

Dadavani

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These are all relative relationships; they are not real relationships. If you do not do pratikraman, they will 'tear'. What is the meaning of pratikraman? To patch things up. It is only if you patch things up when the other person tears things apart that that 'cloth' [relationship] will last.





Pujya Deepakbhai's Brazil – Canada – USA Satsang Trip

Brazil : Satsang – GnanVidhi : Dt. 7 to 11 June 2023



Darshan



Informal Satsang

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Through the Spiritual Effort of Pratikraman, You Will Become Free From All Karmic Accounts

EDITORIAL

After bestowing the Knowledge of the Self onto You, absolutely revered Dada Bhagwan [Dadashri] has given the five *Agnas* (special directives given by the *Gnani Purush* that sustain the enlightened state after *Gnan Vidhi*) so that You can complete your worldly interactions. 'He' would always say that although 'we' have given You *Gnan* (Knowledge of the Self), You will end up losing It. Therefore, in order for You to remain continuously in the awakened awareness as the Self, the five *Agnas* are the only protective fence for this *Gnan*. By following the five *Agnas* You will be able to go to *moksha* (liberation). And besides this, what else did He say? [To do] *Pratikraman* (a three-step process of reversal from hurting another living being through thought, speech or action by doing *alochana*, or confessing the mistake to the Lord within, then doing *pratikraman* or asking for forgiveness for it and finally doing *pratyakhyan* or resolving to not repeat that mistake); that is a true companion on the path to liberation. Wherever *atikraman* (to hurt any other living being through the mind, speech, or body) happens, be sure to do *pratikraman* there. To do *pratikraman* is Your *Purusharth* (the Real spiritual effort to progress as the Self).

What is the meaning of *pratikraman*? To patch things up. When the other person tears things apart and you patch things up, only then will that 'cloth' [relationship] last. In order to become free from the past karmic ties, whatever ill feelings may have previously arisen between you and your family members, your relatives, your neighbors, your friends, and your fellow spiritual colleagues, you should do *pratikraman* for all of those. As soon as you have some free time, you should immediately start doing *pratikraman* for each and every member of your family by recalling all the faults committed against them in this entire life, only then will the 'ledger' of attachment and abhorrence be cleansed gradually.

When does attachment always arise? Attachment arises from abhorrence, and then abhorrence arises once again from attachment. This attachment and abhorrence have arisen due to the faults of *atikraman* done in the past life. Now, on the path of liberation, it is imperative for One to clear each and every sticky 'file' [Dadashri's special term for karmic accounts that take one away from the Self and into worldly life; sticky refers to the intensity of one's attachment or abhorrence towards the 'file'] with whom there is attachment and abhorrence, by wholeheartedly doing *pratikraman* for them, and then to nurture the flawless vision towards them. When the members of your family are Seen as flawless, and only your own faults are Seen, that is when true *pratikraman* has happened.

After attaining this *Gnan*, there should not be even the slightest intent of dislike, abhorrence, violence, causing pain, contempt, intense contempt, or vengeance within You. Nevertheless, when the stock of karma filled in the past life discharges, then if You get 'file one' [Chandubhai; the relative self] to do *pratikraman* as per the *Gnani Purush*'s (One who has realized the Self and is able to do the same for others) *agna* (special directive), then the old opinions get cleansed. It is mainly with fellow spiritual colleagues that the most amount of vengeance is bound. The kind of *pratikraman* Dadashri had made everyone do in Aurangabad [a city in the state of Maharashtra, India]; that type of *pratikraman* is in fact the world's greatest wonder! The *pratikraman* done on the *Akram* path is very 'effective' [such that it procures results]. If wholeheartedly you do genuine *pratikraman* for an hour, then a change will take place in the other person, his mind will turn back [from the feelings of negativity], his feelings towards you will start to mellow down, they will start to become lighter, his sentiments will start to pacify, he will have a change of heart.

This *pratikraman* is in fact the subtle most discovery that Dada has made. If one were to understand this discovery, then the burning pain due to attachment and abhorrence will be put out. Through the *pratikraman* of the *Akram* path (the step-less, direct path to Self-realization), as 'stains' no longer form in the relative, as the Self, You will feel as light as a flower, free from burdens, and that is when liberation will be experienced over here itself.

~ Jai Sat Chit Anand

Through the Spiritual Effort of Pratikraman, You Will Become Free From All Karmic Accounts

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is available on: <http://www.dadabagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabagwan.org.

(Sutra - 1)

The entire world is nothing but a karmic account, and here [on the path of Akram Vignan], to clear the karmic account, we have alochana, pratikraman, and pratyakhyan.

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

Dadashri: Whomever you have past karmic ties with, if you do not like that at all, you do not like that person's company at all, yet you have no choice but to stay in contact with that person, then what should you do? On the outside, you should continue worldly interactions with that person, but from within you should do *pratikraman* (a three-step process of reversal from hurting another living being through thought, speech or action by first doing *alochana* or confessing the mistake to the Lord within, then doing *pratikraman* or asking for forgiveness for the mistake and then doing *pratyakhyan* or resolving to not repeat that mistake) in his name. This is because you had

done *atikraman* (to hurt a living being through thought, speech, and action) in your past life and this is the result of that. What causes had you done? The answer is, you had done *atikraman* towards that person in the previous life. So, the result of that *atikraman* has come into effect in this life.

No one should be hurt even to the slightest extent. But in fact, one unknowingly ends up hurting the other person immensely! When you handle the work in such a manner that the other person does not get hurt, then that is considered *kraman* (neutral worldly interactions or activity of the mind, speech, or body that does not hurt anyone). So, when can it be considered *atikraman*? Say you are in a hurry to get some work finished, but your employee has gone out for a cup of tea. So when he returns, you immediately start to yell and shout, "Where did you go? You are useless." You do things like this and that..., then that is considered as having done *atikraman*. And in that particular case, it is not that

you have any desire in doing that; you end up doing that automatically.

Questioner: Whomever we have some sort of a *karmic* tie with, we would end up having conflicts with that person only, isn't that so? We would not have conflicts with anyone else, would we?

Dadashri: You would only conflict with someone you have a karmic account (*hisaab*) with from the past life. The entire world is nothing but a karmic account, and in order to clear that karmic account, on this path we have [the tool of] *alochana*, *pratikraman*, and *pratyakhyan*. Elsewhere, people do not have any tool to clear their karmic accounts. Are you now clearing your karmic accounts to some extent? All you have to do is clear your karmic account, right? What else do you have to do?

It is natural for *atikraman* to take place, but doing *pratikraman* (to confess, apologize and resolve not to repeat a mistake) is Your *Purusharth* (the spiritual effort to progress as the Self). Meaning, the *atikraman* which had been done gets erased. By doing *pratikraman*, the stain that had formed gets erased immediately. So if you do *pratikraman* for it, then it will balance out. So, you should ask for forgiveness for that within. Keep asking for forgiveness, 'Whatever mistakes I have made, I am asking for forgiveness for them.' Ask for forgiveness keeping whichever God you wish to as a witness, then it will all come to an end.

(Sutra - 2)

You should definitely do a lot of

***pratikraman*. All those who are close to you, whoever you have oppressed, you should do *pratikraman* for all of them for an hour every day.**

By doing *pratikraman* constantly, you can wash off the stickiness of the attachment and abhorrence, and decrease the stickiness. The fact that you came across a difficult person is [due to] your own mistake; you have not washed that off, and if you have washed it, then adequate *Purusharth* has not been done. Whenever you have free time, continue washing off the [attachment and abhorrence done towards the] sticky karmic ties. There are not too many of those, one usually has sticky karmic ties with five to ten people only. You only have to do *pratikraman* for those many; all you have to do is keep washing off the stickiness. Find out all those with whom you have a karmic account. If a new one arises, then you will come to know immediately. Nevertheless, you have to find out the old ones. All those with whom you have close karmic ties, that is exactly with whom the stickiness is greater. Which one will 'sprout' [come into effect]? Only the ones that are sticky tend to sprout!

You should do a great deal of *pratikraman*. However many people there are in your circle, fifty to a hundred people, whoever you have oppressed, whenever you have any free time, sit down for an hour, recall each and every person, and do *pratikraman*. However many people you have oppressed, you will have to retract that and wash it off, won't you? The *Gnan* [Knowledge of the Self] will manifest thereafter.

(Sutra - 3)

Whatever one believes to be real, there, attachment and abhorrence start to arise. You only have to do *pratikraman* for all these people whom you have believed to be real [relationships].

This worldly life is in fact nothing but an exaggerated performance, it is like a joke. If a father argued with his son for an hour, then what would the son tell him? “If you want to live here, then I will not live here.” Then the father will reply, “I won’t give you any inheritance.” The son will then reply, “Who are you to stop me from receiving it?” In fact, these people are such that they will take it by hook or by crook. Hey, one time in court, a client told his lawyer, “If you will do something to humiliate my father, then I will give you an additional three hundred rupees.” The father tells the son, “Had I known that you were going to turn out like this, I would have killed you the day you were born!” So, the son then retorts, “The fact that you haven’t killed me already, that too is a wonder in itself!” Such a drama had to unfold, so how could you have killed him! So many such dramas of infinite types have been played out! Hey! Even the eardrums burst upon listening to such drama! Oh mortal one, even worse things than this have happened in this world, hence, beware of the world! Now turn towards Your own realm. Enter the realm of the Self. In the realm of the non-Self, there are nothing but ‘ghosts’ [relations that make attachment and abhorrence arise within], no matter where you go!

Therefore, all of these are false

notions (*vikalp*). Now, You have to get Your work done whilst living amidst these false notions. The reason is, people have taken these false notions to be permanent, but they are actually a temporary adjustment, a ‘dramatic’ [as though acting in a drama with constant awareness as the Self] adjustment. Your father, your wife, your brother, all of them are like those [relations] in a drama; they are only [relations] for the drama. As long as this body of yours exists, this drama will carry on until then!

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

(Sutra - 4)

These are all relative relationships; they are not real relationships. If you do not do *pratikraman*, they will ‘tear’. What is the meaning of *pratikraman*?

To patch things up. It is only if you patch things up when the other person tears things apart that that 'cloth' [relationship] will last.

Questioner: Sometimes there is this mental suffering that, 'That person has also taken *Gnan* and I have also taken *Gnan*, then why is this happening?'

Dadashri: All of that is in fact the unfolding of karma; in which case, you should do *pratikraman*. It is inevitable for you to be 'shoved' [hurt] during the unfolding of karma. It may not be the other person's desire to do so, yet the propelling push from all the karma continues to 'shove' you. There is no way out but to suffer the karma!

Questioner: I feel that I should do something good for that person, but I always end up spoiling it and I stand out to be the bad one.

Dadashri: But what is the problem with that? What problem do you have with that? Whatever happened is correct. The one who wants to do good should not harbor any fear whatsoever. Whereas the one who wants to do wrong, no matter how much fear he harbors, even then nothing good is ever going to come out for him. Therefore, you should maintain the decision that 'I want to do good.'

Questioner: I had a lot of fear before, but now I do not feel afraid.

Dadashri: Nonetheless, there is no need to even talk about such things. Even if that person may have gone home feeling wronged, when he returns the next day,

he will become pleased. You should do *pratikraman*.

These are all relative relationships; they are not real relationships. If you do not do *pratikraman*, they will 'tear'. What is the meaning of *pratikraman*? To patch things up. It is only if you patch things up when the other person tears things apart that that 'cloth' [relationship] will last. But if the other person tears things apart and you also tear things apart, then what will happen?

Questioner: My husband does not live with me; he has even taken the children. This is how it must be in my karma, and that is why this has happened, isn't it?

Dadashri: Of course, what otherwise? Nothing different from that can actually happen, can it? And you had not done *pratikraman* for him [in the past life], that is why such a thing came to unfold. By doing *pratikraman*, you are reversing the hurt done.

(Sutra - 5)

Do *pratikraman* wherever friction arises, then the friction will come to an end.

The entire world is immersed in friction (*gharshan*) and reactions to the friction (*sangharshan*). If all the energies of the Self were to ever get destroyed, then it is through friction. If one collides even slightly as a reaction to the friction, then he is done for! If the other person collides with you, you should conduct yourself in a manner that is free from anger, pride, deceit, and greed! A collision should not happen at all.

If friction alone was not there, then a person would attain liberation. If someone learns that 'I do not want to react to any friction at all,' then he will not need a guru or anyone else in between. In one or two lifetimes, he would attain liberation directly. If it gets set in his conviction and he makes the decision that 'I do not want to enter into any friction whatsoever,' then *samkit* (the right belief of 'I am pure Soul') will set in from that very moment! So if anyone ever wants to attain the right belief of 'I am pure Soul', then 'we' are giving this guarantee, 'Go ahead, from the moment you make the decision to not engage in any friction, the right belief of 'I am pure Soul' will set in!'

Questioner: Are wounds inflicted on the mind and intellect due to friction and reactions to the friction?

Dadashri: Oh! Not only on the mind and the intellect, wounds keep getting inflicted on the entire *antahkaran* (mind-intellect-*chit*-ego complex), and the effect of that falls on the body too. So, friction actually causes so many difficulties to arise!

Ahimsa (non-violence through thought, speech, and action) is not a concept that can be understood completely, moreover, it is very difficult to understand it in its entirety. Instead, if you hold on to just this much, 'I do not ever want to get into friction,' then what will happen? Your energies as the Self will remain intact, and the energies will keep increasing day-by-day. Thereafter, no losses due to friction will be incurred!

If friction does take place at times, then it can be erased by doing *pratikraman*. So you should recognize where friction tends to occur and there you should do *pratikraman*. Otherwise, there are grave consequences. With this *Gnan*, You will attain liberation, however by getting into friction a lot of obstacles will be encountered, and liberation will be delayed!

There is no problem if negative thoughts arise for this wall because the loss is one-sided. Whereas if even a single negative thought arises for a living being, then that is detrimental. Losses will be incurred on both sides. However, if you do *pratikraman* for it, then all the faults will be erased. Therefore, do *pratikraman* wherever friction arises, then the friction will come to an end.

If the other person is 'dividing', then you should 'multiply', so the remainder will disappear. To have a thought about the other person that, 'He said this to me, he said that to me,' that itself is an offense. While walking down the road, if one bumps into a wall, then why doesn't he scold it? Why is a tree considered to be inanimate? All those who hurt you are just like the green trees! Do you say anything if a cow steps on your foot? That is how it is with all these people. How is the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) able to forgive everyone? 'He' knows that these unfortunate people do not understand; they are like trees. Whereas nothing needs to be said to those

who understand; they would in fact do *pratikraman* immediately from within.

For those who do not clash, 'we' give the guarantee that they will attain liberation in three lifetimes. If a clash arises, then *pratikraman* should be done. The clashes are of the *puḍgal* (non-Self complex of input and output), and [the reactions arising out of] the clashes between one *puḍgal* and another are destroyed through *pratikraman*.

(Sutra - 6)

The greatest *pratikraman* of all has been encompassed in the Nine *Kalams* as expounded by Dada Bhagwan; it is the kind of *pratikraman* that is beneficial for the salvation of the entire world.

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

Dadashri: There is no other weapon at all. There is no other tool in this world besides *pratikraman*; it is the ultimate tool. These Nine *Kalams* (nine statements in which one asks for energy from the pure Soul within for the highest spiritual intents) of 'ours', they too are nothing but *pratikraman*.

The reason they teach multiplication and division is that if the amount increases excessively due to multiplication, then it should be divided by the same amount you had multiplied it with. In that way, there will be no remainder at all. If the amount increases due to the multiplication and you feel burdened by it, then divide it by the same amount you had multiplied it with, then the burden will decrease.

Whereas addition and subtraction are actually natural. No one has any say in that whatsoever. Whatever is happening in this world, whether it is a loss being incurred or a profit being earned, then that is in the hands of nature, whereas the multiplication and the division are being done by oneself, whilst lying under the covers of his bed.

Questioner: Whatever *prakruti* we have right now; it will increase with multiplication. That is why it should be divided. 'The *prakruti* should be divided by the *prakruti*.' Please explain this.

Dadashri: So, when you keep saying these *Kalams*, the division [of the *prakruti*] will take place and it will decrease. If you do not say such *Kalams*, then the 'plant' will keep growing on its own. So as you keep saying them, it will decrease. As you keep saying them, the multiplication of the *prakruti* that has taken place within will be neutralized. The multiplication of the Self will take place and the division of the *prakruti* will take place. Therefore, the Self will get 'nourished'. If you have time, then keep saying these nine *Kalams* day and night! The moment you get some free time, say them. 'We' give all the medicines, 'we' give the understanding, then whatever one wants to do...

These nine *Kalams* have been given to release you from the karmic accounts that have been bound from infinite past lives. They have been given to clear your karmic ledger. When you say these nine *Kalams*, the karmic ties, the entire karmic account with the other person does not

clear completely. The *ganth* (knot; tuber) remains, but it will be like a burned knot. So it will not work like before. By saying the nine *Kalams*, the entire interest derived from the *ganth* dissipates.

(Sutra - 7)

Now, when would one be able to do *pratikraman*? It is when One has the awakened awareness (*jagruti*). It is when One attains *Gnan* from the *Gnani Purush* that such an awakened awareness arises. You should do *pratikraman*, so you become free from the responsibility.

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

Dadashri: You have to do *pratikraman* for that. This is actually *vyavahaar* (worldly interactions; the relative). There are all kinds of people in this. They will not allow you to go to *moksha*.

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

Dadashri: *Pratikraman* should be done for this particular reason, 'This situation was the unfolding of my karma, and you [the other person] had to bind such karma. I am doing *pratikraman* for that, and I will not do such a thing again such that someone has to bind karma because of me!'

The world is such that it will not allow anyone to go to *moksha*. The 'hook' [people's claims towards you] certainly pulls one in every way. If you

do *pratikraman* for that, then the 'hook' will be released. For this reason, Lord Mahavir has given these three things, *alochana*, *pratikraman*, and *pratyakhyan*, in just one word. There is no way around it. Now, when would one be able to do *pratikraman*? It is when One has the awakened awareness. It is when One attains *Gnan* from the *Gnani Purush* that such an awakened awareness arises. You should do *pratikraman*, so you become free from the responsibility.

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

Dadashri: You should do *pratikraman* only if he insults you; there is no need to do it when he gives you respect. Because when you do *pratikraman*, the feeling of abhorrence towards the other person will definitely not arise. On the contrary, it will have a good effect on the other person. When the feeling of abhorrence towards you does not arise, that indeed is the first step, but later on, he will even come to realize this.

Questioner: Does it really reach his Soul?

Dadashri: Yes, it definitely reaches. Then that Soul also passes the message on to the non-Self complex (*pudgal*), 'Sir, there is a phone call for you.' This *pratikraman* of 'ours' is to be done for *atikraman* (to hurt any other living being through the mind, speech, or body), not for *kraman* (activity of the mind, speech, or body that does not hurt anyone).

Questioner: Do I have to do a lot of *pratikraman*?

Dadashri: The faster you want to construct a building; you have to hire those many more bricklayers. It is like this, it is fine if *pratikraman* is not done for these outsiders, but for those people around you and your close family members, a lot more *pratikraman* should be done for them. For your family members, you should maintain this intent in your heart, 'They have been born around me, they live with me. So may they someday come onto this path of liberation.'

(Sutra - 8)

When your family members are Seen to be flawless and only your own faults are Seen, that is when true *pratikraman* happens.

You must have hurt all the members of your family in some way or another in the past; you need to do *pratikraman* for that. 'I am asking for forgiveness for faults related to attachment, abhorrence, sexuality, anger, pride, deceit, and greed, that have been done for numerable and innumerable past lives.' Take one member of the family daily and do this for each family member. Then take the people around you, all the neighbors; apply the awareness as the Self and keep doing this. If you do this, then this burden will lighten up. It will not lighten up on its own. This is how 'we' had cleared it off with the entire world. 'We' first cleared it off in this way, and that is indeed when 'we' attained such freedom. As long as you see faults in 'us', 'we' cannot remain at ease! So,

whenever 'we' do *pratikraman* in this manner, it gets erased over there [in your mind]. Now, you do not have to confess your mistake in 'our' live presence, but You are the pure Soul, and at that time, Chandubhai [a term used by Dadashri to refer to the relative self] confesses for his mistake in Your presence, in the presence of the pure Soul. 'You' should tell Chandubhai, 'Confess your mistake.' Then You should get him to ask for forgiveness for that mistake and make a resolve to not repeat that mistake. Make him do this for an hour. Make him do this for each family member. He also has to do this for everyone with whom he has a relationship.

As long as any living being is seen to be at fault, understand that internal purification has not taken place, until then it is relative and sense-oriented knowledge. When the members of your family are Seen as flawless, then understand that your *pratikraman* is true. They really are flawless; the entire world is certainly flawless. You are bound by your own mistakes, not by theirs; you are bound only by your own mistakes. Now, when you understand this, then some resolution will be brought about!

You should also do *pratikraman* for all the family members on a daily basis. You should do *pratikraman* every day for everyone, your mother, father, brothers, sisters, for all your relatives. This is because you have a very sticky 'file' [Dadashri's special term for karmic accounts that take one away from the Self and into worldly life; sticky refers

to the intensity of one's attachment or abhorrence towards the 'file'] with these people. For every 'file' that has become sticky due to attachment and abhorrence, apply the awareness as the Self, do *pratikraman*, and clear it off. *Pratikraman* should especially be done for 'files' with whom there is attachment. So, do *pratikraman* for your family members for one hour, recalling every one of your family members; starting with those close to you all the way to the extended family, their brothers, wives, their paternal uncles, the sons of the paternal uncles, and everyone, all those belonging to one family, going back two, three, four generations. If you recall all of them and do *pratikraman* for each of them for one hour, then a tremendous amount of demerit karma will get decimated within. And their minds will become clear [free of negative thoughts] towards you. Therefore, you should recall all of your close relatives and do this. And if you cannot sleep at night, and if you set this [doing *pratikraman*] at that time, then it will keep going on. Don't you do this? This setting is such that when the 'film' starts up, so much bliss will arise at that time. That bliss will overflow!

Questioner: Yes, that is true.

Dadashri: This is because when one does *pratikraman*, there is complete pure applied awareness as the Self. So there is no interference from anything in between.

Who does the *pratikraman*? Chandubhai does it. And for whom does he do the *pratikraman*? He recalls all of the family members and does it. The Self

is the Seer. 'It' keeps Seeing. As there is no other interference, the pure applied awareness as the Self remains to a great extent.

Tonight, do *pratikraman* for all your relatives and 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; recall all those you know in your town, and do *pratikraman* for them. If for example, you brushed like this against someone in town, or if you had gotten irate on someone, then will you not have to clear all of that? You will have to clear all the 'paperwork'.

Questioner: What should I do if the other person has bitter feelings towards me?

Dadashri: Even then, you should do *pratikraman*. It is because you had first made a mistake towards him in the past that he has bitter feelings towards you [now]. You are bound only by your mistakes. Whether the bondage is of attachment or abhorrence, you should do *pratikraman* for it. If the other person is humble and straightforward, then ask for forgiveness directly from him. Otherwise, even if you are only able to ask for forgiveness internally, even then the karmic account will clear.

Questioner: Will the other person's outlook change completely through *pratikraman*?

Dadashri: If *pratikraman* is done towards a complete stranger, then he will be awed! He will immediately be drawn

towards you! Through this *pratikraman*, the sentiments of the other person will become pacified. Whereas for your family members, you have to constantly do their *pratikraman*. If you do *pratikraman* for the attachment or abhorrence towards them, then you will be released from their entanglement.

Questioner: If something had happened many years ago and I cannot even remember it, then what?

Dadashri: For something you cannot remember? Well, that will remain pending, just as it is! You should do *samayik* (introspective analysis as the Self); it will be recalled in *samayik*.

Questioner: Will it be recalled in *samayik*?

Dadashri: Yes, many people actually recall everything all the way back to the time when they were five years old.

(Sutra - 9)

You will have to do *pratikraman* for the attachment and abhorrence that have been done in the past, won't you? And there is certainly no other bliss like the bliss that arises from clearing those [accounts].

Dadashri: Have you done *pratikraman* for your relatives?

Questioner: I have not done any such *pratikraman*.

Dadashri: You have to do all those *pratikraman*. Only then will you become free of all those whom you have come to be around. The bliss that is experienced

when you do these *pratikraman* is true bliss. On a daily basis check on both, for the attachment and abhorrence, first for all your family members, then for your relatives. While you are resting in the afternoon, do *pratikraman* at that time. For each and every person, first your family members, your children, and everyone. Then see how much bliss will be experienced! Do *pratikraman* in this way at home. Maintain a practice to do this for an hour. Then see how much bliss you will experience at that time when you recall each and every one!

Just look at this *Gnan* of 'ours', It is so 'effective' [such that it procures results]! Normally, you would not be able to remember, but when you sit down to do *pratikraman* in this manner, then everyone will be Seen, the family members, the children, and everyone. 'You' will be able to See even a small child.

Questioner: Dada, if You have cautioned me about a certain thing and told me to do *pratikraman* for it every day, and then, if I am not able to do it for one day, or if fewer *pratikraman* are done, meaning, I spend less time doing it than the amount of time I have set aside for it, then that bothers me now. Actually, before I would feel that it is okay, I have done enough *pratikraman*.

Dadashri: As it bothers You, understand that You have moved towards this side [the side of the Self]. Now, Your voting is for this side.

Questioner: Dada, the setting of doing *pratikraman* has turned out to be very good.

Dadashri: *Pratikraman* will actually help One get their spiritual work done.

Tonight, start with all those who are close to you. Begin with your father and mother, followed by your brother, sister, paternal uncle and aunt, maternal uncle and aunt, all the way to the youngest child in the family, ensure that you do *pratikraman* for all of them. Do *pratikraman* for all the family members. Then tomorrow, expand the circle to include other family members. Expand the circle every day. People you know, your teachers should be included in that. Then do *pratikraman* for your fellow collegians. Clear the accounts with everyone. Clear the emotional part [the attachment and abhorrence in your mind towards them] within the relationships. Whatever karma have already been bound, will have to be tackled later on.

Then take your friend circle, and then take another circle. There is actually a lot of work [that needs to be done]. When you put this sort of setting in place that, 'This much has remained pending for this instance, this much has been left for that instance,' then you will continue to do *pratikraman* for those [whenever you have a free moment]. Yes, otherwise, what other work will you give the mind? [Having said that,] When it does *pratikraman*, they should not be done for the purpose of some [gain in] worldly life matters.

Do you ever do *pratikraman* for anyone? You have to do *pratikraman* for all the wealthy businessmen, traders, and everyone you have come to know until

now; if you have been instrumental in hurting anyone, you should do *pratikraman* for that.

You will have to do *pratikraman* for all the attachment and abhorrence that have been done in the past, won't you? And there is no other bliss like the bliss that arises from clearing all the accounts. Whatever happened in the past, happened in a state of ignorance of the Self, but now after attaining *Gnan*, if you do not wash them off, if you store those [soiled] 'clothes' in a suitcase, then what will happen? You have stored a lot of them in the suitcase, haven't you? Just have a look, the stains will still be there on them.

(Sutra - 10)

If you feel that his face appears to be frowning, then you should understand that this is as a reaction to [something] you [had done in the past]. So what should you do? You should do *pratikraman*. There is no other solution in this world.

Questioner: If someone has a grudge against me without a reason, or if without a cause someone harbors abhorrence towards me, or if someone continually deceives me without a reason on my part, then does that mean that in some previous life, I had bound a karmic account of attachment and abhorrence with that person?

Dadashri: Yes, you are indeed the one who has created this karmic account, and this [the current interaction] is certainly a reaction to that.

Questioner: Then which karmic account would that be for me? Would that be one of attachment or abhorrence?

Dadashri: [Interactions of] Deceit and the like fall under attachment, while those associated with egoism and anger, all fall under abhorrence. Deceit and greed fall under attachment. If the desire for greed has arisen, then all that falls under attachment. Are you able to understand what ‘we’ are trying to convey?

Questioner: Yes, I am.

Dadashri: What falls under attachment? The answer is greed and deceit. While pride and anger are considered to fall under abhorrence. Therefore, if someone is being deceitful, then that falls under attachment, a karmic account of attachment. Whomever you have attachment for, he will continue to be deceitful.

No one has actually lived a life without attachment. As long as one has not attained *Gnan*, one will keep on harboring only these two, attachment and abhorrence. There will be no third thing at all.

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

Dadashri: Yes. It is the offspring of that, but it is a result of that. Offspring means that it is the result of that. A result of excessive attachment, isn't it! Whomever you have attachment towards, when it increases excessively, then abhorrence will arise towards that person as a reaction. When anything goes

over its limit, you will develop a dislike for it, and when it is disliked, that is called abhorrence. When does attachment always arise? It arises from abhorrence and then, abhorrence arises from that attachment once again. Therefore, they are all faults [wrong beliefs] for sure. Wherever there is a fault, attachment and abhorrence will certainly be present, and that is considered a sticky ‘file’. Have you understood this?

Questioner: Yes, I have.

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

Hence, ‘we’ have done *pratikraman* for each and every person whom ‘we’ have encountered in this entire life; by recalling each one without fail. In those days, [before *Gnan*], there was memory. When those scenarios had arisen, I would

remember, and then [after this *Gnan* manifested] the memory left. Now, this is because there is no attachment and abhorrence! In those days, there was attachment and abhorrence. All those [people] would come to memory.

Questioner: Regarding this *pratikraman* You told us to do it for our family and relatives. So, should we just see whatever happened with them or do we have to say something?

Dadashri: You have to say it in your mind.

Questioner: If I had harbored attachment for them, then that too is a mistake. If I harbored abhorrence for them, then that too is a mistake. So do I have to do *pratikraman* for that?

Dadashri: Not just for attachment and abhorrence, you have to do *pratikraman* for a lot more things. You should say, ‘I am confessing, apologizing, and resolving not to repeat all the mistakes made due to attachment, abhorrence, and the mistakes made in a state of ignorance of the Self, for all the mistakes made not only in this life but also for those made in numerable and innumerable past lives.’

Questioner: So *pratikraman* has to be done for all of that, the attachment and abhorrence in this life, as well as those of innumerable past lives?

Dadashri: For all the mistakes made due to attachment and abhorrence, for all the mistakes made in a state of ignorance of the Self, for accusing the person, for hurting his ego extremely; you have to

mention all of that. Once you finish saying that, you will have dealt with one ‘file’. Then pick up another ‘file’, just like a doctor deals with his patients [one after another]!

‘We’ have in fact cleared even the accounts with the people of ‘our’ village. Even within the village, ‘we’ sought out each and every person within ‘our’ neighborhood, and did their *pratikraman*. With the wrong understanding, one will have bound nothing but mistakes. Have you or have you not ever bound mistakes?

Questioner: I have bound many.

(Sutra - 11)

Ultimately, your conduct should be such that no one is hurt even to the slightest extent. So now, when you do *pratikraman* for hurting someone, the ultimate state will manifest.

Questioner: When the other person speaks negatively, I am able to resolve it internally through Your *Gnan*. However, the main question that remains is, I also express negative speech, so at that time if I take support of these statements [of *Gnan*], does that give me a license to speak negatively?

Dadashri: You must never take support of these statements. For such situations, you have been given the support of *pratikraman*. If you end up saying something that hurts someone, then you should do *pratikraman*.

And no matter what the other person says to you, at that time, if you accept that

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

Now, if you yourself speak negatively, and then you do *pratikraman* for it, then the feeling of having hurt others through your speech no longer remains for you. So in this manner, a solution comes about for everything. Whatever speech is coming forth, You are the Knower-Seer (*Gnata-Drashta*) of that. However, if anyone gets hurt due to that speech, You have to make the ‘speaker’ [‘file’ number 1] do *pratikraman* for that.

Questioner: When I say something to another person, I do not have any such intention in my mind, yet when I say something to him, he feels, ‘This person is not saying things appropriately; it is inappropriate.’ Then is that considered *atikraman*?

Dadashri: Nevertheless, if he is feeling hurt by it, then you should do *pratikraman*. How much effort is that going to take you? You cannot become happy by hurting someone.

Questioner: Many times, I have to say or do such things in worldly interactions, otherwise lethargy seeps in and the other person becomes lethargic.

Dadashri: You may do that as part of the worldly interaction, but you should do *pratikraman* for it. You certainly have to carry out worldly interactions, there is no other way out; you are duty-bound to carry them out. You are duty-bound to carry out the worldly interactions. The

entire world believes that they can carry out worldly interactions as per their will. *Akram Vignan* has disclosed that ‘These worldly interactions that one is carrying out, one is duty-bound to do so.’ And only ‘we’ have said that ‘It [the worldly interaction] happens.’

Questioner: If the *pratikraman* that one does has no effect, then does that mean that it has not been done wholeheartedly, or is it that the other person has veils of ignorance?

Dadashri: Do not focus on the other person. He may even be crazy. [However,] You should not be instrumental in hurting him; that is all!

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

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

(Sutra - 12)

***Pratikraman* as shown on the *Akram* path is very ‘effective’ [such that it brings about results]. If you do *pratikraman* for one hour, it will lead to changes in the other person, provided it has been done exactly. His feelings towards you will start to mellow down.**

Questioner: I hold on to the intent that, ‘I do not want to say anything to this person, I do not want any quarrel with him, I do not want to fight with him.’ Nevertheless, something or another happens and I end up fighting with him

once again, I end up saying things, I end up having a conflict; all of that ends up happening. So what should I do at that time to prevent all of that from happening?

Dadashri: That happens on the final steps. When the ‘path’ [mistake] is about to end, at that point even though you do not have the inner intent for the wrong thing to happen, yet it happens. So what you should do at that time is to have remorse for it, then it will get erased; that is all. When the wrong thing ends up happening, this is the only solution, there is no other solution. Moreover, when the ‘path’ is about to end, you do not have the inner intent to do the wrong thing, and yet the wrong thing happens. [That happens] When that ‘activity’ [mistake] is about to come to an end. Otherwise, if the mistake is still intact, then the intent for it will still arise within and the ‘activity’ will also take place; both things will happen. If the ‘activity’ is still intact, if its work is not about to end, if you still have to make that mistake, then not only will the intent to do the wrong thing arise within, but the wrong thing will also actually take place. When the intent to do the wrong thing does not arise within, and the wrong thing ends up happening, then you should understand, ‘Now, the time has definitely come for this mistake to come to an end.’ You can know when it is about to end, based on this. Meaning, coming events cast their shadows before.

Questioner: Even though it was uttered by the tongue, the other person

is surely considered to have been hurt by me, isn’t it?

Dadashri: Yes, you did not want to hurt him, yet he got hurt, therefore you should do *pratikraman*. This certainly must have been his karmic account, which has been cleared.

Questioner: If I say anything to him, then he will also feel very bad, won’t he?

Dadashri: Yes, he will in fact feel bad about everything. If something wrong has happened, then he will surely feel bad, won’t he! If a karmic account is to be repaid, then it certainly needs to be repaid, isn’t it! There is absolutely no way out of that.

Questioner: I am unable to keep control over it, so it ends up coming out through speech.

Dadashri: Yes, well it will come out. Nevertheless, if it comes out, you should do *pratikraman* for it; that is all. There is nothing more. Repent for it, and have the resolve, ‘I will not do this again.’ You should decide on this much. ‘Whosoever has been hurt by this speech, I ask for forgiveness from all of them’; *pratikraman* should be done in this way.

Then, when you have free time, you should keep on doing his *pratikraman*. So, everything will start to mellow down. Only the ‘files’ that are ‘hard’ need to be mellowed down. Besides, there are only three or four ‘files’ that are ‘hard’, not more, right?

Questioner: When we do

pratikraman, does it reach the other person?

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

(Sutra - 13)

When you do not do *pratikraman* for your opinions, the other person continues to remain affected by that, and that is why he does not have positive feelings towards you. If pure intent prevails within, then not a single karma will be bound. And, if you do *pratikraman*, then the effect [of the impure intent] will also dissipate.

Questioner: Sometimes upon seeing a particular person, upon seeing his conduct, dislike arises.

Dadashri: That is actually because of a previously ingrained habit, that habit continues to propel you! Nevertheless, You should apply 'our' *Gnan* over it. It is a habit brought forward from the past and so it will continue to unfold, but by applying 'our' *Gnan* over and over again, You will gradually become steady in *Gnan*. The habits should definitely come to an end, shouldn't they?

Questioner: The question is that

why do such feelings arise only for certain people; these feelings of contempt or any such feelings that arise?

Dadashri: They would arise only if there is a karmic account from the past life, isn't it? But they are of no relevance to You right now! 'You' are only Seeing His pure Soul. In the past, you actually had contempt for his external 'packing' [the relative self]. The karmic account was with the 'packing'. Today, You no longer have a connection with that 'packing'. He receives the effect of his 'packing'. Previously, you were believing that 'He really is Chandubhai' and so you had contempt towards him.

Questioner: The contempt prevailed because of the opinion, right?

Dadashri: You had formed all those opinions and as a consequence of that, this sort of dislike prevails. You should do *pratikraman* for them and turn them around, [by believing,] 'That person is in fact very good,' you will then see him as a good person.

Questioner: Should *pratikraman* or should *pratyakhyan* be done for opinions?

Dadashri: *Pratikraman* should be done. If a negative opinion has been established for anyone, then you should establish a good one, 'He is a very good person.' Anyone who is seen as a bad person, as soon as you call him good, a change takes place. It is due to a previously held opinion that he is seen as a bad person today. No one is a bad person at all. 'You' only have to correct your mind. Opinions are formed by the mind. The mind holds

the balance. 'We' wash off however many opinions 'we' give.

Questioner: What tool is there to wash them off?

Dadashri: *Pratikraman*. If One has attained this *Akram Vignan* (the spiritual Science of the step-less path to Self-realization), and if He has attained the Knowledge that separates the Self from the non-Self, then He does not bind any new karma. [However,] If *pratikraman* is not done for the opinions, then they will continue to affect the other person, and that is why that person will not have positive feelings towards you. If You prevail with a pure inner intent, then not a single karma will be bound. In addition, if you do *pratikraman*, then the effect of the opinions will also dissipate. That which has been multiplied by seven, to divide that by seven is itself the *Purusharth* (Real spiritual effort to progress as the Self).

So, your mind casts an effect on him. Just look at how 'our' mind' casts an effect on everyone! Even a complete fool becomes wise! Suppose you have this opinion in your mind, 'I do not like Magan [a name of a person].' So, as soon as Magan walks in the room, dislike arises [within you], and the 'photo' [effect] of that falls on him. He immediately feels the effect of what is going on inside you! Your resultant internal state of being, perplexes him. He does not realize it, but it perplexes him. Therefore, you should clear away those opinions. You should wash off all your opinions, then you will become free. Meaning, your mind [the opinion] will turn around.

Many people's speech is completely spoiled; that too is because of opinions. Therefore, the problems are due to the opinions you have held onto. For things for which you have not held any opinions, there are no problems.

Questioner: However, if contempt arises right now, then am I at fault?

Dadashri: No, You are not at fault. As You have Known and Seen [it to be separate from You], that is more than enough. ['You' have Known and Seen that,] 'When this person comes, contempt arises for him, whereas when this other person comes, a little happiness arises within.'

Questioner: So, should I do *pratikraman*?

Dadashri: If the other person feels hurt, then you should do *pratikraman*. Otherwise, for the thoughts that come and go, there is no need to do *pratikraman*. For that, You should hold on to this intent, 'This [thought] should not be the case.' If you say just this much, then that is more than enough. When should *pratikraman* be done? When you happen to lash out in anger, and someone gets hurt, then you should do *pratikraman*.

Questioner: How can I figure out if the other person has been hurt?

Dadashri: You would immediately figure it out by seeing his face. The smile on his face would disappear. His face would become sullen. So, you would immediately know that this is the effect that has fallen on the other person, wouldn't you?

Questioner: I would.

Dadashri: In fact, humans definitely have this much energy, to know what has happened to the other person!

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

Dadashri: Even then, you would know, ‘These words of mine that came out were harsh. So, he will definitely feel hurt by them.’ Therefore, keeping this in mind, you should do *pratikraman*. If harsh words have come out, then wouldn’t you know that the other person may have gotten hurt?

Questioner: I would know!

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

Questioner: If I do *pratikraman* with You as my witness for all the hurt that I have caused through the mind, speech,

conduct, and by telling lies, then will all of that get washed off?

Dadashri: What is considered as having done *pratikraman*? Whether you do the *pratikraman* overtly, whether you do the *pratikraman* face-to-face directly, or whether you do the *pratikraman* in private [within], but when the *pratikraman* ‘speaks’ [when it has an effect on the other person], you should know that you have done the *pratikraman* [properly]. Yes, ‘we’ too do *pratikraman* in private, but when on the third day that *pratikraman* ‘speaks’, then ‘we’ come to know [that its effect has reached the other person]. You should do the *pratikraman* in your mind in such a way that the other person is not aware of it, and yet he will feel drawn towards you.

Questioner: Does that mean that I should keep doing *pratikraman* and then gradually, all my habits will go away?

Dadashri: Everything goes away with *pratikraman*.

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

Dadashri: No, it should be done with pure intent of the heart. With a pure inner intent, it does not matter whether you know or do not know the words, but it should be done with pure intent of the heart.

(Sutra - 14)

Lord Mahavir surmounted all of the four types of inner intents: *himsak bhaav*, *pidakaarak bhaav*, *tiraskaar bhaav*, and *abhaav bhaav* and reached the ultimate platform of *vitaraag Vignan*!

The entire world prevails in four types of *bhaav* (inner intents): 1. *Himsak bhaav* (the intent of violence), 2. *Pidakaarak bhaav* (the intent of inflicting suffering), 3. *Tiraskaar bhaav* (contemptuous intent) 4. *Abhaav bhaav* (disliking intent). After surmounting these four 'steps' [types of inner intents], Lord Mahavir reached the fifth step, which is the ultimate platform of *vitaraag Vignan* (the Science that leads to the absolute state free of attachment and abhorrence)!

Himsak bhaav refers to the intent to cause a loss even to the slightest extent to anyone through violence or in any other manner, as well as the intent of becoming angry with anyone, hurting anyone, or inflicting suffering on anyone. These intents should first leave.

Once the *himsak bhaav* leave, then the *pidakaarak bhaav* should leave. Amongst the upper social classes, the *himsak bhaav* have left, whereas the *pidakaarak bhaav* are still there. They engage in *kashay* (anger, pride, deceit, and greed) all day long! These *bhaav* should leave.

After the *pidakaarak bhaav* leave, the *tiraskaar bhaav* should leave. There is contempt lying hidden within, the kind where one keeps having subtle contempt towards the activities the other person conducts. Whomever you have contempt for, you will fear that person. Upon seeing that person, if you will feel nervous, then know that this is contempt. So to get rid of the contempt, keep asking for forgiveness; the contempt will come to an end within just two days. The other person may not

be aware of it, but you should keep asking for forgiveness in that person's name, for whatever faults you have committed against that person, by saying, 'Oh Lord! I am asking for forgiveness.' This is the consequence of the faults you have committed. For whatever faults you have committed against any person, if you keep asking for forgiveness from the God within that person, then they will all get washed off.

After the *tiraskaar bhaav* leave, the fourth one, *abhaav bhaav*, should leave. *Abhaav bhaav* is when even though your own faults have left, yet dislike still arises within you as a result of the other person's mistakes. What a grave mistake that is! *Mahatmas* (the Self-realized Ones in *Akram Vignan*) should reach the fourth stage. *Pratikraman* should continuously be done for the *abhaav bhaav*.

After attaining the Knowledge of the Self, *abhaav bhaav* may continue to arise towards someone, and you may even feel a storm building up within, but there is no *aakramak bhaav* (intent of hostility; intent of attacking) within. Such *abhaav bhaav* do not leave after making you attack the other person, but they do leave after making you do *atikraman* (to hurt any other living being through the mind, speech, or body), hence *pratikraman*, and *pratyakhyan* remain to be done for these intents. Such *atikraman*, such *abhaav bhaav* may even arise thousands and thousands of times for a particular person, and it is only when you do *alochana*, *pratikraman*, and *pratyakhyan* thousands and thousands of times for them, that

you will be able to become free from such grave *atikraman*. After attaining this *Gnan*, there should not even be the slightest of *abhaav bhaav* within You. Now, You do not want to engage in any new battles, and whatever old battles are remaining, You only have to clear them [with equanimity]!

(Sutra - 15)

You should live your life in such a way that no one feels even the slightest of *tarchhod* (intense contempt) from you. There is no other solution for the faults of *tarchhod* besides continuing to do *pratikraman*. Keep doing *pratikraman* until the other person's mind is appeased.

You should live your life in such a way that no one feels even the slightest of *tarchhod* (intense contempt) from you. Do you or do you not know what *tarchhod* is? Do you recognize it very well? Do you know it very well? Have you ever hurt anyone with intense contempt?

Questioner: It expresses from within, in a subtle manner.

Dadashri: There is no problem if it is expressed subtly. When it is expressed subtly, then that is harmful to you alone. Mind you, it certainly opposes the other person also, because he will not feel oneness [with you].

Questioner: If ever I have ended up expressing intense contempt overtly, I do *pratikraman* for that immediately.

Dadashri: Yes, after hurting someone with intense contempt, you should do

pratikraman. Secondly, you should once again start speaking to the person nicely and turn things around.

Questioner: Contempt (*tiraskaar*) and intense contempt (*tarchhod*) are experienced at every moment in worldly interactions.

Dadashri: Yes, everyone is experiencing this very thing! The unhappiness in this world is certainly due to that. Such negative speech gets uttered; people even say, "Let there be famine!"

Questioner: Nowadays, people are 'kings' of negative speech.

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

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

Dadashri: There is no other solution for dismissing someone out of intense contempt besides that of continuing to do *pratikraman*. Keep doing it until the other person's mind is appeased. And if you happen to meet him face-to-face, then once again speak pleasantly with him and

ask him for forgiveness saying, “I made a big mistake. I am foolish, I have no sense.” So, the other person’s wounds begin to heal. When you discredit yourself of your own accord, the other person feels good. That is when his wounds heal.

Questioner: We should ask for forgiveness even by falling at his feet.

Dadashri: No, if you fall at his feet, then it will be an offense. Don’t do that. Turn it around with better speech. If he has been hurt through your speech, then you should turn that around through speech. If you fall at his feet, then at that time, a person who is already going in the wrong direction, will misconstrue it. Therefore, just turn it around through your speech, such that the poor fellow feels satisfied. Turn him around with such sweet speech that he comes back on track. Then he will immediately ‘sign’ [in your favor]. Even if it just happened, he will still ‘sign’ the documents immediately, in the very next moment. So then, the oneness with him will not break. ‘We’ meet various kinds of people but ‘we’ do not allow their oneness with ‘us’ to break.

Questioner: That is an extraordinary point.

Dadashri: ‘We’ do not allow the poor fellow’s oneness with ‘us’ to break. If his oneness with ‘us’ breaks, then his energies will not remain. As long as there is oneness with ‘us’, his energies will remain. So ‘we’ have to take care. The laboratory that ‘we’ are manning, ‘we’ have to look after all the experiments that are being carried out in it, do ‘we’ not!

(Sutra - 16)

***Pratikraman* is not to be done for attaining *moksha*, but it is a phone call to the Lord within the other person to prevent vengeance from being bound. If you fall short in doing *pratikraman*, then vengeance will be bound. The entire established principle (*siddhant*) as expounded by Lord Mahavir stands solely on *pratikraman*.**

Why is this world still perpetuating? Due to vengeance (*ver*). If the intent of vengeance leaves, then everything goes away. That is why ‘we’ tell you to clear the ‘files’ with equanimity. By clearing the ‘files’ with equanimity, the vengeance brought forward from the past life gets cleared. Thereafter, do not bind vengeance anew. What does this law of clearing the ‘files’ with equanimity say? Deal with the situation in such a way that vengeance does not get bound with him in any way whatsoever! Become free from vengeance!

You should not see the other person’s faults. By seeing the other person’s faults, worldly life spoils. You should keep seeing only your own faults. What is the meaning of *pratikraman*? To see your own fault. And if you see the faults of others, then it [worldly life] perpetuates. Therefore, you should never see the faults of others, only then will you be free of vengeance.

This [worldly life] is indeed a result of the unfolding of your own karma! Therefore, nothing at all remains to be said to anyone! In fact, they all put the blame on each other by saying, “You are like this, you are like that,” and

yet they sit together at the table to eat. Vengeance is bound internally in this way, and that is indeed why 'we' have said, "Clear all your 'files' with equanimity. Vengeance will stop with this." Do not bind vengeance anew and clear the old vengeance. Even if you do not know how to do any *Purusharth* (the Real spiritual effort to prevail as the Self), then at least do this much: clear away the vengeance. If vengeance has been bound with someone, then wouldn't you realize that? 'There certainly is vengeance with this person. I am not harassing him, yet he keeps harassing me.' Once you come to know that vengeance has been bound with him, you should clear that with him. And when that vengeance gets cleared, that is considered the greatest *Purusharth* of all.

The Lord has said, "Do not give rise to any new vengeance in this life and let go of the vengeance brought forward from the past life." There is so much peace when you let go of the vengeance from the past, isn't there! Otherwise, in the old days, our people would continue twirling their mustaches [while scheming to avenge the other person] and thus continue to increase the vengeance! But now, you should not increase the vengeance, day-by-day you should reduce the vengeance.

Pratikraman is not to be done for attaining *moksha*, but it is a phone call to the Lord within the other person to prevent vengeance from being bound. If you fall short in doing *pratikraman*, then vengeance will be bound. As soon as you realize your mistake, you should

immediately do *pratikraman*. Vengeance will definitely not be bound by that. Even if the other person wants to seek vengeance, he will not be able to do so. The reason is, You are actually making a direct phone call to the pure Soul within the other person. Worldly interactions are endless. However, if you want to go to *moksha*, then you should do *pratikraman*. Those who have not attained Self-realization and who want to conduct worldly interactions as they are in the relative should maintain this awareness, 'It is correct that the other person has spoken negatively.' However, if you want to go to *moksha*, then you should do his *pratikraman*, otherwise vengeance will be bound.

Once *pratikraman* are done [properly], it means that no matter how much vengeance there may have been, one will become free of it in this very life! This is the one and only solution. The entire established principle (*siddhant*) as expounded by Lord Mahavir stands solely on *pratikraman*.

(Sutra - 17)

If you do *pratikraman*, then you become free. Whether the other person becomes free or not is a matter of his choice, but you become free. For the one who wants to become free, there is no one who can bind him. Just because people showered their love on Lord Mahavir, it does not mean that Lord Mahavir got bound by that. Nothing can adhere to the One who is *vitaraag*. *Vitaraag* means One who moves about in the world without smearing 'oil' over the body.

Questioner: Say we do *pratikraman* and we get rid of our feelings of vengeance, but what if the other person maintains feelings of vengeance?

Dadashri: There were so many people who had attachment towards Lord Mahavir, and so many who had abhorrence towards Him; what did it matter to Lord Mahavir? Nothing can adhere to the One who is *vitaraag* (absolutely free of attachment and abhorrence). *Vitaraag* means One who moves about in the world without smearing 'oil' over the body, whereas everyone else moves about with 'oil' smeared on their bodies. So, all the 'dirt' [attachment and abhorrence] sticks to those moving about with 'oil' smeared on them. 'You' do want to remain in the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), right? Then it [the 'dirt'] will not stick to You. Hence, remain in the *Agnas*. If you smear 'oil', then it will definitely stick to you!

The 'stickiness' that the body exhibits is referred to as 'oil'. 'Dirt' will stick to those who have this 'stickiness' of the body. However, if that 'stickiness' itself is not there, then how will the 'dirt' stick? People keep having attachment and abhorrence even towards 'us'. Not only do they praise 'us', but if there is something that someone dislikes about 'us', then at that time, he will also hurl abuses at 'us' from within, he may even speak out adversely. This is because he is independent. Moreover, the liability of regressing to a lower life-form is certainly on his own head. A person can do as he pleases when he is independently

responsible for it. How can we refuse him from doing that? Alas, he may even hit another person! What would he not do? What would a person not do due to the lack of right understanding? Whereas the one with the right understanding would not dream of doing such things. A lawyer would be scared of committing an offense, wouldn't he?

Questioner: So, the attachment and abhorrence that arise, are they different for every individual?

Dadashri: Those are individual to himself only. If he makes it sticky, if he does so after smearing 'oil' on himself, then why should that bother You?

Nevertheless, one thing is certain, if it is someone from your family, then for that person, You should tell Chandubhai, 'Hey, keep doing *pratikraman* for him.' It seems to be a reactionary friction brought forward from the past life, and that friction is actually an effect, it is not an effect of egoism. That effect has not arisen due to ignorance of the Self. Therefore, You should simply tell him, 'This is a karmic account from the past, so do *pratikraman* for it.'

In this world, friction arises due to vengeance. The root cause of worldly life is vengeance. The one for whom vengeance and friction have stopped, that person has attained liberation! Love does not hinder; if vengeance leaves, then love will arise.

Questioner: Amidst the vengeance that gets bound between two people, the attachment and abhorrence that arises, now

if I myself do *pratikraman* and become free from that, but the other person does not let go of his feelings of vengeance, then would that person return in the next life to finish off the karmic account of attachment and abhorrence? Because after all, his feelings of vengeance are still perpetuating.

Dadashri: That is correct. He may have felt hurt by you to a greater extent than the hurt you felt by him, and that is why you are able to forget the hurt he caused you, but if he is not able to forget the hurt you caused him until the next life, then you have to do *pratikraman*. Moreover, you are able to forget about the hurt caused to you, but as he is not able to forget the hurt caused to him until the next life, you have to do *pratikraman*. To whatever extent he has been hurt more by you, you will have to do that much *pratikraman*, did you understand?

Questioner: Once that feeling of vengeance is no longer there for him, does that mean that my *pratikraman* have been 'effective'?

Dadashri: Yes, with *pratikraman* his feelings of vengeance will lessen. When *pratikraman* is done once, one layer of the 'onion' peels away, then a second layer; however many layers there are, those many peel away. Did you understand?

Questioner: Yes. Many people were having attachment and abhorrence towards Lord Mahavir but that did not affect Him.

Dadashri: Hey, they were engaging in excessive amounts of attachment and

abhorrence for Him, they would even hit Him. They would hit Him, and they would even have attachment towards Him. They would even kidnap Him.

Questioner: Yes, but it would not affect Him.

Dadashri: 'His' applied awareness as the Self (*upayog*) was not in these things at all, was it! 'He' never applied His awareness as the Self on the body at all! 'He' let them do whatever they wanted to the body. 'He' did not have any sense of ownership over the body at all, no applied awareness over it. Not only did He not have any sense of ownership over it, but He did not have the applied awareness over it either.

If you break this table like this, if you hit it, then He would not be affected by that. You are responsible [for your actions]. In the same manner, Lord Mahavir would see the body as separate just like this table is seen as separate!

The reason things come to memory even though you do not want to recall them is because *pratikraman* for those faults are pending.

(Sutra - 18)

As more and more *pratikraman* are done, everything will start to become lighter. If you do not get along at all with a person, and if you keep doing his *pratikraman* all day long, if you keep doing it for two to four days, then on the fifth day, he will come looking for you over here.

Questioner: No matter how strong

the enmity may be, how strong the feelings of vengeance may be, or how much malice a person may be having towards us, would that really dissolve by doing *pratikraman*?

Dadashri: This world has arisen due to *atikraman*. All these vices and the like have come to exist due to *atikraman*, and by doing *pratikraman* they will all get washed off. There are only these two things.

Questioner: Would the other person have a change of heart?

Dadashri: A complete change of heart takes place and he will come looking for you at your home. A complete change will take place. If you do not get along at all with a person, if you keep doing his *pratikraman* all day long, if you keep doing it for two to four days, then on the fifth day, he will come looking for you here. It is simply because of your faults of *atikraman* that all of this is not moving forward.

As more and more *pratikraman* are done, everything will start to become lighter with those people. The relationships with those people will be cleared completely.

(Sutra - 19)

When one does *pratikraman*, that is called *Purusharth*. Ultimately, upon doing this *pratikraman* repeatedly, your verbal conflicts will decrease. It will all start to decrease on its own.

After attaining Self-realization, attachment and abhorrence do not remain, and if they happen to remain, then You will be held liable for that. However, it is

discharge abhorrence. Hence, the liability will not be hefty.

Any activity is done either with attachment or with abhorrence. But after attaining Self-realization, attachment and abhorrence do not arise. Once the attachment and abhorrence do not arise, there, the non-Self complexes (*pudgal*) clash with each other. To See that, to remain as the Knower and Seer of that, that is the Self! If you become engrossed in that, then you will take a beating. When would you become engrossed? When you have become too entangled in it, only then would you become engrossed. But later, You should tell Chandubhai to do *pratikraman*, so that it gets washed off.

If You remain as the Knower and Seer of the discharging anger, then it gets washed off and goes away. Those *parmanu* (the smallest, most indivisible, and indestructible particle of matter) become purified and disperse. Therefore, You are obligated to do this much.

Questioner: The *pratikraman* that we do after becoming angry, is that considered as *Purusharth* or *parakram* (extraordinary spiritual effort as the Self)?

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

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

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

pain, and you apply an ointment, where does *parakram* come into this? To Know all of that; and to Know the Knower, that is called *parakram*. And when one does *pratikraman*, that is called *Purusharth*. Ultimately, upon doing this *pratikraman* repeatedly, your verbal conflicts will decrease. It will all start to decrease on its own. As a rule, it will all start to decrease. It will all come to a stop naturally. First, the ego will depart, then everything else will follow. They all return back to their own place. And there is quietude within. There is quietude within now, isn't there?

Questioner: Absolutely, Dada.

Dadashri: Yes. That is all we need.

(Sutra - 20)

When such *pratikraman* are done with the *agna* of the *Gnani Purush*, it can burn the demerit karma of infinite past lives. Imagine the kind of *pratikraman* this is whereby all the vengeance comes to an end! 'We' get everyone to do such *pratikraman* once a year in Aurangabad, in a group setting. And that is definitely considered a wonder!

When such *pratikraman* are done with the *agna* (special directive) of the *Gnani Purush*, it can burn the demerit karma of infinite past lives. Imagine what kind of *pratikraman* this is? The kind where all the vengeance comes to an end. The greatest amount of vengeance is bound amongst fellow spiritual colleagues alone. There is never that much vengeance with others in the world, whilst fellow spiritual colleagues come to one's memory all day long.

Questioner: Can vengeance be bound with fellow spiritual colleagues even in *Satyug* (the era of the time cycle that is characterized by unity in thoughts, speech, and action)?

Dadashri: No, vengeance does not get bound at that time. All people had an elevated level of understanding at that time. Whereas all of this is 'sticky' love!

Questioner: What is the reason for binding vengeance with fellow spiritual colleagues?

Dadashri: A lack of right understanding. No such thing exists in *Satyug*. [In *Satyug*] A thief is a thief, a cunning person is cunning, and an honest person is honest. The world has never been without thieves even for a day, but in *Satyug* their population is less.

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

‘We’ rarely ever use this [special] *vidhi* (auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker or *mahatma*) in other places. In Aurangabad, ‘we’ do such a *vidhi* that the faults of infinite lifetimes get washed away. In the hour-long *pratikraman vidhi*, everyone’s ego is reduced to ashes! In fact, ‘we’ used to make people do this *pratikraman vidhi* once a year, in Aurangabad. Two hundred to three hundred people would cry and the entire ‘disease’ would clear away. This is because when a husband falls at his wife’s feet, when he asks her for forgiveness, when he asks her for forgiveness for the karmic account bound over so many lifetimes, then just imagine how much gets cleansed!

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

And once ‘we’ know about your faults, ‘we’ keep doing *vidhi* for those

faults. This is *Kaliyug* (the current era of the time cycle, which is characterized by the lack of unity in thought, speech, and action)! What fault would there not be in *Kaliyug*? To point out another person’s fault is itself a fault. To point out another person’s fault in *Kaliyug* is itself one’s own fault. Do not point out anyone’s fault. What virtues do they have? That is what should be observed. What does the person still have? What remains with them as a balance is what should be observed. No balance would indeed remain in this era of the time cycle! Only those *mahatmas* who have a balance are at a spiritually elevated level!

‘We’ get everyone to do this kind of *pratikraman* in a group setting once a year in Aurangabad. And that would definitely be considered a wonder! This *pratikraman* of ‘ours’ that has come to unfold is in fact the greatest wonder of this world!

Tremendous energy increases with it. It is in fact a factory of nothing but energy. And at that time, ‘we’ set such a powerful *vidhi* in motion that nothing but energies arise within people. Otherwise, is this lawyer any ordinary person? He would say, “I would rather die but I will not fall at anyone’s feet to apologize.” That is how ‘brave’ a person he is! But at one time that energy had arisen within him. When ‘we’ had made them do this sort of *pratikraman* in Aurangabad, at that time a great amount of energy had arisen in him. And he realized, ‘There is benefit in this for me.’ Energy arises within; tremendous energy! All the weaknesses go away.

(Sutra - 21)

This speech [of the *Gnani Purush*] is 'live' speech (*Chetan vani*) [has come forth having touched the Self]. This *Chetan vani* will itself accomplish the work! Sit with the awareness of the pure Soul and start doing *pratikraman*. Dada is giving you this directive, so make sure to follow it!

First, focus your awareness on Dada, recall Him, read one or two spiritual songs, recite the *Trimantra* (the three *mantras* that destroy all obstacles in life), and then by repeating, 'I am pure Soul' several times come into the steady state as the Self. Then starting from today going back into your childhood, start Seeing whatever incidences that have taken place, incidences of sexuality and sexual impulses, or incidences of violence, wherever you have lied and been deceptive. However much of all such things You can See, start doing *pratikraman* for all of that. Go back in time starting from today, recall from childhood, otherwise recall with whom did this fault happen yesterday, with whom did this fault happen the day before yesterday, with whom did this fault happen four days ago, and so on, recall as far back as You can, and do *pratikraman* for that. 'You' will recall them; You will naturally recall them. Do not get scared by thinking, 'Oh, what will I do if I do not remember?' Once You begin, it will start to 'pour down heavily'! It will 'rain' even in the 'desert'! And then recall wherever you had committed any faults related to violence, or if you had hurt others through your speech,

if you had been deceptive, if you had greed for something, if you had pride, if you had spoken against any religion leading to spiritual descent, then continue doing *pratikraman* for all that and move forward! Then, look into faults related to sexuality, if you have indulged in illicit sexual pleasures, or even if you had thoughts about indulging in that, then recall all of those and keep washing them off! Whatever the world condemns, if it is something that is condemnable, then the consequence of that is one becomes worthy of a life in hell! Therefore, you should do *pratikraman* for all those faults.

This speech [of the *Gnani Purush*] is 'live' speech (*Chetan vani*) [has come forth having touched the Self]. This 'live' speech itself will accomplish the work! Sit with the awareness of the pure Soul and start doing *pratikraman*. There are five *mahavrat* (the five great vows as expounded by Lord Mahavir: truth, non-possessiveness, non-violence, non-stealing, and celibacy). You only have to do *pratikraman* for wherever the *mahavrat* have been broken, nothing else needs to be done. Otherwise, if you have traveled and visited places, if you have eaten a betel-leaf mouth freshener, you do not need to do *pratikraman* for that. Wherever faults have taken place between one person and another, *pratikraman* has to be done for those faults. Meaning, 'we' are asking you to do *pratikraman* for whatever faults that have been committed against any *mishrachetan* (relative self; living being). Therefore, you should do *pratikraman* for all the faults that have

been committed against any *mishratchetan*. Dada is giving you this *agna* (special directive), so make sure you follow it. As it is, you are doing *pratikraman* on a daily basis. If you have had any sexual thoughts for any *mishratchetan*, if you have committed any fault, then earnestly recall all of them, starting from childhood until now, and do *pratikraman* for them. As this *pratikraman* is being done in accordance with the *agna* given, all the faults will be washed off. Humans are capable of doing anything! But as You are following 'our' directive, everything will be cleansed.

Questioner: What falls under *mishratchetan*?

Dadashri: *Mishratchetan*; well if you have kicked a dog and thrown him out, then that is considered as having bound vengeance with it. If you pushed a lady aside whilst walking on the street, then that is also considered as a fault committed against a *mishratchetan*. Recall each and every such fault committed against every *mishratchetan*; earnestly look for every such fault, and do *alochana*, *pratikraman*, and *pratyakhyan* for them. By following the directive of the *Gnani Purush*, the faults will continue to be 'operated' on. In fact, this is the 'lift' path [shortcut path]! And you happened to come across this path in passing! So, by following this directive, the 'stock' [of filled karma] will become cleansed. By continuously doing this, You will be able to go to *moksha*!

Questioner: What if the mistakes do not come to our awareness?

Dadashri: Then you should recall Dada and tell Him, 'Oh, Dada Bhagwan, I cannot remember anymore.' So they will begin to be recalled. And however many faults You are able to See, those many will be cleared. Now, the bliss has begun to arise within You, but if there are any pending karmic accounts brought forward from the past life with any *mishratchetan*, then they will come claiming. And instead of straightening up after taking a beating, if you just continue to ask for forgiveness for the faults committed against the *mishratchetan*, you will feel 'lighter'. [Faults committed against] Your children, your wife, your parents, they are all considered *mishratchetan*. You should do *pratikraman* for all of them. The power of the *Gnani Purush*'s speech is at work behind the directive! That is why Your spiritual work will get accomplished!

(Sutra - 22)

Although 'we' have given you *Gnan*, You will end up losing It. That is why 'we' are giving You these five *Agnas* such that, if You follow the five *Agnas*, You will go to *moksha*. And what is the sixth thing 'we' have said? Wherever *atikraman* takes place, do *pratikraman*.

'You' should remain in the five *Agnas* as much as possible. There is nothing else worth doing. Decide in the morning that, 'I certainly want to follow the five *Agnas*,' and if You cannot follow them, then you should do *pratikraman* [for that] at night. So, the next day You will be able to follow them. Then going forward, the force will continue to increase. There

are no other 'pumps' for this; this is the only 'pump'.

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

Dadashri: The 'pump' of *pratikraman*! So the rule that 'we' have set is, "Follow the *Agnas* as much as You can. If You cannot follow them, then ask for forgiveness from Dada, 'Dadaji, I am following the *Agnas* as much as I can. But what can I do when I am unable to follow them? Therefore, I am asking for Your forgiveness.' Thus, all the *Agnas* will be considered complete for You. However, do not do such a thing as a means of misusing this.

Questioner: Yes, I agree.

Dadashri: If You cannot follow them heartily [sincerely], then do this much. Then 'we' will accept that You are following all of 'our' *Agnas*.

The reason is, how much can a person do? He can only do as much as he can. And for the rest when you ask for forgiveness, then 'we' will speak to the Lord regarding you such that, 'What is wrong with this? He is indeed prevailing in Your *Agna*. What can he do if he cannot follow them?'

So, all the rules on this *Akram* path are very wonderful! You just have to do *pratikraman*. And that *pratikraman* will take You higher, to the top, You will be able to ascend with that.

'You' simply have to remain on the 'paths' [solutions] that have been given here. There is no need to have any tension.

There is no loss to be incurred in this. 'You' just need to follow the right path; You just need to follow the *Gnan* Itself.

Although 'we' have given you *Gnan*, You will end up losing It. Therefore, we are giving You these five *Agnas*; such that if You follow the five *Agnas*, You will go to *moksha*. And what is the sixth thing 'we' have said? Wherever *atikraman* takes place, do *pratikraman*. If you forget to follow the *Agnas*, do *pratikraman*. You might forget; after all, you are human. Nevertheless, when you forget, do *pratikraman* by saying, 'Oh Dada, I forgot to follow Your *Agnas* for these two hours. However, I do want to follow the *Agnas*. Please forgive me.' Then You will get the full passing marks; You will pass with one hundred percent! So You will no longer be held liable. 'We' forgive the one who has no desire to repeat the mistake. 'We' have the license to grant forgiveness.

If You follow 'our' *Agnas* then Your spiritual work will be accomplished. But if you make things very 'sticky' by getting more and more involved in it, then what will happen?

If You are not able to follow the *Agnas*, then you have to do *pratikraman*. Leave home having decided that, 'I definitely want to follow the *Agnas*.' If You cannot follow them after deciding this, then do *pratikraman* immediately. And in doing so, within six to twelve months, they will get set in order. Then they will be set in order forever.

Those who are sitting in a train, in a taxi, they are all free, aren't they?

What do the passengers care about? They look here and there aimlessly; they have all kinds of thoughts! [As a matter of fact,] ‘One’ should not lapse in maintaining *shuddha upayog* (the pure applied awareness as the Self). Why doesn’t your awareness lapse when you count money? Because you do not look here or there in the slightest. Right now, if you were counting a thousand, thousand-dollar bills, then you would definitely not look here and there. Whereas this Self that You have attained is even more valuable than that! Hey, even if you had ten-cent coins, you would continue counting them, and that too without making a single mistake!

‘You’ do not have to do anything. ‘You’ just have to decide that, ‘I’ want to follow Dada’s *Agnas*.’ And if you are not able to follow them, even then you are not to worry about that. ‘You’ have to make a firm resolve that, ‘Even though my mother-in-law scolds me, ‘I’ want to clear the file with equanimity.’ So even before your mother-in-law comes in front of you, You should decide in your mind, ‘I’ want to follow Dada’s *Agnas*, and ‘I’ want to clear her ‘file’ with equanimity.’ And then if You are not able to clear it with equanimity, then You are not liable for that. ‘You’ have the right to follow the *Agnas*. ‘You’ have a right to make Your own firm resolve but You do not

have a right to its outcome. ‘You’ should have the firm resolve that, ‘I’ definitely want to follow the *Agnas*.’ Then if You cannot follow them, then You are not to have regret for it. However, you should do *pratikraman* in the manner that ‘we’ show you. You have done *atikraman*, therefore you should do *pratikraman*. This is such a straightforward, direct, and simple path; it just needs to be understood.

This *pratikraman* is ‘our’ subtle most discovery. If one understands this discovery, then no feud would remain with anyone. ‘You’ should take any sort of adjustment on Your part such that You are constantly protected in every context, in the relative as well as in the Real. With this, ‘stains’ no longer form in the relative and ‘stains’ no longer form in the Real, and You become free of burdens, You feel as light as a flower. ‘You’ experience liberation right here. However many ‘angles’ are cleared, however many ties are released, You have at least become free, liberated by that much! Millions of living beings are pulling You with ropes, and however many ties are released, You have at least become free by that much! And those that remain will be released later on. This is the solution; You will become free from everything through *pratikraman*.

~ Jai Sat Chit Anand

Owned by : Mahavideh Foundation Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

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Dallas : Guru Purnima Celebration : Dt. 1 to 6 July 2023



Gurupurnima Celebration in Adalaj and Other Centers in Gujarat : Dt. 3 July, 2023



How Can You Become Free From Past Karmic Ties?

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

- Dadashri

