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# DADAVANI



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Deepak Desai

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# DADAVANI

## The Solution That Brings Total Freedom From Mistakes : Pratikraman

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### EDITORIAL

What should be the goal of this human life, which is so very rarely attained? No matter what the *sansaric* worldly goal may be but the spiritual goal must be to attain *moksha* liberation by becoming free from all mistakes. By nurturing the vision that sees all beings as flawless one must not miss the *purusharth* spiritual effort of becoming free from mistakes.

In daily *vyavahar* worldly life interactions, one hurts the family members, elderly people, relatives, friends, and dependents knowingly or unknowingly through the thoughts, speech and actions. *Atikraman* aggression through thoughts, speech and acts—happens in form of anger-pride-deceit-greed-attachment-abhorrence, and this in turn perpetuates the endless cycle of *kashays* anger-pride-deceit-greed and miseries. What is the solution to become free from *atikraman* and attain happiness, peace and ultimate salvation? Akram Vignani Gnani Purush Dadashri lays bare the secret that it is natural for a human being to commit a mistake but the only way to become free from them is *pratikraman*—recall of mistake, apology coupled with remorse and decision never to repeat the mistake. *Pratikraman* means to revert from one's own mistakes through understanding. Just as one promptly washes the stain of tea on his cloth, it is necessary to cleanse off the inner stain of a mistake that arises in the *antahkaran*—inner complex of mind, chit, intellect and ego, through shoot-on-sight *pratikraman*, and then only the experience of the Self prevails.

The world is arises through *atikraman*, and it dissipates through *pratikraman*. When we will become free from all the *kashays* anger-pride-deceit-greed-attachment-abhorrence and *vishay-vikaar* sexuality and its impulses, by doing *pratikraman*, then only, in a real sense we will become eligible for salvation. Gnani Purush Dadashri gives the correct understanding of how to be free from the *atikramans*, committed through speech, thoughts, scorn and hatred, ego insinuations, making fun of others, doubts and suspicions, revenge and vengeance, by doing exact *pratikraman*. Dadashri shows us the path to become free by doing *pratikraman* and also warns us of the grave risks of criticizing the departed ones and the monks, nuns and ascetics of various religious paths. By describing the subtle mistakes that happen in him, the Gnani Purush gives the precise understanding of how one can become free from all mistakes by doing only *pratikraman*. After becoming Self-realized, Dadashri did *pratikraman* of all the family members, friends, relatives and distant relatives for four years and thus became free from all mistakes.

You have become *Shuddhatma* pure Soul after receiving Gnan but this *pudgal*—file

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one-non-Self should become free too. As long as You hold off making it do *pratikraman* for its mistakes, it will not become free. Dadashri says that the force of the pump of this *pratikraman* is such that using this pump the force of following five Agnas will increase. Only *pratikraman* will take you to the top level of Gnan *jagruti*—awakened awareness of the Self and after becoming flawless one attains the state of Godhood.

In his unprecedented Gnanvani—knowledge laden speech, Dadashri has revealed the precise way to do *pratikraman*, who has to do *pratikraman*, what can we call a true *pratikraman*, and much more in this Dadavani. This will be definitely helpful to all the seekers and *mahatmas* the enlightened ones in Akram Vignan to become free from mistakes committed through *atikraman*.

~ Deepak Desai

## The Solution That Brings Total Freedom From Mistakes : Pratikraman

(Please note that great care has been used to convey the exact message of Dadashri. Here 'Y' or 'S' refers to the awakened Self or the Self. For glossary of the terms, please refer to : [www.dadashri.org/glossary.html](http://www.dadashri.org/glossary.html) )

### This Is Worth Doing In Life

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

**Dadashri :** To speak that which arises in the mind. If your intent to speak about anyone is associated with negativity in the mind, then you have to do *pratikraman*—the three-component process of recall of error, repentance along with asking for forgiveness and decision never repeat the error. You should do the *pratikraman* with Dada Bhagwan as your witness. This body that you see in front of you is not Dada Bhagwan. This body is named A.M. Patel of Bhadran. Dada Bhagwan is the omniscient one, the Lord of the universe, manifest within this body. *Pratikraman* should be done in his name as follows:

“Dear Dada Bhagwan, my mind has become soiled and for that I am asking for forgiveness. Please forgive me!”

I too do *pratikraman* invoking His name.

### Purity Through Repentance

**Questioner :** In life, one has no choice but to do karma. What should one do when negative karma—deeds happen knowingly or unknowingly?

**Dadashri :** For anything that happens, there is a remedy. Once a misdeed has been committed, repentance should follow immediately. You must repent wholeheartedly and sincerely. After such repentance, should it happen again, there is no need to worry; just repent again. You are not aware of the science behind all this; you may feel that despite your repentance, the negative deeds do not stop. There is a science behind the fact that it does not cease. Therefore, you should simply carry on repenting. All the karma of the one who repents wholeheartedly are washed away. If you hurt someone, then you must repent.

### What Is Atikraman?

All day long if there has been any wrong interaction with anyone, then it becomes readily apparent to you. Does one know this or not?

So the vyavahar—interaction with another being through thoughts, speech and acts—that one does is called kraman neutral deeds—deeds which do not bind new karma. Kraman means vyavahar. Now if you did something wrong with anyone, you will know that you spoke some harsh words and misbehaved with this person, would you not know that? That is called atikraman aggression in thoughts, speech and acts.

Atikraman is to walk on the wrong path and pratikraman is to retrace your footsteps by the exact distance.

### **Pratikraman Means To Refrain From Sin**

**Dadashri :** What is the meaning of pratikraman? Do you know that?

**Questioner :** No.

**Dadashri :** Tell me whatever you know about it.

**Questioner :** To return and reverse from that which is sinful.

**Dadashri :** To return and reverse from a sin! What wonderful justice the Lord has rendered, that to return and reverse from sin is called pratikraman! But sins are still there. What is the reason for that?

**Questioner :** Please explain this to us. First is alochana recall of the mistake, second is pratikraman repentance and asking for forgiveness and the third is pratyakhyan resolution never to repeat the mistake. These three words are not quite clear to me.

**Dadashri :** Pratyakhyan means I am abandoning, renouncing that thing-mistake. If you want to renounce anything then you have to do pratyakhyan.

**Questioner :** Pratikraman would be to repent. Is pratyakhyan to resolve never to repeat the mistake?

**Dadashri :** Yes. Repentance is called pratikraman. Once pratikraman is done, the atikraman of that type will not occur again. To vow, 'I will never do that again. I promise that I shall not repeat the mistake again', is called pratyakhyan. When you do pratyakhyan in this way, in your mind, one layer of karma will be shed. And if the same atikraman should occur again, it is because of another layer of karma, so you should not panic but continue with your pratikraman.

**Questioner :** Is the forgiveness to be asked within the mind only?

**Dadashri :** Yes, you should ask for forgiveness.

If someone hurls insulting words and this results in an inner reaction of hurt, and if you constantly feel that it is your own mistake and you keep doing pratikraman then it is considered the greatest Gnan of the Lord. This itself will liberate you. Only this word, if one abides by only this one sentence of 'ours—Gnani Purush and the fully enlightened Lord within' then he will attain moksha final liberation.

### **This Is How Pratikraman Is To Be Done**

One has to learn pratikraman, whereas atikraman is learnt automatically. If one wants to hurt someone one does not need to go to school to learn that, one has already learnt that by observing others. Now if you do atikraman then you must do pratikraman. You don't have to do pratikraman in routine vyavahar worldly interaction. It is just that if you make fun of anyone or hurt anyone that

is atikraman, so you have to do pratikraman for that.

**Questioner :** How does one do pratikraman?

**Dadashri :** If you have attained the Self, You will become aware of the Self within the other person. It is precisely the Self within that person that you must address. Otherwise, you can invoke the Lord and do the pratikraman by saying, “O Lord! I repent for my mistake. I ask for your forgiveness and resolve never to repeat it.” That is all. If you make a mistake, you would know immediately, wouldn't you?

**Questioner :** Yes.

**Dadashri :** If you did pratikraman for that, it washes away.

**Questioner :** Does the sin really get washed away?

**Dadashri :** Yes, yes of course it will! After pratikraman, the fault will not remain. Even a massive karma will appear as though it were a burnt rope in the form of ashes, which crumble and disperse at the slightest touch.

**Questioner :** And how should I repent? Should it be done openly so that it is visible to others or from within, in my mind only?

**Dadashri :** In the mind only! You should remember Dadaji, apologize for your mistake, and resolve never to do it again. In doing this the pain will be erased and the mistake destroyed. If you fail to do this, your mistakes will accumulate. I have given you this weapon; this pratikraman is a big weapon. This is the one greatest weapon to fracture the bondages of entire world. The world is perpetuated due to atikraman and it dissolves through

pratikraman. This is the thing. Atikraman means the fault is committed. You realized that, so you should ‘shoot-at-sight’ this fault. Shoot the fault the moment you see it.

Akram Vignan is the only path of its kind that allows you to see your own faults and shoot them as they appear, destroying them completely.

### Shoot-On-Sight Pratikraman

Why do we quickly attempt to remove the stain of spilt coffee from our clothing?

**Questioner :** To remove the stain.

**Dadashri :** Likewise, one must wash away the internal stain the moment it happens. The slightest kashaya—anger-pride-deceit-greed that arises has to be washed away instantly and thus it remains beautiful and clean.

Ours is the shoot-on-sight pratikraman. All ‘our-Dada’ clothes have been cleansed. Pratikraman is when all the stains atikraman are removed and the clothes are immaculately clean.

However many of your faults you are able to see, that many faults will decrease. This lady (Niruben) here is able to see five hundred of her faults a day, so why are others not able to see their own faults? Something is still lacking, surely it is not because they have become completely faultless that they cannot see their faults.

The Lord has emphasized the need to do pratikraman daily but people do it once a year during Paryushan—Jain religious event of eight days. The Lord asked one to be a true merchant and to keep the account in your record book for the entire day, tallying the ledger in the evening. If one were to log everything just once a year, how would he

manage to remember all his accounts and set his books straight? If an error happens, erase it right then and there through pratikraman and in the evening see it all in the balance sheet.

### **Kraman, Atikraman, Pratikraman !**

How has the world come into existence? It is because of atikraman (aggression in thoughts, speech and acts). Kraman (neutral deeds - deeds which do not have any good or bad implications) alone does not cause any problems. For example, if we damage someone's property and compensate him for the damage, it is not considered atikraman and so pratikraman is not needed. But to blame someone else for the damage to his property is atikraman. Atikraman is always taking place, so you have to do pratikraman. Any activity that takes place as a normal activity is simply kraman and there is no problem with that.

**Questioner :** How do we know if we have done atikraman?

**Dadashri :** You will know and so will the other person. You will perceive it from the expression on his face and you will feel it too. It will affect you both. That is why pratikraman must be done.

Anger, pride, attachment and greed are all considered atikraman. If you do pratikraman immediately after atikraman, your anger, pride, attachment and greed will disappear. The worldly life is created by atikraman and destroyed by pratikraman.

### **The Science Of Pratikraman**

**Questioner :** If something happens that we do not like and endure suffering, do you call that pratikraman?

**Dadashri :** No. You do not have to

tolerate, you should do pratikraman. Pratikraman means if a person insults you, you should understand that who the real culprit is behind the insult? Is it the one who insults or is it the one who feels insulted? This should be determined first. You must understand that the person who insults you is not at fault, even in the slightest degree. He is merely a nimit instrument and it is because of your own karma, which is unfolding, that you are brought together with him. The fault is your own and you must do pratikraman if you harbor any negative feelings towards him. You do not have to do pratikraman if you have no ill feelings towards him or if you feel a sense of obligation to him for being instrumental in the discharge of your karma. When a person is unpleasant or abusive towards you, you should look upon the incident as being your own account and see him as a nimit—instrumental evidence. Even a pickpocket is instrumental evidence that settles your karmic account. All disputes arise because people blame the instrument.

### **There Is No Suffering, Where There Is No Fault**

Whenever you hurt someone even slightly, you must accept the fault as your own. You will know that you have hurt him because you will feel uneasy from within. You can see that the other person's mistake is evident because he is suffering, but you too are at fault because you became instrumental in his suffering. Why does 'Dada' have no suffering? It is because he has no more mistakes. If someone gets hurt or affected by your mistakes, you should immediately do pratikraman in your mind and settle the matter. If you are at fault then it can remain pending but you must do pratikraman instantly, cash pratikraman. And if you commit a fault because

of someone else then also you must do alochana, pratikraman and pratyakhyan. Also if someone else commits a fault against you, you have to do pratikraman.

You should maintain awareness in every step of daily living. The inner component of anger, pride, attachment and greed within you will continue to create new karmic accounts without fail. And it is against these very components that you have to do instant pratikraman and erase everything. You cannot afford to let this business of binding karma continue. This is actually a cash business.

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

**Dadashri :** These mistakes are the results of the very demerit karma paap that you committed in your past life. Not only do people not destroy their mistakes in this life, but they also go on increasing them. In order to destroy a mistake, you must accept it and regard it as a mistake. You cannot go on protecting it. This is the key the Gnani gives you to solve all your problems. It can open up the most difficult of locks.

Your work will be done when you will destroy your mistakes. Or else if Gnani Purush can save you from drowning then it can happen. Gnani Purush can save you. If you ask, "Save me", then he can save you. He does not charge a fee. This is an invaluable priceless thing. So there is no cost for this. Invaluable!

The mistake will not remain without happening. Lots of mistakes will keep occurring. You will keep seeing those mistakes. You saw the mistakes so you have to do pratikraman—asking for forgiveness, do repentance and pratyakhyan—firm resolve and determination never to repeat the mistake. It

is called shoot-on-sight pratikraman. If the fault occurred, clean it immediately.

### **That Is The Purusharth**

No one should get hurt in any manner whatsoever. Unknowingly people feel lots of miseries. Take care of your work without hurting the other person. That is called kraman. When is it called atikraman? Say for instance you are in hurry and then he would have gone to have a cup of tea, then when he returns you shout instantly at him that, 'where did you go? If you call him a useless fellow and abuse him, if you do such things then it is called atikraman. And it may occur naturally. You may not have desire for this to occur.

It is natural to do atikraman, but it is your purusharth spiritual effort to do pratikraman. So whatever has happened as mistakes will be erased. The stain will get erased by doing pratikraman.

### **Pratikraman For That Too**

**Questioner :** Is pratikraman only to be done for seeing faults in others?

**Dadashri :** Not just for that, but also for telling lies, for insulting or hurting someone. Pratikraman should be done if any violence through thoughts, speech and acts is committed towards any living being. Pratikraman should also be done for violating any of the five mahavrats (the five supreme vows of: ahimsa—non-violence, satya—truth, achauriya—not stealing, aparigraha—non-greed, and brahmacharya—celibacy).

### **One Must Not See The Fault Of Subordinates**

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

**Dadashri :** If you see your own faults then you can tell certain people and you cannot tell certain people and if you were to see the faults of some other people then put it up by doing pratikraman. Thus there are three ways. If you were to see the faults of others then put it up by doing pratikraman and if you will not do pratikraman and if you see the faults then, whose faults can we call, policemen, magistrate, you should tell all the faults that, ‘you all are like this.’ But all these are underhand, below you. You should not tell their faults. Did you understand?

Every thing is full of mistakes. So all are mistakes, no? No one, without exception, is free from mistakes. It is a job of a stupid person to point out other person’s mistake. Do you like to point out a mistake?

**Questioner :** It is a mistake to see other person at a fault; do I need to do pratikraman for that?

**Dadashri :** When you see faults in others, leave them aside and then tell ‘Chandubhai—the non-Self’, “Oh ho ho, Do you still see others faults? Do pratikraman for that.” You are to show him his own faults only.

You have no right to see faults in others. If you do, you must do pratikraman. Chandulal is adept at seeing faults of others. It is nothing new. This habit does not break very easily, but through pratikraman it does eventually cease. When you see faults in others, you must immediately do pratikraman. That means shoot-on-sight pratikraman.

### **True Pratikraman Is Only Possible After Self-realization**

**Questioner :** How can one do true pratikraman? When the pratikraman is considered pure?

**Dadashri :** True pratikraman begins after Self-realization. Once you attain the enlightened vision and replace your illusion with the right vision, only then will you be able to do real pratikraman. Until then, one can still decrease one’s faults with pratikraman and repentance. If one does not attain this enlightened vision, but still does pratikraman after having done something wrong, one binds less karma. Do you understand that? Karma is shed with pratikraman and repentance.

### **One Should Know The Technique Of Pratikraman**

The life should be with such a goal that opposite person must not feel hurt whatsoever. We are not here to make someone unhappy. As far as possible our aim is that other person should be happy. If not, no one should be unhappy on our account. So due to lack of understanding, due to our mistake only the other person feels unhappy. If he gets hurt due to his mistake, we should not think that too. Due to his mistake, definitely he is at fault; if you are here to improve him then try to improve him naturally without hurting him.

### **From Suspicion To The State Where There Are No Doubts**

**Questioner :** I do not want to harbor any suspicion for anyone, yet it happens. How can I stop this, Dada?

**Dadashri :** You must see the pure Self of the person whom you have suspicions for, and ask for forgiveness. You should do pratikraman. These doubts that you feel come from the mistakes from your previous lifetime.

**Questioner :** Our suffering is the result of our own past karma, so can it decrease if we keep doing pratikraman?



**Dadashri :** It can happen. And ‘we’—the Self do not have to endure suffering. ‘You’—the Self have to tell ‘Chandubhai’—the relative self, “do pratikraman”, so it (suffering) will decrease. The extent to which you do pratikraman, to that extent the suffering will decrease. And then it will end.

Everyone meets each other due to unfolding of past karma. Agnani—non Self-realized cannot change this or even Gnani—Self-realized cannot change this. So why should we incur two losses?

**Questioner :** Dada, You said that the world is verily like this from the beginning; that is right.

**Dadashri :** There is nothing else in this. It is concealed that is why it looks like that. And suspicion verily kills one. So if you feel doubt for someone, do not let it happen and you must do pratikraman.

When you become aware of the slightest thought, good or bad, about anyone, you must erase it immediately. If these thoughts are allowed to linger, they will reach the other person and proliferate. They can grow in a matter of hours and continue for days. You should not allow your vibrations to flow in this way.

**Questioner :** What should we do for that?

**Dadashri :** Erase immediately through pratikraman. If you cannot do pratikraman then in your mind, you should remember ‘Dada’ or the God you believe in and repent in short that, “I have these bad thoughts, but it is not right. These thoughts are ‘not mine’.”

### **Get Rid Of Suspicion Through Pratikraman**

You are walking alone at night and you

feel afraid that you might be mugged; you must do pratikraman for this. This suspicion spoils everything. Take the necessary precautions but do simultaneous pratikraman. If you harbor suspicions, things may go wrong. Do not allow yourself to become suspicious of any living being. Suspicion brings suffering. If you do nothing to dismiss your doubts, they will consume you.

When you feel doubt, you must make Chandulal do pratikraman. You are the Lord of this universe, so why must you have any doubts? It is human nature to have doubts, but you must do instant pratikraman for this mistake.

You must do pratikraman for whom you feel suspicious for, otherwise suspicion will eat you up.

### **Dharmadhyan From Artadhyan And Raudradhyan**

**Questioner :** Many times it happens that we start going deeper and deeper in artadhyan internal suffering not spilling over to others and raudradhyan internal suffering that affects and hurts others, and yet we do not know this, so how can we know this?

**Dadashri :** If you suffer that means artadhyan has occurred, no? In raudradhyan you feel the hurt due to the internal burning; you suffer excessively. These adverse meditations, artadhyan and raudradhyan cause suffering to human beings. All that is ashatavadaniya painful.

**Questioner :** That also keeps happening every moment. What can we do to become free from that?

**Dadashri :** You have to keep seeing that other person is not at fault indeed, that

you see his fault due to your unfolding of karma effect. But actually it is not like that. So when you see his fault then you should know that he is faultless, you have to keep doing like that and you must do pratikraman.

If you have a bad thought about someone then you should evaluate that this is only my past karma effect, what is his fault in this? It is the effect of my unfolding karma. So you will stop seeing him a guilty. And then this is called dharmadhyam right meditation. And where raudradhyam was supposed to occur instead it became dharmadhyam. And this can give internal bliss. Come to know that, 'I see him as a guilty due to only my unfolding karma. He is merely a nimit instrument. At this time the other person is truly not at fault. He is nimit only.'

### **Only Our Kashays Are Our Enemies**

Do you come across a nimit anytime?

**Questioner :** I do come across sometimes.

**Dadashri :** Yes. He is merely a nimit instrument. If a pickpocket picks your pocket then he is instrumental evidence. Truly he is not at fault. Really speaking kashays are the guilty one.

One's own enemies are the inner kashays only. There is no enemy outside. Only the kashaya is hurting him. Nobody is hurting him from outside.

### **Change Of Nature Of Meditation Through Repentance**

If a person has committed severe raudradhyam, he can turn it into artadhyam by doing pratikraman. If two people are guilty of the same kind of raudradhyam where they both

have expressed a desire to kill someone, their inner state for violence is raudradhyam. If one of them goes home and sincerely repents for having such a destructive bhaav, his raudradhyam will become artadhyam while the other will continue his raudradhyam.

Through repentance, raudradhyam can be changed to artadhyam. With repentance one can be diverted from a birth in hell to a birth in the animal kingdom. With further intense repentance, one can turn raudradhyam into dharmadhyam. Actions and events may not change, but changes are taking place from within.

Raudradhyam can change if one pursues repentance, and if on the other hand one becomes happy and say, "we should beat him, my thought is right" then he may fall down to nigod the most inferior life form. Once one goes there it can become very difficult to get a birth in human life. So when one becomes happy while engaged in raudradhyam, he can reach up to nigod.

So do not commit raudradhyam at all and if it happens then do repentance. Never commit artadhyam, and if it happens then do repentance.

### **Pudgal Can Attain Dharmadhyam Through Pratikraman**

Do repentance keeping 'Dada' as your witness. Then it will change into dharmadhyam. You can progress as much you learn. If you commit raudradhyam then do pratikraman, and if you commit artadhyam then also do pratikraman. It is not possible to learn dharmadhyam in this current time cycle. That is why raudradhyam and artadhyam can change in to dharmadhyam by doing pratikraman. Open such a factory. It is not possible to learn

dharmadhyan straight way. Because when he does the darshan of God, his meditation goes in the shoes at the door. So God says that, “At the time of doing my darshan, he is doing darshan of his shoes also. So he takes a picture of both God and shoes together.” So what can I do?

So in this current time cycle it is not possible to practice dharmadhyan. Therefore what this ‘Dada’ says is that pratikraman must be done as many times as artadhyan occurs, as a result you will attain the fruit of dharmadhyan. And without having dharmadhyan, it is not possible to attain liberation from this pudgal (complex of thoughts, speech and acts). This pudgal can never attain shukladhyan the state of the Self.

So there is no harm if artadhyan occurs, that can change into dharmadhyan. We should say, ‘Hey, Chandulal why are you doing artadhyan continuously? Now you committed artadhyan, so apologize, do pratikraman.’ So it turns into dharmadhyan.

**Questioner :** When I remain separate and make ‘Chandulal’ do pratikraman, what is it called?

**Dadashri :** You are the pure Self now, but will this body not also need liberation? This body which is a complex of thoughts, speech and acts must be such that it does not hurt others. If you do not make it do pratikraman, it will not be free from errors. You need to engage it into the state of dharmadhyan. It cannot attain shukladhyan, so you must engage it in dharmadhyan. You must make it do pratikramans continuously. Pratikraman must be done as many times as artadhyan occurs.

Artadhyan occurs because of ignorance

in your past life and for that You must make ‘Chandulal’ to do pratikraman. Artadhyan is an effect.

**Questioner :** The wrong doer is separate then why we need to do pratikraman?

**Dadashri :** He is separate, it is not like that, ‘You’—the Self is not doing it. ‘You’ make him—the one is engaged in artadhyan or raudradhyan—do the pratikraman. You are Shuddhatama pure Self, You are not doing pratikraman.

### Kashays Call For Repentance

Lingering of annoyance and anger tanto and intention to hurt someone himsak bhaav, if these two are there then it is called krodha anger, it is called pride maan, it is a kashaya; this statement has been uttered by a Tirthankara Lord.

If you get angry and say something which would hurt the other person then You should tell Chandulal, “Chandulal, be a little wiser, and do pratikraman, do apologize. Why did you behave like this?” Can you tell him or not?

**Questioner :** We can, we must tell.

**Dadashri :** Even if Chandulal is a government officer and if has hurt someone badly then You should not be ashamed of saying this. There is no problem of kraman non charging neutral activity of thoughts, speech and acts. It is a problem with atikraman. So if atikraman is done then even the government considers it a fault. Did you understand? If all these people speak then there is no problem. They will say something new, totally odd. And all these people will think, ‘why do you speak such a thing?’ That is called atikraman.

When you get annoyed and it becomes hurtful to the other person, even though it is not anger, it was hurtful. You are Shuddhatma pure Soul but whoever has committed atikraman, You must make him (the relative self) do pratikraman. So the one who does the atikraman is Chandubhai, and You must tell Chandubhai to do pratikraman. You—the Self do not have to do it.

Now anger, pride, deceit, greed will not occur, but if he were to become very tough with a daughter, then You should tell Chandubhai, “Why are you becoming so much hard on her, How bad she will feel? Ask for forgiveness from within.” You don’t have to tell this to her in person, but ask for forgiveness from within. You should not do such thing again, or you do not have to repent, provided you had not done nagging or something that hurt her.

### **Bondage Of Karma Through Speech**

The mind is not as much of a problem as the speech is, because the mind functions secretly, whereas speech can carve a hole in a person’s heart and hurt him severely. You must ask for forgiveness from whomever you have hurt with your speech. You must recall each and every person and do pratikraman in his name.

**Questioner :** Can we expect be forgiven for all faults committed through our speech with pratikraman?

**Dadashri :** The faults will remain in the form of a burnt rope. It looks like a rope, but it cannot bind like a rope. With pratikraman its residue will instantly disintegrate in the next life.

Doer ship is the support on which karma

are bound. Now that you are no longer the doer, no new karma will be bound. The remaining karma from your past will bring forth their effects and then dissipate.

**Questioner :** But Dada, what will be effect on opposite person?

**Dadashri :** Once you do pratikraman you do not have to think about him. You have to do more pratikraman.

**Questioner :** Say for instance the words came off the mouth, yet in effect I have hurt him, no?

**Dadashri :** Yes, for that hurt which is against your wish, you have to do pratikraman. This verily must be the past account, which is now settled.

**Questioner :** If we say something then he will feel very bad in his mind, won’t he?

**Dadashri :** Yes. He will feel very bad. If the wrong thing happens then he will feel wrong, no? The account that needs settling needs to be settled. There is no other way out.

**Questioner :** I cannot keep the control so it comes forth through speech.

**Dadashri :** Yes. It will come out. But when the speech comes out you have to do pratikraman for that. That’s it, nothing else. Ask for forgiveness and make a firm resolution that you will not make the same mistake again.

When you get free time you should keep on doing his pratikraman continuously. So everything will cool down. Whichever file is tough and sticky, that needs to be rendered smooth and easy. So may be two to four files would be tough and sticky, not many more, no?

### Atikraman And Aakraman

Pratikraman must be done for these two words. One is atikraman aggression in thoughts, speech and acts and secondly aakraman attacking nature. Aakraman must not exist in us. Aakraman means attacking nature. Aakraman means one would constantly attack in every single interaction, even in every single word. If attack occurs in every single word such attacking nature is called aakraman.

What is the difference between atikraman and aakraman?

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

**Dadashri :** Yes. That is it; attack. To assault, attack! And what is the meaning of kraman in speech? Simple conversations and talk in daily life where no one gets hurt, is kraman. If you were to joke or make fun of someone he may not react externally because he is weak, but if he feels the hurt inside, then it is an atikraman. I make fun of everybody, but how is it? It is harmless and innocuous and it is done to remove his weaknesses and make him stronger. There is some fun involved, but he also makes progress at the same time. This kind of joking and fun does not hurt anyone.

### Vengeance And Enmity Dissolves Through The Bliss Of The Self

It is like, you have received this Gnan—Self-knowledge and knowledge of the doer in the universe—and then someone will take vair revenge; what is he avenging? He is avenging the vengeance. The Self is not involved in the revenge. He is not taking revenge as the Self. As the Self if you know that he is taking revenge, even then it will come to an end. After attaining this Gnan, even if you have a

hundred enemies taking revenge, there will be settlement for sure. And if one has not attained this Gnan, then even if he has only one enemy he can end up sowing so many seeds of vengeance. After the Gnan, the new seeds of vengeance will not be sown. Karma will not charge, karma will not be bound at all.

The Lord has instructed not to bind any new enmity—vengeance in this life and to settle and let go of old enmity—vengeance vair. Peace will arise only when you let go of the old enmity, no? Otherwise our people used to twirl their moustaches of pride and keep on increasing enmity. Day by day you should decrease enmity—vengeance complex vair. This ‘Dada’ does not have any such vairvi one ready to avenge. This is because he has arrived here after settling the accounts of enmity with everybody. I have come in this life after settling vengeance with everyone, and I am teaching you the very same thing that in this life from heron, do not increase vair enmity—vengeance anymore.

When can one get rid of vair enmity—vengeance? When the Self—bliss prevails and remains. What kind of happiness? The bliss of the Self, not that paudgalik—non-Self complex—happiness. Enmity vair increases in happiness that is relative and worldly whereas, if the bliss of the Self arises in satsang spiritual interaction—with the Gnani Purush, then all enmity will dissolve and leave.

### Do Pratikraman Where Abhorrence Happens

All this is a puzzle. You should keep doing pratikraman for all the bad thoughts that arise for someone. When a bad—negative thought arises for someone then you should do pratikraman. You should erase that

immediately. By doing pratikraman all the attacking thoughts will cease. Thus you will not feel the abhorrence. If the mind feels irritation about someone, pratikraman stops the irritation.

The wounds of hurtful speech never heal, not in one life but even in a hundred life times. That is why 'we—Gnani Purush and the fully enlightened Lord within'—say that if you will speak words that are contemptuous, the other person will bind enmity vair with you for many lifetimes to come. Then, what will happen of you? If only one living being arises who makes the decision that, "Whatever may happen to me, but I will not let you go to moksha liberation." He will destroy his whole life and will not let you attain moksha. The nature of enmity vair is such that, a person will ruin his own life and will take the control. He will not go to moksha and will not let you go too. What can happen if one does not know to live the life? To live this life is a great art and 'we' are the only ones who teach it. The art of living does not exist anywhere else.

Look at this, this life where people fight, and have discord with each other. They have internal quarrels, not obvious. They fight internally. The discord that occurs outside is for the one who has one more life to live only. It can end in zero in one life whereas the internal quarrel can continue for hundreds of life times.

**Questioner :** Many times I used to have this question as to why we worship the Lord, and why are asking for forgiveness from Him.

**Dadashri :** We are asking for forgiveness for the mistakes that were committed to the world. The one who has not committed a mistake, why does he have to ask for forgiveness?

### **Pratikraman For Reprimanding Subordinates**

**Questioner :** At my work, in order to accomplish certain deadlines, I have insulted and mistreated many people.

**Dadashri :** You must do pratikraman for all of them. When you mistreated them, you were only fulfilling your duty. You did not do it for yourself; therefore your intention was not bad.

**Questioner:** On that account, I was a very bad man. Many people might have gotten hurt, no?

**Dadashri :** That you can do collective pratikraman for—"I am asking for forgiveness for the mistakes which I have committed due to my strict nature." You do not have to do them separately.

**Questioner :** Should I do collective pratikraman?

**Dadashri :** Yes. You have to speak like this everyday: "I am asking for forgiveness for the hurt that I have caused to people because of the mistakes that I have committed, due to my nature, to accomplish the task of government."

### **Collective Pratikraman**

**Questioner :** In pratikraman that we are doing, we recall the mistakes which are committed and asking for the forgiveness. A lot more mistakes are there that we might have forgotten so then why do we have to feel miserable by refreshing them again in memory?

**Dadashri :** It is not to become unhappy. It gets washed off as much as the book gets cleaned. Finally, you will have to clean that book. What are you going to lose if you spend one hour of your free time?

**Questioner :** My list of mistakes is very long.

**Dadashri :** If it is long, you should do collective pratikraman, even if for a hundred different kinds of mistakes committed with just one person. “I am asking for forgiveness for all these mistakes.”

### Grave Liabilities Of Making Fun

I used to make fun of all sorts of people, from the ordinary to very prominent and successful ones. Normally, who would make all kinds of fun? Extremely intelligent people have a tendency to make fun of others. Is such an ego not futile? Is that not misuse of one’s intellect? It is a sign of misuse of intellect to make fun of others.

**Questioner :** I still feel like making fun of people.

**Dadashri :** There is danger in it. People have the power to make fun of others with their intellect but there is great liability incurred in doing so. In my pre Gnan life, I had repeatedly incurred this liability.

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

**Dadashri :** The liability you incur from making fun of someone is infinitely greater than if you were to slap him. By making fun of him, you have taken advantage of the one who is not able to defend himself because of his lesser intellect. On the other hand, if you were to slap him, he is aware of it and he will retaliate. In this case, he cannot do so, therefore, the Lord within him will challenge you on his behalf. In taking advantage of his lesser intellect, you have made the Lord within him your adversary and so the consequences will be dire!

**Questioner :** We had been in the same business.

**Dadashri :** But still you can do pratikraman for that, no? We had done the same thing. And that is very wrong. I had the very same problem. What can I do—when making fun of someone is hindering that intellect, it will attack for sure, no? Would there be such a great benefit due to that “increase” in intellect? That is why these comedians have to suffer miseries for no reason.

Say for instance, if someone were to walk like this and like this, and if you make fun of him, then God will say, “Here, take this in return.” Do not poke fun of anyone in this world. All these hospitals are in existence due to this only. All this bad accumulation is the result of poking fun. We have also received the fruit of making fun.

That is why I am saying that it is very wrong to make fun. The reason for this is that it is considered that one has made a fun of God. It is all right that it is a donkey, but after all what is it? It is a God. It is very wrong to make fun of someone. Yes, after all, it is a God. God resides in every living being. You cannot make fun of anybody. If you make fun then God will know that; “Yes, let’s have it, this time I will bring your settlement.”

**Questioner :** Now to resolve this we must do pratikraman, no?

**Dadashri :** Yes, you must. There is no choice.

**Questioner :** Dada, what if I do pratikraman and ask for forgiveness in presence of Dada as a witness?

**Dadashri :** If you speak, “Dada, as my witness,” that will do too. If you speak, “I am

asking for forgiveness in the presence of Dada as my witness, since I have hurt that person through my speech,” then it will reach that person.

### **Pratikraman Will Make You Free**

**Questioner :** We become adamant and insist on certain things and we know that it is wrong. It should not be so. Even though it is not our wish, we remain stubborn and insistent about them, then we regret and do pratikraman. But why do the insisting and the obstinacy not leave?

**Dadashri :** It will go if you do pratikraman. It will move away as you do pratikraman. The more pratikraman you do, more it will break away.

**Questioner :** Then I even cry in front of Dada’s picture.

**Dadashri :** Yes, but as many pratikraman as you do, you will become that much free from your insistence. You do one pratikraman and you push it away. You do another pratikraman and you push it away. In this manner, the further it moves away, it will decrease by that much. This lady used to have three or four clashes a day at home, so there used to be three hundred sixty clashes in three months. But now she clashes once in three months. The same will happen for you too. Just like her, another lady used to quarrel at home every day; she would talk negatively all the time. Only through pratikraman has she become free. She used to do pratikraman every day. Do you do pratikraman?

**Questioner :** It is my firm determination that I do not want to partake in any worldly thing. However, sometimes a desire arises from within and I end up behaving accordingly. What should I do then?

**Dadashri :** Then you should do pratikraman for it. You should ask for forgiveness that you have made a mistake despite not having any new desires. Take a vow not to repeat the mistake.

**Questioner :** I am not able to maintain the needed humility and respect towards my parents.

**Dadashri :** That should not be so. It is wrong. It is one hundred percent wrong and not acceptable. How can you forget your obligation towards your parents? You cannot forget what your parents have done for you.

**Questioner :** Many times they use such words that I feel hurt and shocked. Then I am upset and anxious all day long.

**Dadashri :** You are not keeping an intense mental note *nondha* that all that the mother speaks is really a taped record. Such intense mental notes should be made in the light of Gnan. You cannot violate humility and respect towards your parents, even if they take your life. That kind of reaction is not acceptable.

**Questioner :** I accept that my respect and humility are not what they should be as their son, however, certain circumstances arise that cause me to forget this even though I do not wish to. I even do pratikraman for it but sometimes I end up speaking negatively.

**Dadashri :** For that ask for forgiveness immediately. You may end up speaking hurtfully but our Gnan is such that it will present itself there. The moment you make a mistake, ask for forgiveness that although you spoke that way, it is wrong. Tell your mother that you will not make the same mistake again and that this does not suit you. Is this how you have been



brought up? How can we hurt our own family when we are not to hurt anyone outside either?

**Questioner :** Dada, for those who are following the Agnas the atmosphere should be joyous and beautiful, but this here is a constant tension filled load on the mind.

**Dadashri :** At the moment he is talking about vinay dharma the religion of humility. How should be your religion of humility? What is your view? It is to be maintained outside, then what about at home? How should it be at home?

**Questioner :** It should be ideal.

**Dadashri :** Therefore, now I am talking about the negative words that inadvertently come out through you. But now, because we have our Gnan awareness, you should instantly do pratikraman so she would not feel the gha the wound from words.

**Questioner :** Yes, I am asking for forgiveness in your presence, Dada.

**Dadashri :** That is all. Your work is done. That is enough.

### **The Consequences of Intense Contempt Are Very Grave**

You cannot attain moksha by being contemptuous towards anyone in your home, whether it is your daughter, your wife or anyone else. That which has the slightest scorn or contempt is not the path of moksha.

**Questioner :** Dada, what is the difference between tarchhod and tiraskar?

**Dadashri :** In tiraskar scorn one may not be even aware of it. As compared to tarchhod intense contempt, tiraskar scornfulness is a very mild thing, whereas, tarchhod is very

volcanic. There is instant bleeding with tarchhod. In tarchhod the body does not bleed, but the mind starts bleeding. That is what intense contempt does.

**Questioner :** What are the different kinds of consequences in tiraskar and tarchhod?

**Dadashri :** The consequence of tiraskar is not so grave, whereas the consequence of tarchhod is very grave. Tiraskar is natural in human beings. Those who have raag—attachment will also have dwesh—abhorrence, without fail. Tiraskar means to scorn and shun. A man does not eat potatoes (by religious beliefs) and so he will continue to have tiraskar towards the potatoes. The moment he sees potatoes, he will have tiraskar. Tiraskar naturally exists wherever there is renunciation. Tarchhod closes all doors in the other person. If you are contemptuous towards anyone, he will close his door to you forever. He will pardon everyone but not you. If you ask him directly for his forgiveness for your contempt, then you will erase it all.

When you tell your mother that she does not have any sense or that she is like this or like that, or that she does not know how to cook, it is all tiraskar. But what if you say, ‘you are my father’s wife’? Then she will feel very hurt from your intense contempt tarchhod. This tarchhod hurts so much that it will make her mind bleed. Now did you say something that was not true? Is she not your father’s wife? It is an absolute fact but it is not a socially acceptable statement. It is the truth but it is the naked truth. That is not acceptable. There we need that which is socially acceptable. What is the socially acceptable truth like? It is that which is acceptable by the other person and it should be beneficial to him or her. Truth

that is not beneficial for the other person is not the truth. It should also be short; it should not go on and on like the radio. So the truth that is beneficial to the other, acceptable by him and short is the truth; everything else is not the truth.

Most of these contempt tarchhod are due to lack of understanding, whereas the other is intentional; it can cut the entire mind. With unintentional contempt, the mind will bleed but it will also heal, whereas with intentional contempt, it will cut his mind in two without fail. People are contemptuous tarchhod of all different ways and then they expect to be happy. How can they be happy?

Whom are they being contemptuous tarchhod to? They are not being contemptuous towards the other person but to the God that is within that person. So whatever you do here, whatever insults you hurl towards the other person, it does not reach the other person but instead it reaches the Lord within that person.

### **The Wound Is Healed By The One Who Inflicted It**

Our life should be such that we do not hurt anyone through contempt tarchhod. Do you know what tarchhod is? Do you know it very well? Does it hurt people?

**Questioner :** It hurts within, subtly.

**Dadashri :** It is not a problem if it hurts subtly. When it hurts the other person subtly, it is really hurting our self. Mind you, it works against the other person too because the other person will not experience oneness with you.

**Questioner :** When the contempt tarchhod has obviously hurt him, pratikraman is done instantly.

**Dadashri :** Yes, you should do

pratikraman after tarchhod. But you should also turn everything around by talking nicely with that person.

**Questioner :** We experience scorn tiraskar and contempt tarchhod at every step in our life.

**Dadashri :** Yes. That is the case with everyone, is it not? Pain and hurt in life are because of that only. Such strong negative speech will erupt that a person will say, "Let there be drought." This is what he will say!

**Questioner :** Negative speech is the king in this day and age.

**Dadashri :** 'We—The Gnani Purush and the fully enlightened Lord within' can see everything from the past lives and 'we' are amazed to see the amount of damage tarchhod does. Therefore you should behave in such a way that you do not do harbor contempt tarchhod even towards the workers and the laborers. Ultimately, he may even become a snake and bite you. Tarchhod will not stay without taking vengeance.

**Questioner :** What is the solution to make sure that we do not have to suffer the consequences of tarchhod?

**Dadashri :** There is no other solution except pratikraman; just keep doing pratikraman. Keep doing pratikraman until the other person's mind turns, until he comes around. And if you happen to meet that person, you should again ask for forgiveness: "I made a big mistake. I am such a fool. I have no sense." This heals the wound in the other person. The other person feels good when we put our self down, and it heals their wound.

**Questioner :** We should fall on our knees, touch his feet and ask for forgiveness?

**Dadashri :** No, not like that, if you fall on your knees, you will commit a mistake. It is wrong to fall down on your knees. Not like that. If the hurt is caused by speech, turn it around with speech. If you touch his feet, that person who has already turned in the wrong direction will take it the wrong way. So just turn it around through the speech so that the poor fellow will be pacified. Turn him around with such sweet speech that he will come back on track. Then he will do everything you tell him and that way the oneness with him will not break. I meet so many different kinds of people but I do not allow the oneness with them to break.

**Questioner :** That itself is a great wonder, Dada.

**Dadashri :** I will not let the oneness break with that poor man. If that oneness breaks, then his energies will no longer remain. He will have the energies and the power as long as I maintain oneness with him. So I have to take care. As long as we are in the school, we have to follow the rules.

### **Weaken The Power Of Negative Thoughts Through Pratikraman**

**Questioner :** Should we do pratikraman for the consequences of karma or for the subtle things?

**Dadashri :** For the subtle.

**Questioner :** Should it be for the thoughts or for the bhaav—deep inner intent?

**Dadashri :** For the bhaav. There is bhaav behind thoughts for sure. If you did atikraman aggression against anyone, you must do pratikraman for it. If you have negative thoughts, for example, if you get a negative thought about this lady, then you should turn it

around by saying, “Thoughts must be good.” If in your mind says, “This person is worthless,” how dare it arise? We do not have the right to look at his worthiness or non-worthiness. And if you want to say anything in general, then say, “Everyone is good.” When you say this, you will not be liable in binding karma. But if you call him worthless, then that is atikraman, which definitely demands a pratikraman.

Then, if you get the same thought again, it is inner karmic baggage. If it arises, it signifies the stock that is within. The stock that comes out will be exactly what is within. And if a person does not know anything but feels “I am very wise,” that too is the inner karmic stock. That thought is not detrimental to anyone and so pratikraman is not needed.

Thoughts are bound to come but you must devalue them. You should do pratikraman. Thoughts are inanimate; they are lifeless.

How will it reach the pure Soul within the other person? By using the following method:

“Oh! pure Soul within Chandubhai who are separate from the mind, speech and body of Chandubhai, the illusion associated with the name of Chandubhai, Chandubhai’s bhaav karma charging karma, dravya karma discharging karma, no karma non-charging karma; I had a bad thought about You and for that I ask for Your forgiveness. I will not repeat the mistake again.”

A thought will not occur without an inner conflict that has been laid. The moment the thought arises, you should do pratikraman, without fail. So do collective pratikraman. I do pratikraman for whatever thoughts arose in the last ten minutes.

### **Pratikraman Directly To The Self Within The Other Person**

All these are nothing but the consequences of our own doing. As of today, stop sending out vibrations about anyone; stop thinking about anyone. If the thoughts come, then do pratikraman and wash away your mistakes so the whole day will pass without vibrations towards anyone. It is more than enough if the day passes this way; that verily is purusharth.

When we talk about doing pratikraman to the Soul of the other person, which soul are we talking about? Do you know? We are not directing it to the pratishtit the worldly self; we are directing it to original Self. We are asking for forgiveness because it took place in the presence of that Shuddhatma pure Soul. There we are asking for forgiveness from that pure Soul.

### **Individualized Pratikraman Is The Correct Approach**

Pratikraman will take place as You see all the mistakes. Then you will be free. The liberation is in proportion to the number of pratikraman that happens. Then for the mistakes that still call for pratikraman, you will have to keep doing pratikraman.

**Questioner :** Can we consider pratikraman done when we ask for forgiveness from all the living beings of the world?

**Dadashri :** When can you consider pratikraman done? It is when you do it for each individual mistake.

**Questioner :** The karma we created before receiving Gnan that we are now trying to examine, when will they come to light?

**Dadashri :** Otherwise, sit in samayik to observe specific mistakes with focused awareness as the Self. When we hold such sessions, do sit in those. Do it exactly and in a complete manner. In such samayik some more mistakes will wash off. This way, one day all of them will wash away.

### **To Speak Negatively Of The Dead Or The Living**

**Questioner :** When we say, “Dear Dada Bhagwan! Let me not do avarnavad speak negatively, aparadha enter into a karmic bondage through offensive speech, avinaya disrespectfulness, towards any being, whether living or dead, present or not present, nor instigate anyone else to do so, nor encourage anyone doing so. Please grant me such absolute energy.”

Does our repentance that we direct towards the dead, does such addressing the dead, reach them?

**Dadashri :** You do not have to reach them. What we are trying to say here is that you incur tremendous mistake when you talk negatively about or curse the one who is dead. That is why we say not talk anything about even the dead. It is not a question of whether it reaches or does not reach the dead. A man may have died after having done tremendous wrong deeds, but you should not say anything negative about him.

You cannot say anything negative about Ravan today because he is still an embodied soul—has a body and, therefore, the “phone” reaches him. When you say, “Ravan was like this and he was like that,” it reaches him.

You should not get involved with any criticism going on about your dead relative. If

you happen to get involved, then you should regret that such thing occurred. It is a tremendous mistake to talk about someone who is dead. Our people do not leave in peace even the one who is dead. Do people do such thing, or not? We are trying to say that such a thing should not happen. It is a very grave danger.

The hurtful speech comes forth thus due to previous opinion. So as you speak this kalam—liberating sentence—every time the hurtful speech comes forth, you will not bind any karma.

### **Pratikraman Of The Dead**

**Questioner :** How can you ask for forgiveness from those who have died?

**Dadashri :** Even though they are dead, you can still do so because you have their photographs and you can remember their faces. Even if you do not remember their faces but you know their name, you can still use their name and do pratikraman and it will reach them.

Whichever person you had committed mistakes with, and if he is dead, then you should recall the mistakes and wash them away so it can get cleared and finished, and all entanglements can disentangle. You should clear those mistakes by doing alochana, pratikraman and pratyakhyan, because the living or the dead one will arise in the memory. You have to do pratikraman for whoever comes in your memory because we know that, truly speaking 'that' is alive only; 'that' is eternal. This is helpful to his soul too, and if you do pratikraman you can be free from entanglement that exists there.

It is like this cup-saucer worth one hundred rupees and our account with them

exists as long as they remain unbroken. As long as the karmic account exists they will remain unbroken-alive. Once the account is over, they will break. The breakage is vyavasthit scientific circumstantial evidence, and you do not have to remember again. And these humans are cup and saucer only, no? It just seems that they died, but they never die—they just come right back here. That is why when you do pratikraman of a dead it reaches him. It will reach wherever he is.

**Questioner :** So how should pratikramans for the ones who have died, be done?

**Dadashri :** Invoke the pure Soul, which is completely separate from mind, body, speech and bhaav karma, dravya karma, no karma, name and all illusion associated with the name of the of the dead person, then recall and confess your mistakes alochana. Ask for forgiveness pratikraman for that mistake and resolve not to repeat that mistake ever again pratyakhyan. "You," the pure Soul, should remain the "knower" and the "seer" of "Chandubhai" —the relative self, and know how many pratikraman he does, how sincerely he does them and how many times he does them.

### **Pratikraman Can Make You Free From Karmic Bondage**

**Questioner :** What should one do to be free from the karmic relations created from past life?

**Dadashri :** You end up living with a person because of your past life account. If you simply do not like living with the person you are married to, you have no choice. This is your account and you cannot escape it. So then, what should you do? You should keep

relations with that person on the outside, but from within you should do pratikraman for them, because your current predicament is a result of your atikraman transgression through attachment or abhorrence via the mind, speech or actions, from your past life. What were the causes? The causes were acts of transgression against that person in your previous life, the result of which you are now experiencing. Therefore if you do pratikraman for him, you will lighten the load. Keep doing pratikraman internally and keep asking for forgiveness from his Soul. Then you will be able to bring an end to your misery. Do your pratikraman through any God and keep that God as your witness, then everything will be cleared, otherwise what will happen? If you keep looking at him with scorn and you keep blaming him, contempt will set in and you will come to hate him. Feelings of hate and contempt will lead to feelings of aversion and fear.

When you feel contempt for a person, you will also fear that person. The moment you see that person, you feel the fear. Recognize this as a consequence of inner contempt. In order to be free from contempt, repeatedly keep asking for forgiveness from the pure Soul of the person you have contempt for. This contempt will stop in two days. Acknowledge your mistakes and all wrongdoing against that person. Understand that your current predicament is the result of your own past errors. Ask the Lord within him for forgiveness for all the hurt you have caused him. Then everything will be washed away.

#### **Pratikraman Of Male and Female Ascetics**

After this, with Dada Bhagwan as your witness, take all the religions, and their religious heads, and do pratikraman for any negative

comments or criticisms you have made, instigated others to make, in this life, past life, past calculable lives, and past infinite lives. Ask for strength not to repeat any such transgression against them, even in the slightest degree.

#### **Systematic And The Shortest Pratikraman**

**Questioner :** Please explain the method of pratikraman. Some people say that, "I did two hundred pratikraman," so how do they do it?

**Dadashri :** As one starts to look into himself deeper and deeper, he starts seeing more of his own mistakes.

**Questioner :** I can see only my mistakes.

**Dadashri :** It is just because we have given this Gnan now. Otherwise, were you able to see before? Now you can see, and when you see the mistakes, you must do pratikraman. Once you do pratikraman, you will start seeing the mistakes. So some can see twenty-five mistakes, some can see fifty mistakes a day. Some can see hundred mistakes. The vision can develop to such an extent that one can see up to five hundred. The vision darshan will begin to unfold.

One may speak harshly in conversation with you. But along with this he can even see his own mistake that this is wrong. And can you see or not?

**Questioner :** Yes, I can see my own mistakes.

**Dadashri :** Then your work is accomplished, no?

What kind of pratikraman do our mahatmas do? "Shoot-on-sight." With shoot-

on-sight pratikraman, mistake will not arise at all, will it?

**Questioner :** When we do pratikraman, do we need to speak a long vidhi—prescribed order of words of pratikraman or can we do it short with bhaav deep inner intent?

**Dadashri :** You can do it short with bhaav only. We write dravya karma, bhaav karma and no karma just for the sake of precise understanding only. It is all right even if you do it in short.

**Questioner :** So, Dada, how to do the short pratikraman?

**Dadashri :** You should feel that, “This which has happened is not right.”

**Questioner :** Yes, but how does one do the shortest pratikraman?

**Dadashri :** With Dada Bhagwan as my witness, I ask for forgiveness for this mistake I committed and now I will never repeat. That’s all. That is the shortest pratikraman. It is not necessary to speak, his mind, speech and body, and his bhaav karma, dravya karma and no karma; all such things are not needed. The purpose of this is to teach new people.

Now if a person has vair vengeance with another person, then he has to speak this systematically in order to make it reach him. Then only will the vair—revenge account fall away. If he keeps speaking systematically in detail like this for a long time, he can become free from vengeance. And along with this, that other person would also know that now his mind is getting clear with this person. Pratikraman has such a tremendous power.

**Questioner :** For the mistakes, which we had committed related to speech, attachment, abhorrence, and kashays anger,

pride, deceit, and greed; in this life, past calculable lives, and past infinite lives, do we have to speak all this?

**Dadashri :** Yes, you should speak all that. If it is with other people, then you can do just that short pratikraman—you can apologize and repent—then it will work.

### Thus He Becomes A God

For many years this Niruben has been doing five hundred pratikramans per day. So now it is coming to an end. Nothing else needs to be done. You just have to take this Agna and do pratikraman ‘shoot-on-sight’. Say, for instance, if someone came and if your mind says, “Why did this person come on this busy day?” That is the rejection viradhana towards that person, and his Soul knows all that. Therefore You should tell your own self, “Chandubhai, why did you make such bhavna intent in effect? Since you committed atikraman do pratikraman.” Do you understand?

This is the path of pratikraman. It is the path of ‘shoot-on-sight’ alochana-pratikraman-pratyakhyan. You will be able to see three hundred to four hundred mistakes everyday. The one who can see just one mistake will become a God. And if human beings were without any mistakes, then everywhere there would be Gods only. The one who becomes free of mistakes is called a God.

Your work is done! As the energies increase You will be able to see the mistakes. Right now you can see the gross mistakes, then you will be able to see the subtle mistakes. As many mistakes become visible, that many will leave. It is the rule that the mistakes are within us, and as they are seen, they are gone. Just like if we are sleeping, and if the robber enters the home, and what if we wake up? The robber will hurry towards the exit, because

we are awake. Just the same way, these mistakes will be ready to run away, immediately, when You awake!

### **Subtlety Of The Pratikraman To The Gnani Purush**

**Questioner :** I think a lot about coming near You but I am unable to do so.

**Dadashri :** Is anything in this world under your control? You should feel remorse when you are not able to come. You have to tell “Chandubhai—the worldly self” to do pratikraman so everything can be resolved quickly. Do pratikraman, do pratyakhyan for the mistakes that have happened. Resolve not to repeat the mistake.

Why are the current bhaavs intents of this nature, and why are they expressing and yet the result is not forthcoming? Coming events cast their shadows before!

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

**Dadashri :** “It is because of my ego that I worry. I am not the doer. So, Dada Bhagwan, please forgive me.” You will have to do something like this, will you not?

**Questioner :** Do we have to do pratikraman when we make comments about the weather?

**Dadashri :** No, pratikraman is needed only where there is attachment or abhorrence. If the soup is very salty, you do not need to do pratikraman. But do pratikraman for the person who made the soup. Pratikraman results in internal changes in the other person.

While urinating, if an ant should get carried away in the stream and drown, I do pratikraman. I always maintain the upayog focused awareness. The fact that the ant

drowns is discharge karma effect but why did the mistake of apratikraman—transgression happen? Why did the awareness dim? That is the mistake with the liability.

At the time of reading, bow down to the book and ask Dada to give you the energy to read. If you forget to do so, then employ a corrective solution upaya. Bow down twice and say, “Dada Bhagwan, it is not my intent to forget, but because I did, I am asking for forgiveness and that I will not let it happen again.”

If you forget to do your vidhi—Charan Vidhi at the right time, do pratikraman and then do the vidhi.

If ‘we—Dadashri and the fully enlightened One within’ separate two persons, it is a mistake, so we would do pratikraman.

**Questioner :** Even if you do not do it with the sense of doer ship?

**Dadashri :** Whatever bhaav intent you do, if you did it in a way that the other person got hurt, you have to do pratikraman.

We are to do the pratikraman for any atikraman that happens in the process of discharge of your past karma. Pratikraman should be done for the discharge karma that hurt others. If you do something good for Dada or mahatmas, you do not have to do pratikraman. When you do something good for other people, you have to do pratikraman. This is because there is loss of awareness, and that is why pratikraman is called for.

### **‘We’ Became Free From This World Thus!**

Now we can see all the mistakes, which are within Chandubhai—the relative self. If you cannot see the mistakes, then what is the use of this Gnan? So, what was it Krupaludev had said?



“I am a vessel of countless mistakes, O compassionate one! If these mistakes of mine are not acknowledged, what other solution is there?”

A human being has made countless mistakes in countless lives. If a person is not able to see his own mistake, how can he progress?

You can see the mistakes; there is no problem that the mistake exists. One may have twenty-five, another fifty, and ‘we’ may have two, that has no value. You have to keep upayog—focused awareness as the Self. Once you keep the focused awareness, mistakes will become visible continuously. Nothing else needs to be done.

‘You’ have to tell ‘Chandubhai—the relative self’ to do pratikraman for everyone in the family and for any hurt that he has caused in the past. He has to do pratikraman for all the mistakes related to attachment and abhorrence, sexual tendencies, anger, pride, greed and deceit in this life and numerous other lives. Every day take one member of the family and do pratikraman to them. Then do pratikraman towards all the people around you. Do the same for the neighbors, with the same awareness. Keep doing this and the burden of your load will become lighter. It will not become lighter without your doing so. This is how ‘we’ had cleared our account with the entire world, and that is why this liberation has come about. As long as in your mind, I am at mistake, it does not allow me to be at peace. As long as in your mind there exists a mistake on my part, it does not allow me to be at peace. So whenever ‘we’ do pratikraman in this way, everything gets erased over there. So you don’t need to do alochana in front of me, but you are Shuddhatma, so Chandubhai will do

alochana in front of your Shuddhatma. You have to tell Chandulal, to do alochana, pratikraman and pratyakhyan. Make him to do pratikraman for an hour every day. Make him to do pratikraman for every family member. You have to do pratikraman for the relatives, which you are connected with too.

### Can Pratikraman Be Done In Ignorant State?

**Questioner :** Is this pratikraman for mahatmas only or is it for the one who has not taken Gnan also?

**Dadashri :** The thing is, pratikraman is also for the one who has not taken Gnan. This word can be used by everyone else just as the word. But how can other people use this pratikraman? They do not have awareness at all. How can it remain without awareness?

In which time was there that kind of awareness? After the departure of Lord Rushabhdev, during the time of the twenty-two tirthankaras, all the disciples used to remain aware. They used to do ‘shoot-on-sight’ pratikraman.

When we give Gnan, then only jagruti awakened awareness will remain. Otherwise, one will not have awareness. Scripture writers had said that they were sleeping with open eyes.

**Questioner :** Are the people who are not Self-realized able to see only certain kinds of mistakes?

**Dadashri :** I tell them they should learn to ask for forgiveness for their mistakes. Whatever mistakes they perceive in themselves, they should ask for forgiveness. They should never condone their mistake; otherwise the mistake will double. Ask for

forgiveness after you do something wrong.

**Questioner :** How should those who are not Self-realized do pratikraman when they see their own mistakes?

**Dadashri :** There are some people who, despite not having this knowledge, are very sharp and have a keen awareness of their mistakes. They understand what pratikraman is and they do it. Others are not included in this, but we still need to tell them to repent.

#### **Exactness Of Pratikraman**

**Questioner :** Should pratikraman be done in the mind, through reading or verbally?

**Dadashri :** Only in the mind. You can do it however you want to through the mind or verbally. Acknowledge your mistakes that hurt the other person and ask for his forgiveness. It is fine even if you say it in your mind. If the atikraman was done in the mind, all you have to do is pratikraman.

Only what purusharth you need to do? The purusharth independent spiritual effort, you need to do is that you have to make a firm decision that you don't want to hurt anybody. Yet if it occurs then it is a different thing. It is not under your control. You do ask for forgiveness for that also, that such thing should not occur. "I want to allow only good to happen, I want to do only good." You should keep such things in your mind and if, in spite of this, the opposite happens, then you are not responsible for it. The only thing that you should ask for is the forgiveness for that which should not happen.

#### **Pratikraman Of Unawareness**

**Questioner :** Sometimes, even while I utter the name of Dada or do arti ritual of singing hymn while lit lamps are moved around

the image of Dada -my mind wanders. I begin to sing something entirely different, but eventually I do come back to the present.

**Dadashri :** When that happens, you must do pratikraman. When you have thoughts, it matters little as long as you are able to recognize that they belong to "Chandulal." If you can 'see' that You are separate from Chandulal, and that the thoughts are coming to Chandulal, then You and he are two different entities. It happens because there is dimness in your awareness of the separation.

**Questioner :** I am not at all aware during such a time.

**Dadashri :** Then you must do pratikraman for your loss of awareness. Then you must do pratikraman for your loss of awareness—"Dada Bhagwan, forgive me."

**Questioner :** Sometimes I realize very late that I have to do pratikraman, and that I have to do pratikraman for certain people.

**Dadashri :** But you do eventually remember do you not? You need to spend more time in satsang and ask about everything in detail. But you do eventually remember do you not? You need to spend more time in satsang that which facilitates being the Self and ask about everything in detail. This is a science and it requires your full comprehension.

I will do vidhi—silent auspicious blessings performed by the Gnani for the salvation of the disciple - for you. Even if you want to, it doesn't happen?

**Questioner :** Yes, I have desire for sure.

**Dadashri :** Yes. Even having desire it doesn't happen? Oh! You have not created a practice. You have to practice first. You have

to practice for the first two, three or four days.

Even when the doctor has instructed you not to use your right hand, you will inadvertently end up using it when you eat.

**Questioner :** I do not have to make any effort when I have constant awareness of You. It occurs naturally and spontaneously.

**Dadashri :** Yes. This is something that can occur naturally and spontaneously. One does not have to do anything.

**Questioner :** Even now bliss arises when I do pratikraman, I like it, but I cannot see the mistakes that need to be seen.

**Dadashri :** You will be able to see them now from now on. It will take time. You will be able to see them when the layers of your mistakes decrease. Right now they are very dense but you will see them now as they become thinner. They will become thin by doing pratikraman.

It is not easy to see mistakes. We can expose them completely for you, but one can continue to see them only if he has a vision to see them. Does a person not have to lift his hand in order to eat? Can you expect food to get into your mouth just by saying that? Should there not be some effort on your part?

It is natural for man to make a mistake. What is the way to be free from that? Only the Gnani Purush can show you pratikraman.

### **The Pump Of Pratikraman**

You should remain more in the five Agnas. There is nothing else worth doing. You should decide from the morning that you want to remain only in the five Agnas, and then do pratikraman at night if you cannot remain in them so that you stay in them the next day. The force of remaining in them will

increase as you progress. There are no other pumps to increase the force for this. This is the only pump.

**Questioner :** Yes, the pump of pratikraman.

**Dadashri :** The pump of pratikraman. Therefore, the rule I made was that you should practice the Agnas as much as possible. If you cannot practice them, then ask Dada for forgiveness, "Dada, I practice them as much as I can but what should I do for the time when I cannot? Therefore, I am asking for your forgiveness." This way you fulfill all your Agnas. But do not do this just for the sake of pushing things away.

**Questioner :** Yes, that is true.

**Dadashri :** When you do it heartily this way, then when there are times you cannot do it, I will accept it as if you are practicing all my Agnas.

This is because how much can a man do? He will do as much as he can. Then when he asks for forgiveness for the rest, I would recommend to the Lord that since he abides by the Lord's Agnas most of the time, there should be no problems because what can a poor person do when he is not able to abide by them? What can he do if he cannot practice them?

Therefore, all our rules are wonderful. You have to do pratikraman. That pratikraman will take you higher; it can take you to the top.

We have the paths, so you have to remain in them. There is no need to have any tension. You do not lose anything in this. All you need to do is to grab hold of the path. You just have to hold on to the Gnan.

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**You must do pratikraman if someone has been hurt due to clashes. You must not create clashes. She is a pure Soul, just like You are. Clashing is the worldly interaction of pudgalthe non-Self complex, not of the Self. Pudgal's worldly interaction can be dissolved with pratikraman. The one who avoids clashes, is in the developing stage and the one whose clashes have ceased is the developed one. No clashes happen with me, I have become developed. Even if someone were to hurl insults, I remain unaffected. If you want liberation, avoid clashes.**

~Dadashri



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