

Dadavani

August 2017



When **atikraman** happens, that means that a stain has formed. Only after having washed it off you can relax. If five-seven-ten **atikraman** have happened, then do collective **pratikraman** and clean it up.

Understanding the Principle of Pratikraman

EDITORIAL

Every human being during the span of his life gets caught up in situations where the pressure from circumstances are such that in *vyavahaar*, even if he does not want to make mistakes, mistakes happen, and he is not able to become free from the mistakes. For *mahatmas*, after attaining the Knowledge of the Self and the Knowledge of who the doer is, during the discharge of their karma, the *jagruti* does arise. However, at certain times, this discharge karma confuses them and they feel, 'After so many years of having attained *Gnan*, why do the mistakes not stop? Why are the faults not being washed off? Why don't anger, pride, deceit, and greed decrease?'

In such a situation, earnest people experience much perplexity. Therefore, in order for people to eliminate their faults, and to be able to make spiritual progress the *Tirthankar* Lords and the *Gnanis* have given the world the weapon of *alochana*, *pratikraman* and *pratyakhyan*.

Through our *nimit* when pain is being caused to the other person's ego, actually at that time a 'stain' is formed on our relative self, and in order to make that relative self to be pure, the only thing that is required is *pratikraman*! "The path to liberation is for the brave, it is not the work for the cowardly." And true bravery is to be used in doing this *pratikraman* only. So that final liberation can be attained speedily.

On the path to liberation, *pratikraman* is such a weapon whereby the *pragnyashakti* directly cautions, and makes Chandubhai do the *pratikraman*. The faults that arise, are a result. *Pratikraman* destroys the causes of faults and renders the faults rootless. It is a founded principle by Lord Mahavir that, 'No matter what type of fault it may be, if one is to do true heartfelt *pratikraman* for the faults, then one can become free from all vengeance in just this life. In addition to that, if one is set in the link of the principle of *pratikraman* then attaining the experience of the Self is also not far away.

In the current edition, in giving the exact understanding of the principle of *pratikraman*, Dadashri says, "On the one hand, through *Akram Vignan* the realm of Your real Self will be taken care of, while with *pratikraman* the realm of the relative will be taken care of." Through this Science of absolutism, previously soiled *parmanus* will become pure by Seeing them as separate [during introspection]. And with *pratikraman*, karma will become lighter, the burden will decrease and the pain caused to one another will decrease.

With the *bhaav pratikraman* as expounded by absolutely revered *Gnani Purush* Dadashri, one will surely be able to experience inner peace and the fundamental root of attachment-aborrence will be eradicated. After having attained the Knowledge of the Self, one should speedily climb the 'ladder' of *pratikraman*. This is because *Akram Vignan* has made one jump from Kindergarden directly into a Ph.D class. So in order to pick up the syllabus of the standards in between, it is our ardent prayer that *mahatmas* grasp the invisible 'ladder' of heart-felt *pratikraman*.

~ Jai Sat Chit Anand

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Understanding the Principle of Pratikraman

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter has recently been added at the end of the English Dadavani. Please share your feedback about this change and the overall reading experience of the English Dadavani's on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

Pratikraman for Unavoidable Worldly Interactions

Questioner: Having attained this Gnan, you refer to *vyavahaar* as discharge, that is correct. However, during these there are some unavoidable interactions exist. So in that, where are the danger zones that will charge [karma]?

Dadashri: Certainly, there are no such danger zones where [karma] gets charged. However, if *shanka* arises then there [karma] will get charged. When *shanka* arises, understand it to be a danger zone that will charge [karma]. *Shanka*, what kind of *shanka*? The kind of *shanka* that does not allow one to sleep. Not the small trivial kind of *shanka* that arises and stops. That is because there is no significance to *shanka* that arises and gets forgotten.

Questioner: So then, should I remain worry-free? Should I remain fearless and careless?

Dadashri: No, if you remain careless, then you will be beat up. If one remains careless and carefree, then one will be beat up. Why is it that one does not stick his hand in fire?

Questioner: Then what proper action should be taken in that case?

Dadashri: What other action will you take? In such a case, the only action is repentance and *pratikraman*.

Though the Charging has Stopped, Pratikraman is Still Required

Questioner: The main point that I wanted to understand is that after attaining Gnan does [karma] charge for *mahatmas* or not?

Dadashri: How can it charge at all? When is it that [karma] charges? *Vyavasthit* is the doer and Chandubhai is not the doer; are you convinced about that?

Questioner: Yes.

Dadashri: If Chandubhai is the doer, then [karma] charges. Therefore, that question vanishes, doesn't it? Nevertheless, it is better to do *pratikraman*. When one does *pratikraman*, it is considered as having followed 'our' *agna* (directive). When *atikraman* happens, one should do *pratikraman*.

Questioner: Will new [karma] not charge if I do *pratikraman*?

Dadashri: If the self becomes the doer, then karma is charged.

Questioner: If every karma is a discharge for *mahatmas*, then is it necessary to do *pratikraman*?

Dadashri: There is no need to do *pratikraman* because it is a discharge, however, only when *atikraman* happens, *pratikraman* should be done. When one eats-drinks, then for that *pratikraman* is not to be done. Do I keep asking you that, “Did you eat mangos or didn’t you? Why did you eat the fritters? Why had you gone to a restaurant?” Do I ask about such things? Have I asked anything directly or indirectly? No, that is because I know that all of that is a discharge!

If you happen to blame someone as part of a discharge intent, then do *pratikraman* for it.

Questioner: Should the one who is blamed also do *pratikraman*?

Dadashri: Yes, that person should also do *pratikraman*, ‘Due to what fault of mine has this result come to me!’ However, the one who does the blaming is a greater offender.

When Insulted, There too Pratikraman is Needed

Questioner: When the other person insults me, do I have to do *pratikraman* for that?

Dadashri: When he insults you that is when you should indeed do *pratikraman*. Do not do *pratikraman* when he respects you. The feeling of abhorrence towards the other person certainly does not arise when *pratikraman* is done. Instead, you will have a good effect on him. When there is no feeling of abhorrence within you, that is just the first step, but later on, even he comes to know of this.

Questioner: Does it really reach his *Atma*?

Dadashri: Yes, it definitely reaches. Then that Soul also passes the message to its *pudgal* that, ‘Sir, there is a phone call for you.’ This *pratikraman* of ‘ours’ is to be done for *atikraman*, it is not to be done for *kraman*.

Questioner: Do I have to do many *pratikraman*?

Dadashri: The faster you want to construct a building, correspondingly more bricklayers need to be hired. It is like this, if you do not do *pratikraman* for outsiders, then it will do. However, for the people around you, those close to you and especially for those in your home, a lot more *pratikraman* need to be done for them. For the people in your home, keep the intent in your mind that, ‘These people were born around me, they live with me, may they someday come onto this path of liberation.’

After Gnan Continue ‘Seeing’

Questioner: After having attained this *Gnan*, if I hurl an abuse at someone and then I feel that I want to hurl two more abuses at him. And I do end up hurling more abuses. Then again, I See that, this Chandubhai feels like hurling abuses, and he hurled them, and in all that, I See Chandubhai, so what is that referred to? Is that a charge [of karma]?

Dadashri: As all this that takes place, do You continue to See it?

Questioner: Yes.

Dadashri: That is it; you are free. ‘You’ have nothing to do with it.

Questioner: When someone hurls

an abuse at me, at that time I feel that, 'I should not hurl abuses at him.' However, Chandubhai says, 'No, I must hurl abuses at him,' and Chandubhai goes ahead and hurls the abuses, even then from within I feel that, 'It is a wrong thing that has been done.' Even though I continue to see this, however I am not able to stop Chandubhai.

Dadashri: There is no problem with that. You are not responsible; Chandubhai is surely responsible. The other person may even scold Chandubhai, "You are such a worthless person, and what rubbish do you continue to talk?" Otherwise, he may slap you. The one who is liable, he has to take the beating.

Questioner: So is that considered as having charged [karma]?

Dadashri: No, [karma] cannot be charged.

Questioner: Should *pratikraman* be done?

Dadashri: If *pratikraman* is done, then all the 'files' will be cleansed. With *Gnan*, You have cleansed and put [the files] away. However many 'clothes' you wash, those many you have cleansed and put away. Then they go for ironing on their own.

Understand That 'it' is not to be Done with Doership

Questioner: Some people are saying that, "We have been given the state as pure Soul. The pure Soul certainly does not do anything. That means that, nothing at all is hindering. There is certainly

no need to do anything at all. There is certainly no need to do *pratikraman*."

Dadashri: That is all wrong.

Questioner: Now that is a viewpoint. What the others are saying is that, "Whenever certain karma unfolds, it is necessary to do *pratikraman* at that time."

Dadashri: For the ones that say, "There is no need to do anything," then I would ask them, "Why do you eat? Then why are you saying that there is no need to do anything?" If they stop eating, then there is nothing left to be done. However, would they stop eating, or wouldn't they?

Questioner: No, that actually continues.

Dadashri: 'Nothing needs to be done.' The meaning of that is that one should not have the sense of doership at all. It is by doing things that one becomes a spinning top.

Pratikraman too is Discharge

Questioner: If I do not become affected at all, attachment-abhorrence do not arise, so then is there a need to do *pratikraman*?

Dadashri: If attachment-abhorrence do not arise in You, then there is no need to do *pratikraman*. However, if they happen to this Chandubhai, then Chandubhai needs to do *pratikraman*, doesn't he!

Questioner: Many a times the behavior certainly comes forth as, 'I am Chandubhai.' It is after a very long time that the awareness arises. Many a times, the awareness does not even arise, so in

those cases, does *pratikraman* need to be done?

Dadashri: As much awareness of that sort prevails, those many *pratikraman* need to be done.

Questioner: Why do they need to be done?

Dadashri: It is not You who does the *pratikraman*; Chandubhai is the one who does them.

Questioner: Why does Chandubhai have to do them?

Dadashri: Why?

Questioner: If everything is in the form of discharge, then why should that be?

Dadashri: If pain has been caused to someone, then *pratikraman* have to be done. If your action is hurting someone, then *pratikraman* is to be done. If no one is being hurt, then nothing is to be done.

Questioner: However, if this Chandubhai is in fact completely discharge, then why is there a need for *pratikraman*? I still do not understand that.

Dadashri: Even *pratikraman* is a discharge. At the same time, saying, “What is the need for it?” That is also a discharge.

Questioner: Then in the mind, it is feels like, ‘Who would bother doing so many *pratikraman*?’ Then, is that also a discharge?

Dadashri: That too is a discharge. I am not raising an objection to it. If you happen to say something and the other person gets hurt, when such a thing happens,

then You should have the *pratikraman* done [by ‘file’ one]. Hence, You should tell [Chandubhai], ‘Do *pratikraman*. Do not do such things that hurt others.’

Questioner: What if Chandubhai becomes obstinate and says, ‘I do not want to do *pratikraman*’?

Dadashri: Then there is no problem. If he becomes obstinate, then You should tell him, ‘Go to sleep for now.’ After a while, when he is better then get him to do *pratikraman*. At night, make him do a ‘big’ *pratikraman*.

With Pratikraman the Stickiness of Attachment-Abhorrence Dissolves

Questioner: [Why do we do *pratikraman*?]

Dadashri: In order to make it clean. When a stain is formed, then you immediately wash-it off. Otherwise, you will have to come back to wash-it off. Therefore, when a ‘stain’ forms immediately ‘wash it off’. When *atikraman* happens, that means that a ‘stain’ has formed. Only after having washed off, whatever ‘colored stain’ that had formed, can you relax. If Chandubhai is being obstinate at that time, then get the whole thing washed off in the evening. If five-seven-ten *atikramans* have happened, then do collective *pratikraman* and cleanse it.

If you repent deeply and heartily, then that fault will not arise again. And if it happens again, even then there is no problem with that, however continue to repent deeply. As a matter of fact, if one repents heartily, the fault definitely goes away through that!

By constantly doing *pratikraman*, one is able to wash off the ‘stickiness’ of attachment-aborrence, hence making it less sticky. If the other person is difficult, then that is your fault; you have not washed it off, and if you have washed it, then proper *purusharth* has not happened. Whenever you have free time, continue to wash off past karmic ties that are sticky. There are not too many of those, it is only with five or ten people that there are such sticky past karmic ties. It is only for those that *pratikraman* indeed be done; it is the stickiness itself that needs continuous washing off. Find out all those with whom accounts of give and take exist from previous life. If new ones arise, then at once you will know. However, the ones that are old, those ones need to be sought after. Those who are nearby you, those with past karmic ties, it is there that a lot more stickiness exists.

The Religion of Pratikraman

Know your faults and become free. That is all; this much itself will grant you the abode of liberation. This is all that the Lord has asked one to do, and that too, He said to do ‘cash’ *pratikraman*. While the other *pratikraman* is in fact ‘on credit,’ once in twelve months during Paryushan, *pratikraman* [in a form of a ritual in the relative sense] is conducted! However, during that time in a state of unawareness that arises from illusory attachment, people go about dressed in new clothes. The Lord has not referred to such a resulting state of unawareness that arises from illusory attachment as religion. If one has grasped the religion of *pratikraman*, then it will even do if one does not have a *guru*. What

does the religion of *pratikraman* mean? When you tell this person that, “You are bad.” You should do *pratikraman* such that, ‘I ended up saying something I should not have said.’ So confess it to the Lord. Upon remembering the *Vitaraag*, confess, ‘Dear Lord, I have made a mistake. I said such and such a thing to this man and I repent for it. From now on, I shall not repeat this again.’ ‘I will not do that again’, that is referred to as *pratyakhyan*. Just grasp this much; the Lord’s *alochana*, *pratikraman* and *pratyakhyan*, and that too in the form of ‘instant cash,’ do not leave any credit at all. Today’s are finished off today and tomorrows will be dealt with tomorrow. Such that if something happens, then one clears it off with ‘cash’ [immediate *pratikraman*]. That is when one becomes ‘wealthy’, enjoys ‘grandeur’ and attains final liberation!

Now, when you happen to say something negative to the other person, then you should do *pratikraman*. Nevertheless, the other person should also do *pratikraman* for you. What *pratikraman* should the other person do; ‘What mistake must I have made previously such 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, then one will attain final liberation!

Purification of the Chit With Pratikraman

Questioner: Does the process of doing *pratikraman* continue purifying the *chit*?

Dadashri: Certainly, *pratikraman* is done to purify the *chit* and as well as for not binding vengeance with the other person; it works for both.

Questioner: Recently when I did a lot of *pratikraman* for the *chit*, a great change has happened in my *Darshan*!

Dadashri: Yes, by doing *pratikraman* a lot of difference can happen. You should continue Seeing that too.

Do Pratikraman to Become Free From Faults

Questioner: To purify each and every one of the *parmanu*, if I keep Seeing that which is happening as the Knower-Seer, then do they become pure or do they become pure by doing *pratikraman*?

Dadashri: No, no, only as the Knower-Seer do they become pure. When there is a decrease in the state as the Self as the Knower-Seer, then consequently the courage decreases, whereas when the state as the Knower-Seer increases, then consequently the courage increases.

Questioner: So then what happens when one does *pratikraman*, don't the *parmanus* become pure, Dada?

Dadashri: *Pratikraman* is done to become free [of faults]; the *parmanus* do not become pure from it. As the Self, 'You' should See them, when You See them they [the *parmanus*] get released. So then, they become, as they were [the *parmanus* become pure, in their original state].

By Doing Pratikraman the Effects Become Pure

Questioner: What happens from

the effect of *pratikraman*? You said that, "The *parmanus* do not become pure with *pratikraman*." So then, what happens because of *pratikraman*?

Dadashri: When would *parmanus* actually become pure, it is when they are Seen. And the effect that *pratikraman* has on *parmanus* is for the pain caused to the other person. If its effect remains, then he will bind vengeance. As far as possible, such an effect should not be left to remain by your *nimit* (evidence). That is why You should tell Chandubhai, 'Do *pratikraman*.' Therefore, no effect remains on the other person; that is all.

Now, not all these people [*mahatmas*] are capable of performing the activities of purification; therefore, 'we' tell them to, "Do *pratikraman*." So then, it becomes pure. How can they be capable of everything? This Spiritual Knowledge is in fact Scientific! There is *jagruti*, and that too, it [*pratikraman*] is not to be done by You, Chandubhai has to do it. 'You' have to Know whether Chandubhai did it or whether he did not! It is Chandubhai who does the *atikraman* as well, isn't it?

Questioner: Yes, he indeed does the *atikraman*. So, is that why the *pratikraman* has to be gotten done from him only?

Dadashri: Yes, the *pratishtit atma* is the one who does the *atikraman*, and the *pratishtit atma* is to do the *pratikraman*. 'You' are not to do the *pratikraman*. The one who commits the offense is the one. The offence is in discharge and the *pratikraman* is of the discharge. *Atikraman* is also in discharge and *pratikraman* is also for the discharge.

Pragnyashakti Makes one do Pratikraman

This *pratikraman* is not to be done by Yourself. From whom are You getting this *pratikraman* done?

Questioner: It is to be gotten done from Chandubhai. But who is the one that tells Chandubhai?

Dadashri: The *pragnyashakti* that is within, it is this *pragnyashakti* itself that continues to work.

Questioner: That which is flowing naturally, one puts a halt to that.

Dadashri: If you go any deeper than that, then ‘mud’ will surface from within. This is in fact circumstantial evidence. In the summer, everyone says that a blanket is not needed. Everyone will say that but circumstantial evidences will make one use a blanket. What if one has a fever in the summer? Then there would be a need for a blanket. Therefore, it is an evidence. One should not measure the evidence in such a way that, “You had said no for a blanket in the summer, then why are you asking for one?” “Dear Sir, I have a fever, just give me a blanket. You will not understand!” The understanding you have is of no use. You do not have to do that, You are getting Chandubhai to do the *pratikraman*. When the *atikraman* is not being done by the Self, then how is it that the Self should be doing the *pratikraman* for it?

When ‘We’ give you *Gnan*, at that time [‘we’] say that, “You are pure Soul.” Is that exact? Yes. Then what else is left? That is your *vyavasthit*. What

is the meaning of *vyavasthit*? ‘What is Chandubhai doing?’ To continue Seeing that, that is the meaning of *vyavasthit*. Even if Chandubhai has caused a two hundred thousand [rupee] loss to someone, You should continue to See that. Thereafter if you still do not understand, then ‘we’ tell you, “Do *pratikraman*.” *vyavasthit* means to continue to See as it is exactly. Thus, You are free.

On the Akram Path Pratikraman is With Responsibility

Questioner: I am to spend one life Seeing continuously, so while doing *pratikraman* I am to continue Seeing, isn’t it?

Dadashri: There should be constant awareness that, ‘I am not doing anything at all.’ If this awareness remains continuously, then even if you do not do *pratikraman*, it will do. It remains in ‘Our’ awareness constantly. That which prevails in ‘Our’ [awareness] is precisely what I tell you. After the manifestation of this *Gnan*, this constantly prevails in ‘Us’.

Otherwise, there should be no *pratikraman* whatsoever with this *Gnan*. This *Gnan* is the sort of ultimate Knowledge, that there should be no *pratikraman* [required] whatsoever. However, the fact here is that, ‘we’ are making graduates out of those who only know fourth grade Gujarati, so then what about all the grades in between? Therefore, ‘we’ have taken on the responsibility of adding this much in the middle on ‘our’ own. Otherwise, in this *Gnan* there should not be [the need for *pratikraman*].

Except pure Soul, everything else

is indeed garbage, of which, one part is *kraman* and the other is *atikraman*. Whatever is outside other than pure Soul are all faults indeed and *pratikraman* should be done for them.

That means that, if faults do not happen, then there is certainly no need to do *pratikraman*. You should do *pratikraman* only if faults happen. So a person may say, “Dear sir, such that no faults take place at all, that much energy (*shakti*) does not exist. Mistakes are made.” So ‘we’ tell him that, “If the energy does not exist, then you should do *pratikraman*.”

Understand That the Gnani’s Intention is Dependent on Circumstances

Questioner: Your speech is surely dependent on the *nimit*, therefore, sometimes Dada says, not to do *pratikraman* and sometimes Dada says, to do *pratikraman*, so how is this?

Dadashri: ‘We’ would not say, “There is no need to do *pratikraman*.” And if ‘we’ have said that at some point [under certain circumstances], then the circumstances are such that it is not of any particular significance. Actually, the speech is according to the circumstances.

Questioner: That is the reason why this puzzle has arisen.

Dadashri: No, there is no need for such a puzzle to arise. Our statements are never one-sided. They are according to all the circumstances, and it depends on the circumstance of the other person.

Questioner: That is correct.

Dadashri: And if the person is someone who is likely to get fed up, even then, by doing this ‘we’ make him progress. If the person is likely to get fed up and on top of that if ‘we’ put this burden [of *pratikraman*] on him, then what [would happen]? So, that is why, ‘we’ would tell him, “There is no need to do this. You go ahead and do what you are doing.” In this way, ‘we’ take him forward. So, ‘we’ speak speech according to the circumstances. However, our base opinion always remains that, ‘*pratikraman* should be done’.

Questioner: Is it so that the other person’s enthusiasm does not break?

Dadashri: It is like this, he can barely do this much and to that when *pratikraman* is added then he ends up dropping everything because he cannot tolerate the burden. Hence, ‘we’ have to say different things to different individuals.

That is why, ‘we’ would have said earlier or later that, “‘Our’ speech is dependent upon circumstances, it is according to the circumstance.” Therefore, people do not understand the wrong thing. However, those who want to catch a hold of the wrong thing will end up finding everything. And even if they catch a hold of the wrong thing, there is nothing wrong with it either. If they catch a hold of the wrong thing, then they are indeed the ones who shall get rid of it [that which is wrong]. This Science is in fact such that if one catches a hold of the wrong thing, then that itself bothers him also. Therefore, we do not have to worry about that.

So, what ‘we’ are saying is that,

“Since you have done the *atikraman*, you should do *pratikraman*. And if *pratikraman* is happening, then continue Seeing it.”

The one who Asks for Forgiveness is Pratishthit Atma

Questioner: The one that asks for forgiveness is it the *pratishthit atma* that asks for forgiveness?

Dadashri: Yes, what need would the original Self have to ask [for forgiveness]? The one who commits the offence is the one who should ask for it. The *pratishthit atma* committed the offence, so the *pratishthit atma* should ask for forgiveness.

Not just the *atikraman*, but also everything else is indeed done by Chandubhai! The Self does not do anything at all in that. It actually only illuminates, gives light.

Lord Mahavir Only Saw his own Pudgal

[After becoming the Self] Now what kind of fear do you feel will arise?

Questioner: What fear can come my way? Now, after having surrendered everything to you, what do I have to do with it?

Dadashri: But is there anything that startles you anymore? If you have truly surrendered everything, then even the slightest fright would not remain, nor would the slightest apprehension remain, that is how wonderful this is. That which you are able to surrender is to your benefit. Why not surrender and then sit down and have a nice meal at ease! Then there is

no one out there to scold you. There is no superior whatsoever. Your mistakes and your blunders were your superiors. Dada has destroyed your blunders and you will have to wash your mistakes. Are you able to see five-ten mistakes sometimes?

Questioner: I am beginning to see some of them, I can see five to ten mistakes and I am asking for forgiveness for them.

Dadashri: No, you will have to do *pratikraman* for that. A high-ranking Jain monk may ask you, “After attaining Self-realization, what are you doing *pratikraman* for? But this is the *Akram* path, so what do You have to do? ‘You’ do not have to do it. ‘You’ have to tell Chandubhai that, ‘You have done *atikraman* and so do *pratikraman*.’ This is because You are free, but if Chandubhai becomes free, then You also become free. You will have to cleanse all these *parmanus* and let go of them. They had been spoilt by your *nimit*.

Questioner: Chandubhai’s mess still persists; go ahead and purify it.

Dadashri: Yes, when he does Dada’s *vidhi* [*pratikraman vidhi*], the Self does not do the *vidhi*. ‘You’ have to tell Chandubhai, ‘Do Dada’s *vidhi*.’ You still have to cleanse things. So, as the Self, You have to continue to Know that today he did Dada’s *vidhi*, how well did he do it, You have to Know all that.

To continuously Know is our job, and to continuously do is Chandubhai’s job. Chandubhai is the servant and You are the boss!

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

Dadashri: Yes, and Chandubhai is the servant, so You have to maintain your Self-importance. And tell Chandubhai, 'Chandubhai, sit at the table and eat. Eat without any reservation. Now 'we' are with you.' Then he will say, 'The monk had said no, hadn't he.' Then tell him, 'The high ranking monk had said no, but you go ahead and eat without reservation. Now you have met Dada, so at least use a table.' If you don't have one, then buy one!

Make the one who did *atikraman*, do *pratikraman*, You do not have to do it. 'You' are the Knower of what Chandubhai does, so after becoming the Knower is there any problem? Lord Mahavir had done just this. Lord Mahavir constantly Saw one *pudgal*. He would not see any other *pudgal*. He just saw [His own] *pudgal*.

With the Solution of Pratikraman, it Becomes Clean

Questioner: Dada, I feel, 'This is not mine,' but even then, I still get trapped there.

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

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

Dadashri: It can be considered as happening to Chandubhai, can it not! 'You' are not doing it, are You?

Questioner: Then I feel that, 'There

is so much worthlessness filled within Chandubhai.'

Dadashri: Chandubhai has done it, so he gets trapped. Therefore, tell him forcefully, 'Do *pratikraman*. Why did you do *atikraman*? Therefore do *pratikraman*.' Chandubhai is the one who gets trapped; You do not get trapped, do You?

As a neighbor, You should tell Chandubhai, 'How are you going to become free if you make such mistakes? You have to become free from 'Me' and you have to become clean. Therefore, you should do *pratikraman*.' When *atikraman* happens, do *pratikraman*. You do not have do *pratikraman* for good things.

With Pratikraman, Unyielding Obstinacies go Away

Questioner: Certain unyielding obstinacies that I hang on to, I Know that, 'It is wrong, this should not happen.' Even though I do not have the desire, I still end up holding on to those unyielding obstinacies. Then I repent and do *pratikraman*, but why do those unyielding obstinacies not go away?

Dadashri: 'You' are letting go of it [by doing *pratikraman*] and You become free. If you do *pratikraman*, then You become free from it. As you do *pratikraman*, they become distant from you. However many *pratikraman* you do, it becomes distant to that extent.

Questioner: Then I even go in front of Dada's picture and cry.

Dadashri: Yes, however many *pratikraman* you do, You become free by

that much. With one *pratikraman*, it is pushed away. Then you do *pratikraman* a second time, and it is gets pushed [again]. As it becomes separate, it decreases. This person [referring to a lady in the audience] now only causes problems at home once every three months. Previously she used to get into such situations two to four times every day, that meant that every ninety days she would get into such situations three hundred and sixty times. [Now] instead of that, she does it only once! That will happen for you too. In the same way, another lady would fight every day at home. She would say negative things. Just by doing *pratikraman* that began to decrease for her. She does *pratikraman* every day.

Pratikraman Dissolves Material Desires

Questioner: I have made a *nischay* that, 'I do not want to indulge in joy and pleasure of anything of this world,' but when certain desires arise from within, I end up behaving accordingly. So what should I do?

Dadashri: Then do *pratikraman* for it. Ask for forgiveness such that, 'Despite having no new desires, I made this mistake and I am asking for forgiveness for it. So please forgive me, so that I do not do that again.'

'I have no desire for any temporary thing of this world,' you have decided that, haven't you?

Despite this, why does it come in your memory? Therefore, do *pratikraman*. Despite doing *pratikraman*, if it comes to memory, then understand that there is a

complaint pending! Therefore, you have to do *pratikraman* again.

Questioner: Well Dada, as long as there is anything pending for him, *pratikraman* continue to happen, it does not need to be summoned.

Dadashri: Yes, you do not have to summon it. 'You' have decided on it, so it continues to happen on its own. You should keep Seeing all that Chandubhai is doing, that is considered as *purusharth*. To overlook Seeing is spiritual apathy (*pramaad*).

Questioner: Is it the work of the pure Soul to keep Seeing?

Dadashri: After realizing the Self that work can be done, otherwise it cannot be done.

Why does something come to memory? Nothing can come to memory without a reason. It will only come if there is some complaint. In your idle time do *pratikraman* for whatever comes to memory, nothing else at all needs to be done. I have shown you the path through which I have become free. It is a very easy and straightforward path. Otherwise, is not possible to become free from worldly life. Why does nothing come to my memory? So, whatever comes to memory, keep on doing *pratikraman* for it. Ask for forgiveness that, 'Despite having no new desires, I made this mistake. I am asking for forgiveness for it.'

Pratikraman is Paudgalik, yet it is Purusharth

Questioner: *Pratikraman* is consid-

ered *paudgalik* so then is it not under the control of *vyavasthit*?

Dadashri: No. *Pratikraman* is not [in the domain of] the Self it is *paudgalik*. Yet it is *purusharth*; it is dependent on *jagruti*. *Jagruti* is itself *purusharth*. Once *jagruti* prevails, you do not have to do it, it will happen on its own.

Questioner: When I do *pratikraman*, I do it for the phases of the *pudgal* from all the infinite lives, and all the obstacles created.

Dadashri: We do *pratikraman* for the mistakes; the phases of the *pudgal* are indeed included in that.

Questioner: Whatever happens to the *pudgal*, it is based on *vyavasthit*, but how does it do *atikraman*?

Dadashri: It can do *kraman* and it can also do *atikraman*. It does everything, doesn't it?

Questioner: It can only happen when *Chetan* mixes with the *pudgal*, isn't it?

Dadashri: That is indeed considered *pudgal*. We refer to these *pudgal parmanus* as *pudgal* that is all. The Lord has referred to that *pudgal* as *mishrachetan*. What is *pudgal parmanu*? It is *mishrachetan*, it has been charged with the energy of the Self; after it inputs, it outputs in the next life. Then it gets charged again. Through input, it charges and through discharge, it outputs. *Atikraman* is output. Even after having attained *Gnan*, if the *atikraman* happens through the self [that believes that I am doing this. This is happening to

me; *mishrachetan*], then it is an input. If it has been done with a sense of doership, then it is an input. If it has been done in a state free of doership, then it is an output.

Questioner: If Chandubhai does it, then he does not have attachment or the like, so then what is *atikraman* or *pratikraman* to him?

Dadashri: The attachment-abhorrence all actually belong to Chandubhai [the *bavo*; the internal one with ignorance, the one with mind-intellect-*chit*-ego].

Who is Asking for Forgiveness and for Whom?

Questioner: When you say that, You are the pure Soul, so You do not have to do *pratikraman*. It is the one who has done *atikraman* [who has to do it]. And that too, it has not been directed towards the pure Soul, it is directed towards the other person's *pudgal*; so when I ask for forgiveness during *pratikraman*, do I have to ask for forgiveness from the other person's pure Soul or from his *pudgal*?

Dadashri: Ask for forgiveness from the pure Soul. And who is the one asking for forgiveness? The *pudgal*. And forgiveness has to be gotten from the other person's pure Soul. 'Oh pure Soul! I am asking for forgiveness with You as a witness.'

Questioner: But Dada, in that [*pratikraman vidhi*], we say, 'Oh! Pure Soul who is completely separate from the mind, speech and body!' So then why is it considered of *pudgal*?

Dadashri: You are asking for

forgiveness from the pure Soul that, 'I made the mistake, I am asking for forgiveness for this.'

Questioner: But we have to ask for forgiveness from the pure Soul, then why do we have to do *pratikraman* for the *pudgal*?

Dadashri: No, *pratikraman* and forgiveness are the same thing. You have to ask for forgiveness from his pure Soul that, 'Whatever mistake I have made with your *pratishtit atma*, I am asking for forgiveness for that.'

Questioner: Not just for others, but can *pratikraman* be done for one's own self?

Dadashri: For your own self, you have to do it with your pure Soul. What You have to say is, 'Oh Chandubhai! Do *pratikraman*. Why do you make such mistakes?'

This 'package' should become just like the reflection of the Self. This package also has to be made like God. That is why you have to do *pratikraman*, isn't it!

Keep the Relative 'Cloth' Clean

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

Dadashri: It is Our energy known as *pragnya*; it cautions you saying, 'Do *pratikraman*'. It is the energy arising from the real. There are two kinds of energies. The energy that arises from the real is *pragnya*, and the energy that arises from

the relative referred to as *agnya*. The energy of ignorance will not allow one to get out of worldly life and *pragnya* will not leave You until You attain final liberation. At the time when One is released from the body and is ready to attain final liberation, at that time, *pragnya* merges into the Self; it is not a separate energy as such.

Questioner: So, the ego is relative, isn't it?

Dadashri: All that is considered relative.

Questioner: Dada, the real and the relative are both separate, so why do we need to get involved in the middle? What is the need to do *pratikraman*? Why do I need to interfere with the relative?

Dadashri: There is no need to interfere with the relative. But when the other person gets hurt, You have to tell Chandubhai, 'Why did you hurt him? So, do *pratikraman* for that.' That is it, so when the 'stain' forms wash it off. We also have to keep the relative 'cloth' clean.

Questioner: Dada, the one causing this pain; is it the real that does it?

Dadashri: The real does not do anything at all. Everything is in the relative, even the pain touches the relative it does not touch the real.

The 'Stains' of Atikraman can be Washed by Doing Pratikraman

Questioner: When the other person gets hurt, is it his ego that gets hurt?

Dadashri: Yes, it is the ego that gets hurt.

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

Dadashri: The other person has been hurt, so its 'stain' remains on your relative self, isn't it! The relative is not to be left with 'stains.' Ultimately, you will have to clean it. This 'cloth' is to be washed clean. There is nothing wrong with *kraman*. *Kraman* is that which gets dirty on its own; there is no problem with that. If it becomes dirty in the regular course, then there is no problem with that. However if a 'strong stain' forms, then wash it off.

Questioner: So is it imperative to keep the relative clean?

Dadashri: It is not like that. The relative will get old. There is no problem with the 'cloth' getting old with *kraman*. If a 'strong stain' forms due to *atikraman*, then it is considered to be in opposition to You. Therefore, that 'stain' should be 'washed off'. Hence, if such *atikraman* happens, do *pratikraman*. And that happens once in a while, it does not happen daily. And if *pratikraman* is not done, then it is not a big offence, however, it is good to do *pratikraman*.

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

Dadashri: *Atikraman* is not in your authority. However, *pratikraman* is the cautioning from within. The Self that is within; it is the *pragnyashakti* that is the one that cautions.

Pratikraman at the Gross and Subtle Level

Questioner: Then who does *pratikraman*?

Dadashri: The one who does *atikraman* is the one who is to be made to do *pratikraman*.

Questioner: Explain the point to me at a gross level; the body does *pratikraman*, doesn't it? If I go and tell Naginbhai, "I hurt you yesterday, forgive me" the body speaks out that *pratikraman*, so this is at the gross level; then what is the subtle part in that?

Dadashri: Why? The inner intention to do *pratikraman* that arose is the subtle part and all that which happens externally, is all gross. It will do if the gross part does not happen. It is more than enough if you do the subtle part. And make the one who did *atikraman* do *pratikraman* saying, 'Do it. You did *atikraman*, therefore do *pratikraman*. Do *pratikraman* and become pure.' So make the one who did *atikraman* to nullify it by telling him, 'Chandubhai, now why are you doing such things?' There is no solution like *pratikraman*.

If *Gnan* remains Scientifically, then there is no problem even if You remain silent. But it does not remain Scientifically for our people [*mahatmas*], so you have to say something like this. This is because the one who speaks is not the pure Soul, the energy known as *pragnyashakti* speaks. So, the pure Soul has no need to say anything, does it! So, the energy known as *pragnya* says, 'Why

are you doing this? It should not be like this!' If it says this, then that is enough. Alternatively, if your conduct is such that it has hurt someone, then *pragnyashakti* will tell Chandubhai, 'Do *pratikraman* and *pratyakhyan*.' That is all. Is there anything difficult in this?

One who Follows the Agna Does not get Engrossed in Parbhaav

Questioner: You have suggested that if *atikraman* happens in our worldly interactions, then *pratikraman* should immediately be done. But what should I do if I get drawn from my *nijswabhaav* (own natural state as the Self) into *parbhaav* (the intent as the non-Self), or into *pardravya* (matter that is not the Self), or I become engrossed in that; then what should I do? To become engrossed in *parbhaav*; is that considered to be *atikraman* of the pure Soul?

Dadashri: You should do *pratikraman*. Then what is written next [Dadashri reading from text written by someone else], 'You have to go from *nijswabhaav* to *parbhaav*.' Now one who follows 'our' *Agna*, that person cannot go into *parbhaav*. Even if he wants to go, he will not be able to go. Therefore, start following the *Agna*, so that you do not go into *parbhaav*. That means that You cannot be pulled to the *pardravya*. So, none of you should be afraid. If one becomes engrossed in the *Agna*, then he is neither in *parbhaav* nor in *pardravya*. If you follow the *Agna*, then that state is not there, and if that state is there, then you will not be able to follow the *Agna*. Therefore, this is all very Scientific.

Questioner: When I become engrossed; does that mean that it [the karma] is not completely settled with *jagruti*. After becoming engrossed, if I become aware, then is there a way to do *pratikraman* for this and to settle it properly?

Dadashri: If you do *pratikraman*, then that [the karma] becomes lighter. That returns having become lighter. But if *pratikraman* is not done, then that very same burden returns. It slips away again, without getting charged. So with *pratikraman* they will progressively become lighter, and they will become settled.

Questioner: You say that *atikraman* is neutral, so why is there a need to do *pratikraman*?

Dadashri: *Atikraman* is indeed neutral, however, because by remaining engrossed [in a state of ignorance, one prevailing as Chandubhai] a seed gets sown. But [after *Gnan*] if one does not become engrossed during *atikraman*, then a seed does not get sown. *Atikraman* cannot certainly do anything [to the Self]. Even if You do not become engrossed, it is Chandubhai that does *pratikraman*. 'Chandubhai has become engrossed,' it is You who Knows that, and 'He has not become engrossed,' it is You who Knows that as well. 'You' never become engrossed whatsoever. The mind-intellect-*chit*-ego become engrossed. It is You that Knows this. Chandubhai becomes engrossed; You are the Knower of that.

Pratikraman Destroys the Causes

Questioner: When I make a mistake and I come to know about it, so then I do

pratikraman for it. So by doing *pratikraman* how do I become free from the fault?

Dadashri: The fault that happens is an effect itself; it is a result. What were the causes behind this fault? Those causes were bad, and that is why we are doing *pratikraman*. Not for the result, the result of that could be anything. Hence, we are eliminating causes for all the faults.

Questioner: So is this *pratikraman* for causes?

Dadashri: Yes, this *pratikraman* is destroying causes; it is not destroying result. Have you understood this?

If you cause a loss to someone, and then you do *pratikraman*; now that loss that has happened, is in fact an effect, it is a result. However, the intention you had to cause a loss to him that is a cause. So by doing *pratikraman*, that intention breaks. So by doing *pratikraman* causes are broken. Otherwise, whatever happens is a result. Therefore, by doing *pratikraman* this is cleansed. This is in fact a Scientific invention!

Questioner: The *pratikraman* that we do; in what way does that *pratikraman* work so that our faults are washed away, and we are brought into the pure? So, does the *pratikraman* reach the other person's pure Soul and wipe everything or what can it be?

Dadashri: It is like this, if you press the button, then the light come on and if you press the button again, then the light turn off. Similarly, when you make a mistake and you do *pratikraman*, so then the mistake comes to an end.

By Doing Pratikraman the Intention Changes

For the One who starts to See faults, when five are Seen from there on, Know that a solution is going to come about.

However many faults are Seen, those faults leave! So when someone says that, "I keep Seeing the same fault again and again." However, actually the same fault does not arise again. Each fault is in fact like the layers of an onion, consisting of numerous layers. So, when one layer surfaces at that time when you do *pratikraman*, after that another layer surfaces. The same layer does not come up again. Say there were thirty layers, so then twenty-nine remain. When one layer gets eliminated from twenty-nine, then twenty-eight will remain. In this way, they will decrease, and eventually the fault will come to an end.

When *atikraman* happens towards someone, then you should do *pratikraman* for him for the entire day, only then will you become free. If *pratikraman* is done from both sides, then they become free 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 [*pratikraman*] and if you really want to become free, then you have to do ten thousand *pratikraman*. Then you will definitely become free. However, because it is one-sided *pratikraman*, the other person will continue to feel hurt on your account. Nevertheless, with this *pratikraman*, even the other person's intent (*bhaav*) towards you will change.

Even you will have good intents and even the other person will have good intents. This is because there is so much power in *pratikraman* that a tiger would become like a dog! When would *pratikraman* be useful? When certain negative effects arise, that is indeed when it is useful. When the tiger is in its den and you do *pratikraman* while you are at home, then it will not be very useful. However, when the tiger is in front of you ready to attack and at that time if you do *pratikraman*, then it will truly give results! It is at that moment that the tiger becomes like a goat!

There are two kinds of *alochana*, *pratikraman* and *pratyakhyan*. One is the worldly kind [*dravya pratikraman*], that all these monks and others do. With that the stickiness of the karmic tubers decreases, however if it is done immediately when the fault happens, then a higher benefit is attained. The other kind is the real [*bhaav pratikraman*], which our *mahatmas* who have attained the Knowledge of the Self do.

Pratikraman Done With Agna

Tremendous energies will blossom by doing *pratikraman*, but only if it is done as per 'our' *agna*.

Questioner: How is that to be done and when?

Dadashri: If one goes ahead and does it after receiving 'our' *agna*, then he will get his work done, this is especially during these pilgrimages [with Dadashri]. Even in such circumstances, one should do it according to 'our' *agna*.

In 1973, we had all gone on a pilgrimage for thirty-eight days. Even there, for all of us there was 'no-law'. Therefore, it did not mean, that one could not get into a dispute with another person. Whosoever wanted to fight with another was at liberty to do so. It is not that they were either at liberty to fight, nor were they at liberty not to fight. If they happen to fight, then 'we' would see it. But then again at night, with 'I' as a witness they wash it off by doing *pratikraman*! They would form 'stains' with each other, and then again they wash them off! This is a pure *Vitaraag* path. Therefore, here one is to do 'cash'-instant *pratikraman*, on this [path] there should not be *pratikraman* done on a biweekly or monthly [basis]. As soon as a fault sets in, *pratikraman* should be done instantly.

Questioner: As such, there is *jagruti* that 'I am pure Soul,' but yet those past...

Dadashri: The garbage that is within, if it does not come out, then it will remain within. Instead of that, it is better if it comes out. So, that is why, when 'we' had gone on pilgrimages, some of 'our' Patels and some Vaniks like you, would end up fighting amongst themselves so much. Then what would these other people tell me, "Dada, please separate them! They are fighting so intensely and using such bad words." To that I replied, "If they fight in my presence, then a solution will come about." It will finish quickly and the poor fellows will not bind anything. So, even if they are fighting, let them fight. To that I would say, "Go on have a proper fight." If they have such stock within, then they will fight each

other. However, if such stock does not exist within, then would they fight with each other?

In this way, such disruptions continued the entire day in the bus and then the bus driver asked me, “Sir, you are like God. How did you come to have love for such people?” I answered, “These are best quality people. One day they will improve!”

Then again in the evening, everyone would get together in the bus to do the *arati* of Dada Bhagwan! They would fight and oppose each other; then again, they would all get together and sing the entire *arati*. Then they would do *pratikraman*. All those who had been quarreling and fighting, they would go over to each other, touch each other’s feet and bow down to each other. Upon seeing this the driver would say, “I have never seen anything like this in this world before.” They would do *pratikraman* right away. Every day, once in the day they would do *pratikraman*. They were to do *pratikraman* only for the fights they had got into and that too, by touching each other’s feet. Now, just look at that, is there any problem?

‘We’ give [the tool] in the form of *pratikraman* in thought. If one does *pratikraman* as per ‘our’ *agna*, then there will be salvation in no time. One will have to suffer demerit karma, but not so much.

Our Pratikraman Take Place Before Faults Arise

Questioner: I liked one particular thing you had said. You had said that,

“‘Our’ *pratikraman* take place even before a fault arises.”

Dadashri: Yes, these *pratikraman* take place ‘shoot-on-sight’. Even before the fault arises, they begin automatically. ‘We’ would not even realize where it came from! This is because it is a result of *jagruti*. Complete *jagruti* is referred to as *keval Gnan* (the absolute Knowledge). What else? *Jagruti* is indeed the most important thing.

Just now, ‘we’ did *atikraman* towards the the head of the foundation, and already ‘our’ *pratikraman* took place. ‘Our’ *pratikraman* takes place simultaneously. ‘We’ speak and ‘we’ do *pratikraman* as well. If ‘we’ do not speak up, then things would not move forward.

Questioner: Dada, many a times, it happens for me too that while I am speaking, *pratikraman* is taking place. But the way you do it and the way I do it, I feel that there is a difference between the two.

Dadashri: The difference that there would be in ‘our’ way? What is the difference between white hair and very soft black hair?

Questioner: You tell me, how is it that you do *pratikraman*?

Dadashri: Its technique cannot be figured out by simply being told! After attaining *Gnan*, and when the intellect goes away, then it will arise. Until then do not even try to look for the technique. You should continue to progress in your own way. As much as you progress, that much is valid.

Questioner: I do not want to look for it; I just want to know, Dada.

Dadashri: No. But that technique simply cannot be figured out. Where it is clean, where it is clear, what else remains to be said? On one side, the fault arises and on the other side, it gets washed away, where there is no other interference at all. [Versus] Where it is all unclear, where there are piles and piles of dirt and rocks lying around, that will not do, will it! However, when one begins to see the dirt on the road [the path to Liberation will be seen clearly], then you can understand that now you are about to reach. You are able to See your own faults, then what is the problem?

Questioner: No, I simply asked to find out your technique.

Dadashri: As long as You can See your own faults know that things are on track for You.

When a person from Bhadran [a town in Gujarat, India, where Dada grew up] comes [to visit], at that time, I would tell him that, “Your uncle was like this [and like that].”

Questioner: Your case is different.

Dadashri: No. No matter how different it is, yet ‘we’ still have to do *pratikraman* for him. Not a single word can be disregarded. This is because he is considered to be God. What do you have to say? Shouldn’t one stop backbiting?

Questioner: If one has the *jagruti*, then he would not backbite.

Dadashri: Even if one has the

jagruti, in that way he may be awake, yet this is being said on the one hand, he may even realize that ‘what I am saying is wrong’, he may also be Knowing this.

Questioner: That is referring to the *Gnani Purush*.

Dadashri: No, even for you this [awareness] remains, surely!

Questioner: It so happens that the *jagruti* prevails, however, while backbiting or doing anything else, both are happening simultaneously. At that time, its *pratikraman* happens.

What are the Pratikraman of the Gnani like?

Dadashri: ‘We’ have come [in this life] having done *pratikraman* in many previous lives and that is when the ‘clothes’ are now clean, and ‘we’ also cleanse your ‘clothes’!

‘We’ too have to do *pratikraman*. ‘Ours’ are of a different kind while yours are of a different kind. You cannot understand ‘Our’ fault through your intellect. ‘We’ do not have any gross or subtle faults. The *Gnani* has subtler and subtlest faults; they are such that, they do not cause any difficulty to the slightest extent to anyone at all. Even ‘our’ most subtlest of subtle faults do not escape from ‘our’ Vision. No one else would know that a mistake has happened by ‘us’. ‘We’ have to do *pratikraman* for having missed staying in the *upayog*. ‘We’ cannot afford missing out on the *upayog*, can ‘we’?

As long as ‘we’ are in a state of

naturalness and spontaneity, 'we' do not have to do *pratikraman*. In a state of naturalness and spontaneity, even you do not have to do *pratikraman*. However, when there is a variation in the state of naturalness and spontaneity, then you have to do *pratikraman*. Whenever you see 'us,' you will observe 'us' to be in the state of naturalness and spontaneity. Whenever you see 'us,' you will observe 'us' to be in the very same *swabhaav*. There is no variation in 'our' state of naturalness and spontaneity!

Our Faults Are of the Subtler and Subtlest Level

'We' actually do not have these kinds of [gross] faults arising, that is all in fact rubbish. If the world were to hear about the faults that I See, then they would become awestruck, and they would say, "How can this be regarded as a fault?" So, what must the God [within] be like? What a state of absoluteness there is! Imagine how much *aishwarya* [He] possesses! Full *aishwarya*, in the entire world! That is why 'we' tell you, remain in 'my' presence, even though you may not understand!"

Questioner: Dada, the faults that you speak of, those that one would be amazed [upon hearing of them], can you give us an example of that?

Dadashri: When the time is right, I will give you an example of it and that is when it will be fascinating.

'We' would not remain without Seeing that fault. If you were to look at that with a worldly perspective, then

one would say, "In what way can this be considered a fault? How can this even be regarded as a fault?" While eating 'We' See the faults that, 'This is a mistake made; this is a mistake made'. The faults, meaning that they are of the *pudgal*, however the original owner is 'me' [A. M. Patel], so the responsibility is indeed 'mine', isn't it! Earlier the 'title' was indeed under my name; currently the 'title' has been given away. Nonetheless, would the lawyers let me off? They would find the laws, wouldn't they?

Questioner: You say that, "The 'ownership' has been given up," then how can the faults be referred to as Ours? What do we have to do with the faults of the *pudgal*?

Dadashri: They are not referred to as Ours; however, We are certainly responsible.

Questioner: That point is with regard to you.

Dadashri: The faults that 'we' are able to See, 'We' understand those, isn't it! 'Oh, ho, ho! What [tremendous] energy has arisen in God that He still Sees faults within 'Us' [the Gnani Purush]! Moreover, we find them to be correct. So with that I can understand that at what level 'we' are and what level He is at. What other problem is there? They are not these worldly sort of faults that happen.

Questioner: Are those faults very subtle?

Dadashri: More subtle, than subtler, those that are referred to as subtlest.

‘We’ show you the faults because you are not able to See your own faults. Even in the future, they will remain your superior. You need someone to show you these faults, don’t you? That is why I had to become a superior, isn’t it! Otherwise, I did not have to become your superior. Else, I would have parted ways after having given you *Gnan*. However, I have to remain as a superior constantly because you need someone to guide you. When You are able to See your own faults, then at that time there will be no superior. This is the law of nature, the natural law. It is because you cannot see your faults that is why you certainly have a superior. The few faults that You are able to See, those are because of the *Drashti* that I have given You. Are You now able to See more and more [faults] or can You not See them?

Questioner: I can See them!

Dadashri: However, the subtle level has not yet been reached. All of this is still at the gross level.

Pratikraman Done With the Principle of Oneness

According to our *siddhant* no one is at fault at all, isn’t it!

During the event of *janmajayanti*, twenty-five hundred people had attended it. During the celebrations, would anyone have had a negative outlook for us?

Questioner: No.

Dadashri: What is the reason for that? It has been cleansed from within! The entire night I continued to cleanse it

out and in the morning, I let it be separate, so then it would not become soiled, would it! [During the entire night] there was tossing and turning while continuing to cleanse it.

Questioner: Dada, how did you do it? What did you do?

Dadashri: I did so many *pratikraman*. There are so many people, to meet, to converse with. I go to ‘meet’ all these people at night; I talk to them. Right there and then, I would cleanse it out for them and bring about a closure to their minds. Therefore, when they come here they have closure and inner satisfaction.

Questioner: How are you able to clear someone else’s mind? What conversation do you have with them?

Dadashri: That, ‘I have made a mistake, but now, let us go to *moksha*, why do you want to get involved in these problems? What do we have to do with it?’ [In this way] ‘We’ please his mind.

Questioner: The entire night yesterday you had done *pratikraman*, so what principle was working behind that?

Dadashri: Of oneness (*abhedta*). With all the twenty-five hundred people, a state of oneness prevailed. Not just with the twenty-five hundred, a state of oneness prevailed with the entire town. Nevertheless, some people even glowered while some even did devotional viewing. Even [His] love was seen everywhere! The uncovered Self moves about [in a carriage] whilst seated! A fully manifested Self, One without a body, walked through the streets! Just look at how everyone was

filled with much joy and bliss! In this way, 'we' resolved things with the entire world and that is when this freedom was attained.

The Pratikraman of Gautam Swami

Did such *pratikraman* exist in Lord Mahavir's times? What can be said about the times of Lord! A householder who is a devout follower of the Lord, Anand Shravak attained *avadhignan*! When Gautam Swami got there, at that time Anand Shravak told him, "I have attained *avadhignan*!" However, Gautam Swami did not believe that to be true. He said to Anand Shravak, "This is a false statement and therefore, do *pratikraman* for it." So Anand Shravak said, "Should I do [*pratikraman*] for that which is right or that which is wrong?" To that Gautam Swami replied, "*Pratikraman* always has to be done for that which is wrong, not for that which is right." So Anand Shravak said, "If there is no *pratikraman* for that which is right, then I am not entitled to do *pratikraman*." At that point, Gautam Swami went to Lord Mahavir and asked him, "Dear Lord! Is Anand Shravak entitled to do *pratikraman*, or not?" The Lord replied, "Gautam! Anand is right he has attained *avadhignan*. Hence you should go and do *pratikraman* for Anand Shravak." So then, Gautam Swami ran to Anand Shravak and did *pratikraman*!

Where there is inappropriate worldly interaction, there, *pratikraman* should be done.

The Tirthankar Lord's Deep Aspirations of Pratikraman

Lord Mahavir has given these three:

alochana, *pratikraman* and *pratyakhyan*, in just one word. There surely is no other way. Now, when is one able to do *pratikraman*? It is when one has the *jagruti*. It is at the time when one attains *Gnan* from the *Gnani Purush*, that *jagruti* arises. You should do *pratikraman*, so that you become free from the responsibility.

Questioner: What kind of *jagruti* should be maintained while speaking?

Dadashri: The *Tirthankar* Lords have decided upon the deep aspiration that, 'Through my speech no living being should be hurt even to the slightest extent. Not only should no living being be hurt, but also may the foundation of the belief system (*pramaan*) of no living being ever be hurt either. Even the foundation of the belief system of a tree should not be hurt.' Such a deep aspiration only arises in the *Tirthankar* Lords. [You] should keep the awareness that, 'In speaking these words, is someone's foundation of belief system being hurt, and in what way?' That is to be looked into.

Questioner: What kind of awareness should be kept when speech comes forth?

Dadashri: When you throw such a 'large stone' such that the other person gets crushed in the chest, then at that time, your awareness disappears! If you throw a 'small stone', then the awareness will not disappear. Therefore, when the 'stone' becomes small, then the awareness will arise.

Questioner: So how can we make the 'stone' smaller?

Dadashri: By doing *pratikraman*!

Moksha is Attained Only with the Knowledge of the Self and Pratikraman

Questioner: Dada, it is such that this is the only weapon with which one shall attain final liberation.

Dadashri: No, it is not like that. *Pratikraman* is one of the many tools. In order to attain final liberation attaining the Knowledge of the Self is the only tool there is no other tool.

Questioner: That is correct. However, do *pratikraman* and *pratyakhyan* not need to be continued?

Dadashri: They will have to be done. However, those who can do it will do it. So, what about those who cannot? If they cannot 'walk', then I have to carry them on my 'shoulders'. After that, they will do it on their own, when the energy arises in them that is when they will do it. They are not so impudent that they will not do it at all. All those who have met Dada are prudent.

Questioner: Dada, explain that in detail.

Dadashri: When you are [ready] to understand then I would explain to you that, "You should do all three; *alochana*, *pratikraman* and *pratyakhyan*." You [*mahatmas*] all have become free from pain. For these other people [*mumukshu*], they have not become free from pain. How is it possible for one to become free from pain in *Kaliyug*?

The Doer of Pratikraman is Pratishtit Atma

If one wants to attain the absolute

state, then one should maintain the two parts. One part is the 'file', which is the *pratishtit atma* and the other is the original part, the pure Soul. Thoughts arise because of the part within the 'file' that has faults. When one remains as the Knower-Seer of that part, then it is possible to remain as one should in both parts. And if One cannot remain as the Knower-Seer, then One should tell 'file one' to do *pratikraman* of the fault that has arisen. In the original part [the Self]; there should be no *pratikraman* at all.

Even the one who says that, 'I do not want to get angry,' is *pratishtit atma*. 'You' are the Knower and Seer. To Know that anger has arisen, means that You are the Knower-Seer. Get the *pratishtit atma* to do *pratikraman*; however, [do not do *pratikraman*] while being engrossed.

Progress with the Pump of Pratikraman

You should increasingly remain in the five *Agnas*. Nothing else is worth doing. Decide in the morning that, 'I certainly want to remain in the five *Agnas*,' and if You are not able to remain in them, then *pratikraman* should be done at night. So, the next day You will be able to remain in them. Then the force will increase later on. There are no other 'pumps' for this; there is just this pump.

Questioner: Yes, the pump of *pratikraman*.

Dadashri: The pump of *pratikraman*! So the rule that I had given is that, "Follow the *Agnas* as much as You can." If you cannot, then ask for forgiveness from Dada, 'Dadaji, I am

trying to follow as much as I can, and for the ones that I could not, what am I to do? Hence, I am asking for your forgiveness.' By doing this, it is considered that you have followed all the *Agnas*. However, do not do this intentionally just to get by.

Questioner: Yes, that is correct.

Dadashri: If you cannot follow it heartily, then do it this way. Then I will accept that, 'You have followed all 'our' *Agnas*.

This is because, how much can a person do? He will do as much as he can. And for the rest ask for forgiveness. And for all that I will ask God, 'What is wrong with that? He is following Your *Agha* for sure. What can he do if he cannot follow Your *Agha*?'

So, all our rules are very wonderful! You have to do *pratikraman*. And that *pratikraman* will take You higher, all the way to the top. With *pratikraman*, You will be able to reach the top. We have the ways and the path, so you should remain on the path. There is no need to have any tension [worries]. There is no loss incurred in this. Move along the paths hold onto the *Gnan* itself.

'I want to follow Dada's *Agnas* and I certainly want to settle with equanimity with this person.' Thereafter, if this does not happen, then You are not liable. You are entitled to follow the *Agnas*, You are entitled to your determination but you are not entitled to what happens. 'You' should have a strong determination that, 'I certainly want to follow the *Agnas*,' however if they cannot be applied, then

You should not have remorse for it. But you should do *pratikraman* as I show you. As *atikraman* has been done, so *pratikraman* is to be done. This is such a simple, straightforward and easy path, it just has to be understood it.

You Have Already Become Pure, now Make us Pure!

It is because *atikraman* is the greatest violence, that is why *pratikraman* for that needs to be done. One's external and gross violence may or may not even have any consequences however, depending on how one's internal machinery functions, one gets bound. So, the internal violence, the subtle violence certainly has to be washed off. *Atikraman* is in fact considered an act of violence. Currently, people have not understood violence, so then what *pratikraman* would they do? What kind of *pratikraman* would they do? If gross violence were to be considered as violence, then King Bharat would not have attained final liberation! He annihilated many battalions! Gross violence does not hinder, subtle violence hinders!

I have given these *mahatmas* something extraordinary in their hands! Which itself is a wonder! The people of world will have to accept, even though they [*mahatmas*] may be fighting, the inner right belief and Vision within does not leave. The stream in each of the two realms certainly continues to flow separately. While for you [Dada speaking to a *mumukshu*], the two streams are flowing together. Without *alochana*, *pratikraman* and *pratyakhyan*,

the two streams cannot remain separate at all.

Where there is constant *pratikraman*, there the Self is indeed pure. You See the pure Soul in others, and do *pratikraman*, while your own pure Soul is certainly in Your attentive awareness (*laksha*). This is not referred to as a worldly ritual; with this, everything else continues to become pure. What does this *pudgal* say? “You’ have become pure Soul but I will not be liberated.’ [So the awakened Self would reply,] ‘Why, what is the problem? I have become pure. I have come to Know my original form (*Swaroop*).’ To which the *pudgal* says, “You’ will not attain final liberation until we liberate you. Until then how will you go [to *moksha*]?” [To that, the awakened Self would ask,], ‘Sir, what problem do you have?’ Then the *pudgal* says, ‘We certainly were in our *swabhaav*. It is indeed You who spoilt us. Now that You have become clean, make us clean and then proceed. ‘You’ have become pure now make us pure! Therefore, put us back in the state we were originally in so that we too become free!’ Hence, that is why You should See the pure. The world sees the impure because it is with the intent that, ‘I am the doer’ when they do things. Now You have attained the intent that the ‘I am not the doer of this,’ so You become separate [free]. When the impure *pudgal* emerges and at that time when one does *pratikraman*, then with that they become pure.

The Absolute State Arises Through the Siddhant of Akram

It is only with right belief that a

state without contradiction arises, and a state without contradiction is referred to as a *siddhant*. *Vignan* is always *saiddhantik*, and that brings about an end to all pain. The Science of absolutism is the only solution for it; however, that Science must be of the experience of the *Gnani Purush*.

Questioner: The uniqueness of this *Akram* path is that the Self and the non-Self have both been separated by the *bheda vignani*. While on the *Kramic* path all the way until the end, that [the charging ego] continues to exist.

Dadashri: Right until the end, the ego exists, however it continues to decrease.

Questioner: On the other path, it [the ego] gradually decreases and here because of the separation, the state that prevails is the uniqueness of this *Akram* path.

Dadashri: That is precisely why one has to do *pratikraman* over here. It is because *Gnan* is attained in a premature state.

This is in fact an easy path, the ‘locks’ immediately open up with the ‘keys’! In no other time, will such a circumstance come together [for you]! This is the *Akram* path! It is an exceptional case! And it is the eleventh wonder [of the universe]! Get your work done there. With such *pratikraman*, not only will your life be beautiful but you will also attain final liberation!

~ Jai Sat Chit Anand

Glossary**Gujarati Word****Meaning****A**

<i>agna</i>	directive; special directive by the <i>Gnani Purush</i>
<i>Aгна; five Agnas</i>	five principles that nurtures and preserves the awareness as the Self in <i>Akram Vignan</i>
<i>agnya</i>	the energy of ignorance
<i>aishwarya</i>	spiritual energy
<i>Akram path</i>	step-less, direct path to Self-realization
<i>Akram Vignan</i>	the spiritual science of the step-less path to Self-realization; science of Absolutism; step-less Science of Self-realization alochana t o confess
Anand Shravak	a devout follower of the Lord Mahavir who was a householder abiding to the religious practices defined for householders
<i>antahkaran; antahskaran</i>	inner instrument in the human body consisting of four faculties: the mind, intellect, chit, and ego
<i>arati</i>	ceremonial offering of light to God while singing the arati in devotion
<i>atikraman</i>	aggressive activities towards other living beings through thought, speech, or action
<i>atma</i>	the relative self; the one that believes I am Chandubhai and I am the doer
<i>Atma</i>	Soul; the Self
<i>avadhignan</i>	the ability to see the phases of the non-Self complex, within a limited distance and time

B

<i>bhaav pratikraman</i>	an exact method of internal reversal of intent from aggression through recall, apology and resolution not to repeat the fault
<i>bhaav pratikraman</i>	reversal of aggression in thoughts, speech and action by changing the inner intent
<i>bheda vignani</i>	the Gnani Purush; a spiritual Scientist who has the experiential Knowledge to separate the Self and the non-Self

C

Chandubhai	reader should substitute his or her name here; a term used by to refer to the relative self; file number one
<i>Chetan</i>	the Self
<i>chit</i>	subtle component of vision and knowledge in the inner functioning instrument called <i>antahkaran</i>

D

<i>Darshan</i>	vision as the Self
<i>dravya pratikraman</i>	a <i>pratikraman</i> ritual practiced as per Jainism

F

file; files

Dadashri's term for anyone or anything that takes one away from the Self and into worldly life

G

Gautam Swami

the first disciple of Lord Mahavir

Gnan

the Knowledge of the Self and who the doer is

Gnani

the awakened One; Self-realized; the One with Knowledge of the Self

Gnani Purush

the One who has realized the Self and is able to do the same for others

Gnata-Drashta

Knower-Seer

guru

a spiritual guide

J

jagruti

awakened awareness

janmajayanti

a celebration of Dadashri's birthday

K

Kaliyug

current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action

kraman

neutral activities of the non-Self complex that does not create new karma

Kramic path

the traditional 'step-by-step' path of spiritual progress

L

Lord Mahavir

the twenty-fourth and last Tirthankar, who lived approximately 2,500 years ago

M

mahatmas

those who have received Self-realization through the *Gnan Vidhi*

mishrachetan

The 'I' with wrong belief that arises as a mixture of the Self and non-Self

moksha

liberation; final liberation

mumukshu

spiritual aspirants who seeks liberation

N

nijswabhaav

own natural state as the Self

nimit

one who is instrumental in a process

nischay

strong determination

P

parbhaav

the intent as the non-Self

pardravya

matter that is not the Self

parmanu

the smallest, most indivisible and indestructible particle of matter

Paryushan

the most important Jain religious observance of the year, during the eight days there is intensive study, reflection and purification that is to be conducted

Patels	member of the warrior caste in the traditional Indian caste system
<i>paudgalik</i>	of the non-Self complex of input and output; material, worldly
<i>pragnya</i>	direct light of the Self
<i>pragnyashakti</i>	the energy of the direct light of the Self
<i>pratikraman</i>	three step process of reversal from aggression through thought, speech, or action; it consists of: alochana - confessing the mistake to the Lord within, pratikraman - asking for forgiveness for that mistake, and pratyakhyan - making the firm resolve to never repeat the mistake, and asking for the energy for the same
<i>pratishthit atma</i>	the self that is with wrong belief that I am Chandubhai and I am the doer of this; the charged self now discharging in the current life
<i>pratyakhyan</i>	to make a resolve never to repeat the mistake and ask for the energies for the same
<i>pudgal</i>	the relative self; the non-Self complex of mind, speech, body and ego composed of subatomic particles of matter
<i>pudgal parmanus</i>	the fundamental unit of matter that forms the non-Self complex
<i>purusharth</i>	spiritual effort to progress as the Self

S

<i>sahajikta</i>	state of naturalness and spontaneity
<i>saiddhantik</i>	in principle
<i>shanka</i>	suspicion; doubt
<i>siddhant</i>	incontrovertible principle that accomplishes the ultimate goal
<i>Swabhaav</i>	inherent state as the Self
<i>swabhaav</i>	one's own nature
<i>Swaroop</i>	original form

T

<i>Tirthankar</i> Lords	the absolutely enlightened Lord who liberates others
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V

Vaniks	member of the merchant caste in the traditional Indian caste system
<i>vidhi</i>	the <i>Pratikraman vidhi</i>
<i>Vignan</i>	the Science of absolutism
<i>Vitaraag</i> Lord	fully enlightened living being who has no attachment to the relative self or any other thing in the world
<i>Vitaraag</i> path	the spiritual path prescribed by the absolutely realized Self, which is at 360 degrees and it is impartial, incorporating all viewpoints and it does not hurt anyone's viewpoint or foundation of being
<i>vyavahaar</i>	worldly interactions
<i>vyavasthit</i>	the result of scientific circumstantial evidences; scientific circumstantial evidences



Pratikraman for Sticky Files

Moreover, *pratikraman* should be done daily for all the people in the home. Do *pratikraman* for your father, mother, brother, and sister, and even extended family members daily, because these are the people with whom you have very sticky karmic accounts.

So, if you do *pratikraman* for your family for one hour, starting from everyone close to you to the extended family and going back two-three-four generations, recall all of them and do *pratikraman*. If you do *pratikraman* for each of them for one hour, then a tremendous amount of demerit karma will be burnt to ashes, and their minds will be cleared towards you. Therefore, you should do this for all your close relatives. And if you cannot sleep at night, you should do *pratikraman* in this manner. Can you not do this? When this 'film' starts up, much bliss will arise. So much so, that it will overflow!

Questioner: Yes, that is true.

Dadashri: This is because when you do *pratikraman*, the Self is in complete pure applied awareness (*shuddha upayoga*). Therefore, there is no interference from anything in between.

Who does *pratikraman*? 'Chandubhai' does. For whom does he do *pratikraman*? He does it for his entire family. The Self is the Seer; it only 'sees'. There is no other interference. Therefore, a great deal of pure applied awareness remains.

Pratikraman With Pratyakhyan

What happens when I make people sit and do *pratikraman*? 'We' make them do *pratikraman* for two hours; 'we' tell them to recall the mistakes from their childhood onwards, and to do *pratikraman* by seeing the pure Soul of the other person. Now, if they start doing *pratikraman* (for mistakes) from a very young age, from the time their power of understanding sets in, up until now, then in doing such *pratikraman*, large mistakes are erased. Then when repeating this process, the smaller mistakes will begin to come to mind and they will be washed off. Subsequently, even smaller mistakes will become visible and be washed off. Thus, practically all mistakes are wiped off.

In the one hour session of *pratikraman*, you should wash off all past mistakes of this life that have adhered to you. And you should make the firm decision never to repeat such mistakes again. That is considered *pratyakhyan*.

Remember Everything and Clear it out

Tonight, do *pratikraman* for everyone in your family. If you run out of time, then do it tomorrow night. If you still run out of time, then do it the night after that. And do not stop there; remember everyone that you know in your town and do *pratikraman* for them. Will you not have to clear off mistakes such as shoving anyone around in town, or becoming irritated with someone? You will have to clear all the 'paperwork'.

(From Param Pujya Dadashri's Gnanvani)

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Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

18 August to 25 August - Paryushan Parayan on Aptavani -13 (U.) Reading-Satsang
9-30 am to 12-45 pm - **Satsang & Samayik**, 4-30 to 6-45pm -**Satsang**, 8-30 to 9-15 pm - **Samayik**

26 August (Sat), 10 am onwards - Special Program of Pujoyashree's Darshan

19 October (Thu), 8-30 to 10 pm - Special Bhakti on the occasion of Diwali

20 October (Fri), 8-30 am to 6-30 pm - Darshan-Pujan on the occasion of Gujarati New Year

Pune

8-9 September (Fri-Sat), 5-30 to 8-30pm -Satsang

10 September (Sun), 5 to 8-30pm - Gnan vidhi **Ph. : 7218473468**

Venue : Ganesh Kala Krida Munch, Nr. Nehru Stadium, Swargate, Pune.

11 September (Mon), 5-30 to 8-30pm -Aptaputra Satsang

Venue : Swayamvar Mangal Karyalay, 695/3/27, Pune-Satara Road, Nr. Aadinath Soc.

Gandhinagar

28 October (Sat), 7-30 to 10-30 pm -Satsang

29 October (Sun), 5-30 to 9 pm - Gnan vidhi

30 October (Mon), 7-30 to 10-30 pm -Aptaputra Satsang

Venue : Ground Near Ch-3 Circle, Nr. S.T. Bus Depot, Sector-11. Ph. : 9427609245

A Grand 110th Birthday Celebration of Dada Bhagwan (Dadashri) in Rajkot

Welcome Ceremony: 1st November - 5-30pm Onwards....

Satsang Shibir : 1st to 5th November

Birth Anniversary Celebration: 3rd November - 8am Onwards....

Gnan vidhi : 5th November - 4-30 to 8 pm

Venue : Near Greenland Cross Road, Rajkot-Morbi Highway, Rajkot. Ph.:9426267365

Satsang shibir for only "Hindi Speaking Mahatmas" in Haridwar

29 November - 4 pm onwards to 3 December - 1pm - Satsang Shibir

Venue : Patanjali Yogpith Phase-2, Delhi-Haridwar National Highway, Haridwar.

16 km from Roorkee Station & 19 km from Haridwar Station.

Instructions : 1) This Shibir is Specially for Hindi speaking Mahatmas (Other than Gujarati), who have taken Gnanvidhi. 2) Total cost of Shibir is 1200/- (Only Stay & Food charges). 3) Cancellation charge is 200/- 4) Mahatma who wish to attend this retreat must register his/her name at his/her local centre or call 079-39830400 / 9924348880 at Adalaj Trimandir (9 am to 1 pm & 2 to 6 pm) by 31st August 2017.

Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist.:Gandhinagar-382421, Gujarat, India. Phone : (079) 39830100, E-mail: dadavani@dadabhagwan.org

Mumbai : 9323528901, USA-Canada: +1 877-505-DADA (3232), UK: +44 330-111-DADA (3232)

Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

As Long as Doubt Arises Pratikraman is Necessary

In the language of the Lord, right and wrong does not exist. Therefore, there is no need to be excessively bothered. That is indeed the reason why I tell you to just See. No one should be hurt through you. The Language of the Lord only says that if hurt happens to the other person, then you should do *pratikraman*. However, if hurt has not been caused, then there is no problem at all. 'You' are indeed the Pure Soul. From the moment the awareness of 'I am the pure Soul' sets in, the progression of the experience as the Self begins. When a bug gets crushed under one's foot, then a doubt arises within, the state of absolute absence of doubt can not prevail. So until then, You have to have Chandubhai do *pratikraman*, by telling him, 'Chandubhai, you just crushed a bug, therefore do *pratikraman*.' In so doing, gradually, You will attain the progression of the experience as the Self in more subtlety, and you will feel, see and come to experience that Your Self state is such that 'I can never be hurt, nor do I ever hurt anyone' (*avyabaadh*). Thereafter doubt will not arise.

- Dadashri

