

As Expounded by Dada Bhagwan

# Pratikraman

The master key that resolves all conflicts

(Abridged Version)



What solution does one have to destroy his own faults?  
'Alochana, Pratikraman, Pratyakhyan.'



**As Expounded by Dada Bhagwan**

# **Pratikraman**

**The Master Key That Resolves All Conflicts**

**Abridged Version**

**Originally Compiled in Gujarati by:  
Dr. Niruben Amin**



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'I do not know anything!'

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## Trimantra

### **The Three Mantras That Destroy All Obstacles in Life**

#### **Namo Vitaraagaya**

I bow to the Ones who are absolutely free from all attachment and  
abhorrence

#### **Namo Arihantanam**

I bow to the living Ones who have annihilated all internal enemies  
of anger, pride, deceit and greed

#### **Namo Siddhanam**

I bow to the Ones who have attained the state of total and final  
liberation

#### **Namo Aayariyanam**

I bow to the Self-realized masters who impart the Knowledge of  
the Self to others

#### **Namo Uvazzayanam**

I bow to the Ones who have received the Knowledge of the Self  
and are helping others attain the same

#### **Namo Loye Savva Sahunam**

I bow to the Ones, wherever they may be, who have received the  
Knowledge of the Self

#### **Eso Pancha Namukkaro**

These five salutations

#### **Savva Pavappanasano**

Destroy all demerit karma

#### **Mangalanam Cha Savvesim**

Of all that is auspicious

#### **Padhamam Havai Mangalam**

||1||

This is the highest

#### **Om Namō Bhagavate Vasudevaya**

||2||

I bow to the Ones who have attained the absolute Self in human form

#### **Om Namah Shivaya**

||3||

I bow to all human beings who have become instruments for the  
salvation of the world

#### **Jai Sat Chit Anand**

Awareness of the Eternal is Bliss

## Books of Akram Vignan of Dada Bhagwan

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani - 9
10. Autobiography of Gnani Purush A.M.Patel
11. Avoid Clashes
12. Brahmacharya : Celibacy Attained With Understanding
13. Death : Before, During and After...
14. Flawless Vision
15. Generation Gap
16. Harmony In Marriage
17. Life Without Conflict
18. Money
19. Noble Use of Money
20. Non-Violence
21. Pratikraman : The Master Key That Resolves All Conflicts  
( Abridged & Big Volume)
22. Pure Love
23. Right Understanding to Help Others
24. Science of Karma
25. Science of Speech
26. The Current Living Tirthankara Shree Simandhar Swami
27. Simple and Effective Science for Self-Realization
28. The Essence of All Religion
29. The Fault Is of the Sufferer
30. The Guru and the Disciple
31. The Hidden Meaning of Truth and Untruth
32. The Practice of Humanity
33. Trimantra
34. Whatever Has Happened Is Justice
35. Who Am I ?
36. Worries

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## Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



## The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



## Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as 'Dadashri' or 'Dada', gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.





## Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is either provided at the back of the book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



## Dedication

*Atikramanoni ananti vanazaar;*  
With the infinite mass of *atikraman*;  
*Karmoni pal pal bandhati haarmaal!*  
The chains of karma are bound each and every moment!

*Moksha to kya, dharmey niraadhar;*  
Forget liberation, with no scope of even religion;  
*Kon chadhve margasya pagathaar?*  
Who would take one ahead on the stages of liberation?

*Akram Vignani Dada taaranhaar;*  
The *Akram* Scientist Dada, the liberator;

*Pratikramanu deedhu hathiyaar!*  
Gave the weapon of *pratikraman*!

*Moksha margno kharo saathidaar;*  
A true friend on the path of liberation;

*Taaj bani shobhaavyo Dada darbaar!*  
As a crown, it adorns Dada's court!

*Pratikraman sankshiptma kriyakaar;*  
The *Pratikraman* abridged book is effective;

*Todave bandhana mool ahamkaar!*  
It breaks the bondage caused by the ego, which is at the root!

*Pratikraman vignan atre saakaar;*  
The Science of *pratikraman* expressed here in visible form;

*Samarpan jagne, machaav jay jaykaar!*  
Offered to the world, may it dazzle the world!



## Editorial

Should there not be some tried-and-true remedy for those who are sincerely trying to staunchly curtail *kashay* (anger-pride-deceit-greed) that vex each and every moment, in order to move forward along the path of liberation? Through what understanding can the grossest to the subtlest conflict be averted? How do we prevent ourselves from being hurt or hurting others? What is the solution to restrain the bombardment of *kashay*, or how do we stop them from recurring? So many religious rituals have been carried out, chanting and penance, fasting, meditation, and other rituals, nevertheless, why don't the faults that end up happening through the mind-speech-body come to a halt? Why is inner peace not experienced? What should be done when on occasion our own faults are seen? How can they be removed? Some trustworthy means are certainly necessary to progress on the path of liberation, as well as to live worldly life with peace and happiness, with few *kashay*, and with the feeling of love, isn't it? What have the *Vitaraag* Lords expounded to the world about the essence of religion? What is true *dharmadhyam* (virtuous internal state of being)? If one wishes to be absolved from demerit karma (*paap*), then is there any assured path for that? If there is, then why is it not evident?

One can attain an abundance of knowledge from the religious scriptures; nevertheless, why does the knowledge not prevail in daily life? Ascetics, saints, spiritual teachers, preachers give many sermons, but where do they fall short in attaining the desired results? How many rituals are being carried out in every religion, in every monastic community of monks and nuns? There are so many vows, chanting, penance, restraints being undertaken, yet why do they not achieve any results? Why do the *kashay* not decrease? Why don't the faults get washed off? Doesn't the liability for all this fall upon the religious heads? This statement is not

made with any feelings of abhorrence, but with feelings of compassion. Nevertheless, is there any solution to wash the faults off? What have the *Gnanis* (the Ones who have realized the Self and are able to do the same for others) and the *Tirthankars* (absolutely enlightened Lords who can liberate others) pointed out for progress from the state of ignorance to the state of Knowledge, and all the way to the attainment of absolute Knowledge (*keval Gnan*)? How can we be liberated from the bondage with people with whom we have karmic ties, and the bondage of attachment and abhorrence, and attain the state of absolute detachment (*vitaraagata*)?

It is said that the path of liberation is for the brave and not for cowards, but where must this valor be used to expedite liberation? What is considered cowardice? Is it possible for those with a lot of demerit karma to acquire tremendous merit karma? In what way?

The entire life smolders in the explosive fire; how can it be extinguished? Day and night, under the domination of the wife, tribulations caused by the children, and the havoc of earning money, how can all of this internal burning be relieved and the ocean of worldly life be crossed?

How can spiritual preceptors turn back from the incessant *kashay* that exist between a guru and a disciple, which lead to a lifetime in hell? For those who commit faults of accumulating money that is not rightfully theirs or faults of illicit sex through the mind, the speech, the conduct, or through a tainted vision, where else would they end up except in a sub-human life-form or a life-form in hell? And how can one become free from that? If one wishes to take heed of that, then how can one take heed and become free from it? What could be the answers to such countless and constantly arising perplexing questions?

Over the course of one's life, due to the pressure of

circumstances, every human being gets caught up in such a situation in which one does not wish to make mistakes in worldly interaction, yet one cannot become free from mistakes. In such circumstances, heartfelt, genuine people constantly experience confusion. For such people, to be rid of the mistakes and to discover the true purpose of living life, through which they can remain in internal happiness and peace, and simultaneously continue to progress, that which one has never received before, the *Tirthankars* and *Gnanis* have bestowed the one and only, on the mark, weapon of spiritual Science in the form of *alochana-pratikraman-pratyakhyan* (three-step process of reversal from hurting another living being through thought, speech, or action). Through such a weapon, the unmanageable, vast tree in the form of mistakes has been uprooted completely, and infinite living beings have become wedded to the invaluable liberation. For the purpose of liberation, that which the manifest *Gnani Purush* Dada Bhagwan has Seen while remaining in absolute Knowledge (*keval Gnan*), has been expounded through speech, with exactness and as it is, in [the book] the Science of Pratikraman. All of that has been compiled in the present volume, which will prove to be useful for the purpose of the ultimate liberation of the astute reader.

The speech of the *Gnani Purush* comes forth based on the physical matter, location, time, inner intent, as well as various other active evidences (*nimit*). Within the compilation of that speech, considering any shortcomings in the form of seeming errors pardonable, the humble request is to always take in the inner meaning of the speech of the *Gnani Purush*!

The speech of the *Gnani Purush* comes forth incidentally for the purpose of closure and inner satisfaction of the spiritual seeker or *mahatma* (a person who has received Self-realization through *Gnan Vidhi*) who appears in front of Him. And when that speech is compiled in the form of a

volume, it may appear contradictory at times. For example, for the purpose of closure and inner satisfaction of one individual, the *Gnani* may say, “*Pratikraman* (to confess, apologize and resolve not to repeat a mistake) is awareness and *atikraman* (to hurt any other living being through the mind, speech, or body) is discharge.” That is a subjective answer. Whereas for the *mahatma* with heightened awakened awareness, while providing minute detail, the *Gnani* may give such clarity as, “*Atikraman* is discharge, and *pratikraman* is also discharge. Discharge has to be destroyed with discharge.” Both of these explanations are certainly exact depending on the individual concerned, but they appear to be contradictory from the relative viewpoint. Actually, it is because of the difference in the level of understanding of each individual concerned that there appears to be a contradiction between the two answers. Nevertheless, with regard to the incontrovertible principle (*siddhant*), there is no contradiction between them at all. Here, the astute reader is beseeched to catch the import of the subtleties of the speech of Knowledge for the purpose of understanding the point.

**Dr. Niruben Amin**

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# Pratikraman

## 1. The True Nature of Pratikraman

**Questioner:** What is the most important thing a human being should do in this life?

**Dadashri:** One should speak in accordance with the thoughts in one's mind, one should act in accordance to that. For whatever you want to say, if there are negative thoughts in your mind, then you should do *pratikraman* (confess, apologize, and resolve to not repeat a mistake) for that, and for whom should you do *pratikraman*? Who will you keep as your witness for the *pratikraman*? You should do *pratikraman* with Dada Bhagwan as your witness. The person that you see in front of you is not Dada Bhagwan. This is actually a Patel of [a town called] Bhadran, this is A.M. Patel. Dada Bhagwan, the Lord of the fourteen worlds, has manifested within. Therefore, do *pratikraman* in His name, as follows: 'Oh Dada Bhagwan, negative thoughts have arisen in my mind, for which I ask for forgiveness. Please forgive me.' I, too, do *pratikraman* recalling His name.



Carrying out good deeds is considered *dharma*, and carrying out bad deeds is considered *adharma*. And to go beyond *dharma* and *adharma* is considered *Atma dharma* (religion of the Self). When you carry out good karma, credit is created, and you will have to come back to enjoy that credit [in the next life]. When you carry out bad karma, debit is created, and you will have to come back to suffer that debit. And where there is no credit and debit in the ledger, the Self is attained.

**Questioner:** As I have entered this worldly life (*sansaar*), karma has to be carried out, doesn't it? What should I do when bad karma ends up being done knowingly or unknowingly?

**Dadashri:** If it ends up being done, then there would certainly be a solution for it. Always, when bad deeds happen, repentance (*pastavo*) immediately follows, and you should repent wholeheartedly and with sincerity. Despite repenting, if the mistake is repeated, then do not worry about it. You should repent once again. You are not aware of the science behind this; that is why you may feel that despite repenting, it is not coming to a stop. Why it is not coming to a stop is a science. Therefore, you should simply carry on repenting. For the one who repents wholeheartedly, all his karma are washed away. If someone feels hurt by you, then you should definitely repent over that.

**Questioner:** Do we have to atone for our routine activities [which lead to hurting other living beings]?

**Dadashri:** Of course! As long as the awareness of 'I am the Self' does not set in, if atonement (*prayashchit*) does not happen, then more karma gets bound. By atoning, the karmic tubers become lighter. Otherwise, the result of that demerit karma is terrible. One may even forfeit human life [for the next life], and if one ends up as a human [in

the next life], then he would face all kinds of difficulties. [Difficulties in obtaining] Food and drink; he would certainly never get any respect. [There would be] Constant insult. That is why this atonement and other rituals need to be carried out. This is referred to as indirect worship (*paroksh bhakti*). As long as one does not attain Self-realization, it is necessary to engage in indirect worship.

Now, in whose presence should one repent? Who should be the witness for it? Whomever you have faith in. Whether you believe in Lord Krishna or in Dada Bhagwan, whomever you have faith in, do it with Him as a witness. As it is, there is nothing in this world that does not have a solution. The solution is born first, thereafter the ailment arises.

Why has the world come into existence? It is due to *atikraman* (to hurt any living being through the mind, speech, or body). There is no problem with *kraman* (neutral worldly interactions or activity of the mind, speech, or body that does not hurt anyone). Say you order something at a restaurant and whilst eating you end up breaking two saucers, so you pay for the damage and then leave; as you have not done any *atikraman* there, *pratikraman* does not need to be done for that. But when the saucers break, if you say, “The waiter has broken the saucers,” then it carries on. You have done *atikraman*, for which *pratikraman* needs to be done. And *atikraman* does not refrain from happening, so do *pratikraman*. Everything else is indeed *kraman*. Natural and spontaneous conversation is *kraman*; there is no problem with that. However, *atikraman* does not refrain from happening. Therefore, do *pratikraman* for that.

**Questioner:** How would I myself know that I have done *atikraman*?

**Dadashri:** You yourself would know and so would

the other person. You would know that there is an effect on the person's face, and you too would be affected. Both of you would be affected. Therefore, *pratikraman* must be done for that.

As far as *atikraman* is concerned, anger, pride, deceit, and greed are all considered *atikraman*. When *pratikraman* is done for that, then anger, pride, deceit, and greed depart. If *atikraman* happens and you do *pratikraman*, then anger, pride, deceit, and greed depart.

Worldly life has arisen due to *atikraman* and it is destroyed through *pratikraman*.

**Questioner:** Then what is *pratikraman*?

**Dadashri:** *Pratikraman* means when the other person is insulting you, you should understand, 'Who is the one at fault for this insult?' You should first decide whether the person giving [the insult] is the one at fault or the person suffering is the one at fault. The person giving the insult is not at fault at all; he is not at fault in the slightest. He happens to be a *nimit* (instrumental in the process) and it is only due to the unfolding of your own karma that you come across this *nimit*. Therefore, this is indeed your own fault. Now the reason for doing *pratikraman* is, if you have bad intents for the other person, then *pratikraman* should be done. If thoughts such as, 'He is worthless, he is cunning,' have arisen in the mind, then *pratikraman* should be done. And if such thoughts have not arisen, and if you consider it as an act of favor, then there is no need to do *pratikraman*. Besides, if anyone hurls an abuse at you, it is due to your very own karmic account; that person is simply a *nimit*. When your pocket gets picked, the pickpocket is a *nimit* and the karmic account is indeed your own. Yet, people 'bite' [blame] only the *nimit* and this is the very reason for all the quarrels.

To go in the wrong direction is *atikraman* and to come back is *pratikraman*.

Where there is a dispute, there is no *pratikraman*, and where there is *pratikraman*, there is no dispute.

You have no right to hit your child. You only have the right to explain things to him. Yet, if you spank your child and do not do *pratikraman* for it, then all the karma will indeed keep adhering, won't it? *Pratikraman* should definitely be done, shouldn't it?

'I am Chandubhai [reader should substitute his or her name here]' is itself *atikraman*. Nevertheless, we let that go in worldly interaction. But does anyone get hurt by you? If they do not, then it is not considered *atikraman*. If during the course of the day, you hurt someone, that is *atikraman*. Do *pratikraman* for that. This is the Science of the *Vitaraag* Lords (absolutely detached Lords). *Atikraman* will take one to a lower life-form, whereas *pratikraman* will take one to a higher life-form. And only *pratikraman* will help to take one all the way to final liberation (*moksha*).

Who does not need to do *pratikraman*? The one who has not done *atikraman*.

**Questioner:** In worldly interactions, in business, and other activities, I feel there is injustice being done, and due to that, the mind becomes remorseful. In that situation, what should I do so that my worldly interactions do not become disturbed? If I am doing any such injustice, then what atonement should be done for that?

**Dadashri:** In terms of atonement, there should be *alochana* (confessing one's mistake to the Lord within), *pratikraman* (asking for forgiveness for that mistake), and *pratyakhyan* (making the firm resolve never to repeat the mistake). Wherever you have done injustice towards someone,

*alochana*, *pratikraman* should be done, and you should decide, ‘I will not do such injustice again.’ [This should be done in the presence of] Whichever God you have faith in; which God do you have faith in?

**Questioner:** Lord Shiva.

**Dadashri:** Yes, so you should express remorse in front of Lord Shiva. You should do *alochana* that, ‘I have done wrong to these people, now I will not do this again.’ You have to express remorse repeatedly. And if that mistake happens again, then you should express remorse again. By doing this, the mistake will decrease. Injustice will happen even if you do not want it to. The fact that it happens is a fault of the relative self (*prakruti*). This fault of the relative self is a fault of your past life; it is not a fault of today. Today you want to improve, but the fact that it happens, that is a fault of your past [life]. It will not refrain from harassing you. Therefore, you should continuously do *alochana*, *pratikraman*, and *pratyakhyan*.

**Questioner:** We actually have to tolerate it, so what is the solution for that?

**Dadashri:** You should indeed tolerate it, don’t just scream and shout about it. You should endure it, that too, endure it while prevailing in equanimity (*samata*). Not by cursing the other person in your mind, but while prevailing in equanimity that, ‘Dear fellow, you have released me from my karma. The karma that I had, you have led me to suffer it, and you have released me [from that karma].’ Therefore, consider yourself beholden towards him. You are not enduring it free of cost; it is the result of your own mistake.

**Questioner:** And *pratikraman* should be done only for seeing the faults of others?

**Dadashri:** Not only for [seeing] the faults of others,

for every matter, for telling lies, for doing something wrong, for any violence (*himsa*) that has taken place, for violating any of the five *mahavrats* (five great vows as expounded by Lord Mahavir: truth, non-possessiveness, non-violence, non-stealing, and celibacy); you should do *pratikraman* for all of that.

## 2. All Religions Have Advised Pratikraman

The Lord has said that except for *alochana*, *pratikraman*, and *pratyakhyan*, there is no other religion of pure worldly interaction. However, it is only if it is done instantly; it will not do if it is left pending. If you hurl abuse at someone, then keep a mental note of, ‘What happened with whom?’ And then do *alochana*, *pratikraman*, and *pratyakhyan* instantly. The Lord has referred to that as both the relative and the Real. But who would be able to do this? It can only be done after attaining Self-realization. Until then, even if one wants to do it, it is not possible! In fact, people do not attain Self-realization either! Nevertheless, if someone [who has not attained Self-realization] learns *alochana*, *pratikraman*, and *pratyakhyan* over here, even then he will get his work done. It is okay if he learns this alone, even then, there is no problem. Self-realization will come directly to him!

The one who does true *alochana*, *pratikraman* is bound to attain Self-realization.

**Questioner:** The repentance that I do is *pratikraman*, and when I say, ‘I will not do it in this way,’ is that *pratyakhyan*?

**Dadashri:** Yes. Repentance is considered to be *pratikraman*. Now once *pratikraman* is done, to ensure that *atikraman* does not happen in the same manner again, when [one vows], ‘I will not do it again,’ that is referred to as *pratyakhyan*. ‘I will not do it again, I am giving a promise for that,’ decide this in the mind. And when the mistake

happens again, [it means] one layer has gone; so now when the next layer comes, you should not be worried about that, just keep on doing this [*pratikraman*] again and again.

**Questioner:** What is *alochana*?

**Dadashri:** Yes, *alochana* means that if you have done a misdeed, then you confess it to your guru or else to the *Gnani*. Confess it exactly the way it happened.

So, what do you have to do *pratikraman* for? For however much *atikraman* you have done; that which is not accepted by people, deeds that cause people to criticize you, something you have done that hurts someone else, that is *atikraman*. If this has happened, then there is the need to do *pratikraman*.

Who binds karma? You have to understand that; what is your name?

**Questioner:** Chandubhai.

**Dadashri:** So the one who says, “I am Chandubhai,” is indeed the one that binds karma. Then when you go to sleep at night, even then karma is bound the entire night. [You sleep with the belief that] ‘I am Chandubhai,’ so you bind karma even while sleeping. What is the reason behind this? It is because that is a false attribution. So, that counts as an offense. ‘You’ [the Self] are not Chandubhai in reality. And that which You are not, there you claim, ‘I am this.’ That is a wrong belief, and the offense is constantly occurring! Do you understand this? Then, ‘I, Chandubhai, am this person’s father-in-law, this person’s maternal uncle, this person’s paternal uncle’; these are all false attributions, karma are constantly being bound through that. At night, even while sleeping, karma keep getting bound. The karma that is bound at night is inevitable; however, if you purify the ego of ‘I am Chandubhai’, then you will bind less karma.

After purifying the ego, daily activities still need to be carried out. What kind of daily activities need to be carried out? For example, in the morning, say your daughter-in-law breaks the cups and saucers, so you end up telling her, “You do not have any sense.” So, she would have felt hurt. At that time, you should feel within, ‘I have hurt her.’ *Pratikraman* should be done for that. You have hurt someone, so that is considered to be *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 is considered to be *atikraman*. And *pratikraman* should be done for *atikraman*. Moreover, it is not the kind that is done only once a year; it should be done ‘shoot-on-sight’. Only then will these miseries leave to some extent. If you act according to the ways prescribed by the *Vitaraag* Lords, then the misery will leave. Otherwise, the misery will not leave.

**Questioner:** How is that *pratikraman* to be done?

**Dadashri:** If you have taken *Gnan* (Knowledge of the Self), then You will have the awareness of the Self within the other person. So, do it addressing the Self. Otherwise, do it addressing God, by saying, ‘Oh Lord! I am repenting [for my mistake], I am asking for forgiveness, and I will not do it again now.’ That is *pratikraman*!

**Questioner:** Does it really get washed away?

**Dadashri:** Yes, yes of course! As *pratikraman* is done, it [the fault] would not remain, would it! If it were a very intense karma, then it would appear as though it were a burned rope, but it would disintegrate with a touch of the hand.

**Questioner:** How should I repent? Should I do it so that it is visible to others or should I do it in my mind?

**Dadashri:** In your mind. Recall Dada in your mind



[and say], 'I have made this mistake, now I will not do it again.' Do it while recalling it in the mind; so by doing this again and again, all the hurt will be forgotten. That mistake gets destroyed. However, if you do not do this, then the mistakes will increase.

This is the only path in which one sees his own faults and 'shoots' them. In doing so, the faults get destroyed.

**Questioner:** On one hand, one continues to carry out bad deeds, and on the other hand, he continues to repent. This certainly continues to carry on.

**Dadashri:** That is not what should be done. A person who carries out bad deeds and repents over them, he is not able to feign repentance at all. That repentance is certainly real, and as that repentance is real, one layer of the 'onion' [karma] peels away. However, the 'onion' still appears whole. Then another layer peels away. Repentance never goes to waste.

**Questioner:** But one has to ask for forgiveness wholeheartedly, doesn't he?

**Dadashri:** The one who asks for forgiveness certainly does so wholeheartedly. And even if you were to ask for forgiveness superficially, it would still be acceptable. However, you should definitely ask for forgiveness.

**Questioner:** Then will it become a habit?

**Dadashri:** If it becomes a habit, then let it be. But ask for forgiveness. Without asking for forgiveness, consider yourself to be in trouble! What is the meaning of [asking for] forgiveness? It is referred to as *pratikraman*. And what is a mistake referred to as? *Atikraman*.

If someone is drinking brandy and says, "I am asking for forgiveness." Then I would tell him, "Ask for forgiveness."

Continue asking for forgiveness and continue drinking. But decide in your mind that, ‘Now I want to give it up.’ Decide in your mind wholeheartedly, ‘I want to give it up.’ Then continue drinking and continue asking for forgiveness.” One day, it will come to an end. This Science (*Vignan*) of mine is of a hundred percent.

This is, in fact, a Science! It will not refrain from giving result. It gives instant results. This is the ‘cash bank’ of divine solution. This is indeed a ‘cash bank’! It has not emerged in the last one million years! It gives liberation within just two hours! I am ready to give you whatever you ask for over here. One may tire of asking, but the *Gnani* will not tire of giving.

One person feels remorse after stealing, so nature lets him off. As he repented, God does not regard that as an offense. However, he will have to suffer the punishment in this life that the people of the world give him.

Everyone says, “This is all wrong, this should not be done,” but they say it superficially. They say it ‘superfluously’ [superficially]. They do not say it ‘heartily’ [from the heart]. Otherwise, if they were to say it heartily, then it [the fault] would definitely leave after some time! No matter how terrible a mistake you have made, but if you repent over it deeply and heartily, then that mistake will not happen again. And even if it happens again, there is no problem with that, but continue to repent deeply.

**Questioner:** What is the difference between *pratikraman* and *pashchataap* (remorse)?

**Dadashri:** Remorse is general; Christians express remorse at church every Sunday. They express general remorse for the bad deeds they have done. Whereas *pratikraman* is such that, the one who has pulled the trigger, the one who

has done the *atikraman* does the *pratikraman*, at that very moment! He washes it off ‘shoot-on-sight’.

*Alochana*, *pratikraman*, and *pratyakhyan* are the essence of Lord Mahavir’s incontrovertible principle (*siddhant*), and on the *Akram* path (step-less, direct path to Self-realization), the *Gnani Purush* (One who has realized the Self and is able to do the same for others) is the essence. That is all you need to understand. The *Agna* (special directives of the enlightened One) themselves are the religion and the *Agna* themselves are the penance. However, one does not refrain from interfering, does he! A bad habit has been formed since time immemorial.

### 3. That Is Not the Pratikraman Shown by Lord Mahavir

**Questioner:** Since time immemorial, one has been doing *pratikraman*, yet he has not attained liberation.

**Dadashri:** True *pratikraman* has not been done. It is when true *pratikraman* and true *pratyakhyan* are done that a solution comes about. *Pratikraman* should be shoot-on-sight. Now if I happen to say a negative word, then I should certainly do *pratikraman* within, instantly, on the moment. In this, it is not acceptable if it remains pending. This cannot be left to become stale.

*Pratikraman* means to express repentance. So what do you repent over?

**Questioner:** I am not able to repent. I keep doing all the rituals.

**Dadashri:** *Pratikraman* means to turn back. To repent over the bad deeds that have been done, to repent over getting angry; that is referred to as *pratikraman*.

What can be referred to as *pratikraman*? By doing it, the fault decreases. If the fault keeps increasing by doing it,

then how can that be considered *pratikraman*? Therefore, the Lord had not said this. The Lord has said, “Do *pratikraman* in the language you understand. Do *pratikraman* in your own language.” Otherwise, people will not reap the benefits of *pratikraman*. Yet it is being done in Magadhi language (ancient language spoken during the time of Lord Mahavir). Now, to make one who does not understand Gujarati do *pratikraman* in Magadhi, how will that benefit him? And the monks and high-ranking monks do not understand it; none of their faults have decreased either. So this is the current situation.

The Lord had said only to recite the *Navkaar Mantra* (mantra paying obeisance to all beings of the universe in various stages of Self-realization) in the Magadhi language. Only the *Navkaar Mantra* is to be recited in the Magadhi language, and that too it is to be recited with understanding. So, only the *Navkaar Mantra* is worth retaining in the Magadhi language, because they are the Lord’s words. However, for *pratikraman*, you first need to understand its meaning that, ‘I am doing *pratikraman* for this!’ For what? Say Chandubhai has insulted me, or else if I have insulted someone, I am doing *pratikraman* for that.

*Pratikraman* means to destroy anger-pride-deceit-greed (*kashay*).

These people [Jains] do *pratikraman* once a year. At that time, they go wearing new clothes. Is that *pratikraman* some sort of a wedding ceremony or what? To do *pratikraman* means to express immense repentance! What is the need to wear new clothes there? Is someone getting married? In addition, they do early morning *pratikraman* and late evening *pratikraman*. One does not remember in the evening what he had eaten in the morning, so how could he do *pratikraman*!

The religion of the absolutely detached Lords

(*vitaraag dharma*) is that in which one does five hundred or so *pratikraman* every day. The Jain religion does exist everywhere, but the religion of the absolutely detached Lords does not exist. How can the one who does *pratikraman* once a year be considered a Jain? Nevertheless, if one does *Samvatsari pratikraman* (*pratikraman* done once a year), even then there is no problem.

Although ‘we’ make such statements, ‘we’ have already done *pratikraman* even before speaking this; you should not speak in such a manner. Although ‘we’ speak so harshly, ‘we’ point out the mistakes of others, nevertheless, ‘we’ see everyone as flawless. However, it needs to be explained to the world, doesn’t it? The real fact, the truth has to be explained, doesn’t it?

Knowledge of the Self is the path of liberation. *Pratikraman* done after Self-realization leads one to liberation. Thereafter, all spiritual practice leads one to liberation.

**Questioner:** So, can that *pratikraman* be the cause for attaining Self-realization?

**Dadashri:** No. One does *pratikraman* for the mistakes done in the past, while new *atikraman* takes place due to illusory attachment (*moha*). Illusory attachment has not ceased, has it? Illusory attachment is still there, isn’t it? When *pratikraman* is done while one has the conviction that ‘I am Chandubhai,’ the past faults are destroyed by doing *pratikraman*, however new faults arise. Merit karma is bound when one does *pratikraman* [in such a case].

Worldly people [those without Self-realization] do *pratikraman*; if they have awareness, they do *pratikraman* both in the morning and in the evening, so the faults decrease by that much. However, as long as there is the conviction that ‘I am Chandubhai’ (*darshan mohaniya*), liberation does

not happen; [new] faults continue to arise. However many *pratikraman* one does, those many faults depart.

So in the current times, forget about shoot-on-sight *pratikraman*, instead in the evening they say, “Do *pratikraman* for the entire day.” That point has also been brushed aside. “Do it once in a week”; that too has been brushed aside. And doing it every fortnight has also been brushed aside, now they do it only once in twelve months. That, too, they do not understand it, and they strut around wearing nice clothes. So, no one actually does real *pratikraman*. Therefore, the faults certainly keep increasing. It can be considered to be *pratikraman* when the faults continue to decrease.

This lady may have a slightly negative thought about you such as, ‘Why did this person have to come here and crowd around me?’ Such a thought may arise within, but she would not let you figure it out. She would keep a smiling face. At that time, she would do *pratikraman*. To have a negative thought is considered as having done *atikraman*. She does five hundred or so *pratikraman* daily. [For the people at large,] Nothing but faults keep arising. There is no awareness whatsoever.

**Questioner:** That is actually *bhaav pratikraman* (reversal of hurting other living beings through thoughts, speech, and action, by changing one’s inner intent). *Kriya pratikraman* (ritualistic *pratikraman* practiced with verbal recitations) will never do, will it?

**Dadashri:** No, *pratikraman* can never be done through actions. Only *bhaav pratikraman* is needed, that is what works. *Kriya pratikraman* will never do.

**Questioner:** Can you please explain what *dravya pratikraman* is and what *bhaav pratikraman* is?

**Dadashri:** Maintain the inner intent that, ‘This should

not be so,' that is referred to as *bhaav pratikraman*. Whereas in that, the *dravya [pratikraman]*, the entire thing needs to be recited word for word. However many words are written [for the ritual], they all need to be spoken. That is referred to as *dravya pratikraman*.

So in terms of this *pratikraman*, if the Lord [Mahavir] were here today, then He would put everyone in jail. This is what you have done, oh mortal one? *Pratikraman* means to ask for forgiveness for a single mistake, to wash it off. If one stain has formed, then wash off that stain and clear it off. To make it as it was before, that is considered *pratikraman*. These days, there is nothing but stained cloth.

One has not done *pratikraman* for even a single mistake and entire 'warehouses' of mistakes have accumulated.

This Niruben here, why has her conduct and thinking become elevated? It is because she does five hundred or so *pratikraman* a day. Whereas these people haven't done even a single one.

There is always a veil of ignorance over that which is done. When a veil appears, it conceals the mistake, so the mistake cannot be seen at all. Mistakes can actually be seen when the veil is destroyed, and the veil can be destroyed by a *Gnani Purush*. One cannot destroy the veil by himself. A *Gnani Purush* in fact fractures all the veils and casts them off!

**Questioner:** When is *pratikraman* considered pure? How can true *pratikraman* be done?

**Dadashri:** True *pratikraman* can be done after attaining the right belief of 'I am pure Soul' (*samkit*). After attaining the right belief that 'I am pure Soul', after attaining the right Vision, after attaining the Vision as the Self, true *pratikraman* can be done. But until then, if one does *pratikraman* and

repents, then everything [the mistakes] can decrease through that. When one has not attained the Vision as the Self, and worldly people repent and do *pratikraman* after doing something wrong, then with that one binds less demerit karma; do you understand that? By doing *pratikraman* and repenting, karma are destroyed!

When a tea stain forms on your clothes, why do you wash it off immediately?

**Questioner:** So that the stain is removed.

**Dadashri:** Similarly, as soon as a stain forms within, you should wash it off immediately. These people wash it off immediately. When some *kashay* arises, when something happens, they wash it off immediately, so everything remains clean and spotless, beautiful! You actually do it one day in twelve months. On that day, do you soak all your clothes?

‘Ours’ is ‘shoot-on-sight’ *pratikraman*. So, what you are doing is not considered *pratikraman*. This is because not a single one of your ‘clothes’ is getting washed. Whereas all of ‘ours’ have been washed and have become clean. *Pratikraman* is that in which all the ‘clothes’ get washed and become clean.

Each and every item of ‘clothing’ needs to be washed daily. Whereas what do the Jains do? After twelve months, they wash the ‘clothes’ of twelve months! That is not acceptable as far as the Lord is concerned. Do these people boil their ‘clothes’ in steaming water once every twelve months or not? Actually, each and every ‘clothing’ item needs to be washed. When five hundred or so ‘clothes’ are washed daily, that is when your work will be done.

However many faults you are able to see, that many will decrease. This lady sees five hundred faults daily. Now what is the reason that others cannot see them? That much



[of awareness] is still lacking for them. It is not as if they have become free from faults that they cannot see them!

The Lord had said to maintain the ‘account book’ daily, but people only do it once every twelve months. They do it during *Paryushan* (the most important Jain religious observance of the year). The Lord had said, “If you are a true vendor, then fill it out daily, and draw out a balance sheet in the evening.” When one maintains the ‘account book’ once every twelve months, then what would he remember? Which transaction would he remember? The Lord had said, “Become a true vendor, and maintain your account book daily. And if any mistake were to happen in the ‘account book’, if any disrespect were to happen, then do *pratikraman* for that immediately, erase it.”

#### 4. Oh! How Amazing the Awareness of Dada!

Everyone in this world is faultless (*nirdosh*). Yet look, such speech comes forth, doesn’t it? ‘We’ have actually Seen everyone as faultless; no one is at fault at all. ‘We’ do not See anyone at fault at all. The only thing is, ‘we’ say a person is at fault. How can ‘we’ speak in this manner? Is it compulsory for ‘us’ to speak in this way? ‘We’ should not speak this way about anyone. *Pratikraman* immediately follows suit for that. ‘We’ fall short [of absolute Knowledge] by four degrees; this is the result of that. However, it will not do if ‘we’ do not do *pratikraman*.

When ‘we’ interfere, when ‘we’ use stern words, ‘we’ speak that way on purpose, but ‘we’ have certainly made a mistake according to [the law of] nature, haven’t ‘we’! For that, ‘we’ make him [A. M. Patel] do *pratikraman*. There is *pratikraman* for each mistake. ‘Our’ [method] is such that the other person does not feel separation.

‘We’ cannot say it is not so, when it is so. And ‘we’ cannot say it is so, when it is not so. Therefore, some people

get hurt by me. If I were to say something is so when it is not, then delusion would set in your mind. And if I were to say such things [as above], then it would be taken in the wrong way by other people that, ‘Why is he saying this?’ So, ‘we’ have to do *pratikraman* for that second category every day, if ‘we’ happen to speak in this way! This is because the other person should certainly not feel hurt. If the other person believes that there is a ghost in this Peepal tree, and if I tell him that there is no such thing as a ghost in this Peepal tree, then he would get hurt by that, so then I would have to do *pratikraman* for that. It most certainly needs to be done always, doesn’t it!

**Questioner:** If the other person feels it is wrong according to his understanding, then what should be done about that?

**Dadashri:** Of all these truths that exist, they are all considered as truth in relative [worldly] terms. [In Real terms,] They are all false. They are truths as far as worldly interaction is concerned. If you want to go to *moksha*, then they are all false. *Pratikraman* needs to be done for all of that. *Pratikraman* will need to be done even for [saying in reference to yourself], “I am a high-ranking Jain monk (*aacharya*).” ‘Oh, I believed myself to be a high-ranking Jain monk’; *pratikraman* will need to be done even for that. This is because ‘I am pure Soul.’ So, all of this is false. It is all false. Do you understand this or not?

**Questioner:** I certainly do.

**Dadashri:** All of this is false. As a result of not understanding this, everyone says, “I am speaking the truth.” Oh, if one were to speak the truth, then there would certainly be no opposing reaction.

The truth is, at the moment ‘we’ are speaking,

*pratikraman* is rigorously going on for ‘us’ simultaneously. Simultaneously as ‘we’ speak.

**Questioner:** But you were speaking the truth, so why does *pratikraman* need to be done for that?

**Dadashri:** No, but even then, *pratikraman* certainly has to be done. Why was someone’s fault seen? He is faultless, so why was his fault seen? He is faultless, yet censure of the person took place, didn’t it? Even truth in which a person is censured should not be spoken, [to speak that] truth is an offense. To say the truth in worldly life is an offense. The truth should not be characterized by violence. This point is considered to be characterized by violence.

*Alochana*, *pratikraman*, and *pratyakhyan* are the path to *moksha*. What do our *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) do? They simply keep doing *alochana*, *pratikraman*, and *pratyakhyan* all day long. Now, if someone were to tell them, “Follow the other path, carry out this religious observance, follow these restraints.” Then they would reply, “What need do we have for religious observances and restraints? We have tranquility within, we do not have worries. The absence of externally-induced problems persists. We are able to constantly remain in *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering). So, what is the need for that?” That is considered bothersome. *Updhaan tapa* (type of penance on the *Kramik* path in which one emulates the lifestyle of a Jain monk for a period of time) and other types of penance. It is people who are confused who do all that; those who have a need for it, those who have a fondness for it. That is why ‘we’ say, “This penance is for those who are fond of it. Those who are fond of worldly life should do penance.”

**Questioner:** But people believe that by doing penance, karma are being discharged.

**Dadashri:** That would never happen. Through which kind of penance does karma get discharged? Internal penance (*aantarik tapa*) is needed; invisible internal penance (*adeethh tapa*). Don't we say that all of our *mahatmas* do invisible internal penance, the penance that is not visible to the eyes. And penance that is visible to the eyes, and penance that is known to others, the result of all of that is merit karma. Whereas invisible internal penance is penance that happens within, internal penance, that which is not visible overtly; the result of all of that is *moksha*.

What should these female ascetics (*sadhvi*) do? These female ascetics know, '*Kashay* arise for me, *kashay* happen the entire day.' So what should they do? They should sit in the evening and for an entire forty-eight minutes, [they should see], '*This kashay-laden intent arose, this kashay-laden intent arose towards this person, this kashay-laden intent arose towards that person.*' In this way, they should sit and along with that, they should do *pratikraman* with full concentration. And moreover, they should do the *pratyakhyan* that, '*I will not do this [again], I will not do this [again].*' If this is the case, then they are proceeding on the path to *moksha*.

Those poor ladies are not doing anything like that, so what would happen? If they were to understand the path to *moksha*, then they would progress on it; they need to understand it.

**Questioner:** As long as one does not ask for forgiveness in person, the other person will harbor a grudge from within, won't he! So one would have to ask for forgiveness in person, wouldn't he?

**Dadashri:** There is no need to ask for forgiveness in person at all. The Lord has said no to this. You can go and ask for forgiveness in person only if that person is good-

natured. And if the person is weak and if you ask him for forgiveness in person, then he will only throw it back in your face. And the weak person will become weaker. Therefore, do not do it in person, and if you want to do it in person, then only do it if that person has a good nature. A weak person would, on the contrary, retaliate. And the entire world is indeed weak. On the contrary, they will retaliate [by saying], “See, I was telling you, but you did not understand. You were not agreeing with me, now you’ve come to your senses.” Hey mortal one, she is definitely in her senses, she has not become spoiled. You have become spoiled; she has improved, she is improving.

On the path to *moksha*, there are no rituals or anything like that. Rituals are only present on the path that takes one towards worldly life. The path that takes one towards worldly life is for those who want material happiness, for those who want something else, rituals are for them; such things do not exist on the path to *moksha*. What is the path to *moksha*? It is *alochana*, *pratikraman*, and *pratyakhyan*. So, continue moving forward with that. This is our path to *moksha*. Rituals and other such things do not exist on this path, do they!

*Alochana*, *pratikraman*, *pratyakhyan*; that itself is this path to *moksha*. For so many lifetimes, ‘we’ have followed this line. For so many lifetimes, ‘we’ have continued doing *alochana*, *pratikraman*, and *pratyakhyan* and that has brought ‘us’ here.

To not do *kashay* and to do *pratikraman*, these are the only two religions (*dharma*). To not do *kashay* is religion. And to do *pratikraman* for that which happens due to past karma, that is the only religion. Otherwise, there is no other thing that is religion. And it is precisely these two items that people have eliminated!

Now, when you have said something negative to the other person, then you need to do *pratikraman*. However, the other person also needs to do *pratikraman* for you. The *pratikraman* the other person should do is, ‘When must I have made a mistake that an occasion has arisen for this person to hurl an abuse at me?’ Therefore, he should do *pratikraman* for that fault of his. He should do *pratikraman* for his mistake made in his previous life, and you should do *pratikraman* for the present life! If one does five hundred such *pratikraman* in a day, only then will he go to *moksha*!

If you do just this much, then there is no problem even if you do not seek any other religion. If you follow this much, then it is enough, and I give you the guarantee and blessings for that. Go, I will give you my full support for liberation, all the way to the end! Your readiness is needed. If you follow and apply just one statement [of ‘ours’], then it is more than enough!

### 5. The Way of Akram Vignan

What does our *Akram [Vignan]* say? If ‘we’ were to ask a person, “Have you been stealing for a long time?” Then he would reply, “Yes.” If ‘we’ ask with love, then he would admit everything. “For how long? For how many years have you been doing it?” He would reply, “I have been doing it for one or two years.” Then ‘we’ would say, “There is no problem if you steal.” ‘We’ stroke his head with affection, [and say,] “But do this much *pratikraman* for that.”

With the *pratikraman* he does, the stealing gets erased entirely! His opinion has changed. His opinion is not in concurrence with what he is doing. It is not his opinion!

Recall Dada and then repent, ‘Now I will not do this again, it is wrong to have stolen. And now I will not do it again.’ ‘We’ teach him that!

Even after having taught him this, what do his parents say? “He stole once again!” Hey, even if he steals again, he should still do *pratikraman* [as mentioned above]. I know what will happen when one does this. There is no other way.

So, this *Akram Vignan* teaches that what has already become spoiled is not going to improve, but improve it in this way.

Every religion says, “You are the doer of penance, you are the doer of renunciation. You alone are renouncing. You are not renouncing.” To say, “You are not doing it,” is the same as saying, “You are doing it.” In this way, people accept doership and will say, “I am not able to renounce.” That, too, is doership. Yes. And that which accepts doership is a path that promotes the belief that ‘I am the body’. ‘We’ do not accept doership at all. ‘Do this’ is not written in any of ‘our’ books.

Hence [in the paths accepting doership], that which was supposed to be done was overlooked, and people are made to do things that should not be done. Moreover, people are not able to do even that. It is not possible for that to happen either, and it is a sheer waste of time and energy. That which is actually to be done is something different. What actually has to be done is to ask for the energy. And that which is happening right now is happening due to the energies that were asked for in the past [life].

**Questioner:** That which is from the past [life] has indeed come into effect.

**Dadashri:** Yes. It has come into effect. So, it is with respect to causes that you have to ask for energy. Just as ‘we’ have said to ask for energies in the Nine *Kalams* (nine statements in which one asks for energy to the pure Soul within for the highest spiritual intents); if we were to ask for that, then all the scriptures would get encompassed within that.

That is all that needs to be done. How much needs to be done in the world? Do only this much. Ask for the energy, if you want to do it with a sense of doership.

**Questioner:** This is regarding the point about asking for the energy, isn't it?

**Dadashri:** Yes, because it's not like everyone goes to *moksha*, is it! However, if you want to do it with a sense of doership, then do this much; ask for the energy. Ask for the energy with a sense of doership; that is what 'we' are saying.

**Questioner:** So, does this apply to those who have not taken *Gnan*?

**Dadashri:** Yes, it is for those who have not taken *Gnan*. It is for the people of the world. As it is, the path that people are walking on these days is a completely wrong path altogether. Not a single person will benefit from it.

'I want to do it, but I am not able to do so.' If one's karma unfolds unfavorably, then what can anyone do about that? The Lord had actually said, "Remain in Your real form as the Self when the unfolding of karma takes place and Know that." 'He' had said, "Do not do." All He had said was, "Know this." Instead, people say, "I did this, but it is not working. We are doing this, but it is not working. I have a strong desire [to do this], but I am not able to do it." Hey, but why are you going on about it, for no reason. "I am not able to do it, I am not able to do it." By doing such envisioning, how would the self become? It would turn to stone. And in fact, one simply attempts to do the rituals, and along with that, he says, "I am not able to do it, I am not able to do it, I am not able to do it, I am not able to do it."

'We' tell people that they should not say this; they certainly cannot say, "I am not able to do it." 'You' [the Self] are actually full of infinite energy; when 'we' explain



this to them, then they do say, “I am full of infinite energy.” Otherwise, until now they were saying, “I am not able to do it!” What, has Your infinite energy disappeared!

As such, humans are not able to do anything. It is not the nature of humans to do anything. The doer is under the authority of the non-Self. These living beings are only the Knower. Therefore, You should keep Knowing, and when You Know Your realm, then the faith that you had on the wrong belief will depart. And your opinion will change. What change will occur? The opinion that ‘it is good to lie’ will leave. There is no other *Purusharth* (real spiritual effort to progress as the Self) in this world like that opinion departing. This is a subtle point, but it requires profound thinking.

**Questioner:** No, but the point is entirely logical.

**Dadashri:** Even evacuating your bowels is in the hands of another entity, so how can doing anything be in your hands? No person has been born who has even the slightest power in his hands to do anything. ‘You’ are to Know and make a firm resolve; that is all You have to ‘do’. If this point is understood, then Your work will be accomplished. This is not so easy to understand. Do You understand this? Instead of ‘doing’ anything, isn’t it better to Know? Is it possible to ‘do’ anything right away?

**Questioner:** I understood what you are saying. That point is correct, but even after understanding, it will have to be done, won’t it? Just as I do not have the power to do anything, I also definitely do not have the power to Know, do I?

**Dadashri:** No, You have the power to Know, You do not have the power to ‘do’. This is a very subtle point. If You understand just this much, then it is more than enough.

Say a boy has become a thief; he steals. When he has the opportunity, he picks people's pockets. He does not even spare the guests that come to his home.

Now what would 'we' teach this boy? 'In this lifetime, ask Dada Bhagwan for the energy to not steal.'

Now what benefit did he derive from this? Someone may say, "What have you [actually] taught him in this? He keeps asking for the energy, yet he continues to steal." Hey, if he steals, let it be. Does he keep asking for the energies or not? Yes, he keeps asking for the energies. So 'we' know what work this 'medicine' is doing. How would you know what work this 'medicine' is doing!

**Questioner:** It's true that they do not know what work this 'medicine' is doing, that is indeed why they do not even understand whether or not there is any benefit in asking [for the energy].

**Dadashri:** So what is the significance of doing this [asking for the energy]? First of all, the boy is asking, "Give me the energy to not steal." So for one thing, he has changed his opinion. "It is wrong to steal, and it is good to not steal." He is asking for such energy, so he has arrived at the opinion to not steal. The greatest thing is that his opinion has changed!

And from the point his opinion changes, he ceases to be an offender.

Then secondly, what has happened? Since he is asking for the energy from God, the state of absolute humility has arisen. "Oh Lord, give me the energy." So He immediately gives the energy. There is no choice, is there! 'He' gives it to everyone; there should be someone to ask for it. That is why 'we' tell you that there is no limit to how much you can ask for. Yet, you do not ask for anything. You never ask.

Did you understand this point, about asking for the energy?

You should ask for forgiveness from Dada; together with that, for whatever you are asking for forgiveness, for that [you should say], “Give me the energy, Dada give me the energy.” Ask for the energy, do not use your own. Otherwise, you will run out of it. Whereas if you ask for it and then use it, then you will not run out of it; moreover, it will increase. How much stock would you have in your own shop?

For every matter, [you should ask,] “Dada, give me the energy.” For every matter, you should keep asking for the energy and take it. If you fail to do *pratikraman*, then you should [say], “Give me the energy to do *pratikraman* properly.” Ask for all the energy, and then use it. You may tire of asking ‘us’ for the energy, but ‘we’ will not tire of giving it to you. That is how much energy ‘we’ have.

## 6. The Flower Remains, the Thorns Vanish...

The non-Self complex (*prakruti*) has arisen from actions that do not have any good or bad implications (*kraman*), and it proliferates through *atikraman*, the branches and all! And through *pratikraman*, that which has proliferated decreases, so then the awareness arises within the person.

So, what ‘we’ are saying is that, suppose you go somewhere to do *darshan* (devotional viewing) right now, but there you feel, ‘I expected this person to be a *Gnani*, but he’s turned out to be a phony!’ Now the fact that you went there is a case of karmic effect (*prarabdha*), but the negative thoughts that arose in your mind about the person, such as, ‘Oh, why did I come to see such a worthless person?’ You will have to suffer the effect of that negative intent that has arisen within you, you will have to suffer the

effect of calling him worthless, you will have to suffer the demerit karma. And it is natural for a thought to arise, but what should be done immediately afterwards? ‘Oh dear, I shouldn’t commit such an offense!’ You should immediately erase it with such a positive thought.

Yes, by recalling Lord Mahavir or any other God, by recalling Dada, you should do *pratikraman* that, ‘Oh dear! Regardless of what the other person is like, why did I have to behave negatively?’ There is no fault in referring to someone who is good as good, but it is a fault to refer to someone who is good as bad, and it is an even bigger fault to refer to someone who is bad as bad. It is a tremendous fault! This is because he himself is not bad, his karmic effect has made him bad. He is not bad. What is karmic effect? His circumstances have made him bad; in that, what fault is it of his?

Suppose a group of women are passing by and someone says to you, “Look at that prostitute, she has come here, what is she doing here?” The person may say such a thing, and because of that, you also refer to her as a prostitute, so you are guilty of that grave offense. That woman says, “It is due to circumstances that I am in this state. In that, why are you committing this offense? I am actually suffering my consequences, but you are moreover committing an offense?” Has she become a prostitute out of her own will? The circumstances have made her so. No living being would ever have any desire of being bad. It is indeed all the circumstances that make one do it, and then it becomes a habit. It is the circumstances that initiate it.

**Questioner:** For those who do not have *Gnan*, are they only able to see certain kinds of faults?

**Dadashri:** That is all. You should tell them in short, “Learn to ask for forgiveness for your mistakes. Whatever

mistake you can see, you should ask for forgiveness for that mistake, and never say that that mistake is correct; otherwise, the mistake will double. After doing something wrong, ask for forgiveness.”

**Questioner:** For someone who hasn't taken *Gnan*, if he can see his own faults, then how should he do *pratikraman*?

**Dadashri:** There are some people like this who have not taken *Gnan*, but they have some awareness, they understand *pratikraman*. Such people do it, but it is not for everyone. So, we should tell them that *pratikraman* means to repent.

What happens by doing *pratikraman* is that the Self puts pressure on the relative self. This is because *atikraman* means that pressure is placed on the Real. The karma that is of *atikraman*, and if one becomes interested in that, then it causes damage once again. Therefore, as long as you do not accept that which is wrong as wrong, you are liable for it. Therefore, it is necessary to do this *pratikraman*.

**Questioner:** When I end up doing *atikraman*, I do *pratikraman* for it, but what if the other person does not forgive me?

**Dadashri:** Do not see what the other person is doing. You do not need to see whether he forgives you or not. The intrinsic nature of *atikraman* should leave from within you. You should become such that you oppose the *atikraman*.

**Questioner:** And what if the other person continues to feel hurt?

**Dadashri:** You should not see anything of the other person. You should decide that you are an opponent of *atikraman*. You do not have the desire to do *atikraman*. Repentance is taking place for what has happened right now. And now you do not have the desire to do it again.

*Pratikraman* should be done to get rid of your opinions. We do not support those opinions; it is to be done to get rid of that. You should do *pratikraman* to show, 'I am in opposition to this opinion.' Did you understand?

**Questioner:** If it is discharge, then why does *pratikraman* need to be done?

**Dadashri:** Everything is discharge; not only that, everything is discharge. *Pratikraman* is only to be done for *atikraman* that is done, not for anything else. And if you do not do it, then your intrinsic nature will not change, it will remain the very same, won't it! Did you understand or not?

Otherwise, if you do not proclaim your opposition to it, then that opinion will stay with you. If you become angry (*gusso*), then you have to do *pratikraman* [to show that] you are not in favor of the anger. Otherwise, it would mean that you are in favor of the anger. And when you do *pratikraman*, it is confirmed that you do not like the anger. So, you have become separate from that. You have become free; the liability has decreased. You are in opposition to it. There should be a means to demonstrate that, shouldn't there? Do you want to keep [the fault of] anger in you or do you want to get rid of it?

**Questioner:** I do want to get rid of it.

**Dadashri:** If you want to get rid of it, then do *pratikraman*. Then you are in opposition to the anger. Otherwise, if you do not do *pratikraman*, then you are in support of the anger.

*Pratikraman* is considered as that by which one becomes lighter, he feels freer; he feels very uneasy from within when that mistake is repeated. On the contrary, people keep on multiplying their faults!

Have you seen any real *pratikraman*, in which a single mistake has decreased?

**Questioner:** No, I have only seen it here.

**Dadashri:** After taking *Gnan*, you realize from within that a mistake has happened. Only then will *pratikraman* be done. Until then, *pratikraman* will not happen, will it! After taking *Gnan*, awakened awareness (*jaग्रuti*) prevails, so when *atikraman* happens, you will immediately realize it. When a mistake is made, you immediately do *pratikraman*. So, all the *pratikraman* will continuously be done for that, in a systematic way. And when *pratikraman* is done, it gets washed. Once it is washed, the other person will not feel any malice. Otherwise, when you meet that person again, separation continues to grow with him.

**Questioner:** How should I wash off my demerit karma at this point in time?

**Dadashri:** However many stains have formed from the demerit karma, you should do that many *pratikraman*. If the stain is stubborn, then keep washing it over and over again. Keep washing it over and over again.

**Questioner:** How would I know whether that stain has gone or not?

**Dadashri:** You will know when your mind becomes clean from within. Your face will glow. Would you not know that the stain has gone? Why wouldn't you? What is the problem? And even if you are not able to wash it off, there is no problem. Just do *pratikraman*. Keep on adding the 'soap'! Do you know what demerit karma is? Do you actually know what demerit karma is?

**Questioner:** When Dada's *Agna* is not followed, that is demerit karma.

**Dadashri:** No, it is not like that. That is not considered demerit karma. When someone is hurt, that is demerit karma; be it any living being, whether it is a human being, an animal or a tree. When you keep picking leaves from a tree unnecessarily, then even it feels pain, so that is considered demerit karma.

And if You are not able to follow the *Agnas*, then You will be at a loss. ‘You’ yourself will be at a loss. Whereas demerit karma is [bound] when you hurt someone, even in the slightest. It should be such that no one is hurt in the slightest extent.

If you do *pratikraman*, then it is very good. Our ‘clothes’ get cleaned, don’t they? Why should we leave dirt on our ‘clothes’? Dada has shown such a path, so why shouldn’t we ‘clean’ them?

If someone is hurt by you even in the slightest extent, then know that the mistake is yours. If you get affected in any way from within, then you will understand that the mistake is yours. The other person is suffering, so his mistake is evident, but you became the *nimit*, you reprimanded him, so it is also your mistake. Why does Dada not have any suffering? It is because not a single fault of His remains. If the other person is affected at all by your mistake, if any credit is taken on [in the karmic account], then you should immediately do *pratikraman* and pay it off. If you have made a mistake, then credit is taken on, but you should do instant, ‘cash’ *pratikraman* for it. And if someone else makes a mistake because of you, even then you should do *alochana*, *pratikraman*, *pratyakhyan*. You should keep asking for forgiveness through the mind, speech, and body, with Dada Bhagwan as your witness.

**Questioner:** When I used to do *pratikraman* as per the *Kramik* path (traditional step-by-step path of spiritual



progress), I didn't understand anything. Whereas when I do it now, I feel as light as a flower.

**Dadashri:** All those *pratikraman* are done without any understanding! *Pratikraman* means that your faults should decrease right away. That is referred to as *pratikraman*. We have gone in the wrong direction; to turn back is referred to as *pratikraman*. Instead, here, one has not even turned back, one remains exactly where he was previously! On the contrary, they have gone further in the wrong direction! So how can that be referred to as *pratikraman*?

Whenever entanglements are in the process of forming, you inevitably remember Dada, and entanglements do not form. What 'we' say is do not create entanglements. And on occasion, if entanglements do arise, then do *pratikraman*. As a matter of fact, this word 'entanglement' can be easily understood. These people [on the *Kramik* path] have grown weary of listening to [the preaching of], "Speak the truth, have pity, do not steal."

If an entanglement has formed within, then that entanglement should not remain when you go off to sleep. You should find a solution for the entanglement. Ultimately, if you cannot find any solution, then keep asking God for forgiveness that, 'An entanglement has been created with this person, for which I am asking for forgiveness'; even then a solution will come about. Forgiveness is the greatest means. Otherwise, mistakes are continuously happening.

When you scold the other person, you do not have the awareness of, 'How would I feel if someone scolded me?' Maintain that awareness while scolding someone.

To carry out work while keeping the other person in mind is called the ego of a human being. To think about yourself while interacting with each person and to 'jab' others; what is that called?

**Questioner:** A bestial ego.

**Dadashri:** If someone tells you, “You have made a mistake,” then you should also say, ‘Chandubhai, you must have made a mistake, that is why he must be saying this, isn’t it?’ Otherwise, would anyone say such a thing without any reason? Because no one would say such a thing without any reason. There has to be some mistake at least. So, what is the problem with You [as the Self] telling him this? ‘You must have made some mistake, that is why he must be saying this. So, ask for forgiveness.’ And if Chandubhai is hurting someone, then You should tell him, ‘Do *pratikraman*.’ This is because You want to go to *moksha*. Now it will not be suitable to do things offhandedly.

You have no right at all to see the faults of others. So, you should ask for forgiveness or pardon for those faults, you should do *pratikraman*. The habit of seeing the faults of others was always there from the beginning; there is nothing new in that. That habit will not let up immediately. It will let up by doing *pratikraman*. Do *pratikraman* whenever you see the faults of others. ‘Shoot-on-sight’!

**Questioner:** I am still not able to do the kind of *pratikraman* that should be done.

**Dadashri:** As a matter of fact, a firm resolution (*nishchay*) must be made for whatever you wish to do.

**Questioner:** To make a firm resolution means that there is the ego of doership in that, isn’t there? What is that? Please explain that.

**Dadashri:** It is simply for the sake of saying.

**Questioner:** Many people, *mahatmas*, are under the impression that we do not have to do anything, we do not even need to make a firm resolution.

**Dadashri:** No, if they were to ask me, then I would tell them, ‘How is it possible to make a firm resolution without an ego?’ To make a decision means to do [something] decidedly. What does decidedly mean? ‘Not this, only this. It should not be like this, and it should be like this.’

**Questioner:** When disturbance has taken place within, then I do not know how to do ‘shoot-on-sight’ [*pratikraman*] and clear it. However, in the evening, ten to twelve hours later, if the thought arises that, ‘All this that happened was wrong,’ then does it get cleared? If it happens later on?

**Dadashri:** Yes. If it happens later, then you should do *pratikraman* for it. After doing something wrong, you should do *pratikraman* that, ‘I have made a mistake, now I will not do it again. Oh Dada Bhagwan! I have made a mistake. Now I will not do it again.’

If you cannot do it immediately, then do it after two hours. Hey, do it at night; remember [the mistakes] and do it at night. Can you not remember [the mistakes] at night, such as, ‘Who did I clash with today?’ Can you not do that at night? Hey, you can even do it weekly. Do it collectively for the week. However many *atikraman* have happened in the week, clear them all together.

**Questioner:** But it should be done immediately, shouldn’t it?

**Dadashri:** If it is done immediately, then there is nothing better than that. Many people here actually do ‘shoot-on-sight’ [*pratikraman*]. ‘Shoot’ it upon seeing it. ‘Shoot’ upon seeing.

**Questioner:** Whenever I recall Dada or do *aarti* (ceremony that involves waving lamps in front of an idol of God and singing devotional praise), even then my mind wanders elsewhere. Then I end up singing something else

entirely in the *aarti*. The lines end up being sung differently. Then, I become engrossed in the thoughts that arise. Then, after a little while, I come back to the *aarti*.

**Dadashri:** As such, you should do *pratikraman* on that day. If a thought arises, then there is no problem. When a thought arises, if You are able to See Chandubhai [as separate], that such thoughts are arising in Chandubhai, if You can See all that, then You and he are separate. But at that time, something is lacking on Your part.

**Questioner:** Awakened awareness does not remain at all at that time.

**Dadashri:** Then for that, you should do *pratikraman*, that, ‘The awakened awareness did not remain, I am doing *pratikraman* for that. Dada Bhagwan, please forgive me.’

**Questioner:** I remember to do *pratikraman* much later, such as, ‘I had to do *pratikraman* for this person.’

**Dadashri:** But you do remember, don’t you? You need to spend more time in *satsang* (spiritual discourse). You have to ask about everything in detail; this is actually a Science. You need to ask about everything.

It is not an easy thing to see your faults! Moreover, ‘we’ illuminate everything at once, but if the person has the perspective that, ‘I want to see them,’ then they will be seen. Now, he has to lift his hand up from the dinner plate to his mouth, doesn’t he? If he simply maintains the desire, ‘May the food go into my mouth on its own,’ will that do? The effort should definitely be made, shouldn’t it!

It is natural for humans to make mistakes. What is the path to become free from that? Only the *Gnani Purush* can reveal that; [it is by doing] *pratikraman*.

*Pratikraman* keeps happening within automatically.

People ask, “Does *pratikraman* happen on its own?” I reply, “Yes, imagine the kind of ‘machine’ I have placed within, such that the *pratikraman* starts up! As long as your intention is pure, everything is ready.”

**Questioner 1:** That is true, Dada, *pratikraman* happens naturally and spontaneously. And furthermore, this Science is such that not even the slightest abhorrence arises.

**Questioner 2:** This person is asking, if someone like me cannot do *pratikraman*, then what is that?

**Dadashri:** It actually does happen within, but he does not realize it. So, if he says one time, “I am not able to do it,” then it stops. That ‘machine’ comes to a halt. Whatever one worships [goes towards], so it [the machinery] becomes. That [*pratikraman*] continues to happen within. It happens after some time.

**Questioner:** When I hurt someone, I do not like it. That is the only thing that remains. It does not go any further than that. *Pratikraman* does not happen beyond that.

**Dadashri:** Actually, the ‘machinery’ within works in accordance with what you say! Whatever you worship, so it becomes. If you say, “I am not able to do this,” then that is what happens. And if you say, “There is so much *pratikraman* going on within that I am getting tired.” Then it [the machinery] gets tired within. So, the one doing *pratikraman* [Chandubhai] does it. ‘You’ should keep on encouraging him and later when about five hundred *pratikraman* are being done, ‘You’ should keep on encouraging him [by saying], ‘I am able to do *pratikraman*.’

As much as possible, you should do ‘shoot-on-sight’ [*pratikraman*]. As soon as it [a mistake] happens, you should immediately do *pratikraman*. And if that is not possible, then you should do it collectively in the evening. However,

when you do it collectively, you may miss some of them. Where should they be stored? And who will take care of them? Hence, 'shoot-on-sight' is our business!

From the point you begin to see your own faults, know that your ticket for going to *moksha* has arrived. Generally, no one can see his own faults. Not even the great ascetics and high-ranking monks! They cannot see their own faults. Fundamentally, this is the greatest shortcoming. And this Science is such that the Science itself gives you an impartial judgment. It reveals all of your own faults. It does this after it has happened, but it does reveal it for you, doesn't it? Whatever has happened just now has happened! That is different. If a car is travelling very fast, then it will kill someone, won't it? However, that is when you realize it, isn't it?

## 7. Thus the Business Runs Clean

**Questioner:** If you set Chandubhai free in that way, then won't he do anything?

**Dadashri:** No. That is indeed why I have said about '*vyavasthit*' (result of scientific circumstantial evidence) that, 'For one lifetime, there is no authority to change anything in the slightest.' Just for one lifetime! The life in which I am giving you '*vyavasthit*', it is not possible for any changes to happen in that *vyavasthit*. It is only for this reason that I am setting you free. So, I am saying this after Seeing it. And that is why I do not even need to scold you, that, "Why were you going around with your wife? And why this and why that?" Not for the next life, but for this one lifetime, you are not responsible at all! I have said it to this extent, moreover.

**Questioner:** Can one charge interest on money he lends?

**Dadashri:** If Chandubhai wants to claim interest, then let him do so, but You should tell him, “Do *pratikraman* for it later on.”

[If you have lent someone money and he is not returning it, then] With *pratikraman*, there will be an effect on the other person, and he will return your money. The right understanding will arise in the other person. *Pratikraman* has a positive effect on the other person. Whereas our people actually go to the home of the person who owes the money and curse at him, so would that create a negative effect or not? On the contrary, people complicate things further. Every [intent made] in this world gives effect.

**Questioner:** Even if I do *pratikraman* for the creditor, he will still continue to ask for the money, won't he?

**Dadashri:** It is not a question of whether or not he will ask you. There, attachment or abhorrence should not arise. The money may still remain due!

If a person were to tell me, “I do not want to follow religion. I want worldly pleasures,” then I would tell him, “Be honest and ethical.” I will not tell him to go to the temple. Giving to others is the practice of a celestial being. Whereas if one does not take that which belongs to others, that is the practice of humanity. Therefore, honesty is the greatest religion. Dishonesty is the best foolishness! [One may ask,] “If I cannot be honest, then should I jump into the ocean?” My Dada teaches that if I am dishonest, I should do *pratikraman* for that. Your next life will be rosy. Know dishonesty as dishonesty and repent over it. The person who repents is decidedly honest.

Suppose you have a disagreement with your business partner, then you will immediately realize, ‘I spoke more than I should have.’ So, you should immediately do *pratikraman* for that. Our *pratikraman* should be like ‘cash payment’

[instant]. This ‘bank’ is also considered to be ‘cash’ and the payment is also considered to be ‘cash’.

Say you approach your boss at the office to ask for permission for something, but the boss does not grant the permission. Then you will think, ‘The boss is worthless, he is like this, he is like that.’ Now, you do not know what the result of this will be. Therefore, this intent should be turned around; *pratikraman* should be done. That is what ‘we’ refer to as awakened awareness.

Let me explain to you how obstacles get created in worldly life. Say you call your assistant at the office senseless, then an obstacle has been created towards your own intelligence! Now imagine, just through these obstacles, the entire world has become trapped and one’s human life has gone in vain! You have no right to tell someone that he is senseless. If you speak thus, then the other person will also speak negatively, so an obstacle will be created for him too! Now tell me, how can this world be saved from such obstacles? If you call someone unworthy, then you are creating an obstacle for your own self-worth! If you do *pratikraman* immediately for this, then it will get washed off before an obstacle is created.

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

**Dadashri:** You should do *pratikraman* for all of that. You did not have an ill motive in that. You did not do it for yourself; that is considered as your sincerity towards the government.

## 8. This Is How the ‘Chains’ of Past Karmic Ties Break

**Questioner:** What should I do to become free from the karmic ties (*roonanubandh*) of the past life?



**Dadashri:** Whomever you have past karmic ties with, if you do not like that at all, you do not like that person's company, yet you have no choice but to stay in contact with that person, then what should you do? On the outside, you should continue worldly interactions with that person, but from within you should do *pratikraman* in his name. This is because you had done *atikraman* in your past life and this is the result of that. What were the causes behind this? You had done *atikraman* towards that person in the previous life. So, the result of that *atikraman* has come into effect in this life, so if you do *pratikraman* for it, then it will balance out. So, you should ask for forgiveness for that within. Keep asking for forgiveness that, 'Whatever mistakes I have made, I am asking for forgiveness for that.' Ask for forgiveness with whichever God you wish to keep as your witness, then it will all come to an end.

If you do not like his company, then what happens? By seeing someone as being very much at fault; suppose a man does not like his wife, then he will keep seeing her as being very much at fault, so he will have contempt for her. So fear arises. Whomever you have contempt for, you will fear that person. Upon seeing the person, you will feel nervousness. So, know that this is contempt. So to get rid of the contempt, keep asking for forgiveness; the contempt will come to an end within just two days. The other person may not be aware of it, but you should keep asking for forgiveness in the person's name. [You should ask for forgiveness] For whatever mistakes you have made with whichever person, by saying, 'Oh Lord! I am asking for forgiveness.' This is the consequence of the mistakes. For whatever mistakes you have made with whomever, if you keep asking for forgiveness from the God who resides within that person, then everything will get washed off.

These [relative relationships] are actually a drama. In

a drama, if you were to make the wife and children yours forever, would that do? Yes, there is nothing wrong with saying it as you would in a drama that, “This is my elder son, may he live to be a hundred years old.” However, it should all be superficial, ‘dramatic’ [as it would be in a drama, not real]. You have to do *pratikraman* because you have believed all these [relationships] to be real. Had you not believed the relationships to be real, then you would not have to do *pratikraman*. Whatever one believes to be real, attachment and abhorrence arise there, and there is *moksha* only through *pratikraman*. There is *moksha* through the *alochana*, *pratikraman*, and *pratyakhyan*, which Dada teaches.

Nobody has the power to harass anyone, nor does anybody have the power to bear anything. They are all actually just ‘figurines’. They are carrying out all the work. If we do *pratikraman*, then the ‘figurines’ become straightforward on their own.

Besides, no matter how insane a person is, it is possible for him to become wise through your *pratikraman*.

If you do not get along at all with a person, if you do *pratikraman* for it all day long, if you keep doing it for two to four days, then on the fifth day, he will come looking for you here. It is simply because of your faults of *atikraman* that all of this has come to a standstill.

**Questioner:** Sometimes I feel disheartened that I am doing so much for this person, yet he is insulting me?

**Dadashri:** You should do *pratikraman* for that. This is actually the relative. There are all kinds of people. They will not allow you to go to *moksha*.

**Questioner:** So what should we do *pratikraman* for?

**Dadashri:** *Pratikraman* should be done for the reason

that, ‘This was the unfolding of my karma, and you [the other person] had to bind such karma. I am doing *pratikraman* for that, and I will not do such a thing again that someone has to bind karma because of me!’

The world is such that it will not allow anyone to go to *moksha*. The ‘hook’ [people’s claims towards you] certainly pulls one in every way. If you do *pratikraman* for that, then the ‘hook’ will be released. For this reason, Lord Mahavir has given these three things, *alochana*, *pratikraman*, and *pratyakhyan*, in just one word. There is no way around it. Now, when would one be able to do *pratikraman*? It is when One has the awakened awareness (*jagruti*). It is when One attains *Gnan* from the *Gnani Purush* that the awakened awareness arises.

You should do *pratikraman*, so you become free from the responsibility.

**Questioner:** If I have lost trust in someone, say he has betrayed me and I have lost trust in him. What should I do to restore that trust?

**Dadashri:** You should repent for the negative thoughts you have had towards him. Whatever bad thoughts you had for him after you lost trust in him, you should repent for that; then things will be settled. That is why *pratikraman* has to be done.

## 9. Remain Unaffected, in Varying Situations

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

**Dadashri:** You would immediately see it on his face. The smile on his face would disappear. His face would become sullen. So, you would know immediately that there has been such an effect on the other person, wouldn’t you?

**Questioner:** I would.

**Dadashri:** There certainly is this much energy in a person, that he would 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 would know, ‘These words of mine that came out were harsh. So, it will indeed hurt the other person.’ Therefore, considering this, you should do *pratikraman*. If it has come out harshly, then wouldn’t you know that the other person may have gotten hurt!

**Questioner:** I would know!

**Dadashri:** That too, *pratikraman* is not to be done for the other person. It is to ensure that your opinion is not in this. *Pratikraman* is for getting rid of your opinion. What is *pratikraman*? It is to get rid of opinions formed in the past. And what happens through *pratikraman* is that the effect that the other person would normally have does not happen, it does not happen at all. If you make the decision in your mind that, ‘I want to clear this with equanimity,’ then the effect of that will be there on the other person and then his mind will improve in such a way. Whereas if you make the decision in your mind that, ‘I will do this to him and that to him,’ then his mind will have a similar reaction.

**Questioner:** After dismissing someone out of intense contempt (*tarchhod*), if there is repentance afterwards, then what is that considered?

**Dadashri:** If there is repentance, then the habit of dismissing someone out of intense contempt will let up. After dismissing someone out of intense contempt for some time, if one does not repent and instead believes, ‘I did good,’

then that is a sign of going to hell. After doing something wrong, repentance must definitely be done.

**Questioner:** If I have crushed someone's mind, then what should I do to become free from that?

**Dadashri:** You should do *pratikraman*. And if you happen to come across that person, then you should tell him in person, "I have no sense, I made a mistake." By saying this, his wounds get healed.

**Questioner:** What solution should be applied so that I do not have to suffer the consequences of dismissing someone out of intense contempt?

**Dadashri:** There is no other solution for dismissing someone out of intense contempt; you should 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 once again speak pleasantly and ask for forgiveness, "I made a big mistake. I am foolish, I have no sense." So, the wounds of the other person begin healing. If you discredit yourself, then the other person feels good. That is when his wounds heal.

I can see the consequences of dismissing others out of intense contempt in the past life. In fact, that is why I say that nobody should be dismissed out of intense contempt. Even a laborer should not be hurt through intense contempt. Hey, ultimately, one will even take revenge by becoming a snake [in the next life]. Intense contempt will not let up. *Pratikraman* is the only thing that can save you.

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

**Dadashri:** You should keep on doing *pratikraman* in

his name, and however much the other person has been hurt, *pratikraman* should be done to that extent.

A judge asked me, “Sir, now that you have given me *Gnan*, should I give the death penalty in court or not? Then I asked him, “What will you do if you don’t give the death penalty!” He replied, “But I will incur a liability.” I asked him, “Have I made You Chandubhai or the pure Soul?” Then he replied, “You have made me the pure Soul.” Then You [as the pure Soul] are not responsible for whatever Chandubhai does. And if You want to become responsible, then you are Chandubhai. If You want to share the responsibility willingly, then ‘we’ have no problem with that. However, You should not become a partner. Then I showed him a solution; he should say, ‘Oh Lord, why did this work come to me?’ And do *pratikraman* for it. Secondly, continue working according to the laws of the government. Did you understand?

**Questioner:** If we bear in mind that we can become free by doing *pratikraman*, then wouldn’t everyone get the license to do as they please?

**Dadashri:** No, such an understanding should not be maintained. The point remains valid; you should do *pratikraman*. Upon doing *pratikraman*, you are free. You are free from your liability. Thereafter, the other person may worry, split his head open, and even die; but you no longer have anything to do with it.

A few people end up getting hurt even through ‘us’. ‘We’ do not have the desire for it. Now generally, this does not happen, but it does happen with a rare person. Up until now, in the past fifteen to twenty years, it might have happened with two or three people. That too is because they are instrumental in the process (*nimit*), isn’t it? Afterwards, ‘we’ do all the *pratikraman* for him and build a ‘protective fence’ around him so that he does not fall [spiritually].

Whatever the height 'we' have taken him to, he should not fall from that level. The 'protective fence' is for that, 'we' give him all the protection and let it be.

'We' are irrefutably in principle (*siddhantik*). For example, if a tree has been planted, then after planting it, if it comes within the boundary of a road, then 'we' will change the course of the road, but 'we' will not harm the tree. 'We' have all these principles. 'We' would not allow anyone to fall [spiritually].

**Questioner:** If someone makes a mistake, then he asks me for forgiveness, and I forgive him. Even if he does not ask for forgiveness, I forgive him internally, but if that person keeps repeating the mistake, then what should I do?

**Dadashri:** You should explain to him with love, explain to him as much as you can, there is no other solution. And there is no control in your hands. You have no choice in this world other than to forgive him. If you do not forgive, then you will forgive after suffering a beating. There is no other way. You should give him the understanding, and if he changes his inner intent (*bhaav*) so that he does not keep repeating the mistake, then it is more than enough. If he changes the inner intent that, 'Now I do not want to make a mistake,' and yet it happens, then that is a different matter.

If you send your son to buy vegetables and he takes a share of the money, then what good would it do if you found out? You should accept him the way he is. Can you throw him out? Can you find another son? You would not find another one, would you? No one would sell you one.

## 10. In the Face of Conflict...

**Questioner:** In certain karma, for example, if a verbal altercation has lasted for a long time, then it binds intense karma. For that, should we do *pratikraman* two to four

times, or do we need to do it more times? Or will it suffice to do it just once?

**Dadashri:** Do it as many times as you can. And then do it collectively. If too many *pratikraman* accumulate at once, then you should do collective *pratikraman*, ‘Oh Dada Bhagwan! I am doing collective *pratikraman* for all of this.’ Then that’s it.

For a person who does not get into conflict, I give the guarantee that he will attain *moksha* within three lifetimes. If conflicts end up happening, then you should do *pratikraman*. Conflicts are of the *pudgal* (non-Self complex of input and output) and [aggression arising out of] conflict between one *pudgal* and another *pudgal* is destroyed through *pratikraman*.

If the other person is ‘dividing’, then you should ‘multiply’, so the remainder will disappear. To think about the other person that, ‘He said this to me, he said that to me,’ that itself is an offense. While walking down the road, if one bumps into a wall, then why doesn’t he scold it? Why is a tree considered to be inanimate? All those who hurt you are indeed like the green trees!

**Questioner:** You gave us an example of gross conflict. Now, what about examples of subtle, subtler, and subtlest forms of conflict. What is a subtle conflict?

**Dadashri:** The conflict that you have with your father is all subtle conflict.

**Questioner:** So what is that like?

**Dadashri:** Do you hit each other?

**Questioner:** No.

**Dadashri:** That is a subtle conflict.

**Questioner:** Does subtle mean through the mind? If it is through the speech, does that also fall under subtle?



**Dadashri:** That is gross. That which the other person does not know, that which is not visible, all of that falls under subtle conflict.

**Questioner:** How can such subtle conflicts be averted?

**Dadashri:** First, you should avert gross conflict, then subtle, then subtler, and then subtlest conflict.

**Questioner:** What can be referred to as a subtler conflict?

**Dadashri:** If you hit someone, and that person Sees in *Gnan* that, ‘I am pure Soul, it is scientific circumstantial evidence (*vyavasthit*) that is hitting me.’ He Sees all that, but in his mind if he instantly sees a slight mistake, that is considered a subtler conflict.

**Questioner:** Please explain that again, I did not fully understand.

**Dadashri:** These faults that you see of all these people, that is a subtler conflict.

**Questioner:** So to see the faults of others is subtler conflict.

**Dadashri:** It’s not like that. If one has decided that, ‘This fault definitely does not exist in the other person,’ yet he sees a fault; that is subtler conflict. You should See that fault [of yours]. This is because the other person is a pure Soul, and the fault is separate.

**Questioner:** So is that the conflict that takes place in the mind that you talked about?

**Dadashri:** All of that actually falls under the subtle.

**Questioner:** So what is the difference between the two?

**Dadashri:** This point is actually beyond the mind.

**Questioner:** Conflict within the mind and those faults...

**Dadashri:** That is not of the mind.

**Questioner:** Does it mean that where there is subtler conflict, at that time subtle conflict is also present?

**Dadashri:** You should not be concerned about that. The subtle is different and the subtler is different. The subtler is the ultimate thing.

**Questioner:** It was mentioned once during *satsang* itself that to become engrossed with Chandubhai is considered the subtlest conflict.

**Dadashri:** Yes. The subtlest conflict! You should avoid that. You become engrossed (*tanmayakaar*) by mistake. Then You realize that such a mistake has happened.

**Questioner:** Now, except for the pure Soul, I have no desire for any temporary thing of this world. Yet, Chandubhai remains in the state of engrossment now and again. So subtler conflict has taken place, hasn't it?

**Dadashri:** That is actually considered a subtlest conflict.

**Questioner:** So, is *pratikraman* the only solution to avoid that conflict? Or is there any other solution?

**Dadashri:** There is no other weapon at all.

**Questioner:** But Dada, when we have to do *pratikraman*, is that not considered our ego?

**Dadashri:** No. 'You' do not have to do *pratikraman*. It [the offense] is of Chandubhai, the pure Soul actually Knows, the pure Soul has not done the offense. So It does not have to do it. It is only the one who has done the offense [who has to do it], Chandubhai does *pratikraman*, and it is indeed due to *atikraman* that worldly life has arisen. Who does *atikraman*? The ego and the intellect both get together and do it.

## 11. Purusharth Against Negative Attributes of the Prakruti...

Not a single lifetime has gone by without attachment. As long as one does not attain *Gnan*, one keeps on harboring attachment (*raag*) and abhorrence (*dwesh*). There is no third thing at all.

**Questioner:** But Dada, abhorrence is certainly the offspring of attachment, isn't it?

**Dadashri:** Yes. It is the offspring of that, but it is a result of that; offspring means that it is the result of that. When a lot of attachment arises, whomever you have attachment towards, when it increases excessively, then abhorrence arises towards that person in turn. When anything goes outside its limit, you will develop dislike for it, and if it is disliked, that is called abhorrence. Did you understand this?

**Questioner:** Yes, I understood.

**Dadashri:** You should understand that whatever you encounter is your own reaction! If you greet someone with respect, and you feel that his face appears to be sulking, then you should understand that this is in reaction to you. So what should you do? You should do *pratikraman*. There is no other solution in this world. Whereas what do people of the world do? They respond by sulking in return! So then, they recreate the same scenario that was there before. Now that You have become the pure Soul, you should accept your mistakes in some way or another and bring an end to it. [Even] As a *Gnani Purush*, 'we' accept all the mistakes and clear that case and put it away.

**Questioner:** Jealousy arises; what should I do so that it does not arise?

**Dadashri:** There are two ways to deal with that. One is to repent after jealousy arises. Secondly, in the jealousy that

arises, You [as the Self] are not the ‘doer’ of that jealousy. Jealousy is the *parmanu* (smallest, most indivisible and indestructible particles of matter) which were filled in your past life; if You do not accept them, if You do not become engrossed (*tanmayakaar*) in them, then the jealousy will disappear. To repent after jealousy arises within you is the best thing.

**Questioner:** I do not want to harbor any suspicion (*shanka*) towards anyone, yet suspicion arises. So how can I stop that?

**Dadashri:** You should recall the pure Soul of the person and ask for forgiveness. You should do *pratikraman* for that. It is in fact because you made mistakes in the past [life] that suspicion arises.

When you enter a jungle, then on the basis of worldly knowledge, the thought arises, ‘What if I come across a bandit?’ Or, ‘What will happen if I encounter a tiger?’ If such a thought arises, then do *pratikraman* at that time. If suspicion arises, it means things have spoiled. Do not harbor suspicion. If any suspicion arises towards any person at all, then do *pratikraman*. Suspicion itself brings suffering.

When suspicion arises, you should make file one [‘Chandubhai’; the relative self] do *pratikraman*. And You are the Lord of this universe, why would suspicion arise for You? As one is human, suspicions will tend to arise. However, as the mistake happened, you should do instant *pratikraman*.

Do *pratikraman* for whomever you have suspicion towards. Otherwise, the suspicion will eat you up.

If you have even the slightest positive or negative thought about someone, you should immediately erase it. If that thought lingers on for even a short time, then it will

reach the other person, and then it will proliferate. It will proliferate inside the other person, within four hours, twelve hours or even two days. Therefore, the flow of vibrations should not drift in that direction.

Always, whenever you do repentance for any deed, the consequence of that deed certainly gets destroyed by seventy-five percent. Thereafter, it gives an effect similar to a burned rope. In the next life, that burned rope will disintegrate with the slightest touch. No deed ever goes without giving effect. By doing *pratikraman*, the ‘rope’ gets burned. However, the design remains the same. But what needs to be done in the next life? With the slightest touch, upon brushing it, it dissipates.

## 12. Bad Habits Let Up Using Gnan

**Questioner:** I have formed a bad habit of smoking.

**Dadashri:** Maintain this within, ‘This is wrong, this is a bad thing.’ And if someone says, “Why do you smoke cigarettes?” Then do not defend it. Say that it is bad. Say, “Dear fellow, it is my weakness.” Then it will let up one day. Otherwise, it will not let you go.

‘We’ also do *pratikraman*. One should indeed become free from the opinion. There is a problem if the opinion persists.

If a person does *pratikraman*, then he attains the greatest thing. So, this is technically; scientifically, it is not necessary, however it is needed technically.

**Questioner:** How is it scientifically?

**Dadashri:** Scientifically, it is then considered as his discharge; thereafter, is there really any need for doing [*pratikraman*]? This is because You are separate and it [the discharge] is separate. These people do not have that much

energy [to remain separate]! If you do not do *pratikraman*, then that opinion remains. And if you do *pratikraman*, you become separate from the opinion, isn't this point certain? It is certain that you have become separate from that opinion, isn't it?

However many opinions remain, that much of the mind remains. This is because the mind is made up of opinions.

'We' have stated that 'we' have no problem if you have taken up a bad habit; but with God as your witness, do *pratikraman* for whatever bad habit that has been taken up, by saying, "Oh Lord! I should not drink alcohol, yet I drink it. I ask for forgiveness for that. Give me the strength to not drink again." Do this much. Whereas people raise objections, saying, "Why are you drinking alcohol?" Hey, you are making the matter worse. You are causing him harm. I have stated, "No matter how grave a mistake you have made, do *pratikraman* in this way."

**Questioner:** While drinking tea in the morning, you had said, "'We' drink tea after doing *pratyakhyan*."

**Dadashri:** Oh, yes!

**Questioner:** Since we were on the subject, I had to mention this.

**Dadashri:** So 'I' [the Self] do not actually drink the tea. Nevertheless, the circumstance to drink it comes together. And it is coming about compulsorily. What should be done at that time? If ever, I was to drink it without doing *pratyakhyan*, then it would stick. So, after applying oil, the colored water should be poured; but only after applying the oil. Yes, 'we' apply 'oil' in the form of *pratyakhyan*, then if green-colored water is poured, it will not stick within. So, I did *pratyakhyan* and then drank the tea!

It is worth understanding this much. Do all of this

after doing *pratyakhyan*. *Pratikraman* should actually be done whenever *atikraman* has occurred. To drink tea is not considered *atikraman*. Tea has to be drunk compulsorily. That is not considered *atikraman*. However, if you do not do *pratyakhyan*, if you do not apply oil, then some of it 'sticks' [to you]. Now apply 'oil' and do everything!

Comparatively, 'we' have less physical suffering. However, just look, there was an entire month that went by, during which Dada had a car accident. Then in the aftermath, it was as if this 'light' was going to extinguish.

**Questioner:** Nothing like that is going to happen, Dada.

**Dadashri:** No, but if Hiraba [Dadashri's wife] passed away, then won't the same befall this body? What kind of *vedaniya* karma (karma that gives rise to the sensation of pain or pleasure) was it?

**Questioner:** *Ashata vedaniya* (karma that gives rise to the sensation of pain).

**Dadashri:** People assume that 'we' have the sensation of pain. However, the sensation of pain does not affect 'us', it does not affect the *Tirthankar* Lords (absolutely enlightened Lords who can liberate others). I do not grieve over Hiraba's passing away. I am not even affected by anything. People think that I feel pain, that I am undergoing the feeling of pain. However, the sensation of pain has not affected 'us' for a minute, not even a second, since the past twenty years! And this is precisely the Science I have given you. And if you fall short, then you miss out. With the [right] understanding, one would never fall short, would he?

**Questioner:** It does affect Ambalalbai [Dadashri's relative self], doesn't it? Karma that gives rise to the sensation of pain would certainly not affect Dada Bhagwan.

**Dadashri:** No. Neither are affected. This is what this

Science is like. One would go insane if it affected him, wouldn't he? In fact, it is due to the lack of understanding that there is suffering (*dukh*). If there is understanding, then it would not affect this 'file' [karmic accounts of the non-Self that need to be cleared]. It would not affect anyone. The suffering that exists is indeed due to the lack of understanding. If one were to understand this *Gnan*, then how would there even be any suffering? There would be no [suffering of] pain (*ashata*), nor would there be any [enjoyment of] pleasure (*shata*).

### 13. Freedom from Aartadhyan and Raudradhyan

**Questioner:** It is said that *aartadhyan* (adverse internal state that results in hurting the self) and *raudradhyan* (adverse internal state that results in hurting the self and others) are occurring from moment to moment. So please explain what can be referred to as *aartadhyan* and what can be referred to as *raudradhyan*.

**Dadashri:** *Aartadhyan* involves only oneself. It does not involve anyone else. The 'shots' do not hit anyone else. In this way, one suffers silently, on his own, whereas if 'shots' are fired at someone else, that is *raudradhyan*.

In terms of *aartadhyan*, if a person does not have *Gnan*, he believes 'I am Chandubhai,' and then [he thinks], 'If this happens to me, or if this were to happen, then what will end up happening?' Are you going to get the daughters married? They are to be married when they are twenty-four years old. When one starts worrying from the time his daughter is five years old, that is considered as having done *aartadhyan*. Did you understand?

To think negatively about oneself, to do that which harms the self, for example, 'Will my car start or not? [Will my daily life responsibilities be carried out adequately or not?] What will happen if I get sick and die?' that is called *aartadhyan*.

As far as *raudradhyan* is concerned, when one



contemplates, ‘This person caused harm to me,’ that is all considered *raudradhyan*.

And to think [negatively] about others, when the thought arises of harm coming to others in any form, then *raudradhyan* is considered to have occurred. Say the thought comes across in the mind, ‘Stretch the cloth and give it.’ [The cloth merchant cheats his customers by stretching the material when he measures it.] Immediately upon saying, ‘Stretch it and give it,’ the customers will receive less cloth. Having such a contemplation, and the contemplation of cheating the person of their money, that internal state of being (*dhyān*) is considered *raudradhyan*. The internal state of being which harms others, that is considered *raudradhyan*.

Now, a person may have done intense *raudradhyan*, but by doing *pratikraman*, he can turn it into *aartadhyan*. Suppose two people did the same type of *raudradhyan*. Suppose two people have said, “I will kill so and so.” Two people have done the intent of killing someone. That is considered *raudradhyan*. However, one of them goes home and repents, ‘Drat it, why did I do such an intent?’ So, that converts into *aartadhyan*, whereas *raudradhyan* remains for the second person.

Hence, through repentance, even *raudradhyan* can be converted to *aartadhyan*. With repentance, existence as a life-form in hell [in the next life] can be diverted to existence as a sub-human life-form [in the next life]. And more intense repentance leads to *dharmadhyan* (virtuous internal state of being). If one repents one time, then it becomes *aartadhyan*, and if one keeps on repenting more intensely, then it becomes *dharmadhyan*. So, the action remains the same, but changes keep taking place [from within].

**Questioner:** If I remain separate and make him [Chandubhai] do *pratikraman*, then what is that called?

**Dadashri:** The fact is, You are the pure Soul now, but emancipation of this *pudgal* (non-Self complex of input and output) should take place, shouldn't it? So as long as You do not make him [Chandubhai] do *pratikraman*, emancipation will not happen. Meaning that, as long as You do not keep the *pudgal* in *dharmadhyan*, emancipation will not happen. This is because *shukladhyan* (internal state of being in which One prevails in the awareness of 'I am pure Soul') cannot happen to the *pudgal*. So, keep the *pudgal* in *dharmadhyan*. Meaning, continuously make him do *pratikraman*. For however many times *aartadhyan* happens, make him do *pratikraman*.

*Aartadhyan* will arise because of ignorance brought forth from the past life. Meaning that, it happens. Therefore, You should make him do *pratikraman*.

**Questioner:** Does *aartadhyan* or *raudradhyan* arise when we see faults in others?

**Dadashri:** Yes. A person will see faults in others if that is the filled karmic stock within, which he has brought forth. Even then, He himself (*pote*; the developing 'I') is not at fault. He [Chandubhai] should do *pratikraman*, such that, 'Why is this happening? That should not happen.' That's it; whatever karmic stock he has filled [in his past life], that is what will come out. That is what we refer to as filled karmic stock, in our simple language.

Suppose seven to eight people show up at night, and they call out, "Is Chandubhai there?" It is eleven-thirty at night, so what do you say? They are from your hometown. Of the group, one or two of them are your acquaintances, and the rest of them are those people's acquaintances, so in total they are a group of ten to twelve people and they call out for you. So, what do you tell these people at eleven-thirty at night? Would you open the door or not?

**Questioner:** Yes, I would.

**Dadashri:** And then what would you tell these people? Would you turn them down?

**Questioner:** No, no. How could I turn them down?

**Dadashri:** Then what would you tell them?

**Questioner:** I would invite them in. “Come on in.”

**Dadashri:** “Come, welcome, welcome.” It is in our culture, isn’t it? So, you say, “Come, welcome,” and seat them on your sofa set. If your child is sleeping on the sofa, you quickly wake him up and set him aside. You seat them down on the sofa. However, in your mind, you think, ‘Why have these dratted people come at this hour!’

Now, this is not *aartadhyan*, it is *raudradhyan*. You spoil your inner intent (*bhaav*) towards the other person, whereas in *aartadhyan*, one himself suffers the pain that is meant for him. Whereas in this case, not only are you taking on the externally-induced suffering that is not yours to begin with, but you are also blaming other people for it. ‘Why have these dratted people come at this hour?’

Even then, what do you say? Your inculcated values would not let you off, would they? You quietly say, “A little bit...a little bit...” But hey, a little bit of what? Then you say, “[Would you like] A little bit of tea...” Then if the guests are so disposed, they will say, “Chandubhai, leave the tea aside right now, make a simple, hot meal instead; that would be more than enough.” Imagine, with that, your wife’s train [of thoughts] gets started up. What will end up happening in the kitchen?

Now, what is the Lord’s directive (*agna*)? What should the person who wants to go to *moksha* do? The inner intent of ‘why have these dratted people come at this hour’ will

definitely arise in a person. Currently, the pressure of the current era of the time cycle, the environment is such that, this will arise in a person. It will happen even to a mature person.

So why are you creating such a cause from within? You are doing good on the outside, while spawning ill intents within. Meaning that, by welcoming them in cordially, you are suffering the effect of the past life, whereas with the latter [the ill intent], you are binding anew for the next life. On account of what is taking place within, through the ill intent of, ‘why have these dratted people come at this hour,’ you are binding anew.

So there, you should ask the Lord for forgiveness by saying, ‘Lord, I have made a mistake. Due to the pressure of circumstances, I spoke in this way, but this is not my desire. It’s fine if they stay.’ If you erase this, then that is considered to be effort (*purusharth*) on your part.

Something like this will certainly happen; this happens to even those people who seem to have control over their senses. The current era of the time cycle is strange in this way. However, if you erase it, then you will get the result accordingly.

**Questioner:** Ordinarily, within an hour, five to twenty-five *atikraman* end up happening.

**Dadashri:** Do collective [*pratikraman*] for that. Do it collectively. Say, “I am doing collective *pratikraman*.”

**Questioner:** So how should I do that? What should I say?

**Dadashri:** ‘Many of these [*atikraman*] have happened, so I am doing collective *pratikraman* for them.’ Specify your topic, that, ‘It is on this topic and I am doing collective *pratikraman* for that.’ So, it gets resolved, and even then, if

some were to still remain, then you will wash it off later. It will get washed off later on. But do not procrastinate on it. If you procrastinate, then it may be left pending entirely. There is no need to complicate the matter.

#### 14. Release from the Bondage of Anger-Pride-Deceit-Greed

**Questioner:** If a great deal of anger arises towards someone, and then after verbally lashing out at that person, I become quiet. Later on, I feel a lot of internal turmoil because of what I said. So then, do I need to do *pratikraman* more than once for that?

**Dadashri:** If you do *pratikraman* wholeheartedly two to three times, if it is done very precisely, then it's over. [You should say,] 'Oh Dada Bhagwan! I took it too seriously. Intense anger arose. The other person must have been hurt so much! I am asking the person for forgiveness with You as my witness; I am deeply, fervently asking for forgiveness.'

**Questioner:** When prolonged arguments have occurred with someone, then it keeps creating a distance with the other person. Sometimes one or two *pratikraman* are done, whereas other times, *pratikraman* needs to be done four or five times or even more than that. So, if I do it just one time, then would that cover everything?

**Dadashri:** Do as many as you can. And ultimately, do collective *pratikraman*. If a lot of *pratikraman* accumulate, then do it collectively [by saying], 'I am not able to do *pratikraman* for all of these karma. I am doing *pratikraman* for all of these together.' You should tell Dada Bhagwan. So it reaches Him.

**Questioner:** When I become angry with someone, then I do *pratikraman* immediately, but even then, the effect of our anger on the other person does not become negated right away, does it?

**Dadashri:** You should not concern yourself with whether it is negated or not. You should just keep washing your ‘clothes’ and keep clean. You do not like it within, nevertheless it ends up happening, doesn’t it?

**Questioner:** Anger ends up happening.

**Dadashri:** Therefore, do not worry about that, you should continue doing *pratikraman*. ‘You’ should say, ‘Chandubhai, do *pratikraman*.’ Then as soon as the ‘cloth’ is soiled, he will wash it! Do not become overly involved in this. Otherwise, it will become spoiled once again for You.

**Questioner:** Now when a person engages in backbiting, at that time he may not have had the awakened awareness, so the backbiting took place, or the anger arose. At that time, is he considered to have done backbiting?

**Dadashri:** That itself is referred to as *kashay*. *Kashay* means that One has come under someone else’s control. One speaks [negatively] at that time, nevertheless He himself knows that what is taking place is wrong; sometimes He realizes it, and other times He does not realize it at all, and it goes away without being noticed. He then realizes it after some time. Meaning that, whilst it was happening, He was Knowing it.

**Questioner:** In my office, there are three to four secretaries. I tell them to do something in a certain way. I tell them once, twice, four times, five times, even then they continue to make the very same mistake. So then, I get angry. What should I do about this?

**Dadashri:** ‘You’ have actually become the pure Soul. It’s not as if anger arises in You now. Anger actually arises in Chandubhai. So then, You should tell Chandubhai, ‘Now that you have met Dada, decrease your anger a bit.’

**Questioner:** But those secretaries do not improve at

all. So what should I do about that? I do have to tell the secretary something, don't I? Otherwise they will keep on repeating the same mistake! They do not do the work properly.

**Dadashri:** Then You should tell Chandubhai, 'Scold them. Scold them a little.' Tell him, 'Scold them while clearing with equanimity.' Scold them in a dramatic manner [as you would in a drama] that, "If you continue to do this, then how will you keep your job?" Say things like that.

**Questioner:** But they will get hurt at that time and You have said to not hurt others, haven't You?

**Dadashri:** They will not get hurt. This is because you are speaking 'dramatically' [as in a drama], so they will not get hurt. The awareness will simply arise in their minds, and their resolve will change. You are not hurting them in doing so. When does one get hurt? If your motive is there, then they will be hurt. If your motive is to hurt the person, such as, 'I am going to straighten this person out,' then the person will get hurt.

If You remain the Knower-Seer of the anger, then the anger gets washed off and goes away. Those *parmanu* become purified and disperse. 'You' are obligated to do this much.

**Questioner:** Is the *pratikraman* we do after becoming angry considered as *purusharth* (spiritual effort) or *parakram* (extraordinary spiritual effort as the Self)?

**Dadashri:** That is considered as *purusharth*, it is not considered as *parakram*.

**Questioner:** So then what can be considered as *parakram*?

**Dadashri:** *Parakram* is in fact even higher than *purusharth*. Whereas this is certainly not *parakram*. As a matter of fact, when you are experiencing stinging pain, and

you apply an ointment, where does *parakram* come into this? In that, One Knows everything; when the Knower Knows, that is called *parakram*. And when one does *pratikraman*, that is called *purusharth*. Ultimately, while repeatedly doing *pratikraman*, your verbal conflicts will decrease. Everything will decrease on its own. As a rule, everything will decrease. Everything comes to a stop naturally. First, the ego departs, then everything else follows. Everything returns back to its place. And there is quietude within. There is quietude within now, isn't there?

Through *pratikraman*, all karma get erased. As the doer (*karta*) is not present, it gets erased completely. You are suffering the effect in the absence of the doer. You are the sufferer-enjoyer (*bhokta*) in the absence of the doer. Therefore, this gets erased. Whereas the people of this world are the sufferer-enjoyer in the presence of the doer. So even if they do *pratikraman*, their karma may weaken a little, but they will not disappear. The effect will not refrain from coming, whereas for You, the karma are destroyed altogether.

When no one's faults are seen, know that the stage of *Sarvavirati* (on the *Kramik* path, the sixth of the fourteen stages of spiritual development; sixth *gunthanu*) has been attained, even amidst worldly life! In this way, the stage of *Sarvavirati* is of a different kind on the path of *Akram Vignan*. A person may be living a worldly life, even applying hair gel, or wearing perfume, yet He [as the Self] does not see a single person's fault.

A person who has become free from abhorrence (*vitadwesh*) is considered to be One who will attain liberation in just one more lifetime (*ekavatari*). For the one who falls short on becoming *vitadwesh*, it will take him two to four lifetimes.



## 15. Towards the Path of Non-Violent Intent...

**Questioner:** Before going to *moksha*, if there is a karmic account with any kind of living being, if we keep doing *pratikraman* for that, then would that release us?

**Dadashri:** Yes.

**Questioner:** But what should be spoken?

**Dadashri:** ‘Every living being that I have hurt in any way, please forgive me.’

**Questioner:** Every living being?

**Dadashri:** To every living being.

**Questioner:** So then, the air-bodied (*vayukaya*), water-bodied (*jalkaya*), fire-bodied (*teukaya*), are all the living beings encompassed?

**Dadashri:** When you say all of that, then everything is encompassed.

**Questioner:** What should we do if we kill a living being unknowingly?

**Dadashri:** When you take part in violence (*himsa*) unknowingly, but later on you realize it, then you should immediately repent for that [by saying], ‘This should not happen.’ Maintain the awakened awareness that this does not happen again. You should maintain such a goal. The Lord had said to firmly maintain the intent that you do not want to kill any living being. Affirm the intention five times daily, ‘I do not want to hurt any living being in the slightest.’ ‘May no living being in this world be hurt in the slightest extent through the mind-speech-body.’ Say this sentence five times in the morning and start your routine activities. So, the liability will lessen. This is because You have control over the intent. That [the overt action] is not under Your control.

**Questioner:** Even if it happens by accident, it binds demerit karma, doesn't it?

**Dadashri:** What would happen if you put your hand in the fire by accident?

**Questioner:** I would get burned.

**Dadashri:** Would a small child not get burned?

**Questioner:** He would.

**Dadashri:** Even he would get burned! So it [the result of the karma bound] will not let you off. Whether you do it unknowingly or knowingly, the effect will not let you off at all.

**Questioner:** Suppose there is a *mahatma* who has taken *Gnan*. At night, there are mosquitoes biting him, so he wakes up and starts killing them. Now what is that considered?

**Dadashri:** His intent is considered to have spoiled. He is not considered to have remained in the awakened awareness of *Gnan*.

**Questioner:** That is considered as violent intent (*himsak bhaav*).

**Dadashri:** Not only violent intent, but he is considered to have reverted back to exactly what he was [before *Gnan*]. However, if he does *pratikraman* afterwards, then it will get washed off.

**Questioner:** Then what if he does the same exact thing again the next day?

**Dadashri:** Oh, even if he does it a hundred times over, it will get washed off through *pratikraman*.

You should not even have a thought about killing. If you cannot tolerate an insect, place it outside. The *Tirthankar*

Lords prompted the removal of the word ‘kill’ itself. They said, “Do not utter the word ‘kill’ at all.” The word ‘kill’ is itself dangerous. They [the words] should be characterized by non-violence to this extent; the *parmanu* should be characterized by non-violence to this extent.

**Questioner:** Do *bhaav himsa* (violent intent) and *dravya himsa* (violence committed through thought, speech, or action) have the same consequence?

**Dadashri:** In *bhaav himsa*, no ‘photo’ forms in the other person, whereas *dravya himsa* is akin to watching a movie. *Bhaav himsa* takes place in subtle form [such that it is not overtly visible], whereas *dravya himsa* can be overtly seen. That which can be perceived through the mind, speech, and body is *dravya himsa*. You may say, “Living beings should be protected” [that is *bhaav ahimsa*; non-violent intent]. Then whether they are protected or not [*dravya ahimsa*; overt non-violence], you are not liable for that. You should say, “These living beings should be protected”; that is all you have to do. Then if violence ends up happening, you are not liable! You should repent, do *pratikraman*, for the violence that happened, so all the liability dispels.

**Questioner:** I have read in a book of yours that, “May no living being in this world be hurt in the slightest extent through the mind-speech-body.” But on the other hand, I am a farmer. So while growing tobacco, I must pinch budding leaves off their stalks. So that certainly hurts the plants, doesn’t it? Demerit karma gets bound for that, doesn’t it? We do this to hundreds of thousands of our plants! How can we bring an end to this sinful act?

**Dadashri:** In that case, you should feel within, ‘Oh, why has this task come on my part?’ That is all. You should pinch the budding leaves off their stalks. However, within, there should be remorse that, ‘Why has this task come on

my part?’ You should feel within that, ‘This should not be done.’ That is all.

**Questioner:** But this wrongful act will certainly happen, won’t it?

**Dadashri:** That is for certain. Do not concern yourself with that, you should not concern yourself with that. Do not concern yourself with the wrongful act that is happening. You should decide, make the resolve that, ‘This should not happen.’ ‘Why has this task fallen upon me? Had I had gotten another, more suitable task, then I would not do this.’ Remorse would not arise for the other person [one without *Gnan*]. As long as this [*Gnan*] is not known, remorse will not take place. One would happily pluck off the plant. Do you understand? If you do in accordance with what I say, then all of your responsibility becomes ‘ours’. There is no problem with casting the plant aside; remorse should take place that, ‘Why has this come on my part?’

When creatures are killed during farming, a fault is definitely committed, isn’t it? So, those who do farming should pray to God daily for five to ten minutes, ‘I am asking for forgiveness for the faults that have been committed.’ ‘We’ tell those who are farmers, “Living beings are dying through the work you are doing. Do *pratikraman* for that in this way. I have no problem with the wrongdoing of yours. But do *pratikraman* for it in this way.”

**Questioner:** You know that sentence You had spoken, “May no living being be hurt through the mind-speech-body.” If we say this much in the morning, then would that do or would it not?

**Dadashri:** It should be spoken five times, but it should be spoken in the same way as one’s state is when money is being counted.

Just as the *chit* (inner faculty of knowledge and vision) is present when money is being counted, just as [the presence of] the *antahkaran* (the mind-intellect-*chit*-complex) is there, that is how it should be maintained while saying it.

## 16. The Terrible Repayment of Enmity...

**Questioner:** Suppose I do not do *pratikraman*, then at some point I will have to go to settle the karmic account with the other person, won't I?

**Dadashri:** No, it does not need to be settled. You have remained bound. You have nothing to do with the other person.

**Questioner:** But I will have to settle the account, won't I?

**Dadashri:** So you yourself have become bound once again. Therefore, you should do *pratikraman*. It will be rectified through *pratikraman*. That is certainly why you have been given this weapon of *pratikraman*!

**Questioner:** When we do *pratikraman*, we get rid of our feelings of vengeance (*ver*), but what if the other person maintains feelings of vengeance?

**Dadashri:** There were so many people who maintained attachment (*raag*) towards Lord Mahavir, and so many who maintained abhorrence (*dwesh*) towards Him; what did it matter to Lord Mahavir? Nothing adheres to the *Vitaraag* (fully enlightened living being who has no attachment to the relative self or any other thing in the world). *Vitaraag* means to move about outside without smearing 'oil' over the body, whereas everyone else moves about with 'oil' smeared on their bodies. So, all the 'dust' sticks to those with the 'oil'.

**Questioner:** The vengeance that gets bound between two people, the attachment and abhorrence that happens,

now if I myself do *pratikraman* and become released, but the other person does not let go of his feelings of vengeance, then does that person return in the next life and finish off the karmic account of attachment and abhorrence? After all, he is still perpetuating his feelings of vengeance.

**Dadashri:** With *pratikraman*, his feelings of vengeance will lessen. [When *pratikraman* is done] One time, then one layer of the ‘onion’ peels away, then a second layer; however many layers there are, that many peel away. Do you understand?

**Questioner:** What should we do when, while doing *pratikraman*, *atikraman* occurs simultaneously?

**Dadashri:** Do it [the *pratikraman*] a short time later. While you attempt to extinguish a firecracker, if another firecracker sets off, then you should turn back. Extinguish it a short time later. In fact, the firecrackers are certainly going to keep setting off. That is called worldly life.

If someone does wrong, if he insults me, even then ‘we’ give him protection. One man once challenged me. I told everyone around me, “Do not harbor a single negative thought against him, and if a negative thought arises, do *pratikraman*.” He is a good man, but what are such people [those who have not attained *Gnan*] subject to? They are subject to *kashay*. This man is not subject to the Self. If he were subject to the Self, then he would not speak the way he did. So when a person who is dependent on *kashay* commits any kind of offense, he ought to be forgiven. He is not subject to the Self, the poor fellow! When he engages in *kashay*, we should remain calm and not retaliate from within. Otherwise, everything will be ruined. To be subject to *kashay* means to be subject to the unfolding of karma. One acts in accordance with the unfolding of karma.

## 17. Removal of the Root Cause of Opinions...

No matter what intent the other person comes to you with, whether good or bad, you should know how to respond to him. If the innate nature (*prakruti*) of the other person is wayward, then you should not get overly involved with that wayward innate nature. Say, due to his innate nature, one happens to be a thief, and you have seen him stealing for the past ten years. Now, if he comes to you, bows down and touches your feet [and confesses], then how much trust should you place on him? You may forgive the one who has stolen by saying, “You can go now, now you are free. I will not harbor anything in my mind for you.” However, you cannot place trust on him, and on top of that, you should not keep his company. Nonetheless, if you keep his company and thereafter, you do not place trust on him, then that is also an offense. Truly speaking, you should not keep his company, and if you happen to keep his company, then you should not harbor any prejudice against him. You should maintain, ‘Whatever happens is correct.’

**Questioner:** Nonetheless, if a negative opinion about him is formed, then what should I do?

**Dadashri:** If it is formed, then you should ask for forgiveness. You must ask for forgiveness from the very same person you have formed a negative opinion about.

**Questioner:** Should I give positive opinions or not?

**Dadashri:** Do not give any opinions at all. And if you end up giving them, then you should erase them. You have the tools to wash it off, the infallible weapons of *alochana*, *pratikraman*, and *pratyakhyan*.

**Questioner:** How can I get rid of my deep-rooted opinions?

**Dadashri:** The moment you decide you want to get

rid of them, they will begin to leave. If they are very deep-rooted, then if you weed them out for two hours every day, then they get wiped out. After attaining Self-realization, You are considered to have attained *Purusharth dharma* (the role of the effort to progress as the Self). And *Purusharth dharma* can go all the way to *parakram*, where One is able to overcome any type of *atkan* (impediment on the path to liberation). However, You have to first realize, ‘This is the reason why this has arisen,’ and do *pratikraman* for it thereafter.

See to it that opinions do not get bound. The most important thing that needs to be taken care of is regarding opinions. There is no problem with anything else. Even before seeing something of someone’s, opinions are formed. The awareness pertaining to worldly life is so overpowering that opinions are formed. So, you should let go of opinions before they are formed. It is necessary to remain extremely cautious with regard to opinions. So, opinions will certainly form, but when they form, you should immediately let go of them. It is the *prakruti* that binds opinions, and *Pragnya shakti* (the liberating energy of the Self) keeps letting go of them. The *prakruti* will continue binding opinions. For a certain amount of time, it will certainly keep binding them, but You should keep letting go of them. It is indeed because opinions have formed that all of these problems have arisen.

**Questioner:** How do we get rid of the opinions that have formed?

**Dadashri:** To get rid of the opinion, what You have to do is [tell Chandubhai to say], ‘I have formed such an opinion about this person. It is wrong. How could I form such an opinion?’ If you say such a thing, then you will become free of the opinion. So when You tell [to Chandubhai], ‘This opinion is wrong. How could such an opinion be bound for



this person? What are you doing here?’ So, when he states that the opinion is wrong, then he becomes free of it.

If you do not do *pratikraman*, then your opinion remains, so you have come into bondage. Whatever fault occurs, your opinion remains in that. When you do *pratikraman*, that opinion is destroyed. It is through opinions that the mind has arisen. Just look, I do not have the slightest opinion towards any person. This is because my initial thought about a person when I first meet him never changes. If a person steals due to the circumstances he is in, and I see it for myself, even then, I do not label him as a thief. This is because it is due to his circumstances. The people of the world refer to the one who gets caught, as a thief. The people of the world are not at all concerned with whether he stole due to circumstances or whether he was always a thief. I actually refer to the person who is always a thief, as a thief. And I do not refer to the person who steals due to his circumstances as a thief. So, after forming one opinion, I never change to a different opinion. I have not changed it about any person up until now.

‘You’ have become pure, and it is Your responsibility to make Chandubhai pure. The *Pudgal* [*parmanu*] say, ‘We were already pure. It is you who had spoiled us with your intent, and you spoiled us to such a state. Otherwise, we did not have blood, pus, or bones, or any such thing. We were pure. You have spoiled us. Therefore, if You want to go to *moksha*, then it will not do if You alone become pure. You will become free only if You make us pure.’

### **18. The One Who Conquers Sexuality Is the King of Kings!**

**Questioner:** Once a seed of sexuality has been sown, then it will certainly manifest as an effect, won’t it?

**Dadashri:** The seed will certainly be sown. It will manifest as an effect, but as long as it has not become set,

it can be changed. So before the time of one's death, it can become cleared.

That is why 'we' tell those who have made mistakes related to sexuality, those who have made other mistakes, "Fast on Sunday, and all day long think only upon that, keep contemplating on that and keep washing them off." If this is done within the confines of an *agna* (special directive of the *Gnani*), then they will reduce!

For now, simply keep a check on where you look. In the past, people were very uncompromising; they would poke their eyes out. You should not poke your eyes out, that is foolishness; instead, you should glance away. In spite of that, if you happen to look, then you should do *pratikraman*. Do not lapse in doing *pratikraman* even for a minute. If you have been errant in eating or drinking, it will do. Whereas this is in fact the biggest disease in worldly life; this is the reason worldly life persists. Worldly life persists on the foundation of sexuality; sexuality is itself the root.

If one indulges in that which is rightfully one's own, then one attains the human life-form. If one indulges in that which is not rightfully one's own, then one attains an animal life-form [in the next life].

**Questioner:** We have actually indulged in that which is not rightfully ours.

**Dadashri:** If you have done so, then you can still do *pratikraman*, God will still save you. You can still go to the temple and repent. If you have indulged in that which is not rightfully yours, then repent over it even now, while you are still living. Repent as long as you remain in this body.

**Questioner:** I felt a bit of fear, just now you said that seventy percent of human beings will reincarnate as an animal life-form. So do we still stand any chance or not?

**Dadashri:** No, no. No scope remains, so beware...

**Questioner:** We are talking about those who have acquired Self-realization (*mahatmas*).

**Dadashri:** If *mahatmas* remain in my *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), then there is no one in this world who can harass them.

So I warn people to beware as long as they can. If you still ask for forgiveness, [then you can become free,] there is a way out by asking for forgiveness.

Say you were to write a very long letter to some relative of yours, and you curse at the recipient in the letter. You curse at him a lot, the entire letter is filled with only that, and then at the bottom of the letter you write, 'Today I had gotten into a fight with my wife, that is why I am saying these things about you. But please forgive me.' Then would that erase all of the cursing or not? So your relative will read all of the curses, he will take them in, and moreover he will forgive you! So this is how the world is. So, 'we' tell you to ask for forgiveness, ask for forgiveness from the God of your faith. And if not, you can come and ask me for forgiveness. I will forgive you. However, very strange times are coming, and likewise, Chandubhai [the relative self] behaves recklessly. There is no point in that, is there! Your life carries a tremendous responsibility with it! So, I mention the seventy percent with hesitation. If you still wish to take heed, then do so. This is the final guarantee 'we' are giving you. There will be tremendous misery! 'We' are still giving arms in the form of *pratikraman*. If you do *pratikraman*, then there is still a chance of being saved. And if you do it according to my *agna* (special directive), then your own salvation will come sooner. You will have to endure the suffering of the demerit karma that has been bound, but not to the same extent.

If someone says, “Chandubhai has no sense,” in the presence of thousands of people, and you feel like blessing him that, ‘Oh, I had known that Chandubhai does not have any sense, but now they also know that,’ then separation will remain at that point!

Every day, I greet Chandubhai, “Come, Chandubhai, come!” And then one day, I do not greet him. What is my intention? He has the thought, ‘He did not call me to sit in the front.’ ‘We’ inflate him, then deflate him, inflate and again deflate him; in doing so, he gradually progresses in *Gnan*. All of these tactics of ‘ours’ are for [helping others] progress in *Gnan*. Every action of ‘ours’ is for [helping others] progress in *Gnan*. It is different for everyone; they should definitely be rid of the *prakruti* (inherent characteristic traits of the non-Self complex). The *prakruti* will certainly need to be gotten rid of. For how long can you go on keeping something that does not belong to you!

**Questioner:** That is true; there is no choice but to come out of the *prakruti*.

**Dadashri:** Yes. Nature has actually removed ‘ours’, *Gnan* has actually gotten rid of ‘ours’. Whereas for you, it is only when ‘we’ remove it; ‘we’ are instrumental (*nimit*) in that!

## 19. Addiction to Compulsive Lying...

**Questioner:** When we tell lies, that is also considered binding karma, isn’t it?

**Dadashri:** Of course! However, more than telling a lie, it is the intent to tell a lie that binds more karma. To tell a lie is actually a karmic effect. The very intent of telling a lie, the resolve to tell a lie, that is what binds karma. Did you understand? Will these statements help you? How will they help you?

**Questioner:** I should stop telling lies.

**Dadashri:** No. You should simply let go of the opinion about telling lies. And if you happen to lie, then you should repent over it, ‘What to do? Such lies should not be spoken.’ However, telling lies will not come to a stop. Instead, that opinion will come to a stop. ‘From now on, I will not tell lies. It is a major transgression to tell a lie. It leads to a lot of misery, and to tell a lie is itself bondage.’ If you form such an opinion, then your transgression of telling lies will come to a stop.

Relative religion should be such that if you happen to tell lies, then do so, but do *pratikraman* for it.

## 20. Awareness While Speaking...

The mind is not as much of a problem as the speech. This is because the mind functions in a hidden way, whereas speech can create a wound in the other person’s heart. Therefore, ‘Whosoever has been hurt by this speech, I ask for forgiveness from all of them’; *pratikraman* should be done in this way.

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

**Dadashri:** The faults will remain, but the faults will be like a cindered rope. So through *pratikraman*, they will all disintegrate upon the slightest touch in the next life. 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:** If a person speaks while he is irritated, is that not *atikraman*?

**Dadashri:** It is certainly considered *atikraman*!

**Questioner:** If speech that hurts the other person is expressed and I do not do *pratikraman* for it, then what happens?

**Dadashri:** If such speech is expressed, then the other person feels wounded by it, meaning that 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? When you follow my *Agna*, that is considered *dharma* (religion; right way of living). And what is the harm in doing *pratikraman*? Ask for forgiveness and also maintain the intent that, 'I will not do this again.' This much is sufficient. Keep it short. What can the Lord do in this? Should justice be sought in this? If one understands worldly interaction (*vyavahaar*) as worldly interaction, then one has understood justice! Why has the neighbor spoken negatively? It is because your worldly interaction was such. And if you express negative speech, then that is dependent on the other person's worldly interaction. However, you want to go to *moksha*, therefore do *pratikraman* for that.

**Questioner:** When the other person speaks negatively, then I feel resolution through *Gnan*. However, the main question that remains is that I express negative speech. So when I use the support of these statements, then does that give me a license to speak negatively?

**Dadashri:** You must not use these statements as a support. For such cases, you have been given the support of *pratikraman*. If you say something that has hurt someone, then you should do *pratikraman*.

And no matter what the other person says, if you

accept that his speech is not under his control, but instead is dependent on other factors, then it does not hurt you, does it?

**Questioner:** If a small lie is told for the sake of the salvation of others, then does that count as a fault?

**Dadashri:** Anything that is done for *parmarth*, meaning anything that is done for the Self, that does not count as a fault. Whereas anything that is done for the body, if something wrong is done, then it is considered a fault. And if something good is done, then it is considered a virtue. There is no problem with anything that is done for the Self. Yes, as long as it is for the purpose of the Self, anything that is done for that, there is no fault in that. [However,] If you are instrumental in hurting someone, then that counts as a fault!

**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. You should not be instrumental in hurting him; that is all!

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

**Dadashri:** If he is hurt, then you should bring closure without fail. That is your responsibility. Yes, our life is actually for not hurting anyone.

**Questioner:** But let's say even then, if the other person does not feel closure, then how much of that is my responsibility?

**Dadashri:** If you can meet with the person face-to-face, then your eyes should appear apologetic. However, as you apologize, if there is a negative reaction, then you should

realize that you are dealing with a lousy person. Nevertheless, you still need to resolve it. As you apologize, if he has a negative reaction, then you should realize, 'I have made a mistake with this person, but he is a lousy person, so stop bending down to him.'

**Questioner:** If I have good intentions, then why do I have to do *pratikraman*?

**Dadashri:** *Pratikraman* must be done as the other person felt hurt. And in worldly interaction, people will say, "Just look at how that woman is scolding her husband." So you must do *pratikraman*. *Pratikraman* must be done for anything that is visible to the eye. Your intentions may be as good as gold, but of what use are they? Good intentions are not enough. Even though my intentions are as good as gold, I still have to do *pratikraman*. *Pratikraman* has to be done for any mistake that is made. All *mahatmas* uphold the desire and intention for the salvation of the world. Though the intention is good, it will not do. *Pratikraman* must be done first and foremost. When a stain forms on your clothes, you wash them, don't you? Likewise, these are also stains.

**Questioner:** If someone is doing something wrong in worldly interaction, then I have to give him a cautionary hint (*takor*). This ends up hurting the person, so how should I clear this?

**Dadashri:** You may have to give a cautionary hint in worldly interaction, but it is being done with the ego, so you have to do *pratikraman*.

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

**Dadashri:** A cautionary hint must be given, but you should know how to say it. When you do not know how to say it, when you do not know how to conduct worldly



interaction, the cautionary hint is given with the ego. So do *pratikraman* for it afterwards. When you give a cautionary hint to the other person, then that person is likely to take offense. But if you keep doing *pratikraman* for it, then in six months' time, in twelve months' time, the speech will be expressed in such a way that the other person will find it pleasing.

Now, whenever 'we' make fun of someone, 'we' too have to do *pratikraman* for that. 'We' are not excused from that.

**Questioner:** That is considered joking around. Surely that can be done!

**Dadashri:** No, but even then 'we' have to do *pratikraman*. It is fine if you do not do it, but 'we' certainly have to do it. Otherwise, this *Gnan* of 'ours', this 'taped record' that plays, would not be as precise.

As it is, I too used to make fun of all sorts of people. Who is it that pokes fun at everything? It is those who are very sharp-witted. I used to freely make fun of everyone, of good people, very prominent lawyers and doctors. Now, that ego is definitely wrong, isn't it! That is a misuse of the intellect, isn't it! To make fun of others is an indicator of the intellect.

**Questioner:** What are the liabilities incurred when making fun of others? What sort of liabilities are incurred?

**Dadashri:** The truth is, in comparison to the consequences involved when slapping someone, there are infinitely greater consequences in making fun of someone. You took advantage of your greater intellect against his lesser intellect.

**Questioner:** What is the solution for someone who does not want a new 'tape' to get recorded?

**Dadashri:** Do not create any vibrations. Just keep Seeing everything. Yet that does not happen, does it! This [speech] too is a machine and furthermore it is subject to external factors (*paradhin*). That is why ‘we’ are showing an alternate way; that in the event that it does get ‘taped’, if you immediately erase it, then it will be fine. This *pratikraman* is a tool for erasing. Through this, there will be a change within one or two lifetimes, and then all such speech will stop altogether.

**Questioner:** After the awareness of the Self has set in, *pratikraman* constantly keeps happening.

**Dadashri:** Therefore, it is no longer your responsibility. If you do *pratikraman* for what you say, then you are no longer responsible! You may speak sternly, but speak without attachment and abhorrence. If you end up speaking sternly, then do the *pratikraman vidhi* immediately.

Recall the pure Soul who is separate from the mind-speech-body complex, charge karma, subtle discharge karma, and gross discharge karma, Chandubhai and all illusion related to the name of Chandubhai, and say, “Oh pure Soul, I have spoken in a harsh manner and that is a mistake of mine. So I am asking for forgiveness for this. And I am making the resolve to never repeat this mistake. Give me the energy to not repeat this mistake.” By recalling the pure Soul or by recalling Dada and saying, ‘This mistake has happened,’ is *alochana*, and washing off that mistake is *pratikraman*, and making the resolve to never repeat the mistake is *pratyakhyan*.

**Questioner:** So, after doing *pratikraman*, will our speech become very good in this very life?

**Dadashri:** It will be something altogether different after that! The very reason that ‘our’ speech that is coming forth is of the highest quality is *pratikraman*. And the fact that it is

uncontroversial is also *pratikraman*. Otherwise, there is always controversy. There is controversial speech everywhere. Without purity in worldly interaction, speech that accepts all viewpoints and never hurts anyone's viewpoint (*syadvaad vani*) would not come forth. Purity in worldly interaction is needed first.

## 21. The Faults of the Prakruti Will Leave in This Way...

It is better to drink the 'poison' of this *satsang* (company or association of those who promote the attainment of the Self) than to drink 'nectar' outside. This is because this 'poison' encompasses *pratikraman*. 'We' have become Mahadevji (Lord Shiva; a symbol of the liberated Self) upon ingesting all the goblets of 'poison'.

**Questioner:** We think a lot about coming to see you, but are unable to do so.

**Dadashri:** Is that under your control? Nevertheless, you think about coming, but you are not able to come; so, you should feel remorse for that within. 'You' should tell 'him' [the relative self], 'Chandubhai, do *pratikraman*, so everything can be resolved quickly. Do *pratikraman* because you are not able to go. Do *pratyakhyan*. Such a mistake has happened, but I will not make such a mistake again.'

And the intents that are arising right now, why are more of these intents arising? And does the work not get done? The intents arise because coming events cast their shadows before. All of that is indeed going to happen.

**Questioner:** How do I do *pratikraman* for all the worries that arise?

**Dadashri:** 'It is because of my ego that these worries arise. It's not as if 'I' [the Self] am the doer of that. Therefore, Dada Bhagwan, please forgive me.' You will have to do something like that, won't you? Would it do otherwise?

**Questioner:** If we were to keep saying, “It’s gotten very cold,” then we have spoken out against nature, so do we have to do *pratikraman* for that?

**Dadashri:** No, *pratikraman* should only be done where attachment or abhorrence arises, where there is a ‘file’ [karmic accounts of the non-Self that need to be cleared]. If the soup is very salty, you do not need to do *pratikraman* for that. However, do *pratikraman* for the person who made the soup salty. The internal state of the other person changes through *pratikraman*.

While urinating, if an ant gets flushed away in the stream, then ‘we’ do *pratikraman*. ‘We’ do not miss out on staying in the applied awareness. The fact that the ant got flushed away is in the form of discharge karma. However, why did an *apratikraman dosh* (fault for which *pratikraman* was not done in the past life) take place? Why did the awakened awareness become dim? Such a mistake carries a karmic liability.

While reading [a book of Dada’s,] bow down to the book and say, “Dada, give me the energies to read.” And if you ever forget to do so, then come up with a solution. Bow down twice and say, “Dada Bhagwan, it is not my desire, nevertheless I forgot, so I am asking for forgiveness for that. I will not do this again.”

When *vidhi* is forgotten to be done at the right time, and then it is remembered, then it is done later on, after doing *pratikraman*.

We do *pratikraman* for the *atikraman* that has taken place at the time of discharge [of karma]. Do *pratikraman* for the discharging karma that hurts the other person. There is no *pratikraman* for doing something good over here for *mahatmas* or for Dada. However, when you have done

something good for people elsewhere, then you have to do *pratikraman* for that. This is because *pratikraman* needs to be done for the lapse in staying in the applied awareness.

**Questioner:** When we do *pratikraman*, does it reach the other person?

**Dadashri:** It reaches the other person. He will start to mellow down. Whether he is aware of it or not, his feelings towards you will start to mellow down. Our *pratikraman* is very effective. If you do *pratikraman* for one hour, then it leads to changes in the other person, provided it is done exactly. When you do *pratikraman* for the other person, not only will he not see your faults, but he will also begin to respect you.

**Questioner:** When we do *pratikraman*, then do we not charge new karma?

**Dadashri:** If the self becomes the doer, then karma gets charged. The Self does not do *pratikraman*, it is Chandubhai who does it, and You remain the Knower-Seer of it.

True *pratikraman* happens only after Self-realization has been attained. There has to be a doer of the *pratikraman*, and there has to be the One who makes the doer do *pratikraman*.

What is ‘our’ *pratikraman* like [in *Akram Vignan*]? It is like reconnecting and fixing the broken pieces in order to use a pulley; that is ‘our’ *pratikraman*.

**Questioner:** *Pratikraman* starts up from the moment I wake up.

**Dadashri:** You’ve become the *pratikraman atma* (the self that does the *pratikraman*). ‘You’ certainly are the pure Soul (*Shuddhatma*), but the *pratishthit atma* (the discharging self) has become the *pratikraman atma*. People [without

Self-realization] have the *kashayi atma* (the charging self that engages in anger-pride-deceit-greed). There is not a single person [without Self-realization] in this world who can do *pratikraman*.

As instant *pratikraman* are done, they begin to become pure. As you do instant *pratikraman* against *atikraman*, the mind and speech begin to purify.

*Pratikraman* is like planting a seed after roasting it.

*Alochana*, *pratikraman*, and *pratyakhyan* is to draw up a daily balance sheet.

However many faults are Seen, that much You [as the Self] have earned. That much *pratikraman* should be done.

**Questioner:** If *pratikraman* is not done, is it a fault of the *prakruti* (non-Self complex) or is it an obstructing karma?

**Dadashri:** It is a fault of the *prakruti*. Moreover, this fault of the *prakruti* does not exist everywhere. The fault happens in certain cases, and it does not in other cases. It is not a concern if *pratikraman* is not done for the fault of the *prakruti*. All you have to be concerned with is, ‘What is my intent?’ You do not need to concern yourself with anything else. Your desire is to do *pratikraman*, isn’t it?

**Questioner:** Yes, absolutely.

**Dadashri:** Nevertheless, if you are not able to do *pratikraman*, then it is the fault of the *prakruti*. ‘You’ are not liable for the fault of the *prakruti*. Sometimes, the *prakruti* may even speak out, and it may even not speak out, it is like a musical instrument. If it plays, then it plays, if it does not, then it does not. This cannot be considered an obstructing karma.

**Questioner:** Despite making a firm resolve to clear [files] with equanimity, why do disputes persist?

**Dadashri:** In how many situations does this happen? A hundred or so?

**Questioner:** It happens only in one situation.

**Dadashri:** Then that is *nikaachit karma* (karma that can only be shed by bearing the results). How can that *nikaachit karma* be washed off? Through *alochana*, *pratikraman*, and *pratyakhyan*. The karma will become lighter through that. Thereafter, You will be able to remain as the Knower-Seer. *Pratikraman* needs to be done continuously for that. With however much force the karma became *nikaachit* (so strong that there is no option but to bear it), it will get washed off through *pratikraman* with the corresponding amount force.

**Questioner:** We decide that we definitely do not want to do this in the future. We definitely do not want to make such a mistake again. We decide that with a hundred percent intent. Nevertheless, is it in our own hands whether or not the mistake happens again?

**Dadashri:** It can actually happen again. It's like this; say you bring a ball here and give it to me. I throw it from here. I carried out a single action only. I simply threw the ball once. Then, if I were to say [to the ball], "Now I no longer desire this [ball to keep bouncing]. Come to a stop." Then would it come to a stop?

**Questioner:** It would not.

**Dadashri:** Then what would happen?

**Questioner:** It would bounce three, four, or five times.

**Dadashri:** So it would no longer be in my hands and it would be in the hands of nature. Then it would come to a stop when nature makes it do so. That is how all of this is. All these mistakes of ours, they fall into the hands of nature!

**Questioner:** Once they fall into the hands of nature, what benefit is there in doing *pratikraman*?

**Dadashri:** It has a lot of effect. *Pratikraman* has such an impact on the other person that if you do *pratikraman* for someone for one hour, then it will bring about changes of a new kind within that person, it will bring about tremendous changes. The person doing the *pratikraman* must have taken this *Gnan*. He must have become pure, with the experiential awareness of ‘I am a pure Soul.’ Then his *pratikraman* will have a tremendous effect. *Pratikraman* is actually our greatest weapon!

If one has not taken this *Gnan*, then the *prakruti* keeps going in the wrong direction all day long. Whereas now, it goes in the right direction only. You may slap the other person, but within you say, ‘No, no, I should not do such a thing. Do *pratikraman* for having the thought of slapping someone.’ Whereas before *Gnan*, you would slap the person, and on top of that, you would say, ‘I ought to slap him some more.’

The nature of human beings is such that one becomes like the *prakruti* he has. When the *prakruti* does not improve, then one says, “Forget about it!” Hey, there is no problem if it does not improve, why don’t You improve from within! Thereafter, it is not Your responsibility! This is how scientific this is! No matter what it is like externally, You are not at all responsible for it. If You understand this much, then there will be a resolution.

## 22. Clear the Sticky Files

Many people tell me, “Dada, I try to clear [the files] with equanimity, but I am not able to!” To which I respond, “Oh dear fellow, they are not to be cleared! ‘You’ [the awakened Self] simply have to maintain the intent to clear [the files] with equanimity. Whether it is cleared with equanimity



or not, that is not in Your control. ‘You’ just remain in my *Agnas*! A great deal of Your work will be completed through that, and if it does not, then it is subject to nature.

If You stop seeing faults in others, then worldly life will let up. Even when someone curses at you, harms you, beats you, and yet You do not see the person’s faults, that is when worldly life will let up. Otherwise, worldly life will not let up.

Now have You stopped seeing the faults of other people?

**Questioner:** Yes, Dada. Sometimes when I see the faults of others, then I do *pratikraman*.

**Dadashri:** The way to handle this is to have the firm resolve that ‘I want to stay in Dada’s *Agnas*’ and then commence with it from the very next day. And do *pratikraman* for the times You are not able to remain in the *Agnas*. And satisfy everyone in the home by clearing [the files] with equanimity. In spite of this, if everyone in the home is getting out of hand, then You should keep observing that. They are getting out of hand because of your past karmic account. ‘You’ have just made this decision today. So win all the family members over with love. Later on, You Yourself will notice that everything is starting to settle down. Nevertheless, You should only believe it to be so when your family members vouch for it. Ultimately, your family members are on that side [of clearing the file with equanimity].

**Questioner:** The *pratikraman* that I do, the results of that *pratikraman* are based on the fundamental principle that when ‘I’ [as the pure Soul] See the pure Soul in the other person, the intent that I have towards the other person, the ill intent, that decreases, doesn’t it?

**Dadashri:** The ill intents dissolve. All of this is only for Your own benefit; it has nothing to do with the other person. The only purpose for Seeing the pure Soul of the other person is that You remain in the pure state, in the state of awakened awareness.

**Questioner:** So the ill intents the other person has towards me decrease, don't they?

**Dadashri:** No, they do not decrease. That happens when you do *pratikraman*. It does not happen by Seeing the pure Soul, but it happens when you do *pratikraman*.

**Questioner:** When I do *pratikraman*, then does that have any effect on the Self or not?

**Dadashri:** It does, it has an effect. Even if You See [the pure Soul] that, too, has an effect. However, it does not have an effect immediately. It happens gradually! This is because no one has ever Seen the other person as a pure Soul before. You have only seen others as being good or bad. Having said that, no one has Seen others as a pure Soul.

If you do *pratikraman* for a tiger, then even a tiger will do as you say. There is no difference between a tiger and a human. The difference is in the vibrations you emit. It is the vibrations that affect the tiger. As long as you believe in your mind that a tiger is violent, it will certainly remain violent. And if the awareness remains that the tiger is a pure Soul, then it certainly is a pure Soul, and it remains non-violent. Everything is possible.

If a monkey sits on a mango tree and plucks the mangoes off the tree, then your internal state may reach to the extreme that, 'It would be better to chop down the mango tree altogether.' You would end up saying this. Now would speech that is spoken with God as a witness go to

waste? If the internal state does not spoil, then there is no problem. Everything would settle down, it would come to a stop. These are all certainly our own effects. From today onwards, stop emitting vibrations towards others, stop having [negative] thoughts about others in the slightest extent. If a thought arises, then do *pratikraman* and wash it off. So the entire day will go by without vibrations arising towards others! If the day goes by in this way, then it is more than enough; that itself is *Purusharth* (real spiritual effort to progress as the Self).

After attaining this *Gnan*, new phases do not become impure; the old phases have to be purified and You should maintain *samata* (a state of perfect equanimity). *Samata* means *vitaraagata* (a state of absolute detachment). The new phases do not spoil, the new phases certainly remain pure. The old phases that have become impure should be purified. Their purification happens by remaining in ‘our’ *Agnas*. And You should remain in *samata*.

**Questioner:** Dada, how can the phases that have been bound in this life, prior to attaining *Gnan*, be eliminated?

**Dadashri:** As long as you are still living, you can wash them away by repenting. However, this is the case only for a certain amount; they will not get eliminated entirely. Nevertheless, they certainly will slacken. They slacken, so in the next life, the ‘knot’ will untangle immediately upon the mere touch of a hand!

**Questioner:** Prior to attaining Your *Gnan*, if we had bound karma that would take us to hell, then we would have to go to hell, wouldn’t we?

**Dadashri:** The truth is, this *Gnan* itself is such that all the karma gets burnt to ashes, the karma vanishes. A person

may be bound to go to hell, but if he does *pratikraman* as long as he is living, then it gets washed off. Before mailing out a letter, if you put a disclaimer stating that your mind was unstable when you wrote the letter, then its contents will have no value.

**Questioner:** Would the karma bound get wiped out through atonement?

**Dadashri:** Yes, they would get wiped out. There are only certain types of karma bound that are like double running knots; they loosen up through atoning. ‘Our’ *pratikraman* has tremendous power. If you do it while keeping Dada present, then it is very effective.

There may be rebirth on account of your karma, perhaps one or two lives. However, after that you have no choice but to go to Simandhar Swami. The force of karma, the account of karma had been bound in the past, it had become a bit sticky, and it will come to an end. There is no choice there! This is as precise and accurate as the scales of an honest goldsmith. Justice, tremendous justice! Pure justice! Haphazardness does not work there.

**Questioner:** Does the force of karma diminish by doing *pratikraman*?

**Dadashri:** It does diminish! And ultimate closure will come about quickly.

**Questioner:** How does one ask for forgiveness from someone who is no longer living?

**Dadashri:** Even if they are no longer living, if you have a photo of the person, if you remember their face, then you can do it. If you do not remember their face at all, but you know their name, then you can even do it using their name. Then everything will reach that person.

### 23. When the Mind Turns to Negativity...

*Mahatmas* have feelings of like and dislike (*bhaav-abhaav*), but that is discharge (*nikaali*) karma, it is not charge karma. Anger, pride, deceit, greed, attachment, abhorrence, and feelings of like and dislike are all discharge karma. They are to be cleared with equanimity. These karma will get cleared through *pratikraman*. They do not get cleared automatically.

**Questioner:** Sometimes when someone insults me, then retaliation within the mind carries on, there is perhaps no retaliation through the speech.

**Dadashri:** We are not concerned with what happens at that time. Oh, even if there is physical retaliation, the worldly interaction is in accordance with however much energy [of the Self] one has. For the One whose energy has manifested completely, even retaliation through the mind comes to a stop; nevertheless, what do we say? Retaliation through the mind may carry on, there may be retaliation through the speech, hey, there may even be physical retaliation. If all three types of weaknesses arise, then *pratikraman* needs to be done for all three.

**Questioner:** Does *pratikraman* need to be done for thoughts?

**Dadashri:** ‘See’ the thoughts [as separate]. There is no *pratikraman* for them. If very bad thoughts arise for someone, then *pratikraman* needs to be done for that. However, this only needs to be done when it is something that causes harm to someone. If thoughts arise spontaneously, whatever they may be, concerning cows or buffaloes, all sorts of thoughts may arise, those will actually dissipate through our *Gnan*. If You See them through *Gnan*, then they dissipate. Simply See them, *pratikraman* is not necessary for them. *Pratikraman* is only for when your ‘arrow’ has hit someone.

If you have come here to *satsang*, and there are people standing around here, then you may feel, ‘Why are all these people standing around here?’ So if an ill intent arises in the mind, *pratikraman* needs to be done immediately for that mistake.

**Questioner:** Does *pratikraman* need to be done for the effects of karma, or for the subtle part [that arises within]?

**Dadashri:** For the subtle part [that arises within].

**Questioner:** Is it for the thoughts or for the intent (*bhaav*)?

**Dadashri:** For the intent. Behind every thought, there is always an intent. If *atikraman* has taken place, then *pratikraman* must be done. As far as *atikraman* is concerned, when a negative thought arises in the mind, if a negative thought arises for this lady, then turn it around by saying, ‘Think good thoughts about her.’ The thought may arise that this person sitting here is useless. So why did such a thought arise? We do not have the right to assess anyone’s worth. And if you must say anything at all, then say, “Everyone is good.” If you say that everyone is good, then you will not be liable for the karma. However, if you say that this person is bad, then that is considered *atikraman*. Therefore, *pratikraman* certainly has to be done.

When that which is not liked is endured with a clear mind, that is when You will begin to become *vitaraag* (free from attachment and abhorrence).

**Questioner:** What does a clear mind mean?

**Dadashri:** A clear mind means that no negative thoughts arise for the other person. What does that mean? That one does not ‘bite’ [blame] the *nimit*. A bad thought may arise for the other person, yet one immediately does *pratikraman* for it, and washes it off.

**Questioner:** When the mind becomes clear, that pertains to the ultimate stage, doesn't it? And as long as it does not become completely clear, *pratikraman* has to be done, doesn't it?

**Dadashri:** Yes. That's true, however, it may have become clear for some matters, and it may not have become clear for other matters; these are all 'steppings' [stepping stones]. *Pratikraman* needs to be done where it has not become clear.

You should keep the 'account book' of the pure Soul clear. For that, at night, You should tell Chandubhai, 'For whomever you saw faults during the course of the day, clear the karmic account with them.' If the intents of the mind spoil, then through *pratikraman*, they will all become purified. There is no other solution. At night, before going off to sleep, clear it off to such an extent that even the income tax officer is not seen at fault. Tell [this to] Chandubhai. Tell Chandubhai to see the entire world as flawless before going off to sleep.

**Questioner:** *Pratikraman* should be done in the presence of the other person, shouldn't it?

**Dadashri:** There is no problem even if *pratikraman* is done later on.

**Questioner:** If I have disrespected You, if I have displayed irreverence towards You, then I should come to You in person and do *pratikraman*, shouldn't I?

**Dadashri:** If you can do it in person, then that is a good thing. If that is not feasible, then if you do it later on, even then it will bring about the same results.

What 'we' have said is, "Such negative thoughts about Dada are arising in that person, so he should keep

doing *pratikraman* for it.” This is because what is the fault of the poor fellow? He has a disposition to engage in opposition (*viradhak*). The disposition of all humans today is oppositional. In *Dushamkaal* (the current era of the time cycle), all the living beings are oppositional. All of the devout living beings went off [to *moksha*]. So, of the living beings who remain, there are many who can be improved, there are still many highly-developed souls!

If negative thoughts about ‘us’ arise, then do *pratikraman*. The mind would entirely decimate even the *Gnani Purush*. What would the mind not do? The mind that has been burned will burn the other person. A burned mind would burn even Lord Mahavir.

**Questioner:** Those who have departed cannot do anything for others. So would any slander (*avarnavaad*) about Lord Mahavir reach Him?

**Dadashri:** No, He would not accept it. So it gets returned with thanks, it comes back double-fold. Therefore, you should keep asking for forgiveness for yourself. Keep asking for forgiveness until you forget the words you had uttered. If you have slandered Lord Mahavir, then you should keep asking for forgiveness, then it gets erased immediately; that’s it. It does reach Him, but He does not accept it. The ‘arrow’ that has been fired does reach, but He does not accept it.

## 24. Gnan Rescues Those Drowning in the Flow of Life...

**Questioner:** Is it possible to see faults of the past by remembering them?

**Dadashri:** Faults of the past can really only be Seen through applied awareness as the Self (*upayog*), they cannot be Seen by remembering them. You actually have to work hard to recall them through memory. They would need to



be recalled because a veil has obscured them, hasn't it? If you have had some problems with Chandubhai, if you do *pratikraman* for Chandubhai, then Chandubhai will certainly become present. The awareness simply needs to be applied, there is no recalling through memory in our path. To recall is dependent on memory. Anything that is remembered is remembered for the purpose of doing *pratikraman*, for the purpose of clearing it off.

'I have no desire for any temporary thing of this world'; You have decided that, haven't You? Despite this, why do they [temporary things] come to memory? Therefore, do *pratikraman*. Despite doing *pratikraman*, if they come to memory once again, then understand that there is a complain pending! Therefore, simply do this *pratikraman* again.

The fact that it comes to memory is because of attachment and abhorrence (*raag-dwesh*). If they did not come to memory, then the grudge would be forgotten. Why is it that you do not remember people from foreign countries but you remember those who are dead? This is a karmic account, and it is because of attachment and abhorrence. By doing *pratikraman* for it, the stickiness gets dissolved. Desires (*ichchha*) arise because *pratyakhyan* has not happened for them. Things come to memory because *pratikraman* has not been done for them.

**Questioner:** *Pratikraman* is to be done for the sense of ownership, isn't it?

**Dadashri:** For the sense of ownership, there is *pratyakhyan*. Whereas for faults, there is *pratikraman*.

**Questioner:** Despite doing *pratikraman*, if the same fault comes to mind repeatedly, does that mean that we have not become free of that fault?

**Dadashri:** If one layer of the onion peels off, then a

second layer remains; likewise, these faults have many, many layers. So, when we do *pratikraman* once, one layer peels away. By continuing in this way, when we do *pratikraman* a hundred times, that is when the fault gets wiped out. Some faults will go away after doing *pratikraman* five times, for some it may be ten times, and for some it may be one hundred times. A fault requires as many *pratikraman* as the number of layers it has. The longer it lasts, the more extensive the fault is.

**Questioner:** ‘Do *pratikraman* for when it comes to memory, and do *pratyakhyan* when the desire for it arises.’ Please explain that.

**Dadashri:** Because it comes to memory, realize that in this particular case, it is stickier. So as we keep doing *pratikraman* for that, it will all get cleared.

**Questioner:** So should we do *pratikraman* as many times as it comes to memory?

**Dadashri:** Yes, do it that many times. You should maintain the intent of doing it. As it is, time is needed for them to come to memory, isn’t it! So you would get time for this. Do you not remember [the faults] at night?

**Questioner:** That is if the circumstance is there.

**Dadashri:** Yes, it is because of the circumstances.

**Questioner:** And what if desires arise?

**Dadashri:** When a desire arises, it means that the inner tendencies have become evident at the gross level. The intents that we had done previously [in the past life] are now surfacing again, so in this case, *pratyakhyan* needs to be done.

**Questioner:** In such a case, Dada had said each time we should say, “This should not be so.”

**Dadashri:** [Say this,] “This is not mine. I am surrendering everything. I had invited all these things in a state of ignorance. But today they are not mine, so I am surrendering them. I am surrendering them with this mind, speech, and body. Now I do not want anything. I had invited this pleasure in my ignorant state. However, today, this pleasure is not mine, therefore I am surrendering it.”

The whole intention behind *Akram Vignan* is indeed ‘shoot-on-sight’ *pratikraman*. This is the foundation upon which it rests. No one makes mistakes at all. Suppose you are instrumental (*nimit*) in causing harm to someone, then recall the pure Soul of that person, the pure Soul who is completely separate from the subtle discharge karma (*dravyakarma*), charge karma (*bhaavkarma*), and gross discharge karma (*nokarma*), and do *pratikraman*.

**Questioner:** But should we say this long statement each time?

**Dadashri:** No, it is not necessary. Keep it short. Make the pure Soul of the other person present and make a phone call to the pure Soul, saying, “I have made this mistake, please forgive me.”

Moreover, *pratikraman* should be done for all the people in the home on a daily basis. For your mother, father, brothers, sisters, for everyone. *Pratikraman* should be done daily. For the extended family and everyone, because these are the people with whom you have very sticky karmic files.

So, do *pratikraman* for your family members for one hour, recalling every one of your family members; starting with those close to you all the way to the extended family, their brothers, wives, their paternal uncles, the sons of the paternal uncles, and everyone, all those belonging to one family, going back two, three, four generations. If you recall

all of them and do *pratikraman* for each of them for one hour, then a tremendous amount of demerit karma will get decimated within. And their minds will become clear towards you. Therefore, you should recall all of your close relatives and do this. And if you cannot sleep at night, and if you set this [doing *pratikraman*] at that time, then it will keep going on. Don't you do this setting? This setting is such that, when the 'film' starts up, so much bliss arises at that time. That bliss will overflow!

This is because when one does *pratikraman*, there is complete pure applied awareness as the Self (*sampurna shuddha upayog*). So there is no interference from anything in between.

Who does the *pratikraman*? Chandubhai does it. And for whom does he do the *pratikraman*? He recalls all of the family members and does it. The Self is the Seer. 'It' keeps Seeing. As there is no other interference, pure applied awareness as the Self remains to a great extent.

This *pratikraman* was actually done once; I had people do it in My very presence, and I, Myself, had made them do it. This was many years ago, and it was only done for faults related to sexuality. So, as they did it, they kept delving deeper and deeper, such that it would not stop even when they went home. It would not stop even while sleeping, it would not stop even while eating, so then I, Myself, had to put a stop to it. I had to put a stop to it! For all of those people, it would not come to a stop even while eating, it would not come to a stop even while sleeping. They were in a fix, weren't they! The *pratikraman* continued on, day and night, on its own. Now, after doing *pratikraman*, when they were told, "Stop doing it now, two hours have gone by," even then the *pratikraman* continued on, on its own. It would not stop even when they were told to stop doing it, because the machinery had started up. It continued on within.

You have to tell Chandubhai this much, ‘Keep doing *pratikraman*. For all the people in your home, somewhere or another, you must have hurt them in the past, you need to do *pratikraman* for that. I am asking for forgiveness for faults related to attachment and abhorrence, sexuality, anger-pride-deceit-greed, that have been done for numerable and innumerable past lives.’ Take one member of the family daily and do this for each person in the home. Then the people around you, all the neighbors; apply the awareness and keep doing this. If you do this, then this burden will lighten up. It will not lighten up on its own. This is how ‘we’ had cleared it off with the entire world. ‘We’ first cleared it off in this way, that is why ‘we’ have been liberated. As long as you see faults in ‘us’, ‘we’ cannot remain at ease! So, whenever ‘we’ do *pratikraman* in this manner, it gets erased over there.

You should do a great deal of *pratikraman*. However many people there are in your circle, fifty to a hundred people, whomever you have oppressed, when you have free time, sit down for an hour, recall each and every person, and do *pratikraman*. However many people you have oppressed, you will have to retract that and wash it off, won’t you? *Gnan* will manifest thereafter.

Then, “For this life, the past life, numerable past lives, innumerable past lives, infinite past lives, with Dada Bhagwan as a witness, I am asking for forgiveness for any irreverence, *viradhana* (to go against another living being, leading to spiritual descent) that I have done or caused someone to do, towards the Digambar religion [sect of Jainism], monk, religious head. With Dada Bhagwan as a witness, I am asking for forgiveness. Give me the energy (*shakti*) so that *aparaadh* (to intentionally oppose another living being) is not done in the slightest extent.” Do this for every religion.

Oh, back in those days [prior to the manifestation of *Gnan*], I had a big ego. “So and so is like this, so and so is like that,” I would express a lot of contempt in this way. Conversely, I would praise some people too. On the one hand, I would praise one person, and on the other hand, I would express contempt towards another. And then in 1958, from the time *Gnan* manifested, ‘we’ told A. M. Patel, ‘You have expressed contempt [towards other people], now wash all of it off by applying soap.’ So I recalled each and every person and kept washing it off. The neighbors on this side, the neighbors on that side, the family members on this side, the maternal uncle, the paternal uncle; contempt would have been expressed towards all of them, wouldn’t it have! So I washed it off for all of them.

**Questioner:** So you did *pratikraman* in your mind, not face-to-face?

**Dadashri:** I told Ambalal Patel, ‘You have done wrong, I can See all of that. Now wash off all the wrong you have done!’ So what did he start doing? [He asked,] ‘How is it to be washed off?’ So, I explained to him, ‘Recall it. You have cursed at Chandubhai, and you have reprimanded him all your life, you have expressed contempt towards him. After describing all of that, I instructed him to say, ‘Oh pure Soul who is separate from the activity of the mind, speech, body, subtle discharge karma, charge karma, and gross discharge karma of Chandubhai! Oh pure Soul of Chandubhai! I am repeatedly asking Chandubhai for forgiveness, and I am asking for forgiveness with Dada Bhagwan as a witness. I will not make such mistakes again.’ [So when you do this,] You will notice a change on the other person’s face. The other person’s face will appear different. You do *pratikraman* over here, and the changes take place over there.

It is when ‘we’ had washed off so much, that the [karmic] ‘ledger’ got cleared. ‘We’ have come after washing

it off for such a long time [many past lives], that is when the 'ledger' got cleared. 'We' have shown you the path. So, you will become free of it quickly. 'We' have been washing it off on 'our' own for such a long time [many past lives].

You should do *pratikraman*, so you will be released from the responsibility. In the very beginning, people used to attack me, didn't they! But then everyone got tired. If we attack in retaliation, then the other party will not tire. This world is such that it would not let anyone go to *moksha*. The world is filled with such intellect. If one plods on cautiously in this, if one plods on cleaning everything up behind himself, then he will go to *moksha*.

At least try doing this *pratikraman*, then there will be changes in all of the people in your home. There will be magical changes. A magical effect!

The fact is, as long as the fault of the other person is on your mind, there will be no peace of mind. It gets erased when you do *pratikraman*. For every file that has become sticky due to attachment and abhorrence, apply awareness, do *pratikraman*, and clear it off. *Pratikraman* should especially be done for files with whom there is attachment.

If you are sleeping on a mattress and there are small pebbles underneath it that are pricking you, then would you remove them or not? In the same manner, this *pratikraman* is actually only supposed to be done wherever a prick is felt. You should remove it wherever it pricks you, and the other person should remove it wherever it pricks him or her! *Pratikraman* is different for each individual!

When *atikraman* happens with someone, *pratikraman* should be done for that person the entire day, only then will you become free. If *pratikraman* is done from both sides, then you will become free more quickly. If you do *pratikraman* five thousand times, and if the other person

does *pratikraman* five thousand times, then an end comes about quickly. However, if the other person does not do it, and if you definitely want to become free, then you would have to do *pratikraman* ten thousand times.

**Questioner:** When something like this gets missed out, then I feel this intensely that, ‘This got missed out.’

**Dadashri:** Do not trouble yourself about it. Instead, sit down one day and do collective *pratikraman*. Whomever it pertains to, be it acquaintances or with whomever else a lot of *atikraman* takes place, if you recall the name of that person and do *pratikraman* for an hour, then everything gets washed off. However, you should not carry a burden over it.

This is unprecedented talk, this is talk that has not been heard before, read before, or known before; this effort is for the purpose of understanding such talk.

What happens when ‘we’ make people sit here and do *pratikraman*? ‘We’ make them do *pratikraman* for two hours by saying, ‘From your childhood up until today, recall each and every mistake and do *pratikraman* while Seeing the pure Soul of the other person.’ Now, they start doing *pratikraman* [of mistakes made] from a very young age, from the time their ability to understand sets in, all the way until now. By doing such *pratikraman*, all the large mistakes are included. Then, when *pratikraman* is done again, the smaller mistakes are also included. Then, when *pratikraman* is done yet again, even smaller mistakes are included. In this way, those mistakes get destroyed in their entirety.

In a two-hour session of *pratikraman*, wash off all the past mistakes of this life that have clung to you. And upon deciding, ‘I will never repeat such mistakes again,’ *pratyakhyan* is done.

When you sit down to do *pratikraman*, the drops of



‘nectar’ keep falling, and you will feel lighter. Are you able to do *pratikraman*, dear fellow? Is it going on full swing? Seek out [all the mistakes] and do *pratikraman*. You should begin inquiring. Everything will even start coming to memory. You will even be able to visualize the surrounding settings. If you had kicked someone eight years ago, you will be able to see even that. You will see the place and also the incident of kicking him. How did you remember all of this? Ordinarily, if you were to try to remember that, then you would not remember anything. And when you begin doing *pratikraman*, you immediately remember everything in link. Have you ever done it once or twice for the entire lifetime?

**Questioner:** I have done it.

**Dadashri:** Still, when You come to understand the original mistake, You will experience a lot of bliss. If you do not feel bliss when you do *pratikraman*, it means that you have not learned how to do *pratikraman* properly. If a person does not feel unhappy when hurting another living being, then that person is not humane.

**Questioner:** Dada, what is the original mistake?

**Dadashri:** Before [*Gnan*], you were not able to see any mistakes at all, were you? The mistakes You See now [after *Gnan*] are the tangible ones. ‘You’ will still be able to See beyond this.

**Questioner:** The subtle, the subtler...

**Dadashri:** ‘You’ will continue to See the mistakes.

When you do *pratikraman* for your entire life, you are neither in the state of liberation nor are you in worldly life. You are actually recalling the detailing of your past while doing *pratikraman*. The ‘phones’ of the mind, intellect, *chit*, and ego are switched off at that time. The *antahkaran* is shut

down. At that time, *Pragnya* (the liberating energy of the Self) alone is at work. Even the Self does not do anything in this. Once a mistake is made, It [the Self] gets veiled. Then another layer comes over It. In this way, layer upon layer builds up. Then, in the final hour of life, the 'balance-sheet' is derived.

The mistakes of the past that can be Seen in the present is a result of the illumination of *Gnan*; it is not [because of] memory.

**Questioner:** Does *pratikraman* have an effect on the Self?

**Dadashri:** No effect can touch the Self whatsoever. If it were to get affected, then it would be considered an embodied soul. 'This is in fact the Self,' that is one hundred percent decided. Where memory does not reach, there, through the aura and influence (*prabhaav*) of the Self, it [the mistake] can be Seen. The Self is full of infinite energy, and Its *Pragnya shakti* breaks the veil of ignorance over the Self and shows [the mistake]. Through this *pratikraman*, You Yourself will realize that You feel lighter, that You have become lighter. And enmity dissolves, it dissolves as a rule. And it does not matter if you do not encounter the other person for the sake of doing *pratikraman*. There is no need for his endorsement in person. There is no need for an affidavit the way it is required in court. This is because these offenses were not committed in person. These are actually offenses that were committed in the other person's absence. They actually have been committed in the presence of people, but the endorsements have not been given in person. The endorsements are internal, the endorsements are of attachment and abhorrence.

One day, when you are sitting in solitude, while doing *pratikraman* or something similar, a little experience of

the Self solidifies within. The ‘taste’ arises. That is called experience [of the Self].

When the people in your family are Seen as flawless, then understand that your *pratikraman* is true. They really are flawless; the entire world is certainly flawless. You are bound by your own mistakes, not by theirs, you are bound only by your own mistakes. When you understand this, then some resolution will be brought about!

**Questioner:** From the Real viewpoint (*Nishchay*), I am convinced that the entire world is flawless.

**Dadashri:** That is only considered as having come into Your conviction (*pratiti*). How much of it has come into Your experience? That is something that is not so easy. It is actually when you are surrounded by bedbugs, mosquitoes, and snakes, yet You feel that they are flawless, that is when it is considered genuine, but it should remain in Your conviction that they are flawless. The fact that they appear to be at fault is your mistake. You should do *pratikraman*. Everyone is flawless not only in ‘our’ conviction but also in ‘our’ conduct [towards them]. For you, they are not flawless even in your conviction, you still feel that they are at fault. If someone does something wrong to you, you do *pratikraman* for it thereafter; meaning that in the beginning, you actually deem him to be at fault.

**Questioner:** Can *atikraman* take place in the presence of pure applied awareness as the Self (*shuddha upayog*)?

**Dadashri:** It can. *Atikraman* may take place, and *pratikraman* may also take place.

You may feel that you have lapsed in applying the awakened awareness as the Self (*upayog*) and have gone off on the wrong track. So, *pratikraman* should be done for the lapse in applying the awakened awareness. The wrong

track means a waste of time and energy; nevertheless, if you don't do *pratikraman* for it, it will do. There is not as much damage in that. One lifetime still remains, so this has been let go, but for those who want to remain more in applied awakened awareness, they should do *pratikraman* for having lapsed in applying the awakened awareness. *Pratikraman* means to turn back. One has never turned back, has he!

'We' rarely ever use this [special] *vidhi* (auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker or *mahatma*). In Aurangabad, 'we' do such a *vidhi* that faults of infinite lifetimes get washed away. In the hour-long *pratikraman vidhi*, everyone's ego is reduced to ashes! 'We' actually used to make people do this *pratikraman vidhi* once a year. Two hundred to three hundred people would weep and all the 'disease' would clear away. This is because when a husband touches the feet of his wife, when he asks her for forgiveness, when he asks for forgiveness for the karmic account bound for so many lifetimes, so much becomes cleansed.

Every year over there [in Aurangabad,] 'we' have to do a major *vidhi*, to cleanse everyone's minds, to cleanse the self [the worldly-interacting self; *vyavahaar atma*]. 'We' do such a major *vidhi* and then set it in action such that everyone's mind becomes cleansed at that time, completely clear, they are not even aware of what they are writing down, but they certainly write everything down. Then they become clear. When the sense of oneness arises, when they surrender their minds for a minute, [with the admission that,] 'I am like this, sir,' the sense of oneness has arisen. Their energy has increased to that extent.

And once I know about your faults, I keep doing *vidhi* for those faults. This is *Kaliyug*, what fault would there not be in *Kaliyug*? To point out another person's fault is itself a

fault. To point out another person's fault in *Kaliyug* is itself one's own fault. Do not point out anyone's fault. What virtues do they have? That is what should be observed. What does the person still have? What remains as a balance is what is worth observing. No balance would remain in this era of the time cycle. Only those *mahatmas* who have a balance are elevated!

Those who are around us have been with us in the past [in past lives], and are with us even today. They are considered our spiritual colleagues, and it is with these very people that we have bound enmity over lifetimes. So, if any enmity has been bound with them, do *pratikraman* face-to-face, then the entire karmic account will get cleared off. Do not miss out on doing *pratikraman* face-to-face for anyone. It is indeed with spiritual colleagues that enmity is bound to a greater extent, and if face-to-face *pratikraman* is done, then it gets washed off. The *pratikraman* 'we' have [mahatmas] do in Aurangabad would not be found anywhere in the world.

**Questioner:** Everyone over there was crying! Even the big, prominent businessmen were crying.

**Dadashri:** Yes, just look at what happened in Aurangabad! They were weeping intensely! Now, if such a *pratikraman* is done even once in the course of the lifetime, then that would be adequate.

**Questioner:** Where else is there a place where prominent people can cry? This is very rare.

**Dadashri:** Yes, that's true. Everyone had actually cried a lot over here.

**Questioner:** I actually witnessed this for the first time, that people like these, those who are considered reputable in society, such people were crying openly!

**Dadashri:** They were crying openly and bowed down at the feet of their wives. You must have come to Aurangabad, have you never witnessed something like this over there?

**Questioner:** Yes, I have never seen anything quite like that before!

**Dadashri:** This type of thing would never happen! And this *Akram Vignan* does not exist [elsewhere], such *pratikraman* does not exist, there is nothing like this [anywhere else] at all.

**Questioner:** And nowhere else is there such a ‘Dada’!

**Dadashri:** Yes, nowhere else is there such a ‘Dada’!

People have not done true *alochana* (confession). That is certainly what impedes one on the way to *moksha*. There is no problem with faults. If true confession is done, then there is no problem. And confession has to be done to an almighty *Purush* [the *Gnani Purush*]. Have you ever confessed your own faults anywhere in your entire life? Who could you confess to? And there is no way out besides confessing. As long as you do not confess, then who would forgive you? The *Gnani Purush* can do anything He desires. This is because He is not the ‘doer’. If He were the ‘doer’, then He too would bind karma. However, as He is not the ‘doer’, He can do anything He desires.

You should confess to your guru. However, the ultimate guru is Dada Bhagwan [the Self within]. ‘We’ have simply shown you the way. Now ‘we’ have shown you the ultimate guru. ‘He’ will continue to give you all the answers, and that is why He is referred to as Dada Bhagwan. However, as long as He does not manifest, this Dada Bhagwan [within A. M. Patel] needs to be worshipped. Once He manifests, the machine will start up automatically. So then You, Yourself, will become Dada Bhagwan.

If things are hidden from the *Gnani Purush*, then it is over. People in fact do *pratikraman* to bring things out into the open. That man had come with so much, hadn't he? Yet he revealed everything to the *Gnani*! And what would happen if someone were to hide things from Him? When faults are covered up, they double.

You ought to have the same familiarity with *pratikraman* as you do with your wife. Just as you do not forget your wife, in the same manner, you should not forget to do *pratikraman*. You should keep asking for forgiveness all day long. You should simply make a habit of asking for forgiveness. Instead, the focus is on seeing the faults of others.

You should commence prodigious *pratikraman* for whomever you have done excessive *atikraman* with. You have done many *atikraman*. All of this is the result of not doing *pratikraman*.

This *pratikraman* is the most subtle discovery of 'ours'. If one understands this discovery, then no feud would remain with anyone.

**Questioner:** The list of faults is very long.

**Dadashri:** If it is long, then for the one hundred different kinds of faults that have taken place with just one person, do *pratikraman* collectively, saying, 'I am asking you for forgiveness for all these faults!'

**Questioner:** Now it would be good if this drama of the entire life comes to an end quickly.

**Dadashri:** Why did you say such a thing?

**Questioner:** You were in this town for twenty days, yet I was not able to come [to see You] anywhere.

**Dadashri:** Do you have to bring your life to an end over that?

‘You’ have come to know Dada Bhagwan through this body. ‘You’ are so indebted to this body that you should take whatever medicine is necessary to care for it. It is through this body that You have recognized Dada. ‘You’ have discarded infinite bodies. They were all in vain. ‘You’ have recognized [Dada] through this body, so this body has become like a friend. And so, this is your other friend; do you understand? So now you should keep taking care of this body. So do *pratikraman* today, [saying,] ‘I am asking for forgiveness for saying that may death come sooner.’

## 25. The Scientific Understanding Behind Pratikraman

**Questioner:** When ‘we’ become engrossed [in the relative self], we are not able to completely discharge our karma with awakened awareness. Now, the realization comes after becoming engrossed, so is there a way to do *pratikraman* for this and discharge the karma?

**Dadashri:** When you do *pratikraman*, they [the karma] become lighter. When they reappear, they will be lighter. And if you do not do *pratikraman*, then they will return with the same weight. They remain pending once again, new karma does not get charged. So through *pratikraman*, they will become progressively lighter and eventually discharge.

**Questioner:** You say that *atikraman* is certainly neutral [does not charge karma for *mahatmas*]. So then why is there a need to do *pratikraman*?

**Dadashri:** *Atikraman* is certainly neutral. However, it is when one becomes engrossed in it that a seed gets sown [new karma is charged]. Nonetheless, if One does not become engrossed in *atikraman*, then a seed does not get sown. *Atikraman* in itself cannot do anything at all. Whereas with *pratikraman*, even if One does not become engrossed in it, it gives results. ‘You’ Know when Chandubhai



becomes engrossed, and You also Know when he does not become engrossed. ‘You’ never become engrossed. The mind, intellect, *chit*, and ego become engrossed. ‘You’ are the Knower of that.

**Questioner:** Chandubhai is the one who became engrossed, so Chandubhai needs to be told to do *pratikraman*, doesn’t he?

**Dadashri:** Yes, Chandubhai should be told.

**Questioner:** Is it possible to do *pratikraman* in dreams?

**Dadashri:** Yes, they can be done very well. The *pratikraman* that happen in dreams are better than the ones you are doing now. Right now, you do them quickly. Whatever work gets done during the state of dreaming is very methodical. Dada can be seen in your dreams; Dada is seen in a way in which you have never seen before. Dada cannot be seen in this way even in a wakeful state; He can be seen very well in the dream state. This is because the dream state is a natural and spontaneous state. Whereas wakefulness is a state that lacks naturalness and spontaneity (*asahajikata*).

On the *Kramik* path, after attaining Self-realization, there is no *pratikraman*; *pratikraman* is considered poison. There is no *pratikraman* for ‘us’ [as the Self] over here [on the *Akram* path] either. ‘We’ make Chandubhai do the *pratikraman*. This is because this is *Akram*; here, all the filled stock of karma is still there [to discharge].

Do you know which Soul (*Atma*) of the other person we are referring to, we are doing *pratikraman* to? We are not doing it to the *pratishthit atma* (relative self); we are doing it to the original pure Soul (*muda Shuddhatma*). As a matter of fact, we are doing *pratikraman* in the presence of the pure Soul as reparation for what transpired with that

person. So, we are asking for forgiveness before the pure Soul of that person. Then, You no longer have anything to do with his *pratishthit atma*.

Moreover, it is the ego that is to do the *pratikraman*. However, who does the cautioning? It is *Pragnya* (the liberating energy of the Self). *Pragnya* prompts, ‘Why did you do *atikraman*?’ What does *Pragnya* caution? ‘Why did you do *atikraman*? Now do *pratikraman*.’

The subtlest of faults [within A. M. Patel] do not escape ‘our’ observation. ‘We’ immediately come to know of the subtlest of faults, the extremely subtle faults! No one amongst you can tell that these faults are taking place. This is because those faults are not at the gross level.

**Questioner:** Can You also See our faults?

**Dadashri:** ‘We’ can See the faults. However, ‘our’ perspective is not directed towards the faults. ‘We’ immediately come to Know them. However, ‘our’ perspective is directed exclusively towards your pure Soul. ‘Our’ perspective is not directed towards your unfolding karma. ‘We’ certainly come to Know your faults, ‘we’ come to Know of everyone’s faults. ‘We’ See the faults, yet it does not have an effect on ‘us’.

For ‘us’, even all of those who are worthy of punishment are forgiven; moreover, the forgiveness is natural and spontaneous (*sahaj*). The person does not have to ask for forgiveness. People become cleansed wherever there is forgiveness that is natural and spontaneous. And where people need to ask, “Sir, please forgive me,” that is precisely where they have become impure. Where the forgiveness is natural and spontaneous, a lot becomes cleansed.

As long as ‘we’ are in the state of naturalness and spontaneity (*sahajikata*), no *pratikraman* is required for

‘us’. In the state of naturalness and spontaneity, even You would not need to do them. When there is deviation from the state of naturalness and spontaneity, *pratikraman* need to be done. Whenever you look at ‘us’, you certainly see ‘us’ in the state of naturalness and spontaneity; whenever you look, ‘we’ appear to be in the very same natural state. There is no change in ‘our’ state of naturalness and spontaneity.

‘We’ give you the five *Agnas*; otherwise, You would abandon the *Gnan* ‘we’ have given. Therefore, if You remain in the five *Agnas*, You will go to *moksha*. And what is the sixth thing to do? Wherever *atikraman* takes place, do *pratikraman*. If you forget to follow the *Agnas*, do *pratikraman*. You might forget; after all, you are human. However, do *pratikraman* for forgetting by saying, ‘Oh Dada, I forgot during these two hours, I forgot Your *Agnas*. However, I want to follow the *Agnas*. Please forgive me.’ Then all the mistakes of the past are forgiven. You will get one hundred percent marks.

This is *Akram Vignan*. *Vignan* means that which gives instant results. Where there is nothing to ‘do’, that is called Science (*Vignan*), and where there is something to ‘do’, that is called knowledge (*gnan*)!

A person who is a thinker would certainly feel, ‘I have not done anything, and what is this? This is the beauty of *Akram Vignan*. *Akram*! There is no stepwise progression.

**Jai Sat Chit Anand**  
**(Awareness of the Eternal is Bliss)**

## Spiritual Glossary

### **Gujarati Word**

*aartadhyan*

### **English Translation**

adverse internal state of being that results in hurting the self

*aarti*

ceremony that involves waving lamps in front of an idol of God and singing devotional praise

*adharna*

that which hurts the self and others; that which is against the benefit of other living beings

*Agna*

special directives of the enlightened One; five directives that preserve the awareness as the Self in *Akram Vignan* (in reference to the five *Agna*)

*Akram path*

step-less, direct path to Self-realization

*Akram Vignan*

the spiritual science of the step-less path to Self-realization

*alochana*

recollection and heart-felt confession of a mistake

*alochana-pratikraman*

*-pratyakhyan*

exact method of reversal from hurting another living being through recall, apology, and resolution to not repeat a mistake

*antahkaran*

the mind-intellect-*chit*-complex

*apratikraman dosh*

fault for which *pratikraman* was not done in the past life

*atikraman*

to hurt another living being through the mind, speech, or body

<i>Atma</i>	the Self; the Soul
<i>avarana</i>	veils of ignorance
<i>bhaav</i>	inner intent
<i>bhaav pratikraman</i>	reversal of hurting another living being through thoughts, speech, and action, by changing ones inner intent
<i>bhaav-abhaav</i>	like and dislike
<i>bhaavkarma</i>	charge karma
<i>bhokta</i>	sufferer-enjoyer
Chandubhai	term used by Dadashri to refer to the relative self
<i>chit</i>	the inner faculty of knowledge and vision
<i>darshan</i>	Vision as the Self
<i>dharm</i>	religion; that which helps the self and others; rightful action
<i>dharmadhyani</i>	virtuous internal state of being
<i>dhyani</i>	internal state of being; meditation
<i>dravya himsa</i>	violence committed through thought, speech, or action
<i>dravya pratikraman</i>	ritualistic <i>pratikraman</i> practiced with verbal recitations on the <i>Kramik</i> path
<i>dravyakarma</i>	subtle discharge karma
<i>Dushamkaal</i>	the current era of the time cycle characterized by a lack of unity in thought, speech, and action. Also known as <i>Kaliyug</i> .
<i>dwesh</i>	abhorrence
file	karmic accounts of the non-Self that need to be cleared

<i>Gnan</i>	Knowledge of the Self attained through Self-realization
<i>Gnan Vidhi</i>	Scientific experiment which imparts Self-realization
<i>Gnani Purush</i>	(also stated simply as <i>Gnani</i> ) One who has realized the Self and is able to do the same for others
<i>himsa</i>	violence
<i>himsak bhaav</i>	violent intent
<i>jagruti</i>	awakened awareness
<i>Nav Kalam</i>	(also referred to as the Nine Kalams) statements in which one asks for energy to the pure Soul within for the highest spiritual intents
<i>Kaliyug</i>	the current era of the time cycle characterized by a lack of unity in thought, speech, and action. Also known as <i>Dushamkaal</i> .
<i>karta</i>	doer
<i>kashay</i>	anger-pride-deceit-greed
<i>keval Gnan</i>	absolute Knowledge
<i>kraman</i>	neutral worldly interactions or activity of the mind, speech, or body that does not hurt anyone
<i>Kramik path</i>	traditional step-by-step path of spiritual progress
<i>kriya pratikraman</i>	ritualistic <i>pratikraman</i> practiced with verbal recitations on the <i>Kramik</i> path
<i>mahatma</i>	a person who has received Self-realization through <i>Gnan Vidhi</i>

<i>mahavrat</i>	five great vows as expounded by Lord Mahavir: truth, non-possessiveness, non-violence, non-stealing, and celibacy
<i>moksha</i>	ultimate liberation from the cycle of birth and death
<i>muda Shuddhatma</i>	the original pure Soul
<i>Navkaar Mantra</i>	mantra paying obeisance to all beings of the universe in various stages of Self-realization
<i>nikaachit</i>	so strong that there is no option but to bear it
<i>nikaachit karma</i>	karma that can only be shed by bearing the results
<i>nikaali karma</i>	discharge karma
<i>nimit</i>	active evidence; instrumental in the process
<i>nirdosh</i>	faultless
<i>nishchay</i>	firm resolve
<i>nokarma</i>	gross discharge karma
<i>paap</i>	demerit karma
<i>parakram</i>	extraordinary spiritual effort as the Self
<i>parmanu</i>	smallest, most indivisible and indestructible particle of matter
<i>parmarth</i>	absolute meaning
<i>paroksh bhakti</i>	indirect worship
<i>pashchyataap</i>	remorse
<i>pastavo</i>	repentance
<i>Pragnya</i>	the liberating energy of the Self
<i>Pragnya shakti</i>	the liberating energy of the Self

<i>prakruti</i>	the relative self; the non-Self complex; inherent characteristic traits
<i>prarabdha</i>	the effect of past karma
<i>pratikraman</i>	to confess, apologize, and resolve to not repeat a mistake
<i>pratikraman vidhi</i>	the prayer to the pure Soul of the person who has been hurt, asking for their forgiveness
<i>pratishthit atma</i>	the discharging self; the relative self
<i>pratyakhyan</i>	to make a firm resolve to never to repeat a mistake and ask for the energies for the same; avowal to not repeat a mistake
<i>prayashchit</i>	atonement
<i>pudgal</i>	non-Self complex of input and output
<i>Purusharth</i>	real spiritual effort to progress as the Self
<i>Purusharth dharma</i>	the role of the effort to progress as the Self
<i>raag</i>	attachment
<i>raag-dwesh</i>	attachment and abhorrence
<i>raudradhyan</i>	adverse internal state of being that hurts the self and others
<i>roonanubandh</i>	karmic ties
<i>samata</i>	a state of perfect equanimity
<i>samkit</i>	right Vision; right belief of I am pure Soul
<i>Samvatsari pratikraman</i>	confession, apology, and resolve not to repeat a mistake that is



	done once a year on the <i>Kramik</i> path
<i>sansaar</i>	worldly life
<i>Sarvavirati</i>	on the <i>Kramik</i> path, the sixth of the fourteen stages of spiritual development; sixth <i>gunthanu</i>
<i>satsang</i>	spiritual discourse
<i>shakti</i>	energy
shoot-on-sight <i>pratikraman</i>	<i>pratikraman</i> that are done on the spot, as soon as a mistake happens
<i>shuddha upayog</i>	pure applied awareness as the Self
<i>Shuddhatma</i>	pure Soul
<i>shukladhyan</i>	internal state of being in which One prevails in the awareness of I am pure Soul.
<i>takor</i>	cautionary hint
<i>tanmayakaar</i>	to be engrossed in the body-mind complex
<i>Tirthankar</i>	the absolutely enlightened Lord who can liberate others
<i>upayog</i>	to apply the awakened awareness as the Self
<i>updhaan tapa</i>	type of penance on the <i>Kramik</i> path in which one emulates the lifestyle of a Jain monk for a period of time
<i>vidhi</i>	special auspicious blessings performed by the <i>Gnani</i> for the salvation of the spiritual seeker or <i>mahatma</i>

<i>Vignan</i>	Science
<i>vitadwesh</i>	absolutely free from abhorrence
<i>vitaraag</i>	free from attachment and abhorrence; absolutely detached
<i>Vitaraag Lord</i>	fully enlightened living being who has no attachment to the relative self or any other thing in the world; absolutely detached Lord
<i>vitaraag dharma</i>	the religion of the absolutely detached Lords
<i>vitaraagata</i>	the state of absolute detachment
<i>vyavahaar</i>	worldly interaction
<i>vyavahaar atma</i>	the worldly-interacting self
<i>vyavasthit</i>	result of scientific circumstantial evidence



## Pratikraman Vidhi

### Three-Step Process of Reversal from a Mistake

Note: ‘You’ are the pure Soul, and *pratikraman* has to be done by ‘Chandubhai’ (file number one) who committed the errors. Here, You will ask file number one to do *pratikraman*. This is a three-part process:

1. ***Alochana***: Heart-felt inner confession of one’s mistakes.
2. ***Pratikraman***: Process of apology coupled with remorse for any wrongdoing.
3. ***Pratyakhyan***: Sincere pledge to never repeat the mistakes.

**With Dada Bhagwan as a witness, oh pure Soul of [insert the name of the person you have hurt] who is separate from the activity of the mind, speech, body, charge karma, subtle discharge karma, and gross discharge karma, with You as a witness, I am asking for forgiveness for whichever faults I have done\*, up to this day. I atone for them with all my heart. Forgive me, forgive me, forgive me, and I am making the firm resolve to never repeat such faults again. Grant me the absolute energy for this.**

\* Recall internally the faults in which you have hurt the other person through anger-pride-deceit-greed, sexuality, and so on.



## Prayer to the Pure Soul

(To be spoken with devotion once daily)

**Oh Lord within! You reside within all living beings, in the same way, You also reside within me. My real form is the same as Yours. My real form is the pure Soul.**

He antaryaami Parmatma! Aap darek jeevmaatra ma birajmaan chho. Temaj maarama pan birajela chho. Aapnu swaroop tej maaru swaroop chhe. Maaru swaroop ‘Shuddhatma’ chhe.

**Oh pure Soul! With utmost devotion and oneness, I offer my salutations to You.**

He Shuddhatma Bhagwan! Hu aapne abhed bhaave atyant bhaktipoorvak namaskaar karu chhu.

**I confess to You all the mistakes [*recall them internally*] that I have committed in my ignorant state. I am sincerely and deeply repentant for these mistakes and ask for forgiveness. Oh Lord, please forgive me, forgive me, forgive me, and grant me the energy to never repeat such mistakes!**

Agnantae karine me je je dosho\*\* [je je dosho thaya hoy te man ma jaher karva] karya chhe te sarva doshone aapni samaksha jaaher karu chhu. Teno hradaypoorvak khoob pastaavo karu chhu ane aapni paase kshama praarthu chhu. He Prabhu! Mane kshama karo, kshama karo, kshama karo, ane fari eva dosho na karu evi aap mane shakti aapo, shakti aapo, shakti aapo!

**Oh pure Soul! Please bless me with such grace that this feeling of separation from You terminates and that I attain oneness with You. May I remain merged in You and remain as one with You.**

He Shuddhatma Bhagwan! Aap evi krupa karo ke amne bhedbhaav chhooti jaay ane abhed swaroop praapt thaay. Ame tamara ma abhed swaroope tanmayakaar rahiye.

\*\* *Recall the mistakes internally*



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# Pratikraman Vidhi

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