

June 2015

Dadavani



abhorrence
-dislike
arise in
the mind...

If you speak
negatively
about
anyone...

If you end up
quarreling
with someone...

If someone is hurt in even the slightest extent through your mind-speech-body, then know that it is indeed your mistake. For any mistake you make, then do shoot-on-sight pratikraman.



Editor :
Dimple Mehta

Price : Rs. 10

DADAVANI

**Have you Hurt Others? Then Pratikraman
Needs to be Done Without Fail**

June 2015

Year : 10 Issue : 8

Conti. Issue No.: 116

EDITORIAL

In this human life which is very difficult to attain, what should be the goal? No matter what the worldly goal may be, the ultimate goal should be to become free from all mistakes and attain liberation. In what way should this commence? Start with, 'May no living being be hurt through me.'

In daily interaction, whether knowingly or unknowingly, through the mind-speech-body, we hurt people we have relationships with, such as people at home, elders, relatives, friends, people who are dependent on us, and spiritual colleagues. During such occasions, *atikraman* happens in the form of anger-pride-deceit-greed, attachment-abhorrence, and on both sides, the cycle of *kashaya* and pain begins.

Discharge of *karma* will unfold; there, the other person may sometimes get hurt through us. That too is possible. However, how do we turn back from that? While giving the explanation for this mystery, absolutely revered Dadashri tells us that it is natural for a person to make a mistake, but to get rid of those mistakes, there is only one way: *pratikraman*. *Pratikraman* means to turn back from your own mistakes with understanding. Just as you wash off a tea stain as soon as it forms on cloth, in the same way, it is necessary to do shoot-on-sight *pratikraman* for mistakes that arise in the *antahkaran* (complex comprised of the mind, intellect, *chit*, and ego) and only then will the true bliss of the Self be experienced.

Here, along with *pratikraman*, Dadashri explains the reality of life, through which your intellect gets resolution. In addition, he gets us to make the firm determination from within to do *pratikraman* for the pains that arise. And whenever you crush others through worldly interaction that causes pain, then through the profound understanding of its dangers, consequences, the reality of life, and more, the intellect gets exact resolution. As a result, the entanglements within get unraveled, and ultimately, there is the firm determination from within that, 'Now I definitely do not want to hurt anyone.'

Dadashri always used to say, "The intent constantly remains in 'our' heart that, 'May the entire world attain the bliss I have attained.' I do not want anything else; I do not want anything in this world. I am making the endeavors such that this *Akram Vignan* has an effect on India and the entire world, that everyone gets salvation. That is why I am doing all this work. Whoever can give support in this tent of *jagat kalyan* (salvation of the world), please do so."

... continue on next page

Printed & Published by : Dimple Mehta on behalf of **Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Owned by : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Printed at : Amba Offset, Basement, Parshvanath Chambers, Nr.RBI, Usmanpura, Ahmedabad-14.

Published at : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

I just want to tell you one thing, “Whatever things you are qualified for, those things will come to you readily. Your purity is needed. What is needed in your purity? That no living being in this world is hurt by you. If somebody hurts you, it is lawful; it is according to your *karmic* account.”

I am speaking as the *Atma* (Self), and I have set out to progress as the Self (*Purushartha*). To do *atikraman* (aggression towards other living beings) is natural, but to do *pratikraman* (apology coupled with repentance) is our *Purushartha*. Now by following the *Gnani's* *Agna* (special directives) of doing *pratikraman*, by becoming free from the responsibility (of *atikraman*), we want to move on to *moksha*. Let us accomplish this firm determination by progressing as the Self on the path pointed out to us by the *Gnani Purush*.

~ Jai Sat Chit Anand

Have you Hurt Others? Then Pratikraman Needs to be Done Without Fail

{ 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*. }

If you Understand that Vyavasthit is the Doer, Then There is no Responsibility

Questioner: We know that we should live in a way that nobody gets hurt, but when we hurt someone mentally, then it is considered as having done an injustice. In the business, the merchandise remains the same, but earnings will be made if we increase the price. When we increase the price, it pains others mentally. Is that harmful for us?

Dadashri: If you increase the price, then others will feel hurt. If you don’t increase the price then there is no problem at all. In all this, if you become the ‘doer’ then others will be hurt and if you understand *Vyavasthit* (Scientific Circumstantial Evidence) as the ‘doer’ then the responsibility is not Yours at all. *Vyavasthit* is the doer, accept that, understand that. Then truly the responsibility is not Yours. I have placed You at such a stage that it ceases to be Your responsibility. ‘Your’ responsibility comes to an end. Therefore, I

have placed you in the state of *akarma* (state whereby You do not bind *karma*, do not create new causes) in spite of carrying out *karma* (discharging the effect of past *karma*).

Nevertheless, if your desire is such that, ‘Even though I have been placed in a state of *akarma*, I am still able to ‘do,’ if you become the ‘doer,’ there will be bondage! This is for those to whom I give *Gnan* (Knowledge of the Self); everyone else is indeed the ‘doer.’ If one understands my *Gnan* and understands the five principles (*Agna*), then there will be an end (*nivedo*).

Questioner: I am not the ‘doer,’ but by taking part in that *karma*, others get hurt, through my *karma*.

Dadashri: But who is ‘I’ referring to? Who? Is it ‘Chandubhai’ (reader should insert his or her name here) or pure Sou (*Shuddhatma*)?

Questioner: ‘Chandubhai.’

Dadashri: You are pure Soul, are you not?

Questioner: Yes.

Dadashri: So if 'Chandubhai' is the 'doer,' then what does that have to do with You? 'You' are separate and 'Chandubhai' is separate.

Questioner: 'Chandubhai' becomes *tanmayakar* (the body-mind form) upon becoming the 'doer,' that is when I come to know that the other person feels hurt.

Dadashri: Then You have to tell 'Chandubhai,' "Ask for forgiveness. Why did you give this pain?" But You should not ask for forgiveness. The one who does *atikraman* (aggression towards other living beings through thought, speech, and action) has to do *pratikraman* (apology coupled with repentance). If 'Chandubhai' does *atikraman*, then You have to get him do *pratikraman*. If your faults are causing harm to anyone, then You should tell 'Chandubhai,' "Do *pratikraman*." Having hurt anyone even in the slightest extent, nobody has ever attained liberation.

Questioner: To repent mentally; is that the same thing as *pratikraman*?

Dadashri: Do it the way I have stated. If the other person is hurt when you slap him, then do it in this way, 'Now I will not slap again, I made a mistake.' Repent in this way. Or if you reprimanded him, then (repent) in this way, 'I have hurt him so now I will not reprimand him again.' 'Whosoever has been hurt by this speech I ask for forgiveness from all of them'; *pratikraman* should be done like this.

Questioner: Does that mean that I

should continue doing *pratikraman* and then gradually all my habits will go away?

Dadashri: Everything goes away with *pratikraman*.

Questioner: The stronger the intent (*bhaav*) behind the *pratikraman*, that much...

Dadashri: It should be with *bhaav*. Whether you know the words or not, that does not matter, but it has to be done heartily.

Cautionary Hints can be Given, but Only if you Know how

Questioner: If someone is doing something wrong in worldly interaction (*vyavahar*), then I have to give him a cautionary hint (*takor*); should I do that or not?

Dadashri: In worldly interaction, one has to give a cautionary hint, but it is done with the ego.

Questioner: If I do not give him a cautionary hint, then will he not get out of control?

Dadashri: A cautionary hint must be given, but one should know how to say it. One does not know how to say it, one does not know how to conduct worldly interaction, which means the cautionary hint is given with ego. So afterwards, do *pratikraman* for it. When you give a cautionary hint to the other person, then that person is likely to take offence. But if you keep doing *pratikraman* for it, then in six months, in twelve months, the speech will come forth such that the other person will find it sweet. These days, tested speech is needed. There is no right to speak untested speech. If you do *pratikraman* in this way, then no matter how it (your speech) may be, even then it will straighten up.

Questioner: Sometimes I have to scold them for their own benefit, I have to stop them. Then what if they feel hurt at that time?

Dadashri: Yes, one does have the right to say, but one should know how to say it. When one's brother arrives, upon seeing him one would say, "You are like this and you are like that," then there, *atikraman* (aggression towards other living beings through thought, speech and action) has happened. If it is such that the other person will be hurt, then You should say, "Chandubhai, do *pratikraman*. Why did you do *atikraman*? Say, I will not speak like this again and I repent for these words that I have said." This much *pratikraman* needs to be done.

Special Ways of Settling

Questioner: If there is a person who is working under me in the office, and the person does not arrive on time as per the office hours or if the person does not do work properly, when I try to settle that file with equanimity, then as part of the duty I may even have to reprimand that person. So in return, I am bound to get the reaction from him. Do I bind *karma* for that as well?

Dadashri: If one has taken *Gnan*, then there is no binding of *karma*. However, you have to take care that a reactionary response does not arise. Here, the other person is ignorant so he will take it in a reactionary way. Therefore, you should write it on paper and tell the person, "Brother, read this and give it back to me." You should go to his desk and say, "Read it, read it twice and then give it back to me." So, do you understand what the implication (*bhaavarth*) is? All these people have sensitive minds, so when they get

provoked, they will retaliate. If I were to scold you, what would you do?

Questioner: Nothing would happen; the intent would not spoil within.

Dadashri: 'Ours' is *syadvaad* (acceptable to all). 'We' would inform him before 'we' scold him, saying, "Do you find this agreeable?" 'We' would inform him and lift him up step by step. There is nothing sensitive in 'our' approach. Wherever there is intellect (*buddhi*), there will be sensitiveness, and sensitiveness means provocation. And where there is provocation, the other person will bind vengeance. Therefore, where there is the environment of provocation, as much as possible, if one does not know how to say it in any other way, then he should give it in writing. In writing it, the provocation is not there. The provocation is not such that it shocks the other person. You should write it and then say, "Here, read this. I will punish you, I will suspend you." You should say something like that to him. There is no problem with that and deep down one should keep the intent that no harm comes to him.

Questioner: Yes, that is correct.

Dadashri: Deep down on one hand keep (the intent) that no harm comes to him and on the other hand, you must tell him, otherwise the person will go on the wrong track.

You should tell the person, "I am going to take action next time," and take action such that after taking the action, you are still in a position to retract it. Endeavour as best as you can and if you maintain the position to be able to retract it, then you are not considered to be at fault. Your intention is not to do any harm to him. All that is noted is the good that you

have done for him. Then, even if he is condemned through your hands (if you take action against him), there is no value (liability) to it.

Seat the Lord Outside and Fulfill Your Duty

Questioner: If something wrong is done by a person in the process of fulfilling his duty, and in pointing it out, if I end up taking a slightly disciplinary approach, then the person who has done wrong gets hurt. His mind may express revulsion (*ghruna*) towards me, so what should I do? What kind of intention (*bhaavna*) should I nurture?

Dadashri: Whoever the person may be, seat the pure Soul of that person outside and then say, “Oh pure Soul who is separate from the united activity of the mind-speech-body, *bhaav karma-dravya karma-no karma* (charge *karma*-subtle discharge *karma*-gross *karma*)! Please sit outside. This *pudgal* (the non-Self complex of mind, speech, and body) is committing an offence, so I want to discipline the *pudgal* a little.” So then there is no problem! And disciplinary action should indeed be taken! You cannot get away without taking disciplinary action! You are bound by duty! What would happen if these security guards who protect the bank allow everyone to go inside?

Questioner: There will be more stealing.

Dadashri: Yes, it is a job involving a duty. One should indeed fulfill their duty. So then there is no problem, but seat the Lord (pure Soul within that person) outside!

Questioner: If the other person then has revulsion towards me, there is no problem for me, right?

Dadashri: There is no problem for You. When You seat his pure Soul outside, then there is no problem for You. And thereafter, if he has revulsion towards you, then he does it in the absence of his Self (*Atma*), so there would be no substance in it! The Self is sitting outside! If he does it as the self (worldly-interacting self), then responsibility is taken on.

Perform Your Duties While Remaining as the Self

Questioner: If someone is being obstinate, and I do not have the authority to punish him, but I report him to my boss to punish him. Now the boss was the one who punished him, but I was the one who reported him. So I became instrumental in the process (*nimit*), did I not?

Dadashri: No, but that is not the intent in your mind, is it? It is ‘Chandubhai’ (the relative self) who is doing this, isn’t he? So what should You do? You should keep Seeing what ‘Chandubhai’ does. The world will go on. Do not keep fear of it. Keep the intent in your mind that, ‘May no living being be hurt.’ Then you continue with your routine. Whatever routine is happening, You do not interfere in that, do not have doubts and suspicion. ‘You’ should remain as the Self. However, you will have to perform your duties, will you not?

Do Pratikraman for Reprimanding Those Working Under you

Questioner: While performing my duties at my job, I insulted people with a lot of strictness; I belittled them.

Dadashri: You should do *pratikraman* for all of them. You did not have an ill motive in that. You did not do it for yourself, it was for the government. That is considered sincerity.

Questioner: In that sense, I was a very bad person; many must have been hurt by me, right?

Dadashri: For that, you have to do collective *pratikraman* that, 'I am asking for forgiveness for whatever mistakes I have made due to my strict nature.' You do not have to do it individually.

Questioner: Should I do collective *pratikraman*?

Dadashri: Yes, you should do such (*pratikraman*) that, 'Due to my nature, whatever mistakes I have made while doing work for the government, I have done things that hurt other people, I ask for forgiveness for that.' You should say that every day.

Repent While you Fulfill Your Duty

Questioner: If I end up doing *kashaya* (anger-pride-deceit-greed) or I have to do *kashaya* with someone due to my job, then does it have an effect on the Self?

Dadashri: No, but there is repentance for it afterwards, is there not?

Questioner: If I have to do *kashaya* while performing my duty, then what should I do?

Dadashri: Your point is valid. There cannot be such perfect *saiyam* (state free of anger-pride-deceit-greed) that even while performing your duty, *saiyam* prevails. Nevertheless, if someone is deeply hurt, then in your mind you should feel, 'It will be good if it does not happen through me.'

Questioner: But one should perform his duty, should he not? What do these policemen do?

Dadashri: You indeed have to perform

your duty; you have no choice there. If there are two to three thieves lurking about, then the policemen have to catch them, otherwise it will not do. That is *vyavahar* (worldly interaction). But now there are two kinds of intent (*bhaav*) that prevail in it; firstly, while performing your duty there should be no cruelty. The cruel intention that used to be there before should not be there anymore. Take care so that your relative self (*pratishtit atma*) does not 'spoil.' Otherwise, one indeed has to perform his duty; even a security guard (*gurkha*) has to perform his duty. And secondly, you should have remorse in the mind that, 'It would be good if this (duty) does not come on my part!'

Bring a Solution by Understanding it and Explaining it to Others

Questioner: Sometimes I have to reprimand the other person, or I have to lay him off, dismiss him. Then in my mind I feel bad that his children will go hungry.

Dadashri: But it is like this, you should warn him by saying, "Brother, I will have to lay you off, I will have to dismiss you, so be cautious while you do your work."

Questioner: I do warn him like that. I give it to him in writing that, "You are not doing the work, you will be dismissed; your work is not satisfactory." I give him all that in writing.

Dadashri: Then?

Questioner: In spite of that if he does not improve, then I have to lay him off. And after I lay him off, then his poor children, being miserable, come to my house crying. Then I feel bad. He is bound to feel hurt as well, isn't he?

Dadashri: If you want to stop the hurt, then let him stay. Do the work yourself.

Reprimand in Such a Way That the Other Person Doesn't Feel Hurt

Questioner: If an employee does something wrong, then it is the supervisor's duty to reprimand him, is it not? If the supervisor reprimands, then the employee will feel hurt, won't he?

Dadashri: It is like this, to reprimand someone carries great responsibility. Reprimanding should be such that your 'hands' do not get 'burned' and the other person does not get hurt.

Questioner: One does everything (harm) to his own self.

Dadashri: What else, then? When you provoke the other person's ego, whether knowingly or unknowingly; then the other person binds vengeance. And the result of the vengeance that comes afterwards, it comes such that it makes one forget his life; it brings such misery. No living being should be harassed. If somebody is harassing you, then it is due to your own *karmic* account. Therefore, accept it. If you want to be released from this, then stop giving it anew.

Avoid Pain by Taking Adjustments

Questioner: I have reached a certain level, and others are not at that level. Now I definitely have to work with the other person. So then oftentimes, there is lack of agreement.

Dadashri: There won't be agreement there! There won't be agreement, but you have to adjust with him. That is why I have said to settle with equanimity (*sambhave nikaal*) there. Make the decision in the mind that, 'I want to settle with equanimity.' Then the effect of that will be there on the other person and

then his mind will improve in such a way. And if you make the decision in the mind that, 'I will do this to him or that to him,' then his mind will have the same reaction. You are on a certain step. That position is for you, that position is not applicable to the other person. The other person is on a different step. So you should not pressure anyone, you should not object to him.

It is like this, if you have more 'light,' then you can make it 'dim.' But a person with dim light cannot increase the light. You have more light, therefore dim the light and then sit with him. If your light increases, then you 'fit' (set) how to work with the other person, don't you? 'Fit' it everywhere in this way. You are to 'fit' it. There is infinite energy! You recall Dada's name and say, "Oh Dadaji, make it fit for me," then it will immediately 'fit.' And it is certain in your intent (*bhaav*) that, 'May no one be hurt even to the slightest extent.' If you have made such a decision, then he will definitely not get hurt. Therefore, you should make the decision.

The Effect of the Pain is Revealed on one's Face

Questioner: How can I recognize whether the other person has been hurt?

Dadashri: You will immediately see it on his face. The smile on his face will disappear, his face will become sullen. So you will know immediately that there has been such an effect on the other person. Won't you know?

Questioner: Yes.

Dadashri: There is indeed so much energy in a person that he will know what has happened to the other person!

Questioner: But some are so wise that they do not show an expression on their face.

Dadashri: Even then, you will know that, ‘These words of mine that came out were harsh.’ So it will indeed hurt the other person. Therefore, considering this, do *pratikraman*. If it came out harsh, then won’t you know that the other person may have been hurt?

Questioner: I would know.

Dadashri: That too, it (*pratikraman*) is not for the other person; your opinion is not in that. It (*pratikraman*) is for getting rid of your opinions. What is *pratikraman*? It is to get rid of previous opinions. And what happens through *pratikraman* is that the effect that the other person would have does not happen; it does not happen at all.

You Will Have to Clean the Stains of Pain

Questioner: When someone is hurt by my *nimit* (evidentiary role), is it the other person’s ego that gets hurt?

Dadashri: Yes. It is the ego that gets hurt.

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

Dadashri: But the other person got hurt, the ‘stain’ of that remains on our relative! That relative is not to be kept with ‘stains.’ Ultimately, you will have to clean it. When You leave, this ‘cloth’ (non-Self complex) should be left clean. There is no problem with *kraman* (neutral activity of the mind, speech, and body that does not hurt anyone). *Kraman* means that if it gets ‘dirty’ on its own, then there is no problem, but if there is a severe ‘stain,’ then you should ‘wash’ that.

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

Dadashri: It is not like that. The relative will get old, the ‘cloth’ will get old; there is no problem with that. But if there is a severe ‘stain’ due to *kraman*, then it is considered to be adverse to you. Therefore, that ‘stain’ should be washed off. So if such *atikraman* (aggression towards other living beings through thought, speech, and action) has happened, then also do *pratikraman*. And that happens sometimes, it does not happen daily. And if *pratikraman* is not done, then there will not be a big liability, but it is good to do *pratikraman*.

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

Dadashri: *Atikraman* is not in your authority. *Pratikraman* is the cautioning from within, the Self (*Chetan*) that is within, *Pragnya shakti* (direct light of the Self) is the one that cautions.

It is Indeed due to your Mistake That Other People get Hurt

Questioner: Dada, now in my worldly interaction in the home, sometimes I am aware of my mistake, and many times I feel that it is not my mistake at all, but it is indeed their (my parents) fault.

Dadashri: Do you feel so? Then, while doing *pratikraman*?

Questioner: But then, their (my parents) *kadhapo-ajampo* (visible anger-invisible anger) increases a bit; then I feel that, ‘Now this should not happen to them through my *nimit* (evidence in unfolding *karma*).’

Dadashri: Yes, but you should accept that, ‘I made a mistake.’ You should do *pratikraman* in that way.

Questioner: But I don’t feel that it is my mistake at all. I only feel that it is their mistake.

Dadashri: Without a mistake, no one will get hurt at all! If you make a mistake, then somebody will get hurt.

Questioner: I feel that their *prakruti* (formed non-Self complex) is indeed that way; that is why they feel that way.

Dadashri: That is not to be counted as *prakruti*. All these people say, “Their *prakruti* is good,” and you are the only one who is saying, “It is bad.” That too is *roonanubandha* (account of *karma* from the past life), it is a *karmic* account (*hisaab*).

Questioner: I feel that they have simply formed the habit of nagging.

Dadashri: That is why that mistake is yours. You should have this in your mind, ‘Why did my parents feel hurt through me? They should not feel hurt. Now I have come to give them happiness. What mistake did I make that my parents got hurt?’ Therefore, you should do *pratikraman* for that.

If you end up Saying Something, Then Wash it off With Pratikraman

Questioner: Through *pratikraman*, all those faults will be forgiven, won’t they?

Dadashri: The faults will remain, but the faults will remain like a burned rope. So in next life, if we do ‘this’ (touch them lightly), then they will all scatter, through *pratikraman*. All the essence will evaporate from it.

If there is the support of the ‘doer,’ then

karma gets charged. You are no longer the doer. So the *karma* from the past life will give effect and disperse. New *karma* will not be bound.

Questioner: But Dada, what kind of effect will there be on the other person afterwards?

Dadashri: That is not something to be concerned about. Once you do *pratikraman*, then you don’t have to be concerned about it. Do more *pratikraman*.

Questioner: Suppose it happened through speech, then can it not be said that the other person has been hurt by me?

Dadashri: Yes, but the hurt has happened against your wish, therefore you should do *pratikraman*. This is was his *karmic* account; that got settled.

Questioner: If we say something to him, then in his mind, he will also feel bad, won’t he?

Dadashri: Yes, he will feel bad. If something that is wrong happens, then he will feel bad! If a *karmic* account has to be settled, then it indeed has to be settled! There is no choice in that.

Questioner: Control does not remain, so it comes out through speech.

Dadashri: Yes, it will come out. But when it comes out, you should do *pratikraman* for that. That is it, nothing else. Having repented, you should decide that, ‘I will not do this again.’

Then, when you have free time, then you should keep on doing *pratikraman* for it. So, it all becomes soft. Only the ‘files’ that are hard are to be made soft.

Pratikraman is a Phone Call to the Lord

Questioner: When speech comes out such that it hurts the other person and if I do not do *pratikraman* for it, then what happens?

Dadashri: If such speech comes out, then the other person is wounded by it, so he feels hurt. If the other person gets hurt, how can you find that agreeable?

Questioner: Does that create bondage?

Dadashri: This is considered to be against the law, isn't it? It is against the law, isn't it? It should never be against the law, should it? If you follow my *Agna*, then that is considered *dharma* (religion). And for us, what is the harm in doing *pratikraman*? Ask for forgiveness and also keep the intent that, 'I will not do this again'; this much is sufficient. Make it short. What can the Lord do in this? Should justice be sought in that? If one understands worldly interaction (*vyavahar*) as worldly interaction, then one has understood justice! Why has the neighbor spoken negatively? It is because your worldly interaction was such. If negative speech comes forth through you, then that is dependent on other person's worldly interaction. But you want to go to *moksha*, therefore do *pratikraman* for that.

Questioner: But what about the arrow that has already been shot?

Dadashri: That is dependent on worldly interaction (*vyavahar*).

Questioner: If such a cycle continues, then will it increase the enmity (*veyr*)?

Dadashri: No, that is why we do *pratikraman*. *Pratikraman* is not just for

taking us to *moksha*, but it is a phone call to the Lord to halt the enmity. If you fall short in doing *pratikraman*, then enmity gets bound. When the mistake is realized, then do *pratikraman* immediately. Through that, enmity does not get bound at all. Even if the other person wants to bind enmity, it will not get bound. This is because we are making a direct phone call to the Soul (*Atma*) of the other person. *Vyavahar* is irremediable. Only if you want to go to *moksha*, do *pratikraman*. For those who do not have Self-realization and want to keep worldly interaction as worldly interaction, then even if the other person speaks negatively, they should keep it such that, 'That is indeed correct.' But if you want to go to *moksha*, then do *pratikraman* for him, otherwise he will bind enmity.

With the Protection of Vidhi, Nobody gets Hurt

Questioner: While speaking, what kind of awareness should be maintained?

Dadashri: Maintain awareness of whose *pramaan* (foundation of one's belief system) is being hurt and in which way while speaking. That is to be seen.

Questioner: While talking to the other person, what should be kept in mind?

Dadashri: First, if you want to talk to the other person, then you have to take permission from his pure Soul that, 'Give me the absolute energy to speak in a manner that is agreeable to him.' Then you should take Dada's permission. When you speak with such permission, then suitable speech will come forth. When you speak without restraint, then how will suitable speech come forth?

Questioner: How can we go and repeatedly take his permission like that?

Dadashri: There is no need to do it repeatedly either! It is needed when difficult 'files' come.

Questioner: Does that mean that before meeting 'files,' before talking to them, we should take such permission?

Dadashri: You should indeed take it. Start talking thereafter; otherwise suitable speech will not come forth. This is because whatever was filled in, will come out. Because we have arranged that mechanism, changes will happen based on that mechanism. There is nothing but mechanisms within. Once the mechanism is arranged, it will come forth changed on its own.

Make File 1 do Pratikraman for Hurting Others Through Speech

Whether the speech comes out in harsh form or in pleasant form, even then, 'I' am indeed *udaseen* (sitting in the Self) only. If the speech comes forth in harsh form and hurts the other person, then 'I' make 'him' (File 1) do *pratikraman* for the aggression (*atikraman*) that happened. Now, if you yourself speak hurtfully and you do *pratikraman* for it afterwards, then you will not feel bad about your words. So in this way, everything gets resolved. Whatever is being said through speech, you are Knower-Seer of that. But for whomever 'he' (File 1) hurts, You need to make the one who had spoken do *pratikraman* for that.

The Solution Against the Consequences of Intense Contempt

Questioner: After treating someone

with intense contempt (*tarchhod*), if there is repentance afterwards, then what is that considered?

Dadashri: If there is repentance, then the habit of treating someone with intense contempt will leave, after treating someone with intense contempt for some time. If one does not repent and feels that, 'I did good,' then that is sign of going to a lower life-form. After doing something wrong, you should definitely repent for it.

Questioner: What solution should be used such that the occasion to suffer the consequences of intense contempt does not arise?

Dadashri: There is no other solution for intense contempt except to keep doing *pratikraman*. Keep doing it until the other person's mind is appeased. And if you happen to meet him face to face, then again speak pleasantly and ask for forgiveness with, "Brother, I made a big mistake. I am foolish, I have no sense." So, the wound of the other person will start to heal. When we criticize ourselves, the other person feels good and then his wounds heal.

I can see the consequences of intense contempt from the past life. That is why I say that nobody should be hurt through intense contempt. Even a laborer should not be hurt through intense contempt. Oh! Ultimately one will even take revenge by becoming a snake (in next life). Intense contempt will not let go; only *pratikraman* will protect us.

No words come forth such that the other person feels hurt even slightly through me. The other person may act completely crazy, he does not care at all! Only the one who wants to become free cares!

Do Pratikraman in the Same Proportion to the Pain Given

Questioner: If we hurt someone and we do *pratikraman* afterwards, but if the other person feels a tremendous shock, a blow, then do we not bind *karma* through that?

Dadashri: We should keep on doing *pratikraman* in his name, and however much the other person has been hurt, *pratikraman* should be done in that much proportion.

You should keep doing *pratikraman*, You are not responsible for anything else. And if the other person is alive, then you even can tell him, “This Chandubhai (File 1) has no sense, that is why ‘he’ did this to you. That is why this must have happened. Please forgive him.” If you show that you have no sense, then the other person becomes happy. If (his) hands gets fractured, then even if this much is ever said to him later on, (he) will not consider the loss of his hands getting fractured. He will become happy. This is because the hand getting fractured was decided, but you were instrumental in the process (the *nimit*). So you happened to be the *nimit*. So you turned it around. The ‘amount’ got settled through ‘debit’ and ‘credit.’

And make ‘him’ (File 1) do *pratikraman* over and over again. However much you do *pratikraman*, it will become that much stronger within. If the thoughts spoil, then a ‘stain’ will form; therefore do not spoil the thoughts. That needs to be understood. In our *satsang*, be especially careful that the thoughts do not spoil. If the thoughts spoil, then everything spoils. If the thought arises that, ‘I will fall,’ then one will fall. Therefore if the thought arises, then immediately do *pratikraman*, become the Self (*Atma*

Swarupa). If it is such that it troubles your mind, then there should be *pratikraman* for that.

If you ask for Energy, Then you Will Receive it

Questioner: I don’t want to do anything that hurts the other person, yet I end up hurting him. Give me such grace that my *parmanu* (particles that form the fundamental unit of matter) do not get disturbed.

Dadashri: I will give you blessings today. You should keep on asking for forgiveness from him. In the past life, you used to push him around a lot.

Questioner: I have done it a lot. This is a big (*karmic*) tuber of mine.

Dadashri: Yes. Something should be done, shouldn’t it? Keep asking for his forgiveness. Any free time you get, ask for his forgiveness and do *pratikraman*. In short, do it. *Atikraman* has been done towards him, so *pratikraman* should be done. Have you pushed him around?

Questioner: I am doing a lot of *pratikraman* for him.

Dadashri: Do a lot of it. “I am asking for his forgiveness,” and “Oh Dada Bhagwan! Give me the energy to not hurt him, harass him.” Keep asking for this. ‘We’ will indeed grant this. If you ask for it, then you will receive it.

Questioner: I will ask for it every day.

Dadashri: Good.

Questioner: If I have hurt him in the slightest extent, and I have found a solitary place (internally), then if I do his *pratikraman*, will that do?

Dadashri: That should be done immediately, on the spot.

What is Considered Having Done Pratikraman?

Questioner: The hurt that has happened through the mind, speech, actions, by telling lies, for that, if I do *pratikraman* with you as my witness, then will it get washed off?

Dadashri: It can be considered having done *pratikraman* when you do it openly, when you do it face to face, or when you do it in private, but when the *pratikraman* ‘speaks’ (it has an effect on the other person); then you will know that you have done *pratikraman*. Yes, ‘we’ too do *pratikraman* in private, but when that *pratikraman* ‘speaks’ on the third day, then ‘we’ come to know (that the effect of it has reached the other person). You do such *pratikraman* within that the other person may not know about it, yet the other person feels attraction for you.

When the Other Person’s Intent Spoils

Questioner: Suppose my intent (*bhaav*) does not spoil, but while talking to the other person, his facial expressions change, the intent of the other person spoils towards me, so what kind of *pratikraman* should I do for that?

Dadashri: You should do *pratikraman*. (Ask yourself,) “What fault remains within me that the other person’s intent (view) gets spoiled.” The intent should not spoil. Only purity of intent (*bhaav shuddhi*) should remain.

Questioner: If the two of us are talking and all of a sudden a third person arrives, now that person does not say or do anything, the person just stands there, but that person’s intent gets spoiled, his facial expressions

change. Upon seeing that I feel, ‘Why is this person spoiling his intent like this?’ So how can *pratikraman* be done for that?

Dadashri: When you investigate why the intent of the other person got spoiled, it is a mistake. For that offence, you have to do *pratikraman*. If the other person’s face appears sullen, then that is your fault. At that time, if the pure Soul (*Shuddhatma*) of that person is recalled and forgiveness is repeatedly asked, then you can become free from the *karmic* ties created in the past life (*roonanubandha*).

Pratikraman is Indeed Purushartha

Nobody should be hurt in even the slightest extent. Unknowingly, endless pain is given! Proceed with the work in such a way that it does not hurt the person. That is considered *kraman*. But when it is considered *atikraman*? If you are in a hurry and he (the employee) has gone out to drink tea, then when he comes back, you immediately start shouting, “Where did you go? You are worthless,” and so on, that is considered as having done *atikraman*. And that happens naturally through you. You do not have any desire for it.

Atikraman happens naturally, but to do *pratikraman* is your spiritual effort (*purushartha*). Therefore, whatever has been done gets erased. The stain that has been formed immediately gets erased through *pratikraman*.

If one *karma* decreases (discharges), then the entanglements will decrease day by day. If a person decreases one *karma* each day, then the next day he will be able to decrease two. But instead, people keep creating entanglements every day and they keep increasing them! The *parinati* (internal

effect) changes such that it appears as if he just drank castor oil! The fault is his own and he finds the faults of others. Through that, the *parinati* within changes. The *Vitarags* (fully enlightened Lords) have said, “Look for your own faults.” They have not said anything else. Recognize your faults and become free. This is the only thing that will give you the abode of freedom (*muktidham*). This is all the Lord has asked you to do. And He has said to do ‘cash’ (instant) *pratikraman*.

The Religion of Pratikraman

What is the religion (*dharma*) of *pratikraman*? If you have said to the other person that, “You are a bad person,” then you have to do *pratikraman* that, ‘I should not have spoken like this, but I ended up saying so.’ Therefore, confess (*alochana*) before the Lord. Recall the *Vitarag* Lord and confess, ‘Dear Lord, I made a mistake. I said such a thing to this man; therefore I am repenting for that. I will not to do that again.’ ‘I will not do that again’ is considered *pratyakhyan*. If one only grasps the Lord’s *alochana*, *pratikraman* and *pratyakhyan*, that is ‘cash,’ it does not leave anything pending. Today’s is finished off today and tomorrow’s finishes off tomorrow, wherever something happens, it is given in ‘cash’ (*pratikraman* is done immediately). Then one becomes ‘wealthy,’ enjoys prosperity, and goes to *moksha*! If one grasps just one word of the *Gnani Purush*, then that is more than enough!

With Shoot-on-Sight Pratikraman, Karma Become Lighter

After the ego has been cleansed, *kriya* needs to be done. The type of *kriya* that should be done is that, if in the morning, the cups and saucers are broken by your daughter-

in-law, then you say, “You do not have sense.” So for whatever hurt she felt, at that time you should feel, ‘I hurt her.’ There should be *pratikraman* there. Hurting others is considered *atikraman* and if *pratikraman* is done for *atikraman*, then it gets erased. That *karma* becomes lighter.

If you engage in conduct that hurts others, then that too is considered *atikraman* and there should be *pratikraman* for *atikraman*. And it is not the kind that is done only once a year; it should be shoot-on-sight. Then these pains may leave to some extent. If you go according to the ways prescribed by the *Vitarags*, then the pain (*dukha*) will leave. Otherwise, the pain will not leave.

If You Become Clear, Then Everything Will Become Clear

When you hurt others, and can see that pain, that is the attribute of sensitiveness. Sensitiveness is one type of egoism of yours. As that egoism dissolves, the other person will not be hurt through you. As long as you have egoism, the other person will indeed feel hurt.

Questioner: That is referring to your state! Now a solution should arise for our questions, should it not?

Dadashri: Yes, it must arise.

Questioner: But through this, there will only be a solution limited to myself, right?

Dadashri: Not just limited to yourself, but a solution should gradually arise for everyone. If your solution arises, only then will the solution arise for the other person. But as long as your egoism exists, the other person will be affected as a rule. Such egoism should definitely dissolve.

This is nothing but effect! There is no such thing as pain in this world. It is simply a wrong belief. And it is believed to be true. Now according to one's vision (*drashti*), it truly is that way, is it not? Therefore, what should be done such that there is no effect of any kind? You should become clear (faultless). If you become clear, then everything else will become clear.

When Someone Hurts the ego...

Questioner: Sometimes when someone accuses me, then the ego gets hurt, the ego feels a blow, so I feel hurt by the other person; that is what I am referring to.

Dadashri: That should be let go of. On the contrary, it is good if your ego gets hurt. If someone's ego gets hurt through you, then the responsibility of that falls on you. But on the contrary, this is even better, the biggest nuisance within has ceased!

Questioner: Even when I have all the understanding within that it is the ego that has been hurt, even then, that wounded ego gives pain.

Dadashri: When it gets hurt, then know that, 'Today a big profit was gained.'

Questioner: Dada, all that (such awareness) does not remain.

Dadashri: It will remain. If not, then it will remain afterwards. Sooner or later it will remain! Right now, you don't have a habit that is why it does not remain. You do not have the habit of drinking bitter tea, but then when 'he' ('Chandubhai') says, "Oh! This tastes good, it tastes like tea," then it will taste good. It is that you have not drunk bitter tea; that is why you will not find drinking it agreeable from the beginning. This is because when the ego is

hurt, that is good. When the mind gets hurt, not much profit will be gained in that. When the ego is hurt, it is very profitable. When you hurt someone's ego, that is considered to be a big loss. Don't you have to get rid of the loss that is there? Do you not understand?

Questioner: What you are saying is in my understanding, but even then, it keeps hurting. What should be done so that it does not hurt?

Dadashri: It is that this much suffering had been written in your *karma*. If pain (*ashata vedaniya*) is to be suffered, then it will keep happening. 'You' should know that suffering, that the ego (File 1) is suffering. If you take interest in that, then the *karma* sticks!

The Subtle Defects in Doing Pratikraman

Questioner: Say someone's ego is hurt through me, and for that reason, he does not come here. Then through the ego I shake it off with, 'Now I have done *pratikraman*, so what do I care if he does not come?'

Dadashri: All that is considered wrong. But all things considered, this happened through your *nimit*! So you should try your best. Then if it does not work, so be it. If it does not work, then don't be hard on yourself.

Questioner: That is correct, but this is regarding my own understanding from within; what should be in my understanding? That now I have done *pratikraman*, I don't have anything towards the other person. Once I fire the bullet, then it is easy to erase, but the one who got shot must be feeling anguish right?

Dadashri: But that person does not come (here) to do *darshan* (live connection with the *Gnani* through eye contact), so how

much anguish must he be feeling that, 'I met this worthless person, that is why I couldn't go.' So you should settle this with equanimity, shouldn't you?

Questioner: Yes, Dada. But other thing is how can I know that I have done his *pratikraman* and I no longer have an opinion about him? Now has my opinion about him been wiped out by a hundred percent?

Dadashri: Yet the other person's (adverse view) does not leave, does it!

Questioner: The other person's does not leave and perhaps mine also remains within. Sometimes I even feel that, 'How sensitive he is! I just said this much, why did he take it so far?' Even that arises, so then that much deficiency remains in getting rid of the opinion.

Dadashri: Even if it (opinion) remains, you will not know.

Questioner: I will not know; that is correct. This is very subtle. So to be safe, it is best to do *pratikraman* with reference to him.

Dadashri: Such cases are rare in this world. Therefore, turn it around.

Questioner: You say that after *Gnan*, it is discharge ego, but through that, what if negative words are spoken and the other person feels hurt?

Dadashri: That will happen, so do *pratikraman*. If you want to become free, then do *pratikraman*. But the ego will indeed sing its song (play its role). It will not let go of its song. It will enthusiastically sing in its tune.

Nobody can go to Moksha Having Hurt Others

Therefore, if mistakes do not occur, then

there is no need to do *pratikraman*. Only do *pratikraman* if you make a mistake. Someone may say, "Sir, I do not have enough energy to make no mistakes at all. Mistakes do happen." So 'we' tell him, "If you do not have the energy, then do *pratikraman*."

Send out Those Echoes Which are Suitable

The ocean of worldly life is an ocean of *parmanus* (smallest particle of matter). In that, vibrations arise, there waves arise, and those waves then crash into others, through which vibrations arise in others too, and then the storm begins. All this is produced through *parmanu*. When the Self becomes *tanmayakar* (mind-body-form) in that, then the vibrations start forcefully.

This world too is like the ocean. One vibration will give rise to numerous other vibrations! The whole world has arisen out of echoes. All kinds of echoes, all echoes, are true and are heard in rhythm.

If there is a well and you stick your face in it and shout loudly, "You are a thief." Then how will the well respond? "You are a thief." If you say, "You are a king," then well will also say, "You are a king," and if you say, "You are an emperor," then the well respond, "You are an emperor"! This world is in the form of well in this way. Whatever you throw at it, it will throw back at you. Action and reaction are equal and opposite; that is the law. Therefore, send out echoes that you find suitable. If you call the other person a thief, then you will also have to hear, "You are a thief." And if you tell the other person that, "You are a king," then you will get to hear, "You are a king." I have shown you the consequences, but to send out the vibrations

is in your hands. Therefore, send out echoes that you find favorable.

Now Vibrations That Cause Pain Come to a Complete Stop

If you do not throw a brick, then no vibrations will arise within you, and no waves will arise in the other person. But what can you do? Everyone creates vibrations. Some create small vibrations and some create large vibrations. Some hurl small pebbles and some hurl bricks. Moreover, along with the vibrations, there is ignorance (of the Self), as a result of which there is great entanglement. If vibrations happen after *Gnan* (Knowledge of Self), then there is no problem. The Lord has said, “Do not create vibrations.” But the *mooah* (mortal) will not refrain from creating vibrations! There is no problem with vibrations of the body, but there is a problem with vibrations of the mind and speech. Therefore, those should stopped all together if you want to be happy. Wherever bricks have been thrown, vibrations will definitely arise. If a lot of (heavy) vibrations are accumulated, then one has to go to hell to suffer it, and after suffering it, and becoming lighter, he returns (to the human life-form). If mild vibrations are accumulated, then one will enjoy the celestial realm. The ocean does not obstruct us, but the vibrations of the ‘bricks’ that we have hurled obstruct us. If the ocean is left undisturbed, then it is calm, and wherever disturbance is created, it is those vibrations of the ocean that create obstructions.

If the mind feels intense contempt (*tarchhod*), then just look at the consequences of the vibrations of that *tarchhod*! The *tarchhod* of renounces (*tyaagi*) is harsh. Even if the *Vitarag* (fully enlightened Lord) is hit with a hundred thousand *tarchhod*, He will

not give rise to vibrations. Do not give rise to any vibrations in this body. Is it to be put on a pedestal? It is (ultimately) going to be destroyed, whether it is made of diamonds or of pearls. What is to be gained by creating vibrations in that?

One has been become entangled through one’s mind. Moreover, by getting married, one became entangled with *mishrachetan* (mixture of the Self and non-Self). That too, that which is not your own! If vibrations arise with your father, would they not happen with your wife? The wife is *mishrachetan*, so what should be done there? Stop all vibrations. If one continues vibrations with his father, then it will be fine, but vibrations will not refrain from arising with one’s wife!

The tongue and the speech create and destroy and destroy and create (*ghadbhanj*); what is that? That is the ego of the previous life. Through that ego, the tongue lashes out ruthlessly and through that, the clash of vibrations arises. Most of the pains today are of vibrations caused by the tongue and the speech!

It Reaches Mainly the Pure Soul

If a monkey romps around the mango tree and plucks and destroys the mangoes, then how far will the effects (of the mind) reach? That, ‘It would be better to just chop down the mango tree.’ One will do such (an intent). Now, will speech that is spoken in the presence of the Lord go in vain? This is how it is. If the effect does not spoil, then there is no problem. Everything becomes peaceful, settled.

These are all our effects. From today, stop sending out vibrations towards others; stop having a single thought towards others. If a thought arises, wash it off by doing *pratikraman*. So then the entire day passes

by without vibrations towards anyone! If the entire day passes by in this way, then it is more than enough. That itself is *purushartha*.

Which Soul (*Atma*) of the other person are we referring to? Do you know who are we doing *pratikraman* to? Not to the *pratishtit atma* (worldly-interacting self); we are doing it mainly to the pure Soul (*Shuddhatma*). This happened with the other person in the presence of his pure Soul. In return, you are doing *pratikraman*. Therefore, you are asking for forgiveness before his pure Soul. So You have nothing to do with his *pratishtit atma*.

Develop the Understanding of the First Kalam

Questioner: Please explain, “Dearest Dada Bhagwan! Give me the infinite energy not to hurt, cause someone to hurt, nor encourage anyone to hurt the ego of any living being, even to the slightest extent. Give me the infinite energy to not hurt the ego of any living being and to conduct my speech, thoughts, and actions in a manner that is accepted by all.” (“*He Dada Bhagwan! Mane koi pan dehdhari jivatma no kinchit matra pan aham na dubhai, na dubhavai, ke dubhava pratye na anumodai, evi param shakti aapo. Mane koi dehdhari jivatma no kinchit matra pan aham na dubhai evi syadvaad vani, syadvaad vartan, ane syadvaad manan karvani param shakti aapo.*”)

Dadashri: We ask for *syadvaad vani* (speech that is accepted from all viewpoints) so that no one’s ego is hurt. Such speech will come about for you gradually. The speech that I am speaking is the result of nurturing the intention (*bhaavna*).

Questioner: But in this, no one’s ego

should be hurt, but that doesn’t mean that I should support someone’s ego, does it?

Dadashri: No, you are not to support the ego. Rather, the ego should not be hurt. I say, “Do not break the glasses.” That does not mean that you should protect the glasses. They already lie protected. Therefore, do not break them. If they are breaking, then do not become an instrument (*nimit*) in breaking them. And you are to nurture the intent that, ‘May no living being be hurt through me.’ Keep it such that his ego does not get hurt. Consider the other person to be beneficent. This is a very deep matter!

We are now Separate From the Opinion

Nevertheless, if you happen to hurt someone’s ego, then you should ask for the energy (in accordance with this *kalam*) from ‘us.’ Therefore, with whatever happens, You keep the opinion separate, so You do not have that much responsibility. This is because Your opinion has changed. By asking for this (in the first *kalam*), the opinion that was there of hurting someone’s ego has become separate.

Questioner: What does it mean to become separate from the opinion?

Dadashri: ‘Dada Bhagwan’ (the Lord within) has understood that, ‘Now, this poor fellow no longer has the intention of hurting anyone’s ego.’ ‘You’ do not have the desire, yet it happens. Whereas for people of the world; it is in concordance with their desire. Therefore, by saying this *kalam*, your opinion becomes separate (from your actions). Therefore, you have become free from that side.

Therefore, all you have to do is ask for the energy. You do not have to do anything

else; you just have to ask for the energy. This does not need to be brought into application.

Questioner: Asking for energy is fine, but what should we do such that another's ego is not hurt?

Dadashri: No, nothing needs to be done. All you have to do is say the *kalam*; that is all. Nothing else needs to be done. Right now, when someone's ego is hurt, that result has already come (it is discharging). What has happened now had already been decided. That cannot even be stopped. To try to change that is just a headache. But if you say this (*kalam*), then the responsibility no longer remains.

Questioner: And should this be spoken heartily?

Dadashri: All that should be done heartily. And whoever does it does not do so insincerely, he does it heartily. However, now the opinion has become separate. This is the highest science of a kind.

Bhaav Pratikraman, on the Spot

Questioner: Whenever the other person's ego is hurt, at that time I realize that it is my own ego that has spoken, hasn't it?

Dadashri: No, there is no need to come to that conclusion. What does our awareness (*jagruti*) tell us? Our path to liberation is a path of introspection! Remain only in inner awareness constantly, and if the other person's ego is hurt, then immediately do *pratikraman* for it; that is our job. You already do so much *pratikraman*, this is one more to do! Even if I ever hurt someone's ego, I too do *pratikraman*.

Therefore, early in the morning, say,

"May no living being in this world be hurt in the slightest extent through the mind-speech-body." Say that five times and then go out. And then whatever hurt happens, happens against your desire. Do *pratikraman* for that in the evening. All that I am trying to tell the world is that all the activity of the mind-speech-body is Scientific Circumstantial Evidence, and You are independent. Through intent (*bhaav*), You are separate. Therefore, change your intent. Even if the activity (*kriya*) of the mind-speech-body happen, do not do cry over it. Change your *bhaav*.

The Ultimate State is to Keep Seeing Within

Do not leave the internal machinery unattended. Keep an eye on it, where the wear and tear is happening; what is happening, with whom is the speech coming forth harshly. There is no problem that you have spoken, You are to keep Seeing that, 'Oh ho ho! Chandubhai spoke harshly!'

Questioner: But as far as possible, isn't it better to not say anything?

Dadashri: To speak or to not speak is no longer in your hands.

It is a different matter to see the external, but if You keep Seeing all that within You, then at that time, You are in the authority of absolute Knowledge (*keval Gnan*). However, partial absolute Knowledge will arise, not complete. 'See' the bad thoughts that arise within, See the good thoughts that arise within. There is no abhorrence for the bad, and there is no attachment for the good. You do not to see the good and bad. This is because from its very foundation, the authority is not in your hands. Whoever who wants to increase worldly life should keep fighting and do all that. For

whoever wants to go to *moksha*, 'we' tell them, "See whatever is happening."

Wow! The Self That is Beyond Pain

What is the Soul (Self, *Atma*) like? It is *avyabadha*. It does not hurt anyone in the slightest extent and nobody else's Soul hurts anyone in the slightest extent; that is how everybody's Soul is! But there so much difference in belief! This is because they are ignorant beliefs. How will they leave? The *Gnani Purush* has Known such a Soul that cannot hurt anybody in the slightest extent! *Avyabadha swarupa*!

The meaning of *avyabadha* is that, 'My real form (*Swarupa*) is such that it can never hurt any living being even to the slightest extent, and the other person's real form is also such that it can never be hurt either. Similarly, the experience that the other person can never hurt 'me' (the Self) also happens. The other person does not have this experience, but I already have this experience, hence the doubt that, 'I can hurt others,' does not remain. As long as there is even the slightest doubt that, 'The other person is hurt by me,' then do *pratikraman* for it.

Do Such Purushartha That Your Location Changes

Questioner: How can one See with absolute detachment (*vitragata*)? What is it like? If attachment (*raag*) arises in the other person (for me), yet the awakened Self (*potey*) remains detached, then what kind of adjustment is that considered?

Dadashri: You will understand what has happened to the other person, and moreover You should See that person's pure Soul, and pray to that person's pure Soul that, 'Grant

peace to her.' You have no other responsibility besides this. It is possible that she will have attachment (*raag*) for you, due to which she will not let you go to *moksha*. However, a lot of people had attachment towards Lord Mahavir, yet Lord Mahavir was not obstructed. You will be obstructed only if you make a mistake. But the *Tirthankaras* have even said that, "So that others do not get hurt, shave your head." They say, "Do such that attachment does not arise at all in the other person." However, due to the strangeness of this era of the time cycle, 'we' say that it will still take one or two lifetimes, therefore 'we' do not tell you to engage in such means. We will see to it in the final life, whatever it may be. For now, bring out such a solution in this life such that your *kshetra* (location in the universe) changes. No expectations for people should remain here. Therefore, do something like this.

The Location Changes as the Intent Changes

Questioner: Dada, you said to change the location (*kshetra*) and that we should become such that our *kshetra* changes.

Dadashri: No, your intent should remain such.

Questioner: In what way?

Dadashri: As you settle all of this; as you continue to settle, you become suitable for that *kshetra*.

Therefore, keep this sentence in mind as much as possible. As much as 'we' say. Therefore, in whatever way possible, you should bring closure to the other person's mind.

So think in this way. This will not happen in just a day. I am assigning the responsibility for all this work of a lifetime to

you. If you start from today, then there will be an end to it! To start doing means that if you think about it, then you will understand it further. In this way, it should remain in your attention, in your awareness (*laksh*). There is no doubt that You have become pure Soul, but it is in conviction (*pratiti*), it is in awareness. Therefore, you stay in awareness (*jagruti*), but however much comes into experience...

Questioner: When it comes in experience, then it is true.

Dadashri: Who is creating a weakness in the experience? It is wherever there is dissatisfaction to anyone externally; that is creating a shortcoming from our end. However much possible, explain from different degrees (angles), do your work, do whatever you can go to make the other person let you go. If you meet a thief along the way, do such that the thief lets you go.

Questioner: Whichever way possible, bring about a solution. The other person should let us go in whichever way possible.

Dadashri: If he says, "Go, go away," then understand that you are free. If you scold him, then there will be no end. If the thief lets you go, then you are released. Explain in whichever way possible, but a solution should be brought about; if such an intent (*bhaav*) is kept, then the solution will come about. Secondly, do you have any other thoughts such as another living being will be hurt? That he will obstruct my liberation? That is what I am trying to say.

Questioner: Once Dada had said that if the other person gets hurt through your *nimit*, then he will not be liberated, and he will stop you too.

Dadashri: The entire claim remains. That person's claim remains, that is what I am trying to say. Whatever has come into your experience, that is what I am referring to. It is not through the attachment towards you. This is because you neither have attachment nor abhorrence towards that person; thereafter, it is not your responsibility.

Keep Firm the Intent That, 'May no Living Being be Hurt'

There is infinite energy within. The one with the infinite energy says, 'Oh Chandubhai! What do you think?' At that time, the intellect will say from within that, 'There has been this much loss in the business! What can be done now? Get a job and recover the loss!' The one with infinite energy says, "Why don't you ask me, why are you taking advice from the intellect? I have infinite energy!" Why you don't seek out profit from the same energy which makes you undergo loss! A different energy makes you undergo a loss, and you are seeking profit from another source. How can that be divided? If your intent (*bhaav*) does not waver, then there is no energy in this world that will not go according to your desire. There is such infinite energy within. But our law should be such that no one should get hurt, there should not be any violence towards anyone. The law of our intent should be so firm that the body may leave (die), but our intent must not let up. If the body dies, then it will die once, so there is no need to fear that! If people have such fear, then what will be their state! No one would interact with each other!

Understand the Truth Through the Gnani's Viewpoint

The Lord simply says, "Do not become

an obstruction towards anyone in worldly interaction (*vyavahar*); maintain that much *vyavahar*.” If someone says, “Hold on there,” then if you react as if you do not exist, then what would happen?

All these other matters need to be understood. Of all these electric points (switches) that are arranged, if we understand each and every point (switch), then there will be no problem. Otherwise, instead of the fan, the light will turn on, and instead of the light, the fan will turn on and so on.

The understanding that the *Gnani Purush* gives, liberation will happen through that understanding. What will happen without understanding? Only the *Vitarag* religion will give freedom from all pain. Nobody has spoken on this matter of worldly interaction. Without understanding this matter, worldly interaction will never improve. If the worldly interaction improves, then you will become free, otherwise how will you become free?

The ‘Code’ of the Tirthankaras

What was the voice of the *Vitarag* Lords like? Oh, it was like a melodious musical instrument that is being played! It was considered to be sweeter than honey! The sweetest of all sweet things, the highest of all words, is that spoken by the Lord!

Questioner: What are the ‘codes’ of the *Tirthankara*’s speech like?

Dadashri: They have decided on such a ‘code’ that, ‘May no living being be hurt in the slightest extent through my speech.’ Not only is no one hurt, but no living being’s foundation of belief system (*pramaan*) is hurt; not even the *pramaan* of a tree is hurt. Such ‘codes’ only appear in the *Tirthankaras*.

Understand This Much in Short

The *Tirthankaras* have sixteen causal intentions (*karan bhavana*); the essence of those intentions should be in our conduct. This is because the intention is not necessary, but its essence should come forth. There should be the inclination that, ‘May no one be hurt.’ If others give pain, then it is accepted. The sixteen intentions are covered in this. Understand this much in short.

Stop Feeding Anger-Pride-Deceit-Greed for Three Years

If a person wants to become free of mistakes, then I would tell him, “Do not feed anger-pride-deceit-greed for just three years.” Then they will all become lifeless. If a mistake does not get fed for just three years, then it will change its home. A mistake is indeed the protection of anger-pride-deceit-greed. If protection is never given for the span of three years, then that mistake will flee.

Stop Protecting Anger-Pride-Deceit-Greed

What do our people do? They reprimand a lot and get very angry with a child; with a child who is a bit older. And then in their mind, they feel, ‘I spoke too much.’ Moreover, that is what they understand, through their own ‘thermometer.’ But then, if a neighbor stops by and says, “Chandubhai, how could you take it this far?” Then what does ‘Chandubhai’ say? “You don’t know him.” In this way, he ruins it. He felt that, ‘This went too far,’ so what is the problem in telling him (the neighbor), “Brother, it went too far. It was a mistake.” If he says this much, then that anger does not get fed, it remains hungry. But here, you feed it, “Eat peacefully. It would be good if I do not lose my reputation. You eat.” So the anger gets fed! (On the one hand,) You

want to feed it, and (on the other hand,) you want to get rid of it. Do you understand; that people feed it?

Questioner: Dada, this is such subtle talk.

Dadashri: This talk does not exist (anywhere else). It is not in books, it is not anywhere else. All this can be seen in my *Gnan* (Knowledge).

Do you understand all these subtle things? The *Gnani Purush* can understand whom he pleaded for. Whom did he plead for? He defended anger. What should he say at that time? If he wanted to starve it to death, then he should say, “Brother, I did wrong. I feel so much regret.” If he were to say this, then the anger would know that, ‘He is not defending me. So now I will have to pack up and leave this home. No matter where, whether there is the law of renting out or not, but now I will have to pack up and leave, I am sure of that.’ Now, do not defend it. Instead, do *pratikraman* for other person, for the one who got hurt because of you. This is because anger-pride-deceit-greed have left.

People keep protecting anger-pride-deceit-greed. If someone were to swear at you, even then you protect them (anger-pride-deceit-greed). If someone were to swear at you, then the irritation (*gusso*) that you express, you protect the irritation that is expressed. And if You tell the anger, ‘Tolerate this. Why did you do that?’ Then if that protection is not done, then it will settle down right away. Do people not protect? Rather, they protect their own irritation, don’t they? They protect the irritation. Have you ever have done protection like that? That is all that has been done until now! Anger-pride-deceit-greed have been fed,

and (on the other hand) you say, “I want to get rid of them.”

This anger (*krodha*) is referred to as volatility (*ugrata*). They are simply *parmanu* of the *prakruti* (non-Self complex). In that, it is referred to as anger when the self (*atma*) of these people of the world, these *aGnanis* (those without Self-realization), becomes body-mind-form (*tanmayakar*). Now You remain as the Knower-Seer (*Gnata-Drashta*). Because this volatility (*ugrata*) exists, if someone gets hurt through your volatility, then you should do *pratikraman* for that. The other person should definitely not get hurt! It is indeed our mistake from the past! The responsibility for that volatility is indeed our own!

This World Exists Only due to Protection

What is referred to as *vyavahar*? To speak without *kashaya* (anger-pride-deceit-greed). That which does not have *kashaya*, anger-pride-deceit-greed, is called *kashaya*-free speech.

This whole world exists due to speech. If there were no speech, then this world would not be like this. Therefore, speech is the main support.

There is no problem with speaking, but there should not be protection such as, ‘I am right.’ ‘I am right,’ is indeed considered protection. And if there is no protection, then there is no problem. The ego is such that it will not accept its own mistake. There is no problem if it does not want to be accepted, but on top of that, protection is done for it.

If it is Understood, Then the Work Gets Done

If you become ready (if you do not protect), then the work will get done; that is

how it is. Otherwise, you will remain weak. If you protect, then it will remain weak. No one will bolster it for you. This is because who will fix the leftovers? If it remains weak despite being in the presence of the *Gnani*, then who will repair it? Therefore, (you) will still do protection, but if you protect, then do *pratikraman* even for that, and do *pratikraman* even for mistakes that happen. I even know that you will do that (protection) too. There are all these big tubers within, and you are living on that basis. It is because of these tubers that are no feelings towards other people. There should be feelings towards all people. Why should they not be there? Everyone is an *Atma* (the Self), so should there not be feelings towards them? That is why 'we' are saying that there should be no *nispruhata* (abhorrence towards worldly life), there should be *saspruha-nispruha* (with inclination-without inclination). 'We' are *saspruha* in the matters of the Self; in the matter of *pudgal* (non-Self complex), 'we' are *nispruha*. *Saspruha* means there are feelings towards everything, for every living being. And you say, "I do not have feelings anywhere except towards Dada." What does all that fall under? In these tubers. Tubers this big lie within. Who would destroy them?

Mistakes get Destroyed Through Satsang

If your mistakes do not get destroyed, then that *satsang* is of no use. The purpose of *satsang* is indeed to destroy mistakes. No one should be hurt through your *nimit*. If someone does get hurt, then the mistake is yours and that mistake should be destroyed. And if you cannot find the mistake, then it is the unfolding of your *karma* and so keep on asking for forgiveness. If the other person is understanding, then ask for forgiveness in person. And if the other person takes it the

wrong way, then keep asking for forgiveness internally.

Questioner: If there is no effect of *pratikraman*, then does that mean that I have not done it wholeheartedly, or is it that the other person has veils (of ignorance; *avarana*)?

Dadashri: Do not focus on the other person. He may even be crazy. He should not be hurt through your instrument (*nimit*); that is all!

Questioner: So if he is hurt on any account, then I should try to bring closure for that.

Dadashri: If the other person is hurt, then you should bring closure without fail. That is your responsibility. Yes, our life is indeed for not hurting (anyone).

You can go to Moksha if you Clear Everything off

(If you want to be released from this world, then) Do a lot of *pratikraman*. However many people there are around you, whoever you have forced to work laboriously, do *pratikraman* for them for an hour daily. Whoever we do *pratikraman* for, that person will not have negative feelings (*bhaav*) towards us, but respect will arise within him. And if *pratikraman* have been done, then no matter how much enmity there may be, it will still go away, in this very life! This is the only solution. The foundation of this entire principle (*siddhant*) of Lord Mahavir indeed lies on *pratikraman*.

If someone is hurt through you in even the slightest extent, then know that the mistake is yours. If the effects (*parinam*) within you get disturbed, then you will understand that the mistake is yours. Because the other person

is suffering, his mistake is evident, but you became the *nimit*. You reprimanded him, so it is also your mistake.

If the other person feels any effect (*asar*) due to your mistake, if you create 'debt,' then immediately ask for forgiveness in your mind and 'credit' it. If you make a mistake, then there will be 'debt,' but 'cash in' immediately by doing *pratikraman*.

'We' washed off so much, only then did the 'books' (of the *karmic* account) get cleared. 'We' had been washing for so long,

that is when the 'books' got cleared. I have shown you the path. So you will be free quickly. 'We' had been washing for so long, on our own. You should do *pratikraman*, so you will be released from the responsibility. In the beginning, didn't everyone attack me? But then everyone got tired. If you attack them, then they will not tire. This world is such that it will not let anyone go to *moksha*; such is this world filled with intellect. In that, if one goes about cautiously, goes about clearing everything off, then he will go to *moksha*.

~ Jai Sat Chit Anand

Watch Puja Niruma on T.V. Channels

- India**
- + **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
 - + **DD-Bihar**, Every day 7 to 7:30 AM & Sunday 5:30 to 6 PM (Hindi)
 - + **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 - + **Arihant**, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
 - + **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- USA**
- + **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)

Watch Puja Deepakbhai on T.V. Channels

- India**
- + **DD-National**, Every Tuesday to Friday 9:30 to 10 AM (Hindi)
 - + **DD- Madhya Pradesh**, Monday to Friday 3:30 to 4 PM (Hindi)
 - + **DD- Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi)
 - + **Sadhna**, Every day 7:10 to 7:40 PM (Hindi)
 - + **DD-Girnar**, Monday to Saturday 3:30 to 4 PM (Gujarati)
 - + **DD-Girnar**, Every day 9 to 9:30 PM (Gujarati)
 - + **Arihant**, Every day 8:30 to 9 PM (Gujarati)
- USA**
- + **'TV Asia'** Every day 11:00 to 11:30 AM EST
- UK**
- + **'Venus' TV** Every day 8:30 to 9 AM (Gujarati)
- Singapore**
- + **'Colors' TV** Every day 7 to 7:30 AM (Hindi)
- Australia**
- + **'Colors' TV** Every day 7:30 to 8 AM (Hindi)
- New Zealand**
- + **'Colors' TV** Every day 9:30 to 10 AM (Hindi)
- USA-UK-Africa-Aus.** + **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Guj.)

Contacts : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.: **Adalaj**, Dist.: Gandhinagar-382421, **Gujarat, India. Phone** : (079) 39830100, **E-mail**: dadavani@dadabhagwan.org
Mumbai : 9323528901, **USA-Canada**: +1 877-505-DADA (3232), **UK**: +44 330-111-DADA (3232)
Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

If Money is Found on the Street, Then...

Then if you were to find fifteen thousand rupees in a bundle of one hundred rupee notes on the street, you would think, 'If I had lost this much money, how much pain (*dukh*) would I feel? So how much pain must this person be feeling?' So, you should place an advertisement in the paper that, 'The person who has lost money, please claim it with proof of ownership and reimburse for the cost of running the advertisement.' That is all. Humanity simply needs to be understood in this extent. This is all that needs to be understood about humanity. This is because just as you feel pain, the other person also feels pain; we can understand this much, can't we! In the same way, such thoughts should arise for you in every situation. But nowadays, such humanity has been forgotten and has disappeared! All this misery is because of this! People are only wrapped up in their own selfishness. That is not considered humanity.

These days, people believe that whatever they find is free for them to keep! Well then, what you lost is also free for the other person to keep!

Questioner: But I find this money and do not want to keep it, then if nothing else, what if I distribute it to those who are needy?

Dadashri: No. Not to those who are needy. Investigate how the money can be given back to the person it belongs to; inform him and send it back to him. Nevertheless, if it does not work out, if he is from outside the area, then you should make good use of that money in any way, but do not keep it for yourself.

And if you happen to return it, then you will come across someone who will return that which belongs to you. If you yourself do not return it, then how will that which is yours be returned? Therefore, you should change your level of development. This will not do; this not a way to live! You earn this much money here, yet you are not happy; what is this?

If you have borrowed two thousand from someone right now, and later you are not in a position to pay him back, and the intent arises in your mind that, 'Am I going to sign an agreement to pay him back now? I will say no to him.' The moment that intent arises, the thought should arise in the mind that, 'If someone who borrowed money from me had such an intent, then what would I go through?' Therefore, to live in such a way that the intent does not spoil is referred to as humanity.

To not hurt anyone is the greatest knowledge. Take care of this much. If you do not eat root vegetables (*kandmood*), yet you do not know how to practice humanity, then it is useless. Many people have gone into the animal life-form by taking away that which belongs to others; they have not yet returned. This is the rule of law; this is not the law of haphazardness. Insincerity (*pol*) will not do here, *polumpol*. Will the law of haphazardness do? Is it the law that rules, or haphazardness that rules?

Questioner: It is the natural (*swabhavik*) law!

Dadashri: Yes, it is the natural law. No, it will not do. Do you understand? 'However much hurt I feel, must he not be feeling the same?' If such a thought arises, that is all humanity. Otherwise, how can it be referred to as humanity?

(From Param Pujya Dadashri's "*Manavdharm*" book)

Puja Deepakbhai's USA-Canada Satsang Schedule 2015

**Contact no. for all centers in USA & Canada: 1-877-505-DADA (3232) &
email for USA - info@us.dadabhagwan.org, for Canada - info@ca.dadabhagwan.org**

Date	Day	City	Session Title	From	To	Venue	Contact No. & Email
30-Jun	Tue	Houston, TX	Satsang	6-30 PM	9-00 PM	Vallabh Preeti Seva Samaj Hall (VPSS Haveli) 11715 Bellfort Village Dr, Houston, TX 77031	Ext. 1013 houston@ us.dadabhagwan.org
1-Jul	Wed	Houston, TX	Aptputra Satsang	10-00 AM	12-00 PM		
1-Jul	Wed	Houston, TX	Gnanvidhi	5-00 PM	9-00 PM		
2-Jul	Thu	Houston, TX	Aptputra Satsang	6-30 PM	9-00 PM		
3-Jul	Fri	New Jersey	Satsang	6-30 PM	9-00 PM	PROPOSED TRIMANDIR SITE 630 S Middlebush Road, Franklin Township, NJ 08873	Ext. 1020 newjersey@ us.dadabhagwan.org
4-Jul	Sat	New Jersey	Bhumi Pujan	9-30 AM	12-30 PM		
4-Jul	Sat	New Jersey	Satsang	4-30 PM	7-00 PM		
5-Jul	Sun	New Jersey	Aptputra Satsang	10-00 AM	12-00 PM		
5-Jul	Sun	New Jersey	Gnanvidhi	4-00 PM	8-00 PM	Double Tree by Hilton 5400 Computer Dr Westborough MA 01581 Phone # (508) 366- 5511	Ext. 1016 boston@ us.dadabhagwan.org
6-Jul	Mon	New Jersey	Follow-up Satsang	6-30 PM	9-00 PM		
8-Jul	Wed	Lowell, MA	Satsang	7-00 PM	9-30 PM		
9-Jul	Thu	Lowell, MA	Aptputra Satsang	10-00 AM	12-00 PM		
9-Jul	Thu	Lowell, MA	Gnanvidhi	5-00 PM	9-00 PM	Sringeri Vidhya Bharti Foundation 80 Brydon Drive Etobicoke, Ontario, M9W 4N6	Ext. 1006 toronto@ ca.dadabhagwan.org
10-Jul	Fri	Lowell, MA	Aptputra Satsang	7-00 PM	9-30 PM		
11-Jul	Sat	Toronto, Canada	Satsang	5-00 PM	7-30 PM		
12-Jul	Sun	Toronto, Canada	Aptputra Satsang	10-00 AM	12-00 PM		
12-Jul	Sun	Toronto, Canada	Gnanvidhi	4-00 PM	8-00 PM	Main Hall, Hindu Society of North Carolina Temple - 309 Aviation Parkway Morrisville, NC 27560	Ext. 1003 raleigh@ us.dadabhagwan.org
13-Jul	Mon	Toronto, Canada	Follow-up Satsang	6-30 PM	9-00 PM		
14-Jul	Tue	Raleigh, NC	Satsang Shibir	5-00 PM	7-30 PM		
15-Jul	Wed	Raleigh, NC	Aptputra Satsang	10-00 AM	12-30 PM		
15-Jul	Wed	Raleigh, NC	Satsang Shibir	5-00 PM	7-30 PM	Jain Temple, 435 N Route 59, Bartlett, IL 60103	Ext. 1005 chicago@ us.dadabhagwan.org
17-Jul	Fri	Chicago, IL	Satsang	6-30 PM	9-00 PM		
18-Jul	Sat	Chicago, IL	Aptputra Satsang	10-00 AM	12-00 PM		
18-Jul	Sat	Chicago, IL	Gnanvidhi	4-00 PM	8-00 PM		
19-Jul	Sun	Chicago, IL	Follow-up Satsang	10-00 AM	12-00 PM	Helena Sports Complex 110 Sports Complex Dr. Helena AL, 35080 For GPS use: Ruffin Rd, Helena, AL 35080	Ext. 1004 birmingham@ us.dadabhagwan.org
20-Jul	Mon	Birmingham, AL	Satsang	7-00 PM	9-30 PM		
21-Jul	Tue	Birmingham, AL	Aptputra Satsang	10-00 AM	12-00 PM		
21-Jul	Tue	Birmingham, AL	Gnanvidhi	5-00 PM	9-00 PM		
22-Jul	Wed	Birmingham, AL	Follow-up Satsang	7-00 PM	9-30 PM	Arizona Biltmore, A Waldorf Astoria Resort 2400 East Missouri Ave., Phoenix, AZ 85016	Ext. 10 gp@ us.dadabhagwan.org
27-Jul	Mon	Phoenix, AZ	GP SHIBIR	9-30 AM	12-00 PM		
27-Jul	Mon	Phoenix, AZ	GP SHIBIR	4-30 PM	7-00 PM		
28-Jul	Tue	Phoenix, AZ	GP SHIBIR	9-30 AM	12-00 PM		
28-Jul	Tue	Phoenix, AZ	Satsang	4-30 PM	7-00 PM		
29-Jul	Wed	Phoenix, AZ	Aptputra Satsang	10-00 AM	12-00 PM		
29-Jul	Wed	Phoenix, AZ	Gnanvidhi	4-00 PM	8-00 PM		
30-Jul	Thu	Phoenix, AZ	Simandhar Swami Pran Pratishtha	9-30 AM	12-00 PM		
30-Jul	Thu	Phoenix, AZ	GP SHIBIR	4-30 PM	7-00 PM		
31-Jul	Fri	Phoenix, AZ	GP Day	8-00 AM	1-00 PM		
31-Jul	Fri	Phoenix, AZ	GP Day	4-30 PM	7-00 PM		

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

Dt. **22 August** (Sat), 4 to 7 pm - **Satsang** & **23 Aug.** (Sun), 4 to 7-30 pm - **Gnanvidhi**
 Dt. **24 August** (Mon), 4 to 7 pm - **Aptputra Satsang**
 Dt. **10 to 17 Sep.** - **Paryushan Parayan on Aptavani-3 & 13 (P)** - **Reading-Satsang-Questions**
 Dt. **18 Sep.** 9 am onwards - **Special Darshan Program**
 Dt. **5th September** (Sat), 10 pm to 12 am (Midnight) - **Bhakti - Janmashtmi Celebration**

Jaipur

Dt. **25 August** (Tue), 5-30 to 8-30 pm - **Satsang** & **26 August** (Wed), 5 to 8-30 pm - **Gnanvidhi**
 Dt. **27 August** (Thu), 5-30 to 8-30 pm - **Aptputra Satsang**
Venue : Utsav Hall, P-10, Sector-2, Vidyanagar, Jaipur (Rajsthan). **Ph :** 8560894235

Nagpur

Dt. **28-29 Aug.** (Fri-Sat), 5 to 8 pm - **Satsang** & **30 Aug.** (Sun), 4-30 to 8 pm - **Gnanvidhi**
 Dt. **31 August** (Mon), 5 to 8 pm - **Aptputra Satsang**
Venue : Deshpande Hall, Opp. Aamdar Nivas, Civil Lines. **Contact :** 8421680086

Amravati

Dt. **1 Sept.** (Tue), 6 to 9 pm - **Satsang** & **2 Sept.** (Wed), 5-30 to 9 pm - **Gnanvidhi**
 Dt. **3 September** (Thu), 6 to 9 pm - **Aptputra Satsang**
Venue : Sant Gyaneshwar Sanskrutik Bhavan, Opp. ITI collage, Morshi Rd. **Ph :** 9422335982

Delhi

Dt. **25-26 Sept.** (Fri-Sat), 5-30 to 8-30 pm - **Satsang** & **27 Sept.** (Sun), 5 to 8-30 pm - **Gnanvidhi**
 Dt. **28 Sept.** (Mon), 5-30 to 8-30 pm - **Aptputra Satsang**, *For Venue pl. Contact : 9810098564*

Jalandhar

Dt. **29 Sept.** (Tue), 4-30 to 7-30 pm - **Satsang** & **30 Sept.** (Wed), 4 to 7-30 pm - **Gnanvidhi**
 Dt. **1 October** (Thu), 4-30 to 7-30 pm - **Aptputra Satsang**
Venue : Desh Bhagat Yaadgar Hall, GT Road. **Ph :** 9814063043

A Grand 108th Birthday Celebration of Dada Bhagwan (Dadashri) in Pune

Opening Ceremony: 24th November, **Birth Anniversary :** 25th November

Satsang Shibir : 24th to 29th November, **Gnanvidhi :** 28th November

Venue : Mulik Palace Ground, Kalyani Nagar, Opp. The Bishop's School, Pune.

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. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

Subscription : **Yearly Subscription -** **India:** 100 Rupees **USA:** 15 Dollars **UK:** 10 Pounds
15 Years Subscription - India: 750 Rupees **USA:** 150 Dollars **UK:** 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

Pratikraman is Indeed Purushartha

Nobody should be hurt through you in even the slightest extent. Instead, endless pain is given unknowingly! Proceed with any work in such a way that the other person does not get hurt. That is considered kraman. But when it is considered atikraman? If you are in a hurry and the employee has gone out to drink tea, then when he comes back, you immediately start shouting, "Where did you go? You are worthless," and so on, that is considered atikraman. And that happens naturally through you. You do not have any desire in doing it. Atikraman happens naturally, but to do pratikraman is our spiritual effort (purushartha). Therefore, whatever has been done gets erased. The stain that has formed gets promptly erased through pratikraman.

-Dadashri

