karma*. Even if he does, it is of no significance as long as he does *pratikraman*; it will all be erased. That is the kind of ‘state’ I have given you. I have given you ‘the state of Godhood’ in the palm of your hand. It is up to You to get Your work done. I will move ahead having done ‘my’ Work.

Now You have to get your work done! Keep doing *pratikraman*. That is the only solution and cure for such *karma*. You (the Self) have nothing to do with it and, therefore, *mahatmas* do not have any *artadhyan*. The *Atma* does not have *artadhyan* and *raudradhyan*. Our *mahatmas* do not experience any *artadhyan* and *raudradhyan* at all because they are *Shuddhatma*. They are not the name or the form.

### **Pratikraman for good and bad thoughts**

You go to do *darshan* of someone but when you get there you feel, 'I expected this person to be a *Gnani* but he is a phony!' Now the fact that you went there is *karma* effect (*prarabdha*) but the negative thought that arose, 'Oh no! How did I end up coming to this worthless person?' is your negative *purushartha*. You will have to suffer the effect of this negative *purushartha*. It is natural to have that thought but what should you do right away? Instead, you should immediately erase the negative thought with a positive one with, 'Oh no! Why did I make such a mistake?' You should immediately erase the negative thought with a positive one.

**Questioner:** Should one ask for forgiveness?

**Dadashri:** Yes, you should ask for forgiveness in the mind. You should do *pratikraman*.

**Questioner:** I am asking for forgiveness for any wrongdoing, committed knowingly or unknowingly, through my mind, speech and action.

**Dadashri:** Remember to do *pratikraman* in the name of Lord Mahavir or whichever God you believe in. Recall Dada

and do *pratikraman*. When you do your *pratikraman*, your *bhaav* (inner intent) should be, 'Regardless of what the other person is like, why did I have to behave so negatively?' There is no accountability on your part in saying someone is good when he is good, but there is a liability in calling someone bad when he is good, and there is also liability in calling a bad person, bad; tremendous liability. Because, in reality, he is never bad; it is his *prarabdha* (*karma* effect) that makes him appear bad. What do we mean by *prarabdha*? It is his circumstances that have made him bad, so how can we blame him?

If you understand, in short, what *purushartha* (spiritual effort; cause is) and what *prarabdha* (*karma* effect) is, then you will be on the right track. You should not spoil your inner intent (*bhaav*) and if it does get spoiled, then there is nothing wrong if you immediately correct it.

If a group of women is passing by and one of the people you are with makes a comment, 'Look at that prostitute! What is she doing here?' and based on his comment, you also start to believe her to be a prostitute, then you will incur a tremendous liability. She is saying, 'Circumstances have forced me to be this way; in all that, why are you committing a fault? I am already suffering my *karma* effect, but why are you creating a fault all over again (cause *karma*)?' Why should you take on a liability on her account? She has not become a prostitute of her own will. No living being likes to be or become bad. It is circumstances that initially drive a person to do things, but later it becomes a habit. Nevertheless, initially, it was circumstances that drove her to do so.

If you have even the slightest positive or

negative thought about someone, you should erase it immediately. If that thought lingers on for even a moment, it will reach the other person, and then it will proliferate. The thought will grow inside the other person, within four hours, twelve hours or even after two days. Therefore, these vibrations should not drift in that direction.

**Questioner:** What can we do about that?

**Dadashri:** You should erase it immediately through *pratikraman*. If you can't do *pratikraman*, then remember 'Dada' or whoever your God may be and briefly say, "These thoughts that I'm having are not right; they are not my thoughts."

### **Opinions hinder the experience of infinite bliss**

The 'causes' of the past life, come into effect in this life. But to give opinion about the 'effect' that 'this is good' or 'this is bad' causes attachment and abhorrence (*raag-dwesh*). Causes are not bound by (caused) *kriya* (activity) through mind, speech and body; they are bound by (current) opinions.

What does one have to do to change one's opinion? If a person is a thief, in your mind you should keep saying, "He is an honest man, he is an honest man." Say to yourself, 'he's a good man, he is a pure Soul (*Shuddhatma*), and I have a wrong opinion about him'. This is how you should turn it around from within.

Do you give out opinions now?

**Questioner:** No, not at all anymore.

**Dadashri:** Then it is fine. The problem is solved.

When your opinion about the other person breaks, you will be able to happily talk to him and that will also make him happy. But when you perceive him through your opinion, you see his faults, then your mind casts its shadow on his mind. So when he approaches you or comes to your house, you do not like it and that picture instantly gets imprinted within him.

You cannot see things as they are because of opinions, and you cannot experience the bliss of liberation, because opinion shrouds it. When you have no opinion left, you can become faultless (*nirdosh*). Once you attain the knowledge of the Self, You are considered free (*mukta*), even if you do have opinions, but you are not yet supremely free (*maha-mukta*). Your experience of infinite bliss is halted because of opinions.

### **Collective pratikraman for these ...**

**Questioner:** Generally, what if in an hour, five to twenty-five *atikramans* happen?

**Dadashri:** Then do collective *pratikraman* for them.

**Questioner:** How do I do that? What should I say?

**Dadashri:** Confess that you have committed so many *atikramans* and that you are doing *pratikraman* for them all collectively. Specify your topic. For example, address your mistakes related to hurtful speech or anger, etc., and for each topic say that you are doing collective *pratikraman*. Everything will be resolved this way. If you cannot complete your *pratikraman*, you will be able to do so later. Just do not procrastinate, or else you will forgo doing them all together.

You do not need to complicate the matter. It is natural for humans to err, but how can they become absolutely free (*vimukta*) from that? Only the *Gnani Purush* can show you the way, through *pratikraman*.

*Pratikraman* is the greatest spiritual weapon. So if you catch on to *pratikraman dharma*, meaning you practice *pratikraman*, then you will be fine even if you do not have a guru. Therefore, if you learn just this much from Dada, it is more than enough. This encompasses everything. Ask for forgiveness from 'Dada' whenever you do something wrong. You will become free from that misdeed. Is this difficult? Is Dada asking you to fast (as penance) for your wrong deeds? If Dada were to tell everyone to fast, people will feel that Dada starves them, but does Dada do that? When someone insults you and you are affected by his actions, but you feel that it is a consequence of your own mistake and you continue to do *pratikraman*, then that is the Lord's greatest *Gnan*. That verily will take you to liberation (*moksha*). If you abide by just one word or one sentence of 'ours,' it will take you to *moksha*. What will you do with anything else?

### **This requires practice**

**Questioner:** Sometimes I realize much later that I have to do *pratikraman* for certain people.

**Dadashri:** But you do eventually remember, don't you? You need to spend more time in *satsang* and ask about everything in detail. This is a science and it requires your understanding. You need to ask questions.

You do have the good intention to do *pratikraman* and yet you are not able to, right?

**Questioner:** Yes, I do wish to, for sure.

**Dadashri:** Yes. You do not have the practice yet. You have to have the practice first. You have to first practice for, two, three or four days. If the doctor tells you not to eat with your right hand today, you will still end up using it when you start eating.

**Questioner:** If I have constant awareness, then it occurs naturally and spontaneously.

**Dadashri:** Yes, it is possible for all this to occur naturally and spontaneously. One does not have to do anything. That is why I will do that for you.

**Questioner:** I still like doing *pratikraman*; I enjoy it and feel good. But I should be able to see my mistakes the way I am supposed to, am I not? That does not occur.

**Dadashri:** You will be able to see them now. It takes some time. You will be able to see them when they become lighter. Right now it is all dense but it will become lighter with *pratikraman*.

It is not easy to see your own mistakes. 'We' illuminate everything for you, but you should have the intent that you want to see your mistakes; then you will be able to. It is like when you sit down to dinner, you have to make the effort to raise your hand to the dinner plate. The food is not likely to enter your mouth, without your effort, is it? There should be some effort on your part.

### **Pratikraman for being an evidentiary instrument in kashaya**

There are two *dharmas* – doctrines of

rightful duty, religion. One is to not engage in any *kashayas* (anger, pride, deceit and greed) and the other is to do *pratikraman*. If *kashayas* occur as a result of your past *karma*, you should do *pratikraman*. That is *dharma* (duty or religion) and nothing else. Unfortunately, it is precisely these very two things that people have eliminated.

If you say something hurtful to anyone, you should do *pratikraman*. He in turn should also do *pratikraman*. What *pratikraman* should he do? His *pratikraman* should be, 'I must have erred somewhere in the past which is why this person has been given the occasion to insult me.' He should do *pratikraman* for his previous life's *karma* and you should do *pratikraman* for the present. Doing up to five hundred such *pratikraman* a day will bring liberation.

Now, such *dharmadhyam* (absence of adverse internal meditation) and these kinds of *pratikramans* are not to be found anywhere. So what is one to do? Ultimately, one still has to suffer everything, crying. So why not do it with a smile?

If you do just this much, then even if you do not seek any other religion, you will not have any problems. It is more than enough if you do just this much, and for that I give you My blessings and a guarantee. I am placing my hand on your head and assure you, 'Go! As far as *moksha* is concerned, I will give you My full support all the way to the end!' I will be with you the entire way, giving you My full support. All that is required of you is your readiness. If you were to apply any of this in your daily life, it is enough.

#### **Ask for forgiveness for your mistakes**

Whenever you hurt someone even

slightly, you should know (*janavoo*) that the mistake is yours. When the state of internal harmony within is disturbed, you will understand that the mistake is yours. The other person's mistake is evident because he is suffering, but you became instrumental (*nimit*) in the process; you told him off, so the mistake is yours too. Why does Dada not have any suffering?

Dada does not have any suffering because he no longer has any mistakes. So if someone is hurt by your actions, you should immediately do *pratikraman* and erase that mistake. Also if someone else commits a mistake because of you, you have to do *pratikraman*.

Awareness should prevail at every step of the way. We have *kashayas* of anger, pride, deceit and greed within us. They will make us make mistakes and create an account of *karmic* debt. But against that, we should credit the *karmic* account immediately and clear it by asking for forgiveness. We cannot keep this business pending. This *pratikraman* is considered a cash business.

#### **Untangle the knots by asking for forgiveness**

Even when the other person is at fault, you should ask for forgiveness.

**Questioner:** What if everyone were to ask for forgiveness for their mistakes, in front of everyone, in the presence of Dada?

**Dadashri:** That is a kind of a beginning. It does not wash off the mistake. You should do *pratikraman* in such a way that the other person will come and talk to you. For the time being, start it in My presence.

Whenever inner conflict (*gooncha*) is

likely to occur, you will inevitably remember Dada and there will be no more internal conflict. 'We' are telling you not to create a new conflict, but in the event it does occur, then do *pratikraman* for it. Now you know right away what to do should conflict occur. Elsewhere, people are tired of listening to the same old preaching of, 'Be truthful, be kind, do not steal,' etc.

Do not sleep on your conflict. If you have any conflict within, you should clear it before falling asleep. If you cannot clear this conflict, you should simply do *pratikraman*. You should ask for forgiveness because you are the one feeling disturbed. In this way, you will succeed in finding a solution; otherwise, these mistakes will continue to occur. Forgiveness is the greatest scripture.

**Only if you do pratikraman will you become free**

Mistakes are bound to occur; they are inevitable. New mistakes will continue to occur. You will continue to 'see' them. When you see them, you should do *pratikraman* for them. You should repent for them and do *pratyakhyan* (vow not to do it again and ask for energies for this). That is called 'shoot-on-sight.' It means that the moment the mistake occurs it is instantly washed away. What is your wish, to wash away your mistakes the moment they occur or wash them off once a year? But what should that *pratikraman* be? It should be 'shoot-on-sight' *pratikraman*, meaning it should be instant *pratikraman*. If *pratikraman* is done the instant a wrongful act occurs through thoughts, speech or acts, then you will have the solution.

**That is when real pratikraman will occur**

**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 (*antarik 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.

When you begin to see everyone in your family as faultless, then you will know that your *pratikraman* is true. People definitely are faultless; the whole world is flawless. You are bound by your own mistakes, not by theirs. When You understand this, you will be able to resolve everything.

**The moment you accept your mistake,  
it is gone**

**Questioner:** The mistakes we make now are from the past life, are they not?

**Dadashri:** These mistakes are due verily to the demerit *karma* (*paap*) of the past life. But generally, people do not destroy the old ones and continue to increase new ones. In order to break the cycle of mistake, one has to 'see' the mistake and call it a mistake. You cannot protect the mistake. 'This' is considered the '*Gnani's* 'key'. It can open any 'lock'.

Then, when one destroys his own mistakes, his work will be done. Or it can occur if a *Gnani Purush* helps him achieve that. The *Gnani Purush* can save you. If you tell the *Gnani*, 'Please save me,' then he will. He does not expect a fee for doing it. Besides, how much value can you put on something that is invaluable? This is considered priceless; it is very precious so there can never be a price for it.

Eventually, you will not see anyone's mistakes. You will first 'see' them and then you will do *pratikraman*. Then you will not

'see' anyone's mistake at all. If you can maintain that the whole night and your book of seeing mistakes is closed, then your work for that day is done. Then you don't have to worry about your liability for that day in the coming life. This *Gnan* is such that it will bring a satisfactory solution for everything for You. Nothing will be left out. It will clear everything if you do *pratikraman* for any mistake which hurts anyone. *Pratikraman* means to return what you had taken before. Your *karmic* account is cleared when you do *pratikraman*. So accept your mistake and, when you do that, you are no longer held responsible for that mistake. This is considered a science.

**Being separate from the opinion, is  
verily pratikraman**

**Questioner:** There is a lot in my understanding, but I am not able to put that into practice; so what about that?

**Dadashri:** There is no problem if it does not occur that way. All one needs is understanding (*samjan*). Understanding means that You are free from the moment You become separate from your opinion. If 'Chandulal' is doing anything negative and he says, 'I do not want this; I do not want to do this,' then he becomes free from his opinion. And if this opinion of his remains forever, then he is definitely separate from it. So one has to be free from opinion, not from anything. Whenever one becomes free from things (events and experiences through thoughts, speech and acts), it is fine. But it is more important to make it without any support (of the Self). Therefore, You have to be free from your opinions and not from the thing itself. That is why 'we' have given *pratikraman*. *Pratikraman* means that one has become free from opinion. If one does such firm and

exact *pratikraman*, he will become free from the opinion.

**Questioner:** Now I have to continue doing *pratikraman* for the opinions that arise, do I not?

**Dadashri:** The opinions that arise are due to a past *karmic* account (*hisaab*). If you do *pratikraman* now, then you do not bind an opinion again. In doing so, You are saying, 'I am no longer of the same opinion, I am not in agreement in this matter,' and so You become free at that time. Opinion that was bound in the past was cleared this time around. Once You understand this much, there will be no problem. If a mistake is being protected (*rakshan*), then You should correct that. There is nothing else to it. If you make a mistake, if you do something that would harm someone, you will attain closure if you do *pratikraman*.

Our path is of a very high level, is it not? The entire path of *pratikraman* is very elevated. If one has been walking the wrong path for half an hour and he if becomes aware, then within two minutes he will fracture everything quickly. This *Akram Vignan* is itself very high.

### You can become free from karma through Gnan

**Questioner:** Can *karma* be bound after attaining *Gnan*?

**Dadashri:** If you say anything negative, you will not bind any new *karma*, but you will not be free from the *karma* either. When can you become free from *karma*? It is when you clear them according to *Gnan*. Therefore, it can be resolved with understanding and *Gnan*. They were bound through *agnan* (ignorance

of the Self) hence we can be free of them if they are resolved through *Gnan*. Even if you do not like them now, you have to resolve them through *Gnan*. Come into Your state as 'I am *Shuddhatma*' and keep 'seeing' what occurs; that is how You are to resolve everything.

**Questioner:** Before *Gnan*, if one had bound *karma* for going to hell, will he still go to hell after *Gnan*?

**Dadashri:** This *Gnan* has the ability to completely burn and disintegrate all sinful *karma*. Even people who are headed for a life in hell can wash away the effect of their *karma*, as long as they do *pratikraman* in this life. If you put a disclaimer on your letter, before you mail it, stating that your mind was unstable when you wrote the letter, then the contents will have no value.

**Questioner:** Does intense repentance destroy causal seeds of bondage of *karma*?

**Dadashri:** Yes, they will be destroyed. Our *pratikraman* has tremendous energy and power. Only certain very strong *karma* effects are such; however, they are weakened through repentance. If you keep 'Dada' as your witness, it will be very effective.

### Pratikraman is required where major vows are violated

This speech (of the *Gnani Purush*) is filled with life (*chetan*), thus this speech will verily do the work, take you to liberation. Start doing *pratikraman* with purity. There are five *Mahavrats* (five cardinal vows of non-possessiveness, non-violence, not stealing, not lying and celibacy) and you have to do *pratikraman* for wherever you have violated these *mahavrats*; you do not have to do

anything else. You don't have to do *pratikraman* if you have gone out, eaten a *paan*, etc. Human beings have to do *pratikraman* for *atikraman* done against each other; meaning do *pratikraman* for mistakes against *mishrachetan* (the one who believes 'I am Chandulal'). So I am telling you to do *pratikraman* for mistakes committed against other people (*mishrachetan*). This is now being given to You as Dada's *Agna* and follow it as such. As it is, you do *pratikraman* every day. If you have had any sexual thoughts about another living being, or any other such mistakes, recall them, going back to your childhood and do *pratikraman* for them. Because this *pratikraman* is through the *Agna* of the *Gnani Purush*, everything will be erased. What are human beings not capable of doing? But if you follow My *Agna*, everything will clear up.

### **Now you have to be free from the atkan**

Now everything within should become very clear. Having attained *Akram Gnan*, it is possible for one to remain in constant bliss if he so chooses. Such is the *Gnan* You have, so now your effort should be towards how you can break free from *atkan* (major blockade or impediment, within, for liberation). You have to do *alochana*, *pratikraman* and *pratyakhyan* and bring about a resolution.

Here, women and men, they have all been given a tool of *pratikraman*. Use it immediately when the sexual intent arises. Then the rest of the responsibility is mine, because you followed my *agna* of doing the *pratikraman*. What more do you need? Where is the problem when Dada takes on all the responsibility?

That is why 'we' tell you that the five senses are not a problem. But if you even think about sex, then do *pratikraman* immediately, on the spot. And then later, do a hundred, two hundred *pratikramans* for it.

However, if you happened to go to a hotel for food (indulged your taste buds) and failed to do *pratikraman* for it, then it is fine. I will make you do that *pratikraman*. But make sure you do not get infected by this disease of sexual pleasure. This is a dangerous disease. What is the cure for this disease? The answer is that wherever a man has an *atkan* (blockade), there lies the disease for sure. For some men, when they see a certain kind of a woman passing by, changes (*galgalia*) occur within them. In reality, everyone is made up of flesh and bones, but one has an attraction for certain kind of a woman, this happens from within (a *karma* effect). Therefore, he will be attracted. Does he feel attracted to all women? No. But as a human, he has the old habit of being attracted to a certain shape and form (*roop*). 'How beautiful are these eyes! They are big, beautiful eyes!' Hey, you! Even the bulls have big and beautiful eyes! Why are you not attracted to a bull? And he will say, 'But that is a bull whereas this is a human being.' Hey! These are places of entrapment!

### **One can become free through true alochana**

No one has done true *alochana*. That is the very obstacle that prevents one from going to *moksha*. There is no problem with the mistakes. And if one is able to do true *alochana*, there is no problem. And *alochana* has to be done to a *Gnani Purush* who is almighty. Have you ever confessed your

mistakes in this way? Who could you confess to? Without doing *alochana*, there is no liberation. Without *alochana*, who will forgive you? The *Gnani Purush* can do anything, because he is not the doer. If he were the doer, then he too would bind *karma*. But because he is not a doer, he can do whatever he chooses.

You should do *alochana* to your guru. Your final guru is your 'Dada Bhagwan' (The Self that has awakened within you after *Gnan Vidhi*); I merely show you the way. Now that I have shown you your final guru, He will continue to answer your questions and that is why He is 'Dada Bhagwan' (the Lord within). However, until He takes over being your living, internal Lord, you may consider this 'Dada' (the *Gnani Purush*) and the Lord as Your pure Self. When He becomes established within You, the answers will come from within. Ultimately, He will be fully enlightened.

Why does one not tell a personal secret to anyone? It is because the other person will intimidate and take advantage of him; because he has the upper hand now, does he not? Will the other person intimidate him or not? And 'we' do not do this to intimidate him. 'We' are doing it to free him from all his mistakes. This 'Dada Bhagwan' has manifested! This is the greatest sentence in this world. The main thing to understand is that *karmas* are destroyed when one does *alochana* in 'our' presence.

### **Mistakes made in a lifetime can be washed with *pratikraman***

What happens when I make people sit and do *pratikraman*? People are made to recall the mistakes from their childhood onwards, and wash them off with

*pratikraman* by seeing the pure Self of the person against whom the errors were committed. In doing such *pratikraman*, which takes about two hours, large portions of one's major mistakes are erased. One has to continue doing *pratikraman* in this manner. In repeating this process, the smaller mistakes will begin to come to mind and they will be washed off. Subsequently, even smaller mistakes will become visible and be washed off. Thus, practically all mistakes are wiped off.

In the two-hour session of *pratikraman*, you should wash off all past mistakes of this life that have adhered to you. Then when you make a firm decision not to repeat such mistakes again, that is considered *pratyakhyan*.

When you sit down to do *pratikraman*, you will experience the 'nectar' from within and you will feel very light.

When you do *pratikraman* for your entire life, you are neither in the state of liberation nor in this worldly life. When you do *pratikraman*, you are actually watching a 'documentary' of your past. As such, you are exposing everything of the past during *pratikraman*. During that time, there are no interruptions from your mind, intellect, *chit* or ego. The entire internal mechanism of the mind, intellect, *chit* and ego (*antahkaran*) is silent. During that time, only *pragnya* (direct energy of the Self) is working. The pure Self is not doing anything. Once a mistake happens, it gets hidden. Then another layer will come on top of that; then another layer and so forth; this way the mistakes build up in layers. These layers continue to grow and at the time of death, in the final hour, a summary of all these mistakes takes place.

### Mistakes can be seen through the direct light of the Self

When mistakes of the past are 'seen' in the present, it is due to the Light of awakened awareness (*Gnan prakash*). It has nothing to do with memory (*smruti*).

**Questioner:** Does *pratikraman* have any effect on the Soul (the Self)?

**Dadashri:** No effect whatsoever can touch the Self. There is no effect on the Self. There is absolutely no doubt that the Self exists. It reigns beyond the boundaries of memory and that is why You are able to go beyond the memory. The Self is infinite energy. This energy is called *pragnya shakti* and it can break through all the layers from the core of the earth. By doing *pratikraman*, You become filled with a sense of freedom and that freedom is freedom from all attachment and abhorrence. All animosity is naturally broken. And it does not matter if the other person is not there for your *pratikraman*. Your *pratikraman* does not require his signature. When you committed the mistakes, no witness was present. You commit most of the mistakes against people in their absence anyway. In essence, although their very presence has precipitated these mistakes, they have not put their live signatures on them. The signatures came from your internal attachment and abhorrence.

Some day, if you are sitting alone and you start to do *pratikraman*, the experience of the Self will begin to solidify from within. The taste will arise. This is the experience of the Self.

### Pratikraman for fellow spiritual colleagues

Tremendous energies will blossom by

doing *pratikraman*, but only if it is done as per 'our' *Agna*.

*Pratikraman* done with the *Gnani Purush's Agna* will destroy demerit *karmasins (paap)* of infinite past lives. What kind of *pratikraman* is this? All enmity (*veyr*) comes to an end. The highest enmity is bound with fellow students on the same path (*sahadhyayi*; fellow spiritual colleagues). Here, for *mahatmas*, it is the spiritual path and, therefore, the highest enmity is bound with a fellow *mahatma*. There is no enmity with the rest of the world at any given day, whereas the *sahadhyayi* is on your mind the whole day.

**Questioner:** Was enmity bound with fellow students even in *Satyug* (time cycle of unity in mind, speech and body actions)?

**Dadashri:** No, enmity was not bound at that time. People's understanding was very elevated then. Their love was very sticky.

**Questioner:** What is the reason for enmity towards fellow students on the same path of study (liberation)?

**Dadashri:** Wrong understanding. There was no such thing during the *Satyug*. A thief was a thief; a cunning person was cunning and a noble person was noble. The world has never been without thieves, but there are fewer thieves in *Satyug*.

All those who are close to us now, and those in our proximity, have been with us in past lives and are together with us even now. Many of them may be considered our spiritual colleagues. It is with these very people that we have bound vengeance over past lives. If both the sides did *pratikraman*, their accounts

would clear very quickly. Do not forget anyone. Vengeance is bound more strongly especially with spiritual colleagues (*sahadhyayi*), and if you do face-to-face *pratikraman* with them, your mistakes will be washed away.

### **Kraman creates and atikraman proliferates prakruti**

**Questioner:** Actually, *pratikraman* is important in every way, is it not? Because whether a person understands or not, whether he can see his mistakes or not, whether he has knowledge of what to do or not, *pratikraman* will automatically bring about a solution, will it not?

**Dadashri:** All this has arisen because of *atikraman*, and if one wants to go to his own 'country' (domain of the Self), then he has to do *pratikraman*. Is that not easy? Is it easy or is it difficult?

**Questioner:** It is very easy.

**Dadashri:** All this has arisen due to *atikraman* and it will stop with *pratikraman*.

**Questioner:** The entire *prakruti* (the complex of thoughts, speech and action, the non-Self) has arisen out of *atikraman*, has it not?

**Dadashri:** *Prakruti* has arisen out of doership in normal action (*kraman*) and through *atikraman* it has proliferated.

**Questioner:** The entire *prakruti* proliferates with *atikraman*.

**Dadashri:** The proliferation decreases with *pratikraman* and as a result, one will become aware.

People have experienced that the inner

state of the other person changes with *pratikraman*. That is why they will not let go of it, will they? 'This is the cash bank.' *Pratikraman* is considered a 'cash bank.' It gives instant results.

### **Do pratikraman when you miss following the Agnas**

Here, 'we' have not left anything unanswered at all. All you have to do is to follow the *Agnas*. Sometimes, if you have to ask, go ahead and ask. But do not 'dissect' too much; do not try to analyze anything, otherwise you will 'lose it'! The *buddhi* will take over and you will be led astray by it. This is nothing but mischief of the intellect (*buddhi*).

This *Gnan* is such that one does not have to ask even a word of question; all the solutions are given.

Your work will be done if You remain within 'our' *Agnas*. But what will happen if you churn things over and over again and make them 'sticky'?

You have to do *pratikraman* if you are not able to remain within the *Agnas*. Leave home every day with the decision that you want to remain within the *Agnas* and then immediately do *pratikraman* if you cannot. Everything will be settled within six to twelve months. Then it will be settled forever.

### **To come into equanimity, is samayik**

Now, when you practice the *Agna* of settling with equanimity (*sambhave nikal*, to be without *kashayas*), that verily is *samayik*. And to remain in *visham-bhaav* (to be in *kashaya*) is worldly life (*sansar*).

A man cannot bear it when his son is

cursing his wife. But if he is sitting in the *samayik*, he is certain that he does not want to do any *vishamta – raag-dwesh*. If he were to do such a *samayik*, then his work is verily done. Our *mahatmas* have such equanimity (*samata*) of the *samayik*. There is no question about it.

The real meaning of *samayik* is to not allow (*visham-bhaav*) attachment-aversion (*raag-dwesh*) to occur under any circumstances. *Equanimity* (*sam*) may not prevail, but do not let *visham-bhaav* occur, meaning equanimity may not prevail, but do not react with attachment-abhorrence. That is considered a *samayik*.

A son may be insulting his mother and the father happens to overhear, but the father will not allow *visham-bhaav* (*kashaya bhaav*) to occur. He may get a little agitated from within, but he will bring everything into balance. Just as when one is weighing on a weighing scale. If the scale tips to the left, he will add weight on the right side to balance it, and vice versa. The scales would not work like that if one used a frog as a weight!

### What is the difference between pratikraman and samayik?

**Questioner:** What is the connection between our *samayik* (of *Akram Vignan*) and *pratikraman*?

**Dadashri:** *Pratikraman* is for any *atikraman* that happens. 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.

The one hour *Gnan Vidhi* that was conducted for you by Me, is a *samayik* in itself. *Samayik* means to remain in one meditation only in the spiritual realm. Human beings of this era cannot complete that *samayik* properly on their own. For that, one needs a *Gnani Purush* to wash away the sins (*karma* that hurt others). Until then, nothing can be attained.

You will only gain if you do the real *samayik* of the Self. Anything You ‘do’ as the Self (*Atma*), after becoming the Self, will bring You salvation. But you have to become the Self first (one must have Self-realization). When You feel that you have become the Self, then you will be able to say so. If you become the Self for only a minute, it is more than enough.

*Samayik* means the awareness of, ‘I am *Shuddhatma*.’ *Samayik* prevails continuously in the Five *Agnas*. To settle with equanimity is the first *samayik*. To remain in a state of naturalness as the Self constantly, is a *samayik* like ‘ours’ (the *Gnani Purush*). To a lesser degree, this state can prevail for You too.

### What is the significance of samayik?

**Questioner:** What is the special significance of *samayik* in our *Akram* path?

**Dadashri:** ‘We’ are constantly in *samayik* all day long. For us all, the state is more than a *samayik*. ‘We’ have the awareness (*laksha*) of ‘I am *Shuddhatma*.’ That itself is considered a *samayik*. And furthermore, it is true *samayik*. It stays with ‘us’ the whole day.

‘I am *Shuddhatma*,’ when it remains for one hour, that itself is *samayik*. To ‘do’

*sambhave nikal* (settling with equanimity) is *samayik*. To 'see' the relative and the real is *samayik*. Our five sentences (*Agnas*) are in the form of *samayik*.

**Questioner:** Is Puniya Shrivak's *samayik*, the highest *samayik* in the *kramic* path?

**Dadashri:** Yes, it is the same as the *samayik* you are 'doing.' When you leave home in the morning and you see a cow through your physical eyes, and with your inner vision (*Gnan*) You 'see' the pure Soul in it, that is the *samayik* of Puniya Shrivak. That is why I tell you that I have given you Puniya Shrivak's *samayik* – pure *samayik*. Now, if you know how to enjoy this, then do so.

Such a *samayik* is possible in the current era. Is it not a mistake if you do not take advantage of it?

If you keep the *upayog* (applied awakened awareness) of seeing the relative and the real as separate for one hour, the Lord has called this *upayog*, *shuddha upayog* – pure awakened awareness. If that pure *upayog* can be maintained for forty-eight minutes (one *gunthanu*), then it is possible to attain Puniya Shrivak's *samayik*. So take advantage of that if you can.

No matter what the mind instigates from within, tell it, 'Stay out right now and come back in an hour if you want to. Whatever is to come, come later.' Inside, there are all kinds of things that will come to complain and make noise. Tell them all to be quiet for an hour. Tell them to come back in an hour because your *samayik* is going on. No one has a right to enter the 'home department.' Tell them, 'Shut up and stay in

the relative department. I will deal with you when I come out of my home department after an hour.' If you say this, they will stop automatically. They will behave the way you order them to, because all those things are non-living (*nischetan*), but they have been powered with the energy of the animate (*sachetan*), so they have become alive – *sachetan*. So do Puniya Shrivak's *samayik* for an hour and everything will be shed and vanish!

### Samayik of the Self

This is the *samayik* of the Self. And what is *vyavahar samayik*? It is the *samayik* they do out there (in the *kramic* path); it is a *samayik* to still the mind. Even that is very good, if the mind becomes still. And here, in *Akram Vignan*, there is no mention of the mind, is there? These are all *samayiks* of Puniya Shrivak!

This is considered the wonder of the world! To attain one hour of Puniya Shrivak's *samayik*, it would take King Shrenik's entire kingdom just to cover the commission for it, so imagine the total value of this one hour! Do you now understand what Dada has given to you?

### The wonder of the Gnani Purush

Right now, in My presence, have you forgotten everything or not? That is called a *samayik*. Here there is no talk at all about the worldly life. Here there is only talk of two things; the *Atma* (pure Soul) and the *Paramatma* (absolute Self). You forgot everything didn't you; that is the greatest *samayik*. If you do not know how to do anything else, come and sit here, even for an hour, and then you can leave. You will see that so many of your demerit *karmas*

will be washed away. They will be destroyed. In this *samayik*; demerit *karma* gets destroyed. That is the wonder of the *Gnani Purush!*

Therefore, if one has desire for worldly happiness and he wants to enjoy the worldly life for another five–six thousand more lifetimes, then he should not meet Dada. And if he does meet Dada, he should not take *Gnan*. Once you meet Him and take *Gnan*, you will not be able to get out of it, even if you so desire. You will have to go to *moksha*. One would never find such a fool who does not want *moksha*, once he understands all this. However, I have to forewarn you. Then if you say, ‘Please free me from these fifteen lives,’ you will not be able to be free, because this is the stamp (visa guarantee) of the *Gnani*. No one can erase it and no one can cancel it.

*Gnani* means someone with a ‘license.’ He has the license of the entire world. The celestial beings (*devlok*) come to listen to this science. This *satsang* is considered a gathering of *paramhansa* (the One who separates the Self from the non-Self) where there is no

discussion other than that of the Soul and the Supreme Soul. There are no worldly discussions here and it (gathering) is with *dharmadhyana*. Ours is *Akram* (step-less), is it not?

**Now, just get your work done!**

This path is a very easy path. You will be able to open all locks with the keys I give you. Never in any lifetime will you have the opportunity to come across such a circumstance. This is the unique and exceptional case of the *Akram* path. It is the eleventh wonder of this world, so get your work done. Your life will improve and you will be able to go to *moksha* with such *pratikramans*.

Therefore, it is worth getting your work done and that is why ‘we’ repeatedly keep telling you, ‘get your work done, get your work done, get your work done!’ The intent behind it is that this *Vignana*, this *Gnan* has never manifested in any of the time cycles, therefore you should get your work done.

**~Jai Sat Chit Anand**

**Instruction for annual members of Dadavani magazine**

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice # # sign next to the membership number on the cover page of Dadavani, then know that the next month’s issue of Dadavani will be the last issue; e.g. DEIA41250 # #. Information for renewal regarding subscription rate and contact address is given as below :

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**Pujya Deepakbhai's East Africa & Dubai 2012 Satsang Schedule**

DATE	DAY	VENUE	PROGRAM	FROM	TO	VENUE	CONTACT
24-Oct	Wed	Kenya	Aptaputra Satsang	8.00 PM	10.00 PM		+254 (0)733 612 040
25-Oct	Thu	Kenya	Satsang	8.00 PM	10.00 PM	BROOK HOUSE SCHOOL	+254 (0)733 872 387
26-Oct	Fri	Kenya	Brookhouse Shibir	9.30 AM	6.00 PM	Magadi Road, Langata, Near	
27-Oct	Sat	Kenya	Brookhouse Shibir	9.30 AM	6.00 PM	Nairobi National Park, Nairobi,	
27-Oct	Sat	Kenya	<b>GNAN VIDHI</b>	4.00 PM	8.00 PM	Kenya.	
28-Oct	Sun	Kenya	Brookhouse Shibir	9.30 AM	6.00 PM		
30-Oct	Tue	Kenya	Aptaputra Satsang	7.00 PM	9.00 PM	SSHU HALL	+254 (0)774 154 100
31-Oct	Wed	Kenya	Satsang	7.00 PM	9.00 PM	Lakshmi Narayan Temple, Ogada Street, Kisumu,	
1-Nov	Thu	Kenya	<b>GNAN VIDHI</b>	5.00 PM	9.00 PM	Kenya.	
2-Nov	Fri	Uganda	Aptaputra Satsang	8.30 PM	10.30 PM		+256 (0)712 992 272
3-Nov	Sat	Uganda	Satsang	8.30 PM	10.30 PM	SPEKE RESORT, Munyonyo, Kampala, Uganda.	
4-Nov	Sun	Uganda	<b>GNAN VIDHI</b>	3.30 PM	7.00 PM		
7-Nov	Wed	Dubai	Satsang	7.00 PM	10.00 PM	DHOW PALACE HOTEL,	+971 (0)557 316 937
8-Nov	Thu	Dubai	<b>GNAN VIDHI</b>	5.00 PM	10.00 PM	Behind Standard Chartered Bank, Kuwait Street, Bur Dubai, Dubai, UAE.	+971 (0)501 364 530
9-Nov	Fri	Dubai	Mahatma Only Shibir (UAE)	9.30 AM	6.00 PM		
10-Nov	Sat	Dubai		9.30 AM	6.00 PM	<b>TBA</b>	
11-Nov	Sun	Dubai		9.30 AM	6.00 PM		

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

- India** ✦ **DD-Girnar (Gujarati)**, Everyday 7 to 7:30 AM & 3:30 to 4 PM (Gujarati)  
 ✦ **DD-Saptgiri (Telugu)**, Monday-Friday 7:30 to 8 AM (Telugu)  
 ✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (Gujarati)  
 ✦ **Soham TV** Everyday 1-30 to 2 pm, 6-30 to 7 PM (repeat) (Hindi)

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**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)

**Europe** ✦ **Venus** (Sky Platform-Channel 805) Everyday 10 to 11 PM (In Hindi)

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 ✦ **Aastha**, Everyday 10:20 to 10:45 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)  
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- 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 9:30 to 10 PM (In Gujarati)

**Satsangs by Aptaputra; Who are blessed by Atmagnani Pujya Niruma & P. Deepakbhai**

- Bhopal** Date : 23 August Time : 6 pm to 8 pm Contact :9425024405  
Venue : Janakvihar Complex, Malviyanagar, Opp Airtel Office, Bhopal.
- Gwalior** Date : 24 August Time : 5-30 pm to 8 pm Contact :8871555208  
Venue : Manas Bhawan, Phool Bagh, Gwalior.
- Agra** Date : 25 August Time : 4-30 pm to 6-30 pm Contact :9319128468  
Venue : Saraswati Vidya Mandir, B- 1, Kamlanagar, Agra.
- Gurgaon** Date : 25 August Time : 6 pm to 8 pm Contact :9810307602  
Venue : Siddheswar School, Gurudwara Road, Near Subzi Mandi, Gurgaon.
- Delhi** Date : 26 August Time : 10-30 am to 12-30 pm Contact :9811279979  
Venue : Laurel High School, Opp. Shiva Market, Nr. Agrasen Dharmshala, Pitampura.
- Ghaziabad** Date : 26 August Time : 5 pm to 7-30 pm Contact :9966738972  
Venue : Sector-17, 'E' Block, Konark Enclave, 'E' Block Central Park, Vasundhra.
- Mathura** Date : 26 August Time : 5 pm to 7 pm Contact :9359488359  
Venue : Swami Vivekanand School, 5 - Shantinagar, Veterinary College, Chungi.
- Bareilly** Date : 27 August Time : 6 pm to 8-30 pm Contact :9837387422  
Venue : Uttar Railway Manoranjan Sadan, Opposite to Bareilly Junction , Bareilly.
- Meerut** Date : 27 August Time : 6 pm to 8 pm Contact :9410607553  
Venue : PPP Conference Hall, Nr. Dass Motors, Abu Lane, Meerut.
- Sonepat** Date : 28 August Time : 2 pm to 4 pm Contact :9818229870  
Venue : Jain Tyagi Bhavan, Opp. LIC Office, Sec.-15, Sonapat.
- Lucknow** Date : 28 August Time : 7-30 pm to 9-30 pm Contact :8090177881  
Venue : Radha Krishna Mandir, Chitraguptanagar, Alambagh, Manaknagar Station Rd.
- Kanpur** Date : 29 August Time : 6 pm to 8-30 pm Contact :9452525981  
Venue : Annapurna Guest House, E-Block, Nirankari Bhawan Chauraha, Govind Nagar.
- Kurukshetra** Date : 29 August Time : 4 pm to 6 pm Contact :9671868450  
Venue : Jay Ram Vidhyapeeth, Nr. Brahma Sarovar, Kurukshetra.
- Ludhiana** Date : 30 August Time : 7 pm to 9 pm Contact :9888821088  
Venue : Community Centre, Darshan Academy Road, Opposite Govt. Primary School..
- Kanpur** Date : 30 August Time : 6 pm to 8-30 pm Contact :9336116426  
Venue : Shree Kothari Gujarat Bhawan, Naya Ganj, Kanpur.
- Allahabad** Date : 31 August Time : 4-30 pm to 7 pm Contact :9795063637  
Venue : Hindustani Academy Nr Prayag Sangeet Samiti, Hanuman Mandir, Kamla Nehru Rd.
- Jalandhar** Date : 31 August Time : 3-30 pm to 6-30 pm Contact :9814063043  
Venue : Shri Geeta Mandir, Model Town, Jalandhar.
- Chandigarh** Date : 1 September Time : 7 pm to 9 pm Contact :9872188973  
Venue : Community Centre, Sector 20 A, Next to Govt. Dispensary, Chandigarh.
- Banaras** Date : 1 September Time : 5 pm to 7 pm Contact :9554958432  
Venue : Shri Parshwanath Digambar Jain Mandir, B-20/46, Nr. Bhelupura Crossing, Bhelupura.
- Haridwar** Date : 2 September Time : 3-30 pm to 6-30 pm Contact :9719415074  
Venue : Gurjar DharamShala, Nr Tehsil, Jwalapur, Haridwar.
- Gorakhpur** Date : 2 September Time : 4 pm to 6-30 pm Contact :9161659852  
Venue : Saraswati Shishu Mandir, Mahavirpuram, Nr Rrailway Crossing, Shastrinagar.

**Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai**

**Adalaj Trimandir**

**Paryushan - Spiritual Retreat on Aptavani-8 & Klesh Vinanu Jivan**

Dt. 12<sup>th</sup> to 19<sup>th</sup> Sept. - 9 to 11-30 am & 4 to 7-30 pm - Satsangs & 8 to 9 pm - Samayik

Dt. 20<sup>th</sup> September (Thu), 9 am to 12 pm - Special Darshan Program

Dt. 22<sup>nd</sup> September (Sat), 4-30 to 7 pm - Satsang & 23<sup>rd</sup> Sept. (Sun), 3-30 to 7 pm - Gnanvidhi

**Important instructions for those who want to attend above programs:**

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name on local centre or on 079-39830400 at Adalaj Trimandir registration dept. by 26<sup>th</sup> August 2012.
- ◆ For Mahatmas-Mumukshus from foreign countries: for registration, pl.visit <http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>
- ◆ For any information or help, pl. contact on +91 9924343434 or send email to info@dadabhagwan.org
- ◆ Satsangs will be in gujarati language but simultaneous english translation will be available.

**Bangalore**

Dt. 21<sup>st</sup> August (Tue), 6-30 to 9 pm - Satsang (Spiritual Discourse)

Dt. 22<sup>nd</sup> August (Wed) 6 to 9 pm - Gnanvidhi (Self-realization Experiment)

Venue : Shikshak Sadan Auditorium, Opp. Kaveri Bhavan, K.G. Road. Mob.: 9590979099

**Aurangabad**

Dt. 6<sup>th</sup> October (Sat), 6 to 8-30 pm - Satsang

Dt. 7<sup>th</sup> October (Sun) 5 to 8-30 pm - Gnanvidhi

Venue : Saint Eknath Rang Temple, Usmanpura, Aurangabad (Maharashtra). Mob.: 8308008897

**Jaipur**

Dt. 9<sup>th</sup> October (Tue), 6 to 8-30 pm - Satsang

Dt. 10<sup>th</sup> October (Wed) 5 to 8-30 pm - Gnanvidhi

Venue : Utsav Hall, P-10, Sector-2, Vidhyadhar Nagar, Jaipur (Rajasthan).Mob.: 9461905465

**Delhi**

Dt. 12<sup>th</sup>-13<sup>th</sup> October (Fri-Sat), 6 to 8-30 pm - Satsang

Dt. 14<sup>th</sup> October (Sun) 4-30 to 8 pm - Gnanvidhi

Venue : Laurel High-School, Near Shiva Market, Pitampura, New Delhi. Mob.: 9811488263

Adalaj Trimandir : Dt. 13<sup>th</sup> November - Diwali & Dt. 14<sup>th</sup> November - Gujarati New Year

Kolkata : Dt. 30<sup>th</sup> November - Dt.1<sup>st</sup> & 2<sup>nd</sup> December 2012 - Satsang & Gnanvidhi

Raipur : Dt. 4<sup>th</sup> -5<sup>th</sup> December 2012 - Satsang & Gnanvidhi

Mumbai : Dt. 7<sup>th</sup> -8<sup>th</sup> -9<sup>th</sup> December 2012 - Satsang & Gnanvidhi

**Param Pujya Dada Bhagwan's 105<sup>th</sup> Birth Anniversary Celebration  
in Bhavnagar (Gujarat, India) - Dt. 23<sup>rd</sup> to 27<sup>th</sup> November 2012**

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## Dadavani

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on 15th of each month.

### Pratikraman for not remaining in the Agnas

You should increasingly remain in the five Agnas after attaining this Gnan. Nothing else is worth doing. Decide in the morning that You want to remain in the five Agnas and if you cannot remain in them, then do pratikraman at night. So, the next day You will be able to remain in them. Then the force will increase later on. So the rule 'I' made was that you follow as many Agnas as you can. If you cannot, then ask for forgiveness from Dada. With pratikraman, You will be able to reach the top.

-Dadashri



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