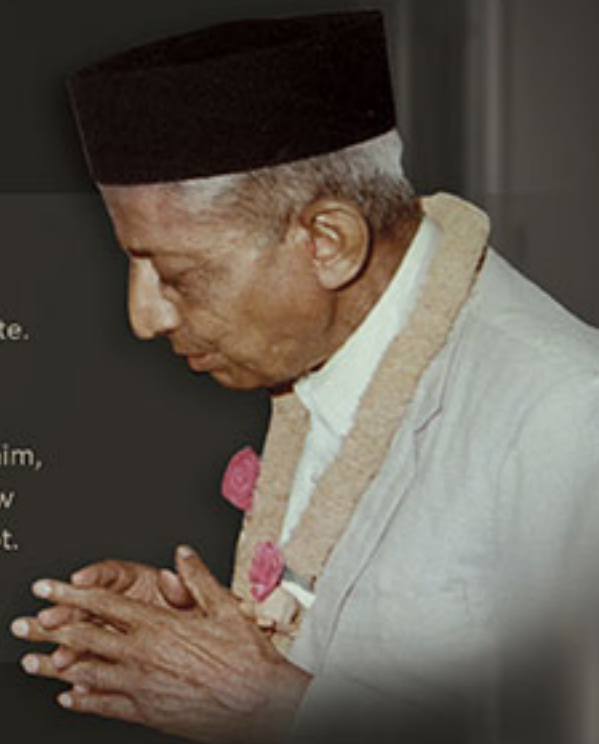


Dadavani

August 2024

'You' are separate and Chandubhai is separate.
'You' have nothing to do with any of
Chandubhai's actions,
but if Chandubhai does *atikraman*, then tell him,
'Do *pratikraman*.' All You have to do is Know
whether Chandubhai did *pratikraman* or not.



Chandubhai

Pragnya (the Self)

Pragnya (the Self)

Chandubhai



I am separate, Chandu is separate
(remain separate Scientifically)

Chandu, do *pratikraman* for the *atikraman*
(divide it technically)

Remaining Separate Scientifically, Divide The Mistake Technically

EDITORIAL

The *Gnani Purush*, absolutely revered Dadashri, in His speech which accepts all viewpoints and never hurts anyone's viewpoint (*syadvaad vani*), has given the ultimate insight into the inherent function as the Self (*Atma dharma*) and worldly interactions that are devoid of anger, pride, deceit, and greed (*vyavahaar dharma*) so that You can progress on the path to *moksha* (liberation) parallelly with both 'wings' of the Real viewpoint (*Nishchay*) and the relative viewpoint (*vyavahaar*). Now the limitation of speech is such that it cannot give clarity for both the Real and the relative viewpoints at a time! Whenever speech pertaining to the Real viewpoint comes forth, at that time it is said that no matter what conduct ends up happening by Chandubhai, even then You are pure, and everything besides that is certainly a discharge. For *mahatmas* (Self-realized Ones in *Akram Vignan*), there is no new charging [of karma]. However, if this *Gnan* (Knowledge of the Self) is misused, then the relative viewpoint will spoil and the One for whom the relative viewpoint spoils, His Real viewpoint is bound to spoil. Nevertheless, there is no need to do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) Scientifically, but during worldly interactions when Chandubhai hurts someone, *pratikraman* is technically required to clear off the effects due to the worldly interaction, as well as to become free from the opinions. Moreover, You are to Scientifically remain separate from Chandubhai, and technically make Chandubhai do *pratikraman*.

'You' have become pure, and it is Your responsibility to make Chandubhai pure. When will the *parmanu* (particles of inanimate matter which are not in pure form) become pure? It is when You See them as separate. And what effect does *pratikraman* have on the *parmanu*? It frees you from the effect of the hurt you caused the other person, and that person's internal state changes. When people experience this, they will surely not miss doing it, will they! What happens through *pratikraman*? *Jagruti* (awakened awareness as the Self) increases. Once *jagruti* prevails, then *pratikraman* does not have to be done, it continues automatically. One day, when you are sitting in solitude, and as you continue to do *pratikraman*, a little experience of the Self solidifies within, You experience that 'taste'. If You remain in the state as the pure Soul and You get Chandubhai to do *pratikraman* for an hour, then You will experience *Swasatta* (the authority of the Self). When one does *pratikraman*, that is called *Purusharth* (spiritual effort to progress as the Self).

Dadashri says that the ultimate *Gnan* is such that there is no need for *pratikraman* whatsoever. However, this is like promoting those who have studied only up to the fourth grade in Gujarati as graduates. So then what happens to all the grades in between? Therefore, in the interim 'we' have added *pratikraman* by means of 'our' own responsibility. When your mistakes cease and You See the entire world as flawless, that is when *pratikraman* will come to an end.

These are the unprecedented *pratikraman* of the *Akram* path. This is such a straightforward path that these talks have never been heard of, read about, or known before. *Pratikraman* is for breaking our own ill-intents; the other person has nothing to do with it. The only purpose in Seeing the pure Soul of the other person is that You remain in Your pure state, in the state of awakened awareness. Now let us remain in the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), cleanse our mistakes through *pratikraman*, and thus utilize this 'Scientific invention' to purify the Real and relative viewpoints by remaining in the awakened awareness, and progress on the path to *moksha*; that is our heartfelt prayer!

~ Jai Sat Chit Anand

Remaining Separate Scientifically, Divide The Mistake Technically

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.

*** When do karmic impressions change? It is either when one repents day and night or when one attains the Knowledge of the Self (Swaroop Gnan).**

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

Questioner: But everyone believes, 'It is wrong to tell lies, to eat meat, to lie and to misbehave.' Yet people continue to do bad things. Why is that?

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

Questioner: So is there a possibility for a person to improve?

Dadashri: Yes, there is a tremendous possibility. But there has to be someone who can improve him. An M.D. or a F.R.C.S. doctor will not do there. A person with mistakes will not do over there. He needs someone who can improve him.

Now some people think that, 'I have repented deeply.' Yet that mistake happens again, and so they think, 'Even after repenting deeply, why did this happen?' In reality, if one repents heartily, then the fault will definitely leave!

A sense of relief is felt by doing *pratikraman* (a three step process of reversal from hurting another living being through thought, speech or action by confessing the mistake to the Lord within (*alochana*), asking for forgiveness for it (*pratikraman*) and resolving to not repeat that mistake (*pratyakhyan*)). One feels repentance upon making that mistake again.

When do karmic impressions (*sanskaar*) change? When one repents day and night, or karmic impressions change

when one attains 'our' *Gnan* (Knowledge of the Self attained through Self-realization). Repentance is no ordinary thing. One must feel repentance.

Questioner: What if I do all sorts of bad things throughout the day and then repent at night?

Dadashri: Yes, provided that you repent with a true heart.

Questioner: What if I repent and then do those same bad things again the next day?

Dadashri: Yes, but if you do it [repentance] with a true heart, then you will get your [spiritual] work done.

Questioner: This repentance which is happening, is it due to the 'planning' of the past life?

Dadashri: Repentance happens as a result of the knowledge of this life.

Questioner: I feel bad for the wrong things that I have done in life, but there is no repentance. So what should I do?

Dadashri: The fact that you feel bad about it is itself repentance! You would not feel bad unless there were some sort of internal burning (*taap*). Would you feel bad amidst [internal] coolness? This internal burning is itself the suffering you feel. If you feel bad, then that is more than enough. But do you say, 'I will not do it again' or don't you?

Questioner: Yes.

Dadashri: Make a list of all the things that all of you are having repentance for so that 'we' can find out what station the 'train' is stuck at. Then 'we' can send a [rescue] 'train' over there.

When repentance occurs, understand that you are beginning to turn back.

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

*** After attaining the right belief that 'I am pure Soul', after attaining the right Vision, after attaining the Vision as the Self, true *pratikraman* can be done. *Pratikraman* is that in which all the 'clothes' get washed and become clean.**

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

Dadashri: True *pratikraman* can be done after attaining *samkit* (the right belief of 'I am pure Soul'). After attaining the right belief that 'I am pure Soul' (*samyaktva*), after attaining the right Vision, after attaining the Vision as the Self, true *pratikraman* can be done. But until then, if one does *pratikraman* and repents, then everything [the mistakes] can decrease through that. If people of the world have not attained the Vision as the Self and they repent and do *pratikraman* after doing something

wrong, then with that they bind less demerit karma. By doing *pratikraman* and repenting, karma are destroyed!

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

Questioner: So that the stain is removed.

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

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

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

However many faults you are able to see, that many will decrease. Why are

you still not able to see your faults? [Because] That much [awareness] is lacking. It is not as if you have become free of faults that you cannot see them!

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

*** After attaining 'our' *Gnan*, One has become impartial. This is because, it is only once One understands, 'I am not Chandubhai, I am the pure Soul,' that He can become impartial. When no one's fault is seen in the slightest, and when all of one's own faults are Seen, that is when One's spiritual work is considered to have been accomplished.**

Can you see all of your mistakes in their entirety?

Questioner: Yes, I do see some mistakes.

Dadashri: You cannot see even a single mistake of yours. And you have more mistakes than you have hair on your head. How would you be able to understand this?

Questioner: Whether I make mistakes or not is dependent upon my karma, isn't it?

Dadashri: Oh! You have made a good discovery! Just look, you are like a small child, you are all like small children! What a state of gross unawareness! Just look, you are still saying, "Whether I make a mistake or not is dependent upon my karma, isn't it?"! You do not fall into a well [intentionally], you walk carefully near it. And when the time is right, you run; in that case, why are you not saying that it is dependent upon your karma? When a train is approaching, would you cross the railway tracks or not? In that case, why are you not saying it is dependent upon your karma?

How can one see his own faults? He cannot see them at all, can he! This is because *moha* (illusory attachment) reigns over here; one is full of *moha*! Moreover, there is the *moha* of 'I am so and so; I am like this'! Would one have *moha* of his own status or not?

Questioner: He would have a lot of it!

Dadashri: This is verily what he has. There is nothing else. It is not worth criticizing people, but this is how it is everywhere. The people of this world haven't seen their own faults, that is certainly why those faults persist, they stick around contentedly!

Before, the belief that 'I indeed am this [Chandubhai]' used to prevail, that is why you were not impartial. Now after attaining the Knowledge of the Self, You have become impartial, You do not have partiality towards your mind, speech, and

body. So You have begun to See all of your own faults, and the *upayog* (applied awareness as the Self) is directed only inwards, so the faults of others are not seen! As You have begun to See your own faults, it means that the *Gnan* that 'we' have imparted has started to give results. 'You' have begun to See your own faults, so You do not see the faults of others. To see the faults of others is considered a grave offense. In this flawless world, no one is at fault at all, so how can anyone be blamed? As long as the faults exist, the faults fall under the division that is the ego, and as long as that division is not cleansed, all the faults will not leave, and until then, the ego will not be eradicated. The faults have to be washed off up to the point that the ego is eradicated.

As long as one cannot see his own faults, he has not understood anything. As the faults begin to be Seen, the faults start decreasing, and as the faults decrease, the *jagruiti* (awakened awareness as the Self) starts increasing. When no one's fault is seen in the slightest, and when all of one's own faults are Seen, that is when One's spiritual work is considered to have been accomplished.

*** Pratikraman breaks the causes. Otherwise, whatever has happened is in fact a result. Hence, these [the causes] get cleansed when you do pratikraman. This is in fact a Scientific invention!**

Questioner: Say I have made a mistake, and I come to know of it, and I do *pratikraman* for it. So how do I become free from the fault by doing *pratikraman*?

Dadashri: The mistake that was made is actually an effect, a result. And what were the causes of the mistake? Those causes were bad, and it is for this reason that ‘we’ too do *pratikraman*. [*Praktikraman* is] Not for the result, the result could be anything. Therefore, [by doing *pratikraman*] we are eliminating the causes of all the faults.

Questioner: So this *pratikraman* is for the causes?

Dadashri: Yes, this *pratikraman* destroys the causes; it doesn’t destroy the result. Have you understood this?

Say you caused someone a loss and then you do *pratikraman*. Now whatever loss was incurred, it is actually an effect, a result. However, the intention you had, ‘to cause a loss to him’, that is the cause. So by doing *pratikraman*, that intention broke. Therefore, *pratikraman* breaks the causes. Otherwise, whatever has happened is in fact a result. Hence, these [the causes] get cleansed when you do *pratikraman*. This is in fact a Scientific invention!

Questioner: This *pratikraman* that we are doing, in what way does that *pratikraman* work, such that our faults get washed away, and it brings us into the pure form? Does that *pratikraman* reach the other person’s pure Soul and wipe off everything, or what is it?

Dadashri: It is like this, you pressed the button, so the light turned on, and when you press the button again, the light will turn off. Similarly, when you have made a mistake and you do *pratikraman*, the mistake comes to an end.

Questioner: The *pratikraman* we are doing, we are doing it because of our [unfolding] karma, aren’t we? The *pratikraman* we are doing is not in our hands, it is an effect, isn’t it?

Dadashri: *Pratikraman* is indeed an effect, however, you have to break one effect with another effect, and it will be cleansed when you wash it off immediately. ‘You’ should say, ‘Chandubhai, wash it off. Why did you do such a thing like this?’ Moreover, there is no problem with karma which does not hurt the other person. No one should be hurt even to the slightest extent. But in fact, one unknowingly ends up hurting the other person immensely! Tackle things in such a manner whereby the other person does not get hurt. It is natural for *atikraman* (to hurt any other living being through the mind, speech, or body) to take place, but to do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) is Your *Purusharth* (Real spiritual effort to progress as the Self). Meaning, that [*atikraman*] which was done gets erased. By doing *pratikraman*, the stain which had been formed gets erased immediately.

*** As long as it does not get affirmed that, ‘I am in opposition to such an intrinsic nature,’ that intrinsic nature will continue to remain with you. This is a very subtle point. If you are able to understand it, then it will lead to your salvation.**

Pratikraman should be done to get rid of your opinions. You are no longer in support of them; it is to be done to get rid of that [support]. You should do *pratikraman* to show that, ‘I am in

opposition to this opinion.’ What did you understand?

Questioner: *Pratikraman* should be done to show that we are opposed to the *atikraman* which has taken place.

Dadashri: Yes, that you do not have this desire to do such a thing again. You should do *pratikraman* to remove such a thing from your intrinsic nature. If you do not do *pratikraman*, then it means that your desire [to do such a thing again] remains.

Questioner: But for us [*mahatmas*; Self-realized Ones in *Akram Vignan*], they are all discharging intents, aren’t they?

Dadashri: Yes, they are all discharging intents, they are all discharging! Nevertheless, if you want to leave it as part of your intrinsic nature, then leave it. There is no problem with that.

Questioner: If it is discharging, then what is *pratikraman* for?

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

Otherwise, if you do not proclaim your opposition to it, then that opinion will stay with you. If you become angry, then you have to do *pratikraman* [to show that] you are not in favor of the anger. Otherwise, it would mean that you are in favor of the anger. And when you do *pratikraman*, it has been proclaimed that

you do not like the anger. So, you have become separate from that. You have become free; the liability has decreased. There should be a means to proclaim that you are in opposition to it, shouldn’t there? Do you want to keep [the fault of] anger in you or do you want to get rid of it?

Questioner: I do want to get rid of it.

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

Questioner: Whatever was meant to happen, has happened. So then whether I do *pratikraman* or not, it shouldn’t make any difference, right?

Dadashri: It will do, but now if you do a lot more [*pratikraman*], then you will surely benefit greatly. Do you want to just get by or do you want to do something more?

Questioner: It is not about doing it or not doing it. I am just asking Scientifically.

Dadashri: Everything is certainly discharging, however, when *atikraman* takes place, you should think about it. Otherwise, that intrinsic nature of yours will remain in you. It should definitely be affirmed that you are against that intrinsic nature. It should be affirmative that you are not in agreement with it.

Questioner: Once it is affirmed that I am not in agreement with it, then the *pratikraman* should be done only in the mind, right?

Dadashri: Yes, only in the mind. All of it is to be done in the mind. You don’t need to do anything else. Don’t

verbalize it to the other person. You are in opposition to it. Even if you do not do *pratikraman*, but if you say, 'I don't like it,' then that is more than enough. You have become free from it. You shouldn't get into the intricacies of that [whether to verbalize it to the other person or not].

As long as it does not get affirmed that, 'I am in opposition to such an intrinsic nature,' that intrinsic nature will continue to remain with you. This is a very subtle point. If you understand it, then it will lead to your salvation. There is no problem when you hurl an abuse at someone, but your stance should be that, 'I am in opposition to hurling abuse,' shouldn't it?

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

After attaining this *Gnan*, you have stopped charging and only the discharge remains. So now, for You, this is nothing but *vyavasthit* (a result of scientific circumstantial evidences). Now continue doing the *Purusharth* to go towards the Self. This [discharge; the relative] will continue happening according to *vyavasthit*. There is no longer any sense of doership for You. 'You' are able to understand that in the discharge, aren't you?

Questioner: How can I internally tell the difference, that this intent is a discharge, and this intent is a charge?

Dadashri: As long as you only have the conviction that 'I am Chandubhai', charge intents arise. But as You are the pure Soul, those charge intents have come

to an end, and the binding of new karma has ceased.

Questioner: There is a caution from within that 'what is happening is wrong', yet the wrong thing continues to happen. What should I do about that?

Dadashri: Whatever happens is being done by Chandubhai. What do You have to do with it? 'You' are not the doer of that, and moreover it is a discharge, it is not a charge. Whatever Chandubhai is doing, all of it is a discharge. It would only charge if You Yourself were Chandubhai. Now You are the pure Soul. If someone were to earnestly ask you, "Who are you really?" then what would you say?

Questioner: Pure Soul.

Dadashri: So then it does not charge for You. Chandubhai is just a means to identify [You] from the relative viewpoint, but [You] are not [really] the doer of it, [You] are the doer from the relative viewpoint! Karma continues to be bound due to [the belief] 'I am really Chandubhai' and 'I am really the doer.' Before [attaining *Gnan*] you used to say, "I am really Chandubhai," didn't you! That is because you didn't know otherwise. Now that [belief] has left!

Once it [karma] has been charged, there is no choice but for it to discharge. After it discharges, new charging may or may not take place, there is no need for that [detail]. That which discharges does not have an expectation of charging anew. Whereas that which charges certainly has the expectation of being discharged. After attaining 'our' *Gnan*, only discharge remains.

Questioner: If I keep Seeing that which is discharging, and if I do not do *pratikraman*, then will it increase or decrease?

Dadashri: It will not increase. If you do not do *pratikraman*, then those *parmanu* (particles of inanimate matter which are not in pure form) will be seen again in the next life.

Questioner: But, right now, if I do not fill [new *parmanu*], and I just continue to See them, then what?

Dadashri: There is no need to do *pratikraman* at all; one hundred percent there is no need. Why have I said to do *pratikraman*? It is because otherwise you will not become free of opinions. Doing *pratikraman* means you have opposed that opinion. That opinion is not yours any longer. Otherwise, that opinion will slightly remain. There is no need to do *pratikraman* in this Science. The only reason I have said to do it is because of this, otherwise the opinion that, ‘There is no problem’ will remain.

Questioner: Your speech is dependent on the *nimit* (one who is instrumental in a process), therefore, sometimes Dada says not to do *pratikraman* and sometimes Dada says to do *pratikraman*. So how does this work?

Dadashri: ‘We’ would not say, “There is no need to do *pratikraman*.” And if ‘we’ have said that at some point, then the circumstance must be such that it would not be very important to do it. In fact, speech is dependent on the circumstance.

Questioner: That is why this puzzle has arisen.

Dadashri: No, there is simply no need for you to be puzzled.

And ‘our’ statement is never one-sided. It is based on all the circumstances, and it also depends upon what the other person’s circumstance is!

Questioner: That is true.

Dadashri: And if it is a person who is likely to get fed up, then even by saying that, ‘we’ make him progress. If the person is someone who is likely to get fed up, then what if ‘we’ were to add this burden [of *pratikraman*] on him? Therefore, ‘we’ tell him, “There is no need to do this [*pratikraman*]. You carry on and do the other thing you are doing.” In this way, ‘we’ take him forward. Hence, ‘we’ say things according to the circumstance. Nevertheless, ‘our’ base opinion is always that, ‘*pratikraman* should be done’.

Scripture writers objected saying, “Why do you keep *pratikraman* in this?” But they do not realize that this is the *Akram* path (step-less, direct path to Self-realization). If people do not do *pratikraman*, it means that particular opinion of theirs would persist.

‘We’ also do *pratikraman*! One should indeed become free from the opinion. There is no problem with doing *pratikraman*, there is a problem if the opinion persists. So Scientifically it is not necessary but technically it is necessary for you right now.

Questioner: And what is the loss in doing that? What is the loss of doing *pratikraman*?

Dadashri: It is not a question about loss.

Questioner: Then what?

Dadashri: This [*pratikraman*] has not been emphasized because of what its loss is or what its loss isn't; it has been emphasized for exactness.

You should not talk about what loss there is. Where can you speak about what loss there is? You can speak about it in routine business.

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

Questioner: Scientifically in what way?

Dadashri: Scientifically, it is considered discharge, so then what is the need for it? This is because You are separate and it [the discharge] is separate. These people do not have that much energy [to remain separate]! If you do not do *pratikraman*, then that opinion persists. And if you do *pratikraman*, you become separate from the opinion, isn't that certain?

The reason being, however many opinions remain, the mind remains to that extent. This is because the mind is made up of opinions. That much remains to be thought about [to do *pratikraman* for], and some will remain, so they [the opinions] will certainly arise, won't they! But they will not give the same results as before. We can now understand that, 'If it is like this today, then in comparison...'

Questioner: So that means that Chandubhai and Chandubhai's *parmanu* are discharge. Now, if *pratikraman* is not done, then does that many remain pending?

Dadashri: The mind will harass You to that extent.

Questioner: So do they remain in the form of causes for the next life?

Dadashri: Yes. The mind is made up of opinions, and when opinions remain, the mind remains to that extent.

Questioner: But Dada, what about everything that happened before attaining *Gnan*?

Dadashri: There is no question about that at all. Most of it has gone away with this *Gnan*. And whatever little remains will not cause any problem in the next life.

Questioner: So does that mean that even after attaining *Gnan* some of it still remains?

Dadashri: It indeed remains. You have to solve it yourself. If you don't do *pratikraman*, if you become lazy, then that much remains. *Purusharth* should certainly be done, shouldn't it? After becoming a *Purush* (Self-realized), can it be acceptable to not do *Purusharth*?

'You' have nothing to do with any of Chandubhai's actions, nevertheless You should look after Chandubhai. What is he doing? And if Chandubhai does *atikraman*, then tell him, 'Do *pratikraman*. You have a right to do *kraman* (neutral activity of the mind, speech, or body that does not hurt anyone), you do not have a right to do *atikraman*.'

*** They [the *parmanu*] become pure the moment the opinion changes. If the opinion remains the same as before, then the impurity still remains at the root. "To hurl an abuse at someone", 'to hurt someone', those are not My opinions.' Therefore, You have**

made the *parmanu* pure and removed them.

Questioner: So now I have to continue doing *pratikraman* for only the opinions that are arising, right?

Dadashri: An opinion that arises does so due to a past karmic account. Now when you do *pratikraman*, you do not bind that opinion again, [your stance is] ‘I’ am not in agreement with this,’ so it leaves. The opinion that was previously bound leaves this time. And when that is understood, no interference remains. If you are protecting the mistake, then you should correct that. Yes, there is nothing more to it. If you made a mistake, if you did something that caused someone a loss, then if you did *pratikraman*, then that is all, it has been solved.

What is the meaning of *pratikraman*? It means, ‘I’ am not in agreement with the mistake that is taking place.’ *Pratikraman* itself proves this; that ‘I’ am not in agreement with that.’ Previously, you were in agreement with the mistake believing, ‘It should definitely be done this way.’ Now, You are not in agreement with that. When the opinions change, then it is done. This world perpetuates due to opinions.

One who is extremely aware as the Self (*jagrut*) does not need to do *pratikraman*. However, for the One whose *jagrut* is slightly less, ‘we’ tell such a person to do *pratikraman*.

Questioner: Does *pratikraman* have to be done if the *jagrut* is less?

Dadashri: Yes, in order to change the opinion that, ‘This opinion is not mine. ‘I’ am not part of this opinion. ‘I’ was bound by the opinion. ‘I’ have let go of that opinion now.’ So You are holding an opinion in opposition to it. ‘To hurl an abuse at

someone’, ‘to hurt someone’, those are not My opinions. I became angry but that opinion of mine is now no longer My opinion.’ Therefore, You have made the *parmanu* pure and removed them. As they have been purified, the *parmanu* become *vishrasa* (*Parmanu* that exist in the pure phase). *Samvar* (a state free from inflow of new karma) remains, *bandh* (binding of new karma) does not happen, and *vishrasa* takes place. In fact, *vishrasa* happens for every living being, but for them the discharge of *parmanu* is happening whilst new karma are being bound. Whereas here [in *Akram*], the discharge of *parmanu* happens without the binding of new karma

‘You’ have become pure, and it is Your responsibility to make Chandubhai pure. The *Pudgal* (the eternal element of inanimate matter; *Parmanu* in their natural pure form) are saying, ‘We were already pure. You have spoiled us with your intent, and you spoiled us to such a state. Otherwise, we did not have blood, pus, bones, or any such thing. We were pure. You spoiled us. Therefore, if You want to go to *moksha* (liberation), then it will not do if You alone become pure. You will become free only if You make us pure.’ You understood, didn’t you?

Questioner: Yes, Dada.

Dadashri: So which *Agna* did ‘we’ put in place? This one, to clear [the ‘files’] with equanimity (*sambhaave nikaal*). Yes, and only See the pure [Soul in everyone]. And if Chandubhai happens to do something that the other person does not like, if he has done *atikraman*, then make him do *pratikraman*. So what ‘we’ are trying to say is that You are in opposition to his opinion. ‘You’ have changed the opinion. ‘You’ are no longer with the past opinion. They [the

parmanu] become pure the moment the opinion changes. If the opinion remains the same as before, then the impurity still remains at the root. This [*pratikraman*] is to change the opinion!

Questioner: So how can I become completely free of opinions?

Dadashri: You have been given *Gnan* which is indeed free of opinions. By the Real viewpoint, the other person is a pure Soul, and by the relative viewpoint, he is Naginbhai. And as the relative [state] is entirely subject to karma, Naginbhai is flawless as well. If he were entirely independent, then he would be considered to be at fault, but the poor fellow is like a spinning top. Therefore, he is flawless. In this manner, He is actually a pure Soul, and the external [Naginbhai] is flawless. So now tell me, where is the need to actually form an opinion over there?

*** The *parmanu* claim, “We have not become impure on our own; you plated us with your *bhaav*, and that is why we have become impure. So, if You make us pure, then You will become free; otherwise You will not become free. Put us back into the state we were originally in. That is Your responsibility.”**

The entire world is filled with *pudgal* (non-Self complex) only. But all *Parmanu* that are in the natural form (*swabhaavik*), those are called *vishrasa* (*Parmanu* that exist in the pure phase). As long as the belief of ‘I am Chandubhai’ prevails, even if one does religious rituals all day long, the *parmanu* keep entering within; *puran* (influx in the form of charging) continues to happen. If you were to ask, “Hey *parmanu*, why do you keep entering my home?” Then they will say,

“You yourself are *pudgal*. If You are the Self, then we definitely cannot come in. But yes, as you are saying ‘I am Chandubhai,’ we are entering.” Now, You say, “I am pure Soul,” therefore all of these *parmanu* do not get drawn in. Then no matter what activity (*kriya*) is being done, the *parmanu* cannot enter. And if the *parmanu* enter within, it means that the *pudgal* continues to undergo *puran* (influx; charging) and thereafter the *galan* (outflux; discharging) is bound to happen.

When you curse at someone in your mind, then whether it becomes ‘hot’ within or whatever else happens within, if You clear it with equanimity, then the *parmanu* will become *vishrasa* and dissipate. Now what does it say? The *Pudgal* has a complaint. The *Pudgal* says, “‘You’ have become the pure Soul; Dada has made You free and even though we do accept that, but what about us? Dada cannot free us. Dada has freed us as much as was possible. The rest has to be done by You, because you are the one responsible. We were actually pure, but you were the one who spoiled us. ‘You’ cannot become [completely] free without purifying us.” The reason for this is, the *parmanu* claim, “We have not become impure on our own; you plated us with your *bhaav*, and that is why we have become impure. So, if You make us pure, then You will become free; otherwise You will not become free. Put us back into the state we were originally in. That is Your responsibility.”

*** This spiritual Knowledge (*Vignan*) is in fact scientific! The *jagruti* is definitely there, and that too, it [the *pratikraman*] is not to be done by You, Chandubhai has to do it. All You have to do is Know whether Chandubhai did it or not. So when *pratikraman* is done, He [as the Self] remains separate from them [the**

pudgal parmanu]. So it is considered as purifying them.

Questioner: Dada, will each and every *parmanu* of this body become pure if 'I' continue to See whatever happens to it as the Knower-Seer, or will they become pure if I do *pratikraman*?

Dadashri: No, no, they will become pure only when You prevail as the Knower-Seer. *Pratikraman* is the work of *Pragnya* (the direct light of the Self), therefore a lot of things can be cleared.

Questioner: So then what happens through *pratikraman*, Dada?

Dadashri: What happens through *pratikraman* is, if a big mistake has been made where the opposite person has been hurt, then You have to tell Chandubhai, "Chandubhai, do not do such things. As *atikraman* has been done, you have to do *pratikraman*." If no *atikraman* has been done in which someone has been hurt, then there is no need to do *pratikraman*.

Questioner: But don't the *parmanu* get purified through *pratikraman*?

Dadashri: No, the *parmanu* don't get purified through *pratikraman*. Upon Seeing them, You become free. As they are Seen as pure, they become free and so do You. The world sees them as impure, because they are seeing through the *bhaav* (belief; state) of 'I am the doer'. And now, You have the *bhaav* of 'I am not the doer', so they become free.

Questioner: What is the effect of *pratikraman*? You said that the *parmanu* do not become pure through *pratikraman*. So then, what happens through *pratikraman*?

Dadashri: When do the *parmanu* actually become pure? When they are

Seen. And the effect that *pratikraman* has on the *parmanu* is related to the hurt caused to the other person. If the effect [of the hurt] is left pending to clear, then he will bind vengeance. As far as is possible, such an effect should not be caused on our account. That is why You should tell Chandubhai, "Do *pratikraman*." Therefore, the effect would no longer remain for the other person; that is all.

Questioner: Suppose you hurt my feelings and then you do *pratikraman*, then will the effect [of the hurt] not remain for me?

Dadashri: In general terms, to the people out there, it can be said that purification happens through *pratikraman*. In reality, the *pudgal [parmanu]* (smallest particle of inanimate matter) has to be purified through *Gnan*. When that is not being done, 'we' tell people this in the general sense, "Do *pratikraman*." So when *pratikraman* is done, He [as the Self] remains separate from them [the *pudgal parmanu*]. So it is considered as purifying them.

Questioner: Yes, we are realizing that this [Chandubhai] is the *prakruti* (the relative self with inherent characteristic traits). It is because of the *prakruti* that we end up speaking like that.

Dadashri: 'You' are aware that it is the *prakruti* that is doing it, but You should purify it with *Gnan*. That which was filled in due to ignorance of the Self, let go of it with *Gnan*. Because although this is the *prakruti*, all of it is actually *parmanu*. What are those *parmanu* like? The answer is, they are *mishrasa parmanu*. *Mishrasa* refers to those that have been filled in [charged in the past

life], as well as result-giving. Due to the filled *parmanu*, the speech ends up coming out that way, meaning that those *parmanu* gave off their effect. At that time, if You send those *parmanu* off after purifying them, then You will no longer have a quarrel [pending account] with those *parmanu*.

Hence, You should purify them in this way and clear them off. So, once the *Parmanu* become *vishrasa*, You are free. Now, not all of these people [*mahatmas*] are able to perform the required activities of purification, so 'we' tell these people, "Do *pratikraman*." So then, they [the *parmanu*] become pure. How can this person do all of those activities?

This spiritual Knowledge (*Vignan*) is in fact scientific! The *jaग्रuti* is definitely there, and that too, it [the *pratikraman*] is not to be done by You, Chandubhai has to do it. All You have to do is Know whether Chandubhai did it or not! It is Chandubhai who does the *atikraman* as well, isn't it?

Questioner: Yes, it is indeed he who does the *atikraman*. Is that why he has to be made to do the *pratikraman*?

Dadashri: Yes, the *pratishtit atma* (discharging relative self) is the one who does the *atikraman*, and it is the *pratishtit atma* that has to do the *pratikraman*. And You are not to do the *pratikraman*. It has to be done by the one who commits the fault. The faults that are happening are discharge and the *pratikraman* is to be done for that discharge. The *atikraman* that is happening is also discharge and the *pratikraman* for that is also discharge.

(This is only for those who have attained *Gnan*.)

Questioner: The *Nishchay Atma* (the awakened Self in this context) does in fact not bind any karma whatsoever, so then there is no such thing as *nishchay pratikraman*, is there?

Dadashri: The *Nishchay Atma* has in fact become completely free. But what does this *prakruti* say? "You are the one who spoiled us, we were actually in the form as pure *Parmanu*. So make us pure now." What does it say? "We were *vishrasa Parmanu* but you turned us into *prayogsa*, and that is why we have come into effect as *mishrasa*." Convert the *mishrasa* back to *vishrasa*. Meaning, purify the *parmanu*. Now, nothing else remains to be done.

*** What happens by doing *pratikraman*? *Jaग्रuti* increases. Tremendous energies blossom by doing this sort of *pratikraman*, however, only if it is done as per 'our' *agna*. When one does *pratikraman*, that is called *Purusharth*.**

Tremendous energies blossom by doing this sort of *pratikraman*, however, only if it is done as per 'our' *agna* (directive).

Questioner: How is that to be done and when?

Dadashri: If One goes ahead and does it after having received 'our' *agna*, then He will get his [spiritual] work done; especially during these *jatras* (pilgrimages) [with Dadashri]. Even during such circumstances, One should do it having taken 'our' *agna*.

In 1973, we had all gone on a *jatra* for thirty-eight days. We had ‘no law’ [no rules] even there. However, it did not mean that one could not get into a dispute with another person. Whosoever wanted to fight with another was at liberty to do so. It is not that they were at liberty to fight, nor were they not at liberty to fight. If they happen to fight, then ‘we’ would See it.

But at night, everyone would wash it off by doing *pratikraman* in ‘our’ presence! They formed ‘stains’ on each other, and in addition they washed them off! This is purely the path of the *Vitaraag* (absolutely detached) Lords. Therefore, one is to do ‘cash’ [instant] *pratikraman* over here. On this path, *pratikraman* cannot be done once every fortnight or once every month. As soon as a fault arises, instantly *pratikraman* should be done!

Questioner: The *jagruti* that ‘I am pure Soul’ is there as such, yet those of the past...

Dadashri: Whatever ‘garbage’ there is within, if it does not come out, then it will remain within, so it is better if it comes out instead. So, that is why, when ‘we’ go on a *jatra*, some of our Patels [members of the community of land-owning farmers] and some Vaniks [members of the community of merchants] like you end up fighting so much amongst each other that all the others tell me, “Dada, please separate them! They are fighting so intensely and they are using very bad words.” I told them, “If they fight in my presence, then a solution will surely come about! It will finish quickly and the poor fellows will not bind anything! So, even if they are

physically fighting, let them fight and hit each other. Go ahead, hit each other properly.” I would say, “Hit each other properly.” If that stock lies within, then they will hit each other. If that stock does not exist within, then how will they hit each other?

So these sort of skirmishes carry on all day long in the bus, and so the bus driver asks me, “Sir, you are like God. How did you come to love such people?” I replied, “All these people are certainly the best. They will improve one day!”

Later in the evening, everyone would get together in the bus to do the *aarti* (the ritual of waving lamps in front of an idol or deity while singing a hymn) of Dada Bhagwan [the fully enlightened Lord within the *Gnani Purush*, Dadashri]! Even though they would fight or oppose each other, but at the end, they would all get together and sing the entire *aarti*. Then they would do *pratikraman*. All those who had been quarreling and fighting, they would go over to each other, bow down to each other and touch each other’s feet. Upon seeing this the driver said, “I have not seen anyone like this in the world before.” They would do *pratikraman* right away. Every day, they would do *pratikraman* once. They only did *pratikraman* for the fights they had got into and that too, by touching each other’s feet. Now, would there be any problem?

‘We’ are giving thoughts in the form of *pratikraman*. If You do *pratikraman* with ‘our’ *agna*, then You will attain salvation speedily. You will have to suffer demerit karma, but not so many.

Questioner: The ‘weapon’ of *pratikraman* is more useful to increase *jagruti*, isn’t it?

Dadashri: Yes, You should certainly use that ‘weapon’! What happens by doing *pratikraman*? *Jagruti* increases. *Pratikraman* is not [in the domain of] the Self, it is *paudgalik* (of the non-Self). Nevertheless, it is *Purusharth*; it is dependent on *jagruti*. *Jagruti* is itself *Purusharth*. It [*pratikraman*] does not need to be done once *jagruti* prevails, it will happen on its own.

Once *pratikraman* starts, it means that the fourth *gunthanu* (one of the fourteen stages of spiritual development; also known as *gunasthanak*) has begun! Illumination begins in the fourth [*gunthanu*]. ‘One’ progresses forward after attaining *samkit*. Then from the forth, One progresses to the fifth. As One continues to do more and more *pratikraman*, He progresses to the sixth. Like this, He continues to progress by doing *pratikraman*.

When One does *pratikraman*, that is called *Purusharth*. Ultimately, while repeatedly doing *pratikraman*, the verbal conflicts will decrease. Everything will decrease on its own. As a rule, everything will decrease. Everything comes to a stop naturally. First, the ego departs, then everything else leaves. Everything returns back to its place.

*** When such *pratikraman* are done with the *agna* of the *Gnani Purush*, it burns the demerit karma of infinite past lives. It is ‘our’ magical effect, provided that One does *pratikraman* with [‘our’] *agna*.**

It is when ‘we’ had washed off so much, that the [karmic] ‘ledger’ got cleared. ‘We’ have come after washing it off for such a long time [many past lives], that is when the ‘ledger’ got cleared. I have shown you the path. So, you will become free of it quickly. ‘We’ have been washing it off on ‘our’ own for such a long time [many past lives].

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

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

Even if you have to take beatings, it is better to remain here [in this *satsang*], whereas having taken beatings [in the worldly life], it is wrong to remain there [in the worldly life]. You should investigate whether the place is good or bad, shouldn’t you?

Questioner: You had given me the task of doing *pratikraman* when this leg had become like that, and within two days there was a magical effect of doing that *pratikraman*.

Dadashri: ‘We’ had sent ‘our’ blessings in it.

Questioner: Within two days a notable magical effect had come about.

Dadashri: It is ‘our’ magical effect; provided that One does *pratikraman* with [‘our’] *agna*. It can do the kind of work that God cannot do.

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

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

Questioner: So the ill intents the other person has towards us decrease, don’t they?

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

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

Dadashri: It does, it has an effect. Even if You See [the pure Soul], that, too, has an effect. However, it does not have an immediate effect. It happens gradually! This is because you have never Seen the other person as a pure Soul before. You have only seen the other person as being good or bad.

‘We’ have given these *mahatmas* something extraordinary in their hands! It is phenomenal! People of the world will

have to accept that even though they [*mahatmas*] are fighting, the *samkit* within Them does not leave. The streams of the two realms [the relative and the Real] are indeed flowing separately.

Whereas for you [the ones who have not attained *Gnan*], the two streams are flowing together. Without *alochana* (the recollection and confession of a mistake), *pratikraman* (asking for forgiveness for it coupled with repentance) and *pratyakhyan* (to make a resolve to never to repeat a mistake and ask for the energies for the same), the two streams cannot remain separate at all. There is constant *alochana*, *pratikraman* and *pratyakhyan* for all these people [those who have attained *Gnan*]. How does this work? The external activities carry on, while *alochana*, *pratikraman* and *pratyakhyan* carry on within. It has to be constant.

When You do *alochana*, *pratikraman* and *pratyakhyan* while visualizing ‘our’ face, it gets wiped out to such an extent that the *atikraman* is never repeated again. It gets erased due to ‘our’ presence.

*** If you do *pratikraman* for a tiger, then even a tiger will do as you say. There is no difference between a tiger and a human. The difference is in the vibrations you emit. It is the vibrations that affect the tiger.**

Questioner: In the *Aptasutra* (a collection of aphorisms procured from Dadashri’s speech), it says that, ‘If you do *pratikraman* for a tiger, then the tiger too will forget its violent intent.’ What does that mean?

Dadashri: Yes, the tiger will forget its violent intent, meaning that your fear will leave.

Questioner: It makes sense that our fear will leave, but does anything happen to that [tiger's] Soul (*Atma*)?

Dadashri: Nothing happens. When your fear leaves, it [the violent intent] goes away.

Questioner: But you said that its violent intent goes away, right?

Dadashri: The violent intent goes away.

Questioner: How does it go away?

Dadashri: When your fear leaves, the violent intent goes away.

Questioner: So that means the tiger's Soul was affected, right?

Dadashri: There is certainly a direct effect on the Soul. There is an effect on the Soul indeed, all the effects reach It.

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

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

with that person. So, we are asking for forgiveness before the pure Soul of that person.

These are all certainly our own effects. From today onwards, stop emitting vibrations towards others, stop having [negative] thoughts about others in the slightest extent. If a thought arises, then you should do *pratikraman* and wash it off. So the entire day will go by without vibrations arising towards others! If the day goes by in this way, then it is more than enough; that itself is *Purusharth*.

The internal state of the other person changes through *pratikraman*. That is what people have experienced. So they will not let go of that, will they! 'This is the cash bank.' *Pratikraman* is considered a 'cash bank', it yields instant results. Do you have to do a lot of *pratikraman*?

*** When You remain in the state as the pure Soul and you do *pratikraman* for an hour, then You will experience *Swasatta*.**

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

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

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

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

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

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

Questioner: Can there be a mistake made in Seeing *charitra moha* (discharge illusory attachment)? If we do *pratikraman* every day, then will we make that very same mistake again or not?

Dadashri: Recognize the mistake that is being made every day, that is the main one. Even though You do *pratikraman*, it does not budge. Nevertheless, one layer after another continues to break away.

Now after attaining the Self, what is next? However much *shuddha upayog* (the pure applied awareness as the Self) prevails, that much *Swasatta* (the authority of the Self) arises. And once complete *Swasatta* has arisen, One will have become God (*Bhagwan*)! The *pudgal* (non-Self complex) is in [the domain of] *parsatta* (the authority of the non-Self). And as long as the Knowledge of the Self has not been attained, the [vyavahaar] *atma* (the worldly interacting self) too is in *parsatta* indeed. When one meets the *Gnani* (the One with Knowledge of the Self) and the [vyavahaar] *atma* comes into *Swasatta*,

then the force of the *pudgal* becomes weak or else it becomes almost lifeless. As the *Purusharth* increases, the *pudgal* becomes weaker. When You remain in the state as the pure Soul and you do *pratikraman* for an hour, then You will experience *Swasatta*. When *pratikraman* is done immediately in ‘cash’, then it is possible for One to come into the state of God (*Bhagwan pada*)!

One day, when you are sitting in solitude, while doing *pratikraman* or something similar, a little experience of the Self solidifies within, You experience that ‘taste’, that is called the experience [of the Self].

*** When you sit down to do this *pratikraman*, the drops of ‘nectar’ keep falling on one side, and you will feel lighter.**

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

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

included. In this way, those mistakes get destroyed in their entirety.

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

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

Questioner: I have done it.

Dadashri: Has anyone told you not to do it again?

Questioner: No, I was doing it recently. One day, we all sat down [to do it].

Dadashri: This is something that you can even do at home if you want to.

Questioner: This is the first time I was able to sit to do *samayik* (introspective analysis as the Self) Dada. I experienced a lot of bliss.

Dadashri: So now do *pratikraman* for everyone; every day for your family members, then your close relatives, those who have been hurt by you. You should do *pratikraman* for all those people first. Do you remember them or not?

Questioner: I surely do! I sit in *samayik* every day and do that continuously.

Dadashri: By doing this *pratikraman*, have you been convinced that this is a good experience?

Questioner: Dada, before, whenever I used to do *pratikraman*, I would always feel, 'It is not my fault. So why should I do *pratikraman* falsely?'

Dadashri: No, but now?

Questioner: Now, I understand.

Dadashri: Did you experience bliss today?

Questioner: Yes, I understand what the mistake is. Before, I could not understand that at all. For some time now, I can understand that.

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

Questioner: What is the original mistake, Dada?

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

Questioner: The subtle, the subtler...

Dadashri: ‘You’ will continue to See the mistakes. This is in fact at the gross level! The exterior body has been Seen. How can You Know what type [of faults] lie within? These two ladies are very fair on the outside. How can you know what they are like within? So when You can See that which is within, that is when the original mistake can be understood. Do you understand?

Questioner: Yes.

Dadashri: Our body is the size of a doll, our nose is the size of a chickpea, but just look at how much understanding is encompassed in it!

*** The Self is full of infinite energy, and Its *Pragnyashakti* breaks the veil of ignorance over the Self and shows [the mistake]. Through this *pratikraman*, You Yourself will realize that You have become lighter.**

When you do *pratikraman* for two to three hours over here, you continue to see your faults for those two to three hours. This is referred to as live *pratikraman*. When you sit down to do this *pratikraman*, You indeed become the pure Soul at that time. When you sit down to do *pratikraman*, does *pratikraman* continue to happen or not? Even if you do not want to, doesn’t it continue to happen?

Questioner: Yes, they continue to happen after that.

Dadashri: What if I say, “Now stop doing it”?

Questioner: Even then the pulley continues running.

Dadashri: Who is running that? The answer is, ‘The pure Soul has been attained, so all these activities are of *Pragnya*.’ When you do *pratikraman* for your entire life, at that time, you are neither in the state of liberation nor are you in worldly life. You are actually recalling all the details of your past while doing *pratikraman*. The ‘phones’ of the mind, intellect, *chit* (inner faculty of knowledge and vision) and ego are switched off at that time. The *antahkaran* is shut down. At that time, *Pragnya* alone is at work. Even the Self does not do anything in this. Once a mistake is made, It [the Self] gets veiled. Then another layer comes over It. In this way, layer upon layer builds up. Then, in the final hour of life, the ‘balance-sheet’ of all this is derived.

To See the mistakes of the past in the present is the illumination of *Gnan*; it is not memory.

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

Dadashri: No effect can touch the Self whatsoever. If it were to get affected, then it would be considered an embodied soul. ‘This is in fact the Self,’ that is one hundred percent decided. Where memory does not reach, there, through the aura and influence (*prabhaav*) of the Self, it happens [the mistake is Seen]. The Self is full of infinite energy, and Its *Pragnyashakti* (the direct liberating energy of the Self) breaks the veil of

ignorance over the Self and shows [the mistake].

And it does not matter if you do not encounter the other person for the sake of doing *pratikraman*. There is no need for his endorsement in person. There is no need for an affidavit the way it is required in court. This is because these offenses were not committed in person. These are actually offenses that were committed in the other person's absence. They were actually committed in the presence of people, but the endorsements were not given in person. The endorsements are internal, the endorsements are of attachment and abhorrence. Through this *pratikraman*, You Yourself will realize that You feel lighter, that You have become lighter. And enmity dissolves, it dissolves as a rule.

Furthermore, as the energy increases, more mistakes will be Seen. Gross mistakes are being Seen right now, then subtle ones will be Seen. However many are Seen, that many go away. The rule is that from all the mistakes that lie within you, however many are Seen, that many go away.

This is the path of *alochana*, *pratikraman* and *pratyakhyan*, that of 'shoot-on-sight' [*pratikraman*]. 'You' will be able to See three hundred to four hundred mistakes every day. The One who can See just a single mistake of his, He becomes God. And if there were no mistakes in a person, then surely God would be everywhere! A Person who has become faultless is referred to as God!

*** Some can See twenty-five mistakes of theirs every day, some can**

See fifty, some can See a hundred. The Vision blossoms to the point where five hundred mistakes are Seen [in a day], the *Darshan* continues to become unveiled.

Questioner: Many people say that they did two hundred to five hundred *pratikraman*, so please explain the process of such *pratikraman*! How do they do them?

Dadashri: It is like this; as One delves deeper, He is able to See more and more of his mistakes.

Questioner: I can only See my own mistakes.

Dadashri: That is in fact because You have now been given *Gnan*, otherwise, where you able to see them before? 'You' can See them now, can't You? Now that You can See them, you have to ask for forgiveness for them. As you do *pratikraman* for them, then [more] mistakes begin to be Seen. So some can See twenty-five mistakes of theirs every day, some can See fifty, some can See a hundred. The Vision blossoms to the point where five hundred mistakes are Seen [in a day], the *Darshan* (vision as the Self) continues to become unveiled.

When this person speaks to you about something, say he speaks harshly. But at the same time, He Sees the mistake as well, 'What happened was wrong.' And can You See your mistake or not?

Questioner: Yes, 'I' can See my mistakes.

Dadashri: Then salvation has indeed been achieved, hasn't it!

What kind of *pratikraman* do our *mahatmas* do? On the spot.

Immediately as it [the mistake] happens! They do 'shoot-on-sight' *pratikraman*. So then the mistake does not arise [again], does it!

However many mistakes you do *pratikraman* for, the more mistakes that are Seen. After that, there are some who can See up to two hundred mistakes. One person asked me, "Dada, how can I cope up with that? My mind gets exhausted. Even though I do five hundred to a thousand *pratikraman*, yet it is not enough!" The reason is that he had filled such kind of karmic stock [in his past life], hadn't he! While this poor fellow doesn't have such a karmic stock. He has [enough to] set up small, small shops, while that other person had stocked up big warehouses. Nevertheless, he emptied out quite a lot.

Questioner: When something happens, then the intent of doing *pratikraman* immediately arises for these *mahatmas*.

Dadashri: Immediately, it automatically arises. It takes place naturally and spontaneously. How many *pratikraman* are you able to do?

Niruben: I do five hundred every day.

Dadashri: This lady [Niruben] does five hundred *pratikraman* every day! Some do fifty, some do a hundred. To the extent the *jagruti* increases, One does that many *pratikraman*. Nonetheless, this is the path of doing constant *pratikraman*.

Questioner: You said that five hundred *pratikraman* are done every day. So is it better if [progressively] more *pratikraman* are done, or is it better if

[progressively] less *pratikraman* are done?

Dadashri: It is better when [progressively] more are done. One is nothing but a warehouse of faults. Krupaludev [A Self-realized *Gnani* of the step-by-step path to liberation who lived between 1867-1901. He is also known as Shrimad Rajchandra] said, '*Hu to dosh anantnu bhaajan chhu karunaal.*' ('I am a receptacle of infinite faults, oh compassionate One.') And then, '*Deetha nahi nijdosh to tariye kon upay!*' ('If my own faults are not Seen, then what other means is there to become free!') Now, how can one cross [the ocean of worldly life] when he cannot see even five mistakes? One is a receptacle of faults. So, the one for whom five hundred mistakes are emptied [Seen], his [karmic stock] gets cleansed quickly. For some, fifty mistakes are emptied and for some a hundred mistakes are emptied. Nevertheless, mistakes have started to empty out.

Questioner: But as one rises higher, then don't the mistakes start to lessen?

Dadashri: No, there is no need to rise higher. A mistake will be spotted immediately if there is *jagruti*. And once the mistake is spotted, one immediately does *pratikraman* over there. He immediately does *alochana*, *pratikraman* and *pratyakhyan*, on the moment! 'Shoot-on-sight!'

Questioner: As more and more *pratikraman* are done, then at a certain stage don't *pratikraman* decrease in number? How can they increase in number?

Dadashri: It takes a long time for them to decrease in number. The reason is that this is a karmic stock filled over infinite lives.

This Niruben here, why has her conduct and thinking become elevated? It is because she has been doing five hundred or so *pratikraman* a day since so many years. So a solution has started to come about for her today. Nothing else needs to be done. You only have to attain this *agna* and do the ‘shoot-on-sight’ *pratikraman*. Say someone comes here, and in your mind you feel, ‘Why has this person come here in this crowd?’ You spoke against him, and his Soul has come to know all of that. Therefore, You should immediately say, ‘Chandubhai, why did you make such an intent? You have done *atikraman*, so do *pratikraman*.’

This *pratikraman* is ‘shoot-on-sight’. ‘Shoot-on-sight’ means one should ward off the mistake as soon as it happens, right away, on the moment! So much *jagruti* should prevail that one cannot refrain from doing ‘shoot-on-sight’ [*pratikraman*]. Not a single mistake should go without being Seen. And then a person’s faults will be destroyed. This is the only path in which One Sees his own faults and ‘shoots’ them. In doing so, the faults are destroyed.

This *pratikraman* is a big ‘weapon’ I have given you. This is because it is the greatest weapon to ‘cut’ [the karmic accounts with] the entire world. The world [worldly life] has arisen due to *atikraman* and by doing *pratikraman* the world comes to an end. That is all there is.

After attaining such a wonderful spiritual Science, who would let go of it? Before [attaining *Gnan*], you were not able to remain in *upayog* for even five minutes. If you wanted to sit in *samayik* for forty-eight minutes [on the *Kramik* path], it took an enormous amount of effort to do so. Whereas now, it has become possible to remain in *upayog* naturally and spontaneously, wherever you go!

Questioner: I understand that, Dada.

Dadashri: Now, put a bit of a stop to the mistakes, meaning do *pratikraman*. ‘You’ should decide before leaving [home] that You want to do this today; You want to remain in *shuddha upayog*. If You do not decide on this, then You may lapse in applying the *upayog*, and our spiritual Science is so wonderful. There is no other problem.

You may feel that you have lapsed in applying the *upayog* and have gone off on the wrong track. So, *pratikraman* should be done for the lapse in *upayog*. The wrong track means to waste your time and energy; nevertheless, if you don’t do *pratikraman* for that, it will do. There isn’t as much loss in that. One more lifetime still remains, so this has been let go of. But for those who really want to remain in *upayog*, they should do *pratikraman* for having lapsed in applying the *upayog*. *Pratikraman* means to turn back. One has never turned back, has he!

Questioner: By doing *pratikraman* is there a clear reflection cast on to the future?

Dadashri: Yes of course, everything becomes clear. *Darshan* (the

Vision as the Self) becomes clear and *Darshan* increases. No one has ever attained *moksha* without doing *pratikraman*. When one does *pratikraman*, his mistakes decrease and they gradually leave.

*** As You See the faults, the layers of those faults peel off, and when all the layers have peeled off, that fault leaves permanently, from the root itself.**

Questioner: Dada, do something so that I no longer see the faults.

Dadashri: No, those faults will actually be seen! The fact that You can See them means that there is the presence of the Self and they are *gneya* (objects to be Known).

Questioner: But can't anything be done so that I don't see the faults?

Dadashri: No, if there is nothing to See, then the Self will not remain. It is because of the presence of the Self that You can See the faults, but now they are not actually faults, they are *gneya* and You are *Gnata* (the Knower).

Later, those faults are Seen as *gneya*. However many *gneya* You See, You become free from that many. Just as an onion has layers, the faults also have layers. As You See your own faults, the layers of those faults peel off, and when all the layers have peeled off, that fault leaves permanently, from the root itself. Some faults only have a single layer. They do not have a second layer, so they leave by Seeing them just once. The faults that have more layers have to be Seen over and over again, and they leave once *pratikraman* has been done for them. And there are some faults that are so 'sticky'

that *pratikraman* has to be done repeatedly, and people may even tell you, "You keep repeating the same mistake!" To which you would reply, "Yes." However, people don't understand that this is the reason behind it. The faults have layers; there are infinite layers. So however many [faults] You See and do *pratikraman* for, that many become cleansed.

*** The entire world is unquestionably flawless, but you are not able to see it as flawless; why is that? It is verily because of your 'attacking' nature. When you no longer 'attack' anyone, you will no longer need to do *pratikraman*.**

Questioner: Dada, why do I see the faults of others?

Dadashri: It is verily due to your own mistake that the other person is being seen at fault. To this Dada, everyone appears to be flawless only. This is because He has destroyed all of his own mistakes. It is your own ego that makes you see the mistakes of the other person. The One who wants to See only his own mistakes will inevitably See everyone else as flawless only.

The whole world is flawless indeed. The fact that you see others to be at fault is your own fault. No living being is at fault at all. When it is Seen as such, then that is *Gnan*, but people cannot see it this way, can they?

Questioner: The fact that 'I' want to See others as flawless, yet I end up seeing them at fault, is considered discharge, isn't it?

Dadashri: It is discharge. It is discharge to be habituated [to seeing

other's faults]. When it is not under Your control, it is considered habituated.

Questioner: How can seeing someone at fault be considered discharge?

Dadashri: 'You' no longer have the intent to see others at fault, that is why it is considered discharge! However, One has not followed the *Agnas* completely in this situation. As One gradually starts following the *Agnas*, everything will be cleansed. Until then, *pratikraman* should be done for it.

Questioner: But the understanding has definitely set in that everyone is flawless indeed. But sometimes, I end up seeing others at fault.

Dadashri: That is indeed why 'we' have said, "You are habituated!" It happens even when You don't want it to.

Questioner: Why hasn't our Vision become flawless yet?

Dadashri: 'Your' Vision is certainly flawless.

Questioner: 'I' have the intent to See others as flawless, yet I do see the faults of others.

Dadashri: 'You' are Seeing the one who sees the faults of others, that's all. Besides, the discharge will only be in accordance with the stock of karma that has been filled in, won't it?

Questioner: But we have to do *pratikraman* for that, don't we?

Dadashri: You definitely have to do *pratikraman* for that! Why did you fill such stock of karma?

Questioner: How long should *pratikraman* be done for the old faults?

Dadashri: As long as the faults are still there, and if the other person is hurt because of a fault of yours, only then should You say, 'Chandubhai, do *pratikraman* for this.' Otherwise, there is no need to do it.

Questioner: When will *mahatmas* reach the stage in which they will no longer have to do *pratikraman*?

Dadashri: When they no longer 'attack' anyone, they will no longer need to do *pratikraman*.

The entire world is unquestionably flawless, but you are not able to see it as flawless; why is that? It is verily because of your 'attacking' nature. A person who hurls abuse at you is flawless, a person who beats you up is also flawless. A person who causes you a loss is also flawless. This is because all this is nothing but a result of your own karmic account. He is only giving you what is in your karmic account. And when you give it back to him in return, you are creating a new karmic account with him. Thus, when You accept that it is *vyavasthit*, it will come to an end. 'You' should tell Chandubhai, 'Look, the karmic account has been settled properly.' If You See others as flawless, then You will attain *moksha*. If you see them as being at fault, then it means that you have not seen them as the Self at all. If You See the Self in the other person, then He is not at fault.

And once the *Gnani Purush* (One who has realized the Self and is able to do the same for others) imparts *Gnan*, once He imparts the *divya chakshu* (divine Vision as the Self through which the Real and the relative are Seen as separate), You will be able to See all of your own faults. Even if there is the slightest change in the state of the

mind, You will be able to detect that a mistake has happened. This is in fact the path of the *Vitaraag* Lords, it is the path through which it is possible to attain final liberation after just one more lifetime. This path actually holds tremendous responsibility. Everything should definitely become cleansed in one lifetime. Everything should become cleansed over here, first.

*** This is in fact an easy path. By using the 'keys' the 'locks' immediately open! In no other era of the time cycle will you come by such a circumstance. This is the *Akram* path! It is an exceptional case! And it is the eleventh wonder [of the current time cycle]! Get your [spiritual] work done. With such *pratikraman*, not only will your life be beautiful, but you will also attain *moksha*!**

Questioner: We have to continue to See for one lifetime. As *pratikraman* continue to be done, we have to continue to See, right?

Dadashri: The constant awareness should prevail that, 'I' am certainly not doing anything at all.' If this awareness is prevailing continuously, then even if you do not do *pratikraman*, it will do. It constantly prevails for 'us'. That which prevails for 'us' is precisely what 'we' are telling you. After attaining *Gnan*, this constantly prevails for 'us'.

Otherwise, there should be no need for *pratikraman* whatsoever with this *Gnan*. This *Gnan* is the ultimate Knowledge, such that there should be no need for *pratikraman* whatsoever. However, it is such that 'we' are promoting those who have studied only up to the fourth grade in Gujarati to

become graduates, so what happens to all the grades in between? Therefore, in the interim 'we' have added this much by means of 'our' own responsibility. Otherwise, it is not required in this *Gnan*, yet 'we' have added it with 'our' own responsibility.

Certainly everything except the pure Soul is garbage, one of which is *kraman* (neutral worldly interactions or activity of the mind, speech, or body that does not hurt anyone) and the other is *atikraman* (to hurt any other living being through the mind, speech, or body). That which is outside [the realm of] the pure Soul are all faults, and *pratikraman* should be done for them.

'You' have attained this Knowledge of the Self, but there is a stock of filled karma within due to which *atikraman* takes place, and you must do *pratikraman* for it. That *pratikraman* is not to be done by You, the pure Soul, You should make this mind, speech and body do it. The belief that 'I am the doer' has left, hence in the Real form You are pure, so You do not have to do *pratikraman*. If You, the pure Soul, do *pratikraman*, then it will turn to poison. 'You', the pure Soul, do not do *pratikraman*, but You have the mind, speech and body do it. This is in fact the *Akram* path, therefore One first attains the Knowledge of the Self and then clears the [karmic] debt. On the *Akram* path, suffering is put to an end first, then the karmic [debt] is paid off, whereas on the *Kramik* path (traditional step-by-step path of spiritual progress), as one continues to pay off his [karmic] debt, he attains the Knowledge of the Self.

Questioner: I am satisfied having heard this clarification from you, personally.

Dadashri: Therefore, You are indeed separate.

Pratikraman are done simultaneously. So then tell me, who can bother you now?

Questioner: Through this body, at every moment, day and night, *pratikraman* are continuously happening. The *atikraman* simply vanishes as soon as he [Chandubhai] begins to do *pratikraman*.

Dadashri: This is a spiritual Science. Meaning that this spiritual Science gives result immediately. This *Akram Vignan* (the spiritual Science of the step-less path to Self-realization) is entirely a *siddhant* (incontrovertible principle that accomplishes the ultimate goal), and the *siddhant* itself procures results. This is *Akram Vignan*. *Vignan* means that which gives instant results. Where there is nothing to 'do', that is called *Vignan*, and where there is something to 'do', that is called *gnan* (relative knowledge)! A person who is a thinker would certainly feel, 'I have not done anything.' And what is this? This is the beauty of *Akram Vignan*!

This is the *Akram* path, so what do You have to do? 'You' do not have to do [*pratikraman*]. 'You' have to tell

Chandubhai, 'Chandubhai, you have done this *atikraman*, so do *pratikraman*.' The reason for this is that You have become free, but if Chandubhai becomes free, then You will become [completely] free. You will have to purify these *parmanu* and return them. To continuously Know is Your function, and to continuously 'do' is Chandubhai's function. Chandubhai is the underhand and You are the boss. Yes! The one who did *atikraman*, make him do *pratikraman*. 'You' do not have to do it. 'You' are the Knower. 'You' are the Knower of what Chandubhai is doing, so then would there be any problem? Lord Mahavir (the twenty-fourth *Tirthankar* of the current half-cycle of time) too did just this. Lord Mahavir kept Seeing only one *pudgal* (the non-Self complex that undergoes influx and outflux) continuously. 'He' did not go to see the *pudgal* of all these other people. Only one [His own] *pudgal*.

This is in fact an easy path. By using the 'keys' the 'locks' immediately open! In no other era of the time cycle will you come by such a circumstance. This is the *Akram* path! It is an exceptional case! And it is the eleventh wonder [of the current time cycle]! Get your [spiritual] work done. With such *pratikraman*, not only will your life be beautiful, but you will also attain *moksha*!

~ Jai Sat Chit Anand

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To Know Is 'Your' Work and to 'Do' Is the Work of the Pudgal

This is the *Akram* path, so what do You have to do? 'You' do not have to do [*pratikraman*]. 'You' have to tell Chandubhai, 'Chandubhai, you have done this *atikraman*, so do *pratikraman*.' The reason for this is that You have become free, but if Chandubhai becomes free, then You will become [completely] free. You will have to purify these *parmanu* and return them. To continuously Know is Your function, and to continuously 'do' is Chandubhai's function. Chandubhai is the underhand and You are the boss. Yes! The one who did *atikraman*, make him do *pratikraman*. 'You' do not have to do it. 'You' are the Knower. 'You' are the Knower of what Chandubhai is doing, so then would there be any problem? Lord Mahavir (the twenty-fourth *Tirthankar* of the current half-cycle of time) too did just this. Lord Mahavir kept Seeing only one *pudgal* (the non-Self complex that undergoes influx and outflux) continuously. 'He' did not go to see the *pudgal* of all these other people. Only one [His own] *pudgal*.

- Dadashri

