PRATIKRAMAN
EDITORIAL

Should there not be some unfailing remedy for those who are sincerely trying to move forward along the path of liberation? There should be some remedy to successfully remove all kashayas (internal anger, pride, deceit, greed, attachment, and abhorrence) that hinder people every moment of their lives. How is one to remove the gross and subtle conflict from his life? How do we prevent ourselves from being hurt or hurting others? How can we shelter ourselves from the kashayas that bombard us? How do we stop them from recurring?

Many of us have faithfully adhered to religious rituals. We have surrendered ourselves to strict penance, fasting, meditation, and other such austerities, only to discover that we still make mistakes through our minds, our speech, and our conduct. Why have we not found inner peace? What should we do when we realize our faults and how should we get rid of them? There should be some method through which we can eliminate kashayas from our lives and progress spiritually toward liberation. Surely there should be a way to live happily with peace and love. What spiritual knowledge have the Vitarag Lords (the supreme enlightened beings) bestowed upon the world? What is true religion? Is there any assurance that one can be absolved for the sins he commits? And if there is such a method, why is it not evident?

One can attain an abundance of knowledge from scriptures, but why can he not incorporate it into his daily life? Ascetics and spiritual teachers continue to preach, but where do they fall short in getting the desired results? Practically every religion mandates stringent rituals and austerities, yet why does the aspirant not achieve any results? Why do his kashayas not decrease or his sins erase? Does the liability for all this not fall upon the heads of religion? This statement is not made with any malice but compassion. There should be some way to eliminate our problems. What have the Gnanis and the Tirthankars said about one’s progress from the state of ignorance to the attainment of Absolute Knowledge (Keval Gnan)? How can we be liberated from the bondage of our past karma and the bondage created through our inherent attachment and abhorrence (raag-dwesh)?
It is said that the path of liberation is for the brave and not for cowards, but where should this valor be used to expedite liberation? Is it possible for a person with a lot of bad karma to attain good karma?

How can you suppress the fires of suffering that torment you throughout your life? How can a man cope with a domineering wife, difficult children, and his financial worries that overshadow his peace, day and night?

How can one recover from incessant kashayas that exist between a guru and a disciple? When a person expends his mind, speech, and body by committing adultery or cheating others out of their wealth, where else but in hell or lower life forms can he expect to take birth in his next life? And if one has done so, how can he become free from the consequences of his actions? How can one remain cautious so as to not fall prey to such acts? What are the answers to such questions that have agonized people for time immemorial?

Every human makes mistakes against his will. People become trapped in their own mistakes and suffer incessantly, due to their earnest desire to be free of such mistakes, find inner happiness, and progress toward their liberation.

The Tirthankars and the Gnanis have given this world the only weapon to combat such suffering, and that weapon is the spiritual science of alochana (confession of one’s mistakes), pratikraman (asking for forgiveness), and pratyakhan (firm resolve and determination never to repeat the mistake). Infinite beings have achieved the wealth of liberation with this weapon by destroying the very root of which a vast tree of hatred and abhorrence grows. Gnan Purush, Dada Bhagwan, through his Keval Gnan (Absolute Enlightenment) has expounded in his spoken words, the science of pratikraman, precisely as it is. His spoken words are to be found in this book, along with many other books; words which will prove invaluable to the aspirant of truth and liberation.

The speech of the Gnani is dependent upon the individual that he is addressing. The answers the Gnani gives are aimed to bring about a solution for a specific problem for individual in front of him. Therefore at times, these spoken words, when compiled in book-form, may appear contradictory. For instance, for the inner satisfaction of one individual the Gnani may say, “pratikraman is awareness and atikraman is discharge (of karma).” But for the individual with heightened inner awareness, the Gnani
may say, “Atikraman is discharge, and so is pratikraman. Discharge has to be destroyed by discharge.” Both the answers are correct as a solution for the particular individual concerned, but they are relatively contradictory because of the difference in predicaments of each individual concerned. In short, the readers are asked to understand the subtleties of the Gnani.

With this in mind, we beseech the reader’s forgiveness for any apparent flaws in this compilation. It is our sincere hope that the reader attains the inner essence of the Gnani’s words.

Dr. Niruben Amin
Mumbai
1992

Web Publisher Note

Please note that Dadashri has satsang with two types of listeners, questioners. The questions of those who have received the Gnan through the Gnan Vidhi are under, ‘‘questioner:’’ Those who have not received the Gnan appears in the book under, ‘seeker:’ In this book the page number next to a sub-heading denotes the corresponding page in the Gujarati Book of Pratikraman.

Atmagnani Deepakbhai Desai, is now carrying on the The Work of Gnani Purush Dadashri. He has closely worked with the translation team, to accomplish the translation of the 556 pages Book of Pratikraman in Gujarati Language originally published in 1992. In August 1999, a detailed study of the first half of this book happened as Parayan in Simamndhar City, Gandhinagar, Gujarat, India. The second half will be done in the Parayan Satsang in January 2010 under the direct presence of the Atmagnani Deepakbhai Desai. A print version would be available in time for that major event.

Jai Sat Chit Anand

shuddha
Simandhar City
October 2008
Please note that Pujiya Dr. Niruben Amin wrote the entire preface of the Pratikraman Book in poetry form in couplets. The translation of this in English is devoid of the
rhyming words in many places. Here the message of the preface is preserved as a preference over the rhyming words.

Unity of mind speech and body, is the worthy goal of life
When that is broken, Akram Vignani’s pratikraman is the solution in life.

Dada shows the proper manner of doing pratikraman
Connect directly with the Soul of the other, with ‘Dada Bhgawan’ as the witness

Announce the faults in your heart, ask for forgiveness, repent heartily;
Decide that ‘I won’t repeat it’, then the faults are cleansed simply!

Doing good karma is religion, doing bad karma is non-religion;
Beyond religion and non-religion, lies Self-religion!

Good karma gives credit and this brings the result as happiness;
Bad karma gives debit and this brings the result as unhappiness!

When ‘credit-debit’ is zero, Self-bliss prevails;
The first two increase worldly entanglements, the third brings Liberation!

With the ‘Lord within—Dada Bhagwan’ as witness, repentance is done heartily;
This science becomes effective, for every ailment there is a remedy!

While eating-drinking, bathing-walking, speaking -laughing;
If no one is hurt, these natural interactions are called ‘kraman’!

All that cause hurt to others through attachment-abhorrence, are atikraman;
To turn back from these is known as the process of pratikraman!

Anger-pride-deceit and greed, all are nothing but atikraman;
They all go away instantly, when for them you do pratikraman!

Atikraman through attachment-abhorrence affects both;
By doing pratikraman for them, the effect is resolved in both!

A stained cloth and it’s washer, there is trouble for both;
No one has kraman’s effect and everyone acts in natural mode!

Every embodied Soul projects endlessly and routinely;
Mere hearing of communal riots, third world war is imagined!
Innumerable fractions exist in one second where one does endless atikramans; Atikramans create worldly life and it comes to the end by pratikraman!

If the insulter is seen as wrongdoer, that too is atikraman; If speech was harsh, act was wrong, that too is atikraman!

If the children are beaten, that too is atikraman; Feeling, ‘why did he swear at me?’ is atikraman!

If anyone feels hurt by you, it is atikraman; Remember Dada there, and do instant pratikraman!

No intent is there at all in your heart to hurt the other person; Yet you are instrumental in the hurt, hence Dada gave this great Version!

If the other is hurt with or without your knowledge, this too is an atikraman; If his face doesn’t show but mind was disturbed, this too is atikraman!

Any embodied Soul hurt through mind-speech-body; Instantly, heartily and certainly, do its’ pratikraman properly!

What decreases karma’s load is religion and what increases it is non-religion; No new karma are formed by doing pratikraman and that is supreme religion!

Ask for energy to advance higher, pray heartily; Pray to Gnani, Self, guru, God’s idol or a deity!

Shout out for forgiveness for the purpose of cleansing faults; Small faults will be gone and Samayik will dissolve the knot!

How can there be freedom from sinful karma of endless times? This happens when one inscribes Gnani’s knowledge to heart!

If this is not available, find what is revealed in the scriptures; Revealed creates intellect-wisdom that annuls sinful karma!

A strong desire to annul sinful karma and to do pratikraman; Shall free one from weight of sins of endless lives!

Injustice in personal or business, what is its’ penance? Decide in front of God-‘I don’t ever want to do it again’!

Innate self’s mistakes from previous life hurt at present; Get bliss of Freedom when, with equanimity you accept!
Endure with gratitude, all the pains that others give;
Doing Dada-given pratikraman, puzzles, you shall leave!

Scientific method of Jains, of recall-repentance-resolve;
Other religions too, give top priority to similar resolve!

Perfection and thoroughness, imparts this Vitarag Science;
Takes practical religion to top, and grants religious contemplation!

Helping climb upward steps, pratikraman grants absolute contemplation;
Tirthankara Lords convey perfect religion of Self and of worldly interaction!

Dadashri explains the essence of recall-repentance-resolve;
In front of Gnani or Guru, admit the faults of the self!

Free of fear and with decisive mind; hand over charge to guru;
And awaken easily again when you do pratikraman given by guru!

To be free from karma, paramount weapon is pratikraman;
Progress without guru by doing Dada-given pratikraman!

Excess pain is in chanting-penance-fasting; meditation and yoga;
Only pratikraman is savior, it shall definitely give you moksha!

Repentance frees from sins, gives a sacred-state;
Repent repeatedly in front of God and for forgiveness!

Repentance done by a person is always from the heart and natural;
‘Pratikraman frees from karma’ is the law that is natural!

To heartily ask for pardon of faults is the way to freedom;
Even if not heartily done, it preserves goodness for the self!

If you have to drink alcohol, apologize with decision of wanting to quit;
One day it shall be quit, is the scientific exactness!

This is ‘Akram Vignan’; it has got to give result;
Moksha in two hours, hear Gnani’s Gnan -Agna!

Subtle pain inflicted to someone, that too is called atikraman;
You may be aware or not, instantly do pratikraman!

That which is done voluntarily is where one can ‘do’ purusharth-self effort
That which is done due to pressure of forces is mandatory and is karma effect.
Doing is mandatory; like-dislike is voluntary;
Facing insult is mandatory; pratikraman is voluntary!

Ignorant one has free will to do repentance and resolve;
When stealing-killing pleases; a huge tuber is formed!

Sensualist’s thoughtful pratikraman results in celibacy;
Purity from hearty pratikraman then rests on Dada!

Christians go to confession; they hide in darkness;
Akram’s open confession to Gnani; they cry in repentance!

Pratikraman and Trimantra done together certainly give the result;
Prayer to great Gods and freedom from sinful karma is the result!

Endless pratikramans have shown no result yet, why?
Not one was with ‘shoot on site’ knowledge, that’s why!

Pratikraman done in morning and evening, but mechanically;
Pratikraman without repentance, pratikraman it can’t be!

What was memorized is spoken daily, just like a record;
Not finding the real culprit, he hurts the person in front!

Not a single mistake is absolved, whole life he did;
Pratikraman like a parrot; Mahavir’s path it can’t be!

Pratikraman in Maagdhi language isn’t understood very well;
Ascetics and saints say, ‘I did’ and raise the egoism as well!

Mahavir’s so called followers ‘perverse and insensitive’, without exception;
Believe that Self resides in rituals; leaving no space for complaint.

Disciples of middle twenty-two Tirthankaras, proficient they were;
Alert at every moment each day, they did pratikraman everywhere!

If you ask the meaning of daily pratikraman, they know it not;
Annual pratikraman of Samvatsari, sins it won’t wash!

On Paryushan, see whole year’s sins, feel the heartache;
You feel like dying that day, alas! How people were hurt!

Did you ever have these feelings, or got dressed and jeweled up;
Like going to a wedding on the Paryushan day, formal and smug!
‘Forgive my bad actions’-to those they like, no remorse for all others; You’ve ruined Vitarag Gods’ reputation; this isn’t Mahavir’s religion!

In true Vitarag religion, five hundred pratikramans are done daily; It is done ‘shoot on site’ and with repentance nightly and daily!

This is Mahavir’s reign and ‘Gnani’ is ornamental to the reign; In Kali-Kaal, kramic path stagnant; Akram moksha unveiled through ‘Us’!

With instant-cash pratikraman, adverse mediation vanishes; Where Akram Gnani has manifested, ‘Godly state’ is attained with ease!

Pratikraman’s purpose is fulfilled, be it credit karma or freedom; Whether in ignorance or knowledge, it is the main support!

Self-knowledge is freedom-path and not pratikraman alone; Pratikraman after Self-awareness starts You on to Liberation!

After the illusion-I am Chandulal- is gone, bondage of karma stops; With the illusion, pratikraman is for recurrent cycles of dirting and cleansing!

Pratikraman is recommended, do it ‘shoot on site’; If you can’t do that- next is- do it morning and night!

Can’t do this, do it fortnightly, or every four months; Once a year if nothing else, replace aunt for a mother!

Even aunt isn’t real in this Kali-Kal, she is the hired one; Where’s moksha? Religion? It is only the egoism’s illusion!

Doer or helper, pratikraman should be done proper; Created are decorative words, intents are forgotten!

Atikraman is at every step, yet the remedy is pratikraman; In the realm of the Vitarag there is no secret or corruption!

You do pratikraman for the dead and not for the living; Bhaav pratikramans are true; wrong are those with words and rituals!

Those won’t have proper result, its’ true value is illusory; Believed as Self’s benefit; its’ a loss and not a victory!
To recite like a parrot is effect-dravya pratikraman;
‘It shouldn’t be so’ intent- is called as bhaav pratikraman!

If chain of life after life mistakes isn’t broken, it isn’t ‘Samvatsari’ of Mahavir;
They’re ineffective pratikramans and they disgrace Lord Mahavir!

Please forgive me readers but my heart is getting filled;
I do pratikraman for the strong words that were scribed!

Action with ‘I am the doer’ casts more veils of illusion, eludes liberation;
Chanting in AM and PM he drinks the ointment, meant to be applied!

Vows of kramic path to eat no underground produce or at night;
Taken without understanding, vows won’t help in Liberation!

Vows can be taken for only faults whose pratikraman was done;
Explanation of proper pratikraman, Akram Vignan has done!

To cleanse the blemish, ascetics apply soap to the table;
Followers scrub the floor; world laughs at this!

They take vows to renounce and slowly they can quit it;
But vow to renounce what is quit, how can one deal with such understanding?

For all atikramans done through acts, pratikraman must be done in kramik;
In Akram Path, body is separate from Self; no action will touch!

Credit and debit karma get cleansed by doing pratikraman;
For moksha, both types of karma are renounced and the Self is attained!

Without awareness, pratikraman shoot on sight can’t be done;
After ‘Gnani’ awakens the Self, the kite string stays in hand!

Pratikaman in ignorant state binds less sins;
After Self-vision, with awareness, it is done in the true form!

Wash and wear clothes daily, write account book daily;
Do pratikraman yearly then; why not wash clothes yearly?

Gnani too, after scolding someone, does pratikraman right away;
This is just natural evidence and here, no one’s fault is at play!

And yet He says ‘is’ to what ‘is’; and ‘isn’t’ to what ‘isn’t’;
How can a true Gnani say to what ‘is’ as what ‘isn’t’?

In the Vision the world is flawless but the speech finds the faults;
Gnani Himself does pratikraman for pain caused by truth!

Fault is seen because of fault in the self; purify your vision there;
Or else, kashayaas will arise, when you fight for relative truth!

Accepted by plaintiff and defendant, is the speech of Vitarags;
Call it open Saraswati; their ego-less words are accepted by all!

Talk that doesn’t include pure Soul is false, that’s for sure;
Pratikraman for ‘I am Chandu’, a measure of true understanding for sure!

Forcing the medicine on patient, the doctor may appear harsh;
Ailment may get cured or not, do pratikraman for being harsh!

‘Dada’ is doctor of religion; He swings the whip at the ascetics;
Elegance of Gnani’s silence, flows as compassion towards the wrong!

Missed non-violent speech, Gnani does pratikraman;
Faulty it is in speech, flawless in His vision!

Tirthankaras’ speech is always accepted by all totally and completely;
Fourteenth moon is ‘Akram Gnani’, difference in opinion and speech!

Faulty was perverse vision; ‘Dada’ charged such a speech;
Flawless is today’s vision and yet flows out such a speech!

Guru says, ‘I am untouched’ but is exposed when called a ‘fool’;
He is touched and he reacts, is that religion a gymnast’s pool?

Vows-chants-penance and discipline in practice give worldly rewards;
They are not needed for liberation; there, only pratikraman works!

Ascetics should routinely ask for forgiveness an hour a day;
It’s true religion even if it is done in mind and not in person!

True religions are only two, Patikraman and absence of kashayaas;
Rest is not necessary, world hasn’t followed ‘this’ core-religion!

When you follow Gnani’s words, you’ll reach liberation-gate;
Go ahead, Dada is responsible for you, don’t miss at any rate!

Insistence is great atikraman, it has ruined the country;
It has poisoned internally; this hatred must be ousted!

They command in karmic path, don’t steal, lie, or do wrong;
Scriptures shout to follow non-violence, truth, non-theft!

People have turned away faces from scriptures and put them away;
They don’t bring change in life, why should one attach ‘this’ trouble?

‘I want to do it but can’t’, one should never sing this song;
Say, ‘why not’ firmly and decide repeatedly to perform!

Stealing-lying happened but do pratikraman for that;
Behavior can never change so, understanding you can change!

All the world’s religions are on ‘I am the body’;
Only Akram Vignan is free of ‘I am the body’!

‘I want to give up’ or ‘I can’t give up’, both are states of doer-ship;
Are you able to empty your bowels? What is the limit of your ability?

If you want to act with doer-ship, ask for energy for sure;
Dada’s ‘Nine Kalams’ cause changes, the result does not!

You are infinite energy; ‘energy-less’ how can you ever say?
Pratikraman is also the self-effort that is done in illusory state!

Even saints-devotees in the country are unaware in the spiritual song;
They say ‘I did’ to ‘It happens’ and say ‘do what I say’ to the ‘top’!

If you do something wrong, correct it by doing pratikraman;
It’s called illusory self-effort; become a non-doer if you want to be eternal!

You are not the doer of anything; You are only the knower;
Knower and doer are different, so the action in this life cannot change!

Know the wrong one as wrong; change ‘his’ opinion;
That verily is the religion of true effort; ‘see’ and ‘know’ and make ‘him’ decide!

“I can’t do, brother, I can’t”; you should never say this;
Soul’s nature is, you become what You envision!

This matter is very subtle, you can’t resolve without understanding;
Only Gnani can differentiate the realm of the Self and the non-Self!

To reform a thief boy, you can’t punish or beat him up;
He’ll form wrong tuber and opinion to steal will firm up!

Asking for energy from Dada, ‘I won’t steal in this lifetime’;  
Dada will give shelter and pure love; his heart will change!

If you stole, ask for energy; ask for specific energy;  
Remedy is change of opinion, absolute humility to God!

‘Gnani’ has all the remedies and his diagnosis is accurate;  
‘Dada Bhagwan’ is the scientist; expose to Him the ailments!

Ask for energy and you shall get it one day, don’t doubt;  
Hence He gave Nine Kalams filled with secret of Vignan!

In Akram, don’t see conduct, dispose it all with Gnan;  
New adverse internal meditation ceases, old ones are ‘seen’ and cleared!

Spirituality means purifying of chit, impure chit binds karma;  
Not hurting any embodied Soul, this pure interaction is religion!

No new karma shall bind the mahatmas of this Akram way;  
They clear old karmas and follow five Agnas all the day!

When facing sticky karmas, dissolve them with pratikraman;  
One life to go with this knowledge that guarantees no new karma!

Do pratikraman as soon as atikraman or attack happens;  
Valiance here is wonderful! One enjoys the Absolute Self!

‘Kraman’ created prakruti and Atikraman has expanded it;  
Pratikraman diminishes it and Akram Gnan has explained it!

Don’t have a single bad feeling for a thief or a prostitute;  
They don’t wish to do bad but are trapped in circumstance!

An ignorant person sees others’ faults, his own faults he can never see;  
How can he judge when he is the criminal, the lawyer and the judge!

Even the ignorant person does pratikraman up to a certain degree;  
Some proficient and vigilant people have repented and released faults!

After becoming pure Soul, is pratikraman worth doing for him?  
In Akram, he has to do this because the other person does get hurt!

Despite doing pratikraman if the other person doesn’t forgive;
Have no impact of this, You shall get freedom from faults!

Opponents of Atikraman get exposed by doing pratikraman;
Disagree with faults and get freedom from faulty nature!

All the faults are to be settled and are not ‘My’ intents;
Pratikraman isn’t necessary here if one can remain that aware!

All the worldly interactions without atikraman are naturally settled;
Pratikraman for atikraman will dispose both the inner and the outer!

True pratikraman is the one that when done reduces the faults;
How can there be liberation if there is no reduction in faults?

Pratikraman cleanses and there is no malice in others then;
No divisive difference of minds and intact are the relations with them!

Mind becomes pure and clean as the proof of cleansing of sins;
Happiness is evident on the face, and light as a feather you feel!

‘Chandu, it is your mistake’ when someone says this to you;
Tell Chandu, ‘Chandu, your mistake maybe there’, hence the rebuke’!

The boss should never see the under-hand’s faults;
With police, judge or wife, why is he acting so meek?

Delay in doing pratikaman, do pratikraman for that too;
Mind wanders during Arati or Vidhi, for this inertia too!

To err is human nature, the way to be free from this err;
Only the Gnani shows it, ‘Do pratikraman, O, lucky one’!

Cause of fault is interference of the self; others have no concern;
The one who pays heed, stops the faults and binds no karma!

Akram Gnan manifests pragnya; pratikraman is automatic;
His state is free from abhorrence, like God, who has no egoism!

‘No hurt’ is Lord Mahavir’s word, do pratikraman for ‘hurting’;
You should get resolution or disposal; this life isn’t for fighting!

No such vision of faults is with kramik path Gnani of step-by-step;
Look at the awareness of the one on Akam path; pratikraman is at every step!

Pratikraman is not needed if good qualities are seen in others;
Good behavior with them is the only inner intent of ours!

Egoism supports self’s faults and takes the side of the self;  
Even the great sages are seen wedded to the egoism!

    When the prices go up in business and customer is unhappy;  
    Don’t risk Self-realization; see the doer to be the ‘Vyavasthit’!

How has Dada placed us in Akram state while doing all our karma;  
‘Vyavasthit’ controls this life and yet pratikraman frees from karma!

    Look at Akram’s utimate principle, it doesn’t follow any intellect;  
    It answers from all angles and brings the fool on the path!

If the black-marketer of this time understands ‘Vyavasthit’;  
Pratikraman is his solution and dissolution of prakruti follows!

    If the ignorant one charges interest, he will become a cruel person;  
    Self-realized one will do pratikraman here and clean this stain!

Doing creditor’s pratikraman, sends him positive effect;  
Doing raag-dwesh or fighting binds ‘extra items’!

    Faults of getting angry, stealing, dishonesty and immorality;  
    Scolding and objecting; pratikraman cleans this slate!

When dismissed by the boss, if he stays in pure Soul;  
Even a death sentence won’t bind; the judge’s is simply doing the job!

    Due to senseless egoism, one allows a scorpion to bite;  
    ‘Gnani’ will do its’ pratikraman and put it on a side!

On seeing someone aversion arises, understand that it is the enmity from the past;  
You should do pratikraman for it and get freed from dislike or hatred!

    Clashes between husband and wife, and the in-laws are unsettled account;  
    Do their pratikraman as well; they are the connections of the relative self!

This world is place to pay off the accounts of karma;  
‘Akram’ says do pratikraman to be free from karma!

    Pratikraman improves relations and additional loss won’t be there;  
    The other will echo this or else India-Pakistan like war will be there!

When there is insult or loss of faith, cleansing removes the faults;
Cleansing must be done repeatedly like separating milk and salt!

If the others are hurt you should know it right away;
Hurting words will change face and smile will go away!

Giving pain makes you insolvent, if you terrorize, intimidate;
If you broke heart or hated, he will return the wrath as a snake!

Fight between in-laws causes hurt, attacks or suicide;
Do deep and prolonged pratikraman with self-criticism!

Gnani says ‘I cause pain occasionally and unintentionally;
Exception though this is, here, pratikraman I do specially!

Give protection, so he doesn’t fall, I consider his thoughts;
Handle his ‘Vyavasthit’ and stop him before he falls!

One makes a mistake, asks forgiveness, repeats same mistake;
Explain him with love, forgive him and have good thoughts!

Others go on making mistakes and are never aware of this fault;
No repentance or forgiveness, hence the loss of love and respect!

They should be opposed and to tolerate them is senseless;
Make them aware of it and forgive them with pure heart!

And yet if nothing happens, then finally you should tolerate;
Or else, mind will be spoiled, say ‘that’s how it is’ and tolerate!

If someone is hurt by me and then he doesn’t come near me;
End this with pratikraman, I complete the account of karma!

Is there anything wrong if one lets go because of egoism?
Gnani says it is wrong, there’s charge of being instrumental!

Yet, if he stiffens up, resolution ‘pending’; you shouldn’t oppose him;
Keep on doing pratikramans, some day inner burning will subside!

After prolonged altercation do collective pratikraman;
‘Dada Bhagwan, I am diligently doing its’ pratikraman!’

Collision in the world is the account of the worldly interactions;
Pratikraman repairs the mind, not to break it, is Gnan-essence!

Relative self’s conflict, pratikraman ends its origin;
When conflicts end, liberation happens in three lifetimes!

If he multiplies, you divide with the same number;
Thus avoiding conflict and clash is benefit of Akram!

Conflicts of speech and body are called gross forms;
Others know not- are of mind and called subtle forms!

Someone is seen attacking; ‘Vyavasthit’ arises in mind;
Still if his fault is seen; in subtler kevel mistake you’ve slipped!

If you strongly decide that no one is at fault here;
Yet if fault is seen, it is the subtler form of conflict!

Engrossment with file number one is the subtlest conflict;
Awaken, do pratikraman, it’s the eminent way to be free!

Vibrations of pratikraman will reach other person instantly;
Karma binding of atikraman happens when ego and intellect join!

Seed of raag-dwesh will result in like-dislike type circumstance;
Single remedy of pratikraman will destroy the root of raag-dwesh!

Different types of thoughts about pride, envy or doubt may come;
Do instant pratikraman, or else it reaches other person before too long!

Doubt that ‘a robber will rob me’ makes a happy person unhappy;
You’re owner of universe, can morning dew extinguish a volcano?

What is the reason for fear? You consider yourself as temporary;
Fear vanishes with the understanding-vision of ‘I am the eternal Self’

Repentance burns the faults like a string that burns to ashes;
In next life, uprooting of these faults, a simple touch causes!

After attaining Self-realization, even pratikraman is an effect;
Slash the faults by pratikraman, remaining as the pure one, the dirt is cleansed!

Atikraman in eating-drinking brings on body’s ailment;
Atikraman is innate nature and pratikraman is self-effort!

Ask for Gnani’s forgiveness if you break the laws of eating;
If you don’t endorse addiction, then one day you’ll be quitting!
If you don’t do pratikraman, the paramanus will stick again; Addiction will return in next life, opinion will make it stick!

If discharge is not known-seen and pratikraman is not done; Mind will continue to form since the opinions aren’t gone!

After Self-state, purushartha of the Self, Liberation surely you’ll get; But in following Agna, doing pratikraman, there may be defect!

Dada sometimes drank tea but first He did its’ Pratyakhan; Otherwise tea will stay with you, Gnani remains forever alert!

Pain happens to the body, simply ‘see and ‘know’ it as separate; Non-violent intent and separation, is absence of arta and raudra dhyan

Atikraman binds karma and not bound through conduct; Pain never touches ‘Ambalal’ for a moment, due to ‘Vignan’!

Adverse meditation arta and raudra, harass every moment; Arta results in animal state and raudra sends one to hell!

Worry of future is arta dhyan, and one hurts the self; Bullet of worry doesn’t hurt others, even his wife isn’t aware!

Causing pain to others, giving pain even in thoughts; Raudra dhyan it is called ‘cause others get its’ effect!

Change the meditation of arta and raudra when it happens; ‘It is the result of my karma’, see others as just the evidentiary nimit!

To see the world as flawless is known as dharma dhyan; Cleaning with pratikraman, Gnani counts it as dharma dhyan!

Repenting done once turns raudra to arta meditation; Pratikraman again for it, arta becomes dharma contemplation!

You have become pure Soul; non-Self complex does arta-raudra dhyan; non-Self complex does pratikraman, that’s when it is dharma dhyan!

Pure Soul’s is shukla meditation, non-Self complex’s dharma dhyan; In the end thus paramanus are thus made absolutely pure.
Arta-raudra meditation never happens in Akram Gnan;
Inside shukla, outside dharma; because ego is lifeless.

Faults that happen now since their pratikraman wasn’t done; 
One can get freedom from them if proper pratikraman is done!

Knowing the fault is dharma dhyan, meditation as the Self is shukla dhyan ;
Inner ‘Absolute’, outer ‘dharma’- know it as state of one more life!

On Akram path, one can go as far as this State; 
If inner and outer are ‘Absolute’, moksha happens in the same life!

‘Guests show up at late night’; on seeing them there is strife in mind; 
‘Why did the deadbeats show up now’-words promptly flash in mind!

Yet, on their face he says, ‘Welcome, will you take some tea?’
The guests will ask for Khichdi, vegetables or for some curry!

Wife gets upset, husband asks, ‘When are they leaving?’
Wife says, ‘How do I know? Your friends, your habits!’

Tradition of ‘Guest is God’; yet there is arta raudra dhyan;
For this, pratikraman is necessary, or else, he digs a mine of loss!

Self-realized person’s intents don’t change by doing pratikraman;
He gets rid of faults forever by doing pratyakhan and pratikraman!

The fault remains pending if pratikraman is not done; 
Increase one-two lives, or to Liberation if instantly done!

If a person is openly angry, today from karma he is free; 
If angry in his mind, he will bind karma for the next life!

Do pratikraman for abhorrence, because attack is committed; 
Attachment is discharge karma; Gnani explains this thoroughly!

However, if one isn’t alert and Agna he didn’t follow; 
Do pratikraman for attachment as well or he will fall!

If there is inner link or violent intent, it is called kashaya;  
If they are absent, it isn’t kashaya, there’s only discharge!

Yet, if others may get hurt from your discharge kashaya; 
Doing pratikraman is proper according to Tirthankaras!
Kashayas may be heavy, they’re relative’s property after all; ‘Seer’ is not burned there; Gnan gives him protection!

Discharge faults are lifeless after Self-realization state; Their karma are not heavy, Gnani jokes about the faults!

Heartily pratikraman ends the faults in short effort; Repeated pratikraman, by law, frees one from bondage!

Whoelse pratikraman is acceptable when there’re multiple faults; ‘Dada, I am doing wholesome, please accept it as the total for all’!

If no courage for face to face, ask forgiveness in mind; Do face to face with noble person; others will abuse it!

Before going to Liberation, exhaust the subtle body; Do collective pratikraman and you will be free finally!

It is called self-effort when one does pratikraman for faults; State of valiance is being the knower of the one who knows!

Anger kashaya that is bound for infinite lives is like a crack in a boulder; Business of repeating lives continues if there’s no pratikraman!

Anger that one didn’t repent for is like a crack in the land; It persists since pratikraman-pratyakhan were not done for that!

Fifth step of spirituality is wholesome pratikraman-pratyakhan; By doing them one arrives at the sixth which is called pratyakhan!

Faults cause millions of veils; do as many pratikramans; Because collectively done in past, veils continue to hinder!

Pratyakhani veils are like a line drawn in the sand; Burnt out kashayas are like a line that is drawn in the water!

When karma of kashaya unfolds and affects the self within; There is suffering of pain; they’re called pratyakhani kashayas!

When karma of kashaya unfolds and do not affect the self; Bliss prevails within; they’re called ash-like kashayas!

At the fourth step is Self-realization; fifth is no-resolve; Sixth is with resolve where file is thick in life of worldly interaction!
At the sixth step, external accounted is not accounted; Sobriety manifests at seventh and eight is ‘never-before’!

When sexuality-tuber and attachment with woman is gone; One crosses the ninth and thus to the tenth he has gone!

When paramanu of anger-pride-deceit-greed doesn’t exist at all; There’s total void of these kashayas; one achieves state of God!

In discharge karma, even one paramanu of kashaya isn’t seen; Dada has seen Absolute Self, experience-state one achieves!

Preaching while kashayas are there, one goes to hell, alas! Big difference in punishment if a lawyer commits a crime!

An ignorant person should not go on stage and preach; ‘I am learning’; others listen to the words and learn!

After becoming pure Soul he knows ‘vyavasthit’ as the doer; Instant pratikraman is done, Self-realized is only the knower!

No one’s fault is seen and freedom from all attachments prevails; While all worldly acts are done, this is the way of Akram Vignan!

Where there is absence of anger, it is Lord Mahavir’s forgiveness!! Not a thing to be given, is the valiant person’s natural forgiveness!

Where one is in knower-seer state, kashayas are totally absent; Mistake in knower-seer state, rule of kashayas will be in front!

Go on doing pratikraman, sticky karma will be lighter; Result of pouring lead in the ears, Mahavir had to suffer!

Wherever violence was done, mosquitoes or bedbugs were killed; Place their Souls before you and repent, then you will be freed!!

Always keep the inner intent to save all the living beings; They may be saved or not, you will be saved from the risks!

Spray chemicals in the farm or cut the grass or tender shoots; Repent for doing this even if you have to do it next time!

Pray to God everyday heartily for about ten minutes; For having to get involved in the violent business!
If intent is for total non-violence, karma’s account won’t bind;
Pratikraman frees from revenge violence, attachment-abhorrence!

Freedom from all kinds of enmity is attained with pratikraman;
The other person may free you or not, now “he is” responsible!

Do pratikraman for old faults and those faults are then disposed off;
When there’s no new karma drawn, where’s the question of the bond?

Past is gone forever and your future is in “Vyavasthit’s” hands;
Remain in present all the time and hold on to “Gnani’s” talks!

What do you do if fireworks blast off? Let the big ones go off;
Do pratikraman for bomb-like attacks; their impact will fizzle off!

If atikraman gets started while you do pratikraman;
Wash it patiently; you’ll never run out of this ‘soap’!

It is improper to form even a single wrong thought about the enemy;
He is under the realm of unfolding karma; and one who is alert will be free!

Lord Parswanath had to pay off enmity’s debt over ten life times;
Enmity is disposed with equanimity with awareness of Akram Vignan!

Pure Soul has manifested, now, do Self-effort valiance;
Uproot spiritual blockades and opinions, and do their pratikraman!

Relative self forms opinions; direct light of the Self uproots them;
Call the opinions as incorrect and do divisions to uproot them!

Opinions are effective and cause others to have dislike for you;
That surely gives result by keeping you away from the Self.

Getting what you like or dislike depends on credit or debit karma;
See Self in the evidentiary nimits; pudgal is alien, under the realm of the non-Self!

Pratikraman frees from opinions, there’s no approval in action;
Circumstances made him a thief; in your heart hold no accusation!

Freedom from opinions, is freedom from the root of faults;
Your previous protection of faults is why they had gone on!

Freedom from opinions means, parmanus have purified;
They don’t bind anymore and thus get pure; if they bind karma, they become mixed!
Pudgal’s paramanus say, ‘you had become greedy for us; You’ve become pure Soul now, so you have to now purify us!’

By doing pratikraman, you will be the opponent of opinions; You’ll see the relative as flawless and you’ll see the real as pure!

In the morning, say five times, ‘I will not be involved in sexuality;’ Say this with same level of focused awareness as when counting money!

Bondage of karma these days may send one to animal from human state; From five senses to one sense, beware now and reach Liberation state!

Now you have Akram Gnan, uproot all the veils; Be alert at every moment and finally be done with sexuality!

Own fault is not seen, there’s intoxication of sexuality all day; Sexuality’s blockade is great, won’t allow freedom any day!

Sexual thought upon seeing, know the secret of this event; Illusory attachment filled in past life, says our Gnan!

The mind shows phases then according to charged moha; Do repeated pratikraman, it will uproot sexuality’s tuber!

Cleanse the impurities and with remorse till the end; Cleansing shall exhaust them; clear and distinct Self-experience is next!

Sexuality’s seed, once sewn, shall take form, then end; Cleansing before it takes root will make it insignificant!

Only if both have sexual fever, they should take the medicine; To exert pressure or to beg for it is considered as forgery!

Sexuality’s inner blockade is reason for wandering life after life; Change opinion of pleasure in sex, pratikraman is the remedy!

Vow to have one wife in these times is the boon for brahmacharya; If for another woman, you don’t spend the mind uselessly!

The ascetics will not see a woman’s face, there, who is at fault? Whose womb were you born from? Find it out and kill that fault!

Mind’s restlessness ends, celibacy contains the mind; Self-realization conquers the world, not just the mind!
Gnani’s energyful words and your strong resolve;
You can be in brahmacharya, whether married or not!

With Akram-Gnan, if one succeeds in celibacy;
He’ll be king of kings and the world will bow to him!

Win over sexuality, be alert, do pratikraman at every moment;
Stick to vows, do Samayik, these purify mind, speech and body!

The result of illicit sexuality is the attainment of animal state;
Pratikraman and strong resolve, freedom from it you can get!

Caught up in greed or temptation, keep on doing pratikraman;
Only strong obedience of Agna will break this veil!

Every act of Dada is for our Gnan advancement;
Cut off the relative self; now prevail in Self-Gnan!

At final boundary of Atikraman, Vasudev and Prativasudev;
Suffer from the seventh hell, others aren’t capable to reach there!

To improve the spoiled game; don’t spoil intent anywhere;
Do pratikraman for the spoiled; that’s how ‘eternal’ you’ll get!

Telling a lie is karma’s result; intent there, is karma-bondage;
Hence, do repentance here and your opinions you will change!

After the opinion about lying is gone, he is not responsible at all;
Lying then is karma-result; remember that it too will give result!

In relative religion, one ‘has to do’ pratikraman for the wrong;
‘Knower-seer’ in real religion, pratikraman ‘happens’ for the wrong!

Whole life, do one thing only, see what ‘Chandu’ is doing;
Dispose off good and bad, evacuate shop, do no new filling!

If pain is caused to others by your speech, do pratikraman for it;
Decide to be in Agna, speech is non-Self’s and is under its’ realm!

You make a suggestion and show different opinion;
Lying for the Self, know it as the great truth!

Dada has declared to the world that worldly interaction is mandatory;
‘Vyavasthit’ controls interactions but pratikraman is voluntary!

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Ask for forgiveness in every way, in person or with soft eyes;  
And if the other person hurts you, stop bowing down to him!

In suggesting, you purpose is pure but the others get hurt;  
Do pratikraman, tell yourself, ‘you didn’t properly say it!’

Others should feel no pain; such should be your speech;  
Interactions should be dramatic; or else you have to clean!

For making fun, jest, ‘joke’; one has to do pratikraman;  
Otherwise, Gnani’s speech, His ‘tape-record’ is less clear!

When an intelligent person makes fun of the less intelligent;  
It is misuse of the light and ends up as punishment of the self!

If something wrong comes out in the speech or inner intent;  
Others tape this instantly, doing pratikraman here is correct!

By doing pratikraman, your speech will improve in this lifetime;  
Dada’s speech became acceptable to all, after his interactions purified!

Instead of feeling remorse keep heightened awareness;  
Veils on the way, remove them with pratikraman!

‘This’ Satsang’s poison is better than nectar from outside world interaction;  
Here, quarrel or fight; yet there’s Liberation, by doing huge pratikraman!

If you can’t come near Dada, feel the regret and do pratikraman at that time;  
Flush out the worries and raag-dwesh and remember Dada all the time!

If an ant was swept away in urine, Dada does pratikraman;  
And for the reading of a book without performing due rites!

Even though helpful for all, if two people were made to separate;  
Benevolence for the ignorant, yet you have to do its’ pratikraman!

If pratikraman does not happen, it is prakruti’s fault;  
It isn’t obstruction karma; keep intent of ‘seeing’ with heightened energy!

To cleanse sticky karma use the soap according to the stickiness;  
Exert extra energy then there will be a strong knower-seer state!

For the burden of old mistakes, no choice but to wash them off;  
Do pratikraman, clean relative-self; it’s Dada’s only treatment!
Sit down for one hour daily to do sticky file’s pratikraman;  
He’ll be milder, turn around and there’ll be definite change!

Resolution after repentance, you did the best form of purification;  
Decision that ‘I won’t do it again’ is God Mahavir given resolution!

You’ve to only form inner intent to dispose with equanimity;  
Whether the disposal may occur or not, that is nature’s authority!

Sticky karmas of file number one are disposed off just by ‘seeing’;  
No need for pratikraman there, Akram Gnan’s remedy is simple!

Only the guilty one commits a crime, a judge shouldn’t take responsibility;  
Chandulal makes a mistake and pratikaman is also his responsibility!

After attaining Akram-Gnan, when does the reservoir get empty?  
After eleven to fourteen years, then, no more kashaya remain!

Interference happens rarely, death likewise is a rare event;  
‘Future’ is not under vyavasthit, ‘what has happened’ is vyavasthit!

When horrible karma unfold, if Gnan of ‘vyavasthit’ is present;  
If You ‘see’ what is happening, then, pratikraman is not required!

Call it true pratikraman that ‘speaks up’ on the third day;  
Attraction towards us, even Dada Himself will lay!

Pratikraman done for the dead reaches the immortal Soul within;  
Our puzzles are solved, when we think- ‘no one ever dies’!

In opposition through speech and body against anyone;  
Total energy won’t manifest even if the mind is antagonistic!

See thoughts in mind, keep them separate and they will be gone;  
If someone was hurt by thoughts, pratikraman for it must be done!

If your inner intent is bad for the other or his for yourself;  
Don’t look for the reason; go to the path of pratikraman!

Vitarag you will be, when with a clean mind, you go through what you don’t like;  
Do pratikraman when it spoils and ask here for the energy to purify!

At bedtime, check the account of pure Soul and do the clearance;  
See the world as flawless and go to sleep after doing pratikraman!
Wrong thought for Gnani or Tirthankara; cleanse it off instantly;  
Ask for forgiveness again and again and ‘see’ the intellect’s coquetry!

Cleanse off the pain you caused in temples by doing pratikraman;  
Those karma will rise to give result, there is no other deterrent!

Focusing on old faults, ‘seeing’ them will destroy the veils;  
They are in memory for removal; therefore do instant pratikraman!

Pratikramans were not done: hence they come in memory,  
Pratyakhyans were not done; hence they come as desire!

Faults come to memory again and again, cleanse them again and again;  
Remove them like layers of an onion, they will be uprooted in the end!

If it is in memory, do pratikraman if in desire, do pratyakhan;  
Past-projected happiness causes desire; surrender this false pride!

Phone and keep other’s pure Soul in front, see your faults;  
To repent and ask for pardon is Akram’s short pratikraman!

Mistakes made in past life give result in this life;  
Proper pratikraman for them gives immense bliss!

If one hour a day is spent for the purpose of doing pratikraman;  
You get chance to balance account with relatives and neighbors!

This will burn off faults and the film will be easily seen here;  
Disposal is attained thus and freedom from bonds will be there!

‘That’s what I did’, says Dada, cleared with each and everyone;  
‘I’ did not rest while there was unhappiness in mind of anyone!

Get success with Akram, such an easy path won’t be there again;  
Give up this habit of response to tickle, awaken, only half-life remains!

Do only that which Gnani shows, don’t follow your own patterns;  
If you do, the result is unpredictable and that is called swachchhand!

Doing pratikraman ends all enmity in this life itself;  
It is Lord Mahair’s principle and nothing’s beyond that!

If both do for each other, their faults will come to an end faster;  
Half the work will end it and then other issues can be addressed!
After committing one crime, a series of crimes will start;  
Corruption, adultery, will take one to an animal state!

Call it proper pratikraman, one that’s done at every moment;  
Faults of whole life are seen-known and cleanly balanced!

Akram’s unparalleled pratikraman is rewarding established truth;  
One sees the link from childhood to present as in a video film!

Feel free and light as a feather, cleanse from gross to the subtlest;  
Finally find root cause of faults and experience bliss that is different!

Once pratikraman starts, it may not stop for a longtime;  
Like a pulley unwinding after a rope has gone through it!

While doing pratikraman of life, one isn’t in Liberation or worldly state;  
Direct light of Soul shows the deepest faults and manifests energy of Self!

Inner self is totally nonfunctional, only pragnya is functional;  
Breaks the layers one by one, results in ending birth and death!

While doing pratikraman, there is no effect whatsoever on the Self  
Raag-dwesh’s approval is why the fault was created in the inner-self!

When link of pratikraman continues and Self’s experience occurs;  
Complete knower-seer state manifests and the bliss is more and more!

If a fault is acknowledged, consider it gone there and then;  
Seeing family as faultless, consider it true pratikraman!

When is the other person truly at fault? If Self is the doer;  
But Self is non-doer and all the acts are just discharge karma!

If any embodied Soul is seen guilty, you haven’t achieved purity;  
This is sense organ based knowledge, with pratikraman clean impurity!

In conviction, world is innocent, when does it become an experience?  
When surrounded by bugs and snakes, you see their innocence!

Gnani’s conviction and actions prevail in seeing the world as faultless;  
He does pratikraman for missing Self-focus, preserves the state of alertness!

Once a year in Aurangabad, ‘Dada’ arranged sacred ceremony;  
Ask each other’s forgiveness to clear endless lives’ animosity!
He invoked great protection to help clean everyone’s karma;  
They fell to each other’s feet, openly cried and felt lighter!

Enmity with dharma colleague formed over many a lifetimes;  
Do patikraman for that, get freed and hold Gnani’s Agna at heart!

Confession with Gnani done in person or in writing;  
Gnani has to free him because at heart he has oneness!

When secret faults are confessed, Gnani’s sacred ritual cleanses them;  
You do pratikraman-repentance and read the confession for a month!

Where purity of heart is there, one feels unity with everyone;  
Mind feels Gnani’s splendor after exposing big fault in person!

God’s grace befalls upon you as a result of the confession  
Confession is always secret here; Gnani has no deception!

If you hide the faults from Gnani, the faults will become double;  
Freedom will be difficult and the awareness will be much veiled!

Confession can be done to a Guru or to “Dada” within you;  
If inner Dada can’t be seen, pray to ‘this’ One in particular!

Odd are sexuality’s faults now, enmity with daughter, brother, sister;  
In satsang or with colleagues; beware, there’s still time to cleanse them!

Just as a wife doesn’t forget her husband even for a moment;  
Same with pratikraman will solve infinite mistakes!

Bombarding of short pratikraman, forgiveness from pre Soul;  
Repentance, ‘I won’t do it again’ is sufficient in short version!

If the enmity is deeper, you have to do proper pratikraman;  
Then the enmity will end and bring end to new atikraman!

In the further depths of pratikraman, past life can also be seen;  
If discharge karma are simple, layers can be thoroughly pierced!

When faults are ‘wholesale’, hundreds of them with one person;  
Do wholesome pratikramans and follow that with the resolves!

Faults that were committed knowingly must be cleansed individually;  
Wholesome pratikraman clears those that were done unknowingly!
Collectively clear certain sexuality’s innumerable mistakes; 
Then one reaches the goal; otherwise, one wanders places!

While getting married, he dressed up and showed off immensely; 
He has to do pratikraman now if he didn’t think it as temporary!

Slipping from Self-intent to self-intent, engrossed in Chandu 
One who follows the five Agnas can never slip to Chandu!

Self never gets engrossed in the intents of the relative self; 
Self ‘knows’ engrossment, what gets engrossed is the ego!

Even in dream, proper pratikraman can be done; 
Do it after waking up, crime can be admitted any time!

‘Sorry’ is not pratikraman but it is a good thing to say; 
Making mind free of attacks, it calms the other!

After shukla dhyan, pratikraman in ‘kramic’ is poison; 
Pratkraman is Akram’s medicine to be taken by file one!

‘Self’ is not to do pratikraman but makes ‘file one’ do it; 
Energy of manifested Pragnya shows faults and warns you!

After getting Akram Gnan, ‘self’ becomes ‘pure Soul’; 
Rest is ‘Vyavasthit’, only ‘see’ the ‘file one’ now on!

Go on ‘seeing’ what ‘Chandu’ is doing, nothing else is to be done; 
If you missed ‘seeing’, there, pratikraman is the thing to be done!

All circumstance arise as a result of Self’s extra result; 
Pratikraman will purify them and cause them to disperse!

The Scientist of the Absolute has no need for doing pratikraman; 
Remedy is for those burnt by interference in the natural process!

Gnani’s speech appears contrary but depends on the questioner; 
The fever from cold is the same, one gets quinine other metacine!

Pudgal does atikraman and pudgal runs the world; 
Becoming charged through ‘I am this’, paramanus become pur-gal-fill-empty!

‘I am doing’ pratikraman, is puran-charge; 
‘non-Self’ is doing pratikraman, is galan-discharge!
Pratikraman is done by pudgal, it asks for pure Soul’s pardon;
Soul hands over the phone to pudgal and gets pudgal’s pardon!

Direct light of Self makes you do own pudgal’s pratikraman;
When harm is done to others, do their pudgals’ pratikraman!

Ask for forgiveness from pure Soul for faults of own pudgal;
Pratikraman towards the relative self will clear all the faults!

You are the knower of faults and the doer is quite different;
Knower state won’t last long, so pratikraman you perform!

This packing called ‘Chandu’, make it a God;
As long as there is the reflection, climbing is Your path.

Atikraman and pratikraman are done by the ego;
Pragnya, the direct energy of Self, warns against the faults!

Hurt to his ego is verily the stain on your self;
Beyond your control it is, pratikraman washes it!

Listen to the Vitarag, there’s nothing to be done;
Bondage is in ‘doing’, be it religion or not religion!

Knowing world as flawless in the gross level is not enough;
Knowing it at the subtlest level will bring it in one’s conduct!

Gnani does pratikraman even before fault happens;
Erasing after writing, Gnani’s awareness is eternal!

Only the subtler and subtlest faults have remained in Gnani;
World hears and praises Him yet there is fault in the eyes of the natural law!

Dada ‘sees’ everyone’s faults yet ‘sees’ the Self in all;
Therefore, He never reproaches, ‘seeing’ unfolding karma as it is!

In pilgrimage, mahatmas fight yet do pratikraman in evening;
Ask for each other’s forgiveness, look at Akram-astonishing!

Decide to follow Agna, yet if you missed it someplace;
Do instant pratikraman, your marks will be a full hundred!

The One stilled in Agna is the absolute Self, does pratikraman for missing;
Don’t apply intellect to Agna; you get hell-state for this swing!
When getting insulting words, see unfolding karma and pure Self; 
See pure while remaining in pure, pure focus is religion of Self!

Essential for Liberation is the Self-Gnan and nothing else; 
Pratikraman is one remedy and it may not be needed for everyone!

One has ‘to do’ in Akram; when awareness is dim; 
For Liberation, Akram placed, Agna-pratikraman’s team!

Doing harm is the result and one’s intent here is the cause; 
Doing these pratikramans in Akram will uproot the cause!

If Dada calls you foolish, this atikraman makes you blissful; 
This atikraman is an exception; everyone finds it very helpful!

Chandu’s acts are discharge karma, ‘seeing’ them gives experience; 
Pratikraman is not required there, the vision of Self will end them!

Paramanus drafted in the past, pratikraman will not purify; 
The part where others were pained, pratikraman will purify!

Paramanus get purified, by staying in the knower-seer state; 
Doer-ship is atikraman state and non-doer-ship gives him free state!

‘I am not the doer of anything at all’ is in one’s awareness all the time; 
No need for pratikraman there, everyone can’t be in this state all the time!

Non-sequential Vignan made you ‘jump’ straight from ‘K.G.’ to ‘Ph. D.’
To make up for the middle standards, pratikraman is the stairs unseen!

Akram Vignan is the complete and functional established truth; 
There is nothing to be done here; Oh! Oh! It is so beneficent!

After giving Self-Gnan, Dada gave us complete Vignan; 
Enlightened all different tracks connected with Self in the center!

Rarely though it may look controversial, it’s never so with Gnani; 
Generator’s energy is distributed to ‘A. C.’ or ‘Heater’ as necessary!

Hence, there is no controversy; it is the way in which one uses electricity; 
To the well informed, please keep it in mind, is our request with humility!

**DEFINITION OF SAMAYIK**
Samayik is to Be the Self and 'see' the self.

Traditional definition of Samayik is to drive away the thoughts; To try and stabilize the mind but ineffective are these efforts!

Mind is not steady and he keeps looking at the clock; He also makes small talks and listens to discourse!

After deciding for Samayik, he gets few moments of freedom; He does what the mind likes, scandal, slander, and deception!

Samayiks done in houses of worship are a sight to see; Teaches need to wake up, followers need to improve!

Once the mind becomes slippery, how can you contain it? You decide not to think about the shop, yet you’ll think it!

Reading a book during Samayik is actually a form of study; Focus placed elsewhere, is not the correct method to do it!

Oh! Puniya Shravak’s samayik, no one can do like it; Ascetics, teachers, saints, sect-leaders struggle there!

You did the act of Samayik, did you ever do intent samayik? Intents are driven away and only acts have remained in kramic!

Instead of doing such samayik, have equanimity in life; At home with husband, children, in-laws and relatives!

What is the use of doing an awkward and tense samayik? If the mind can’t remain steady, it isn’t worth two cents!

Mahavir’s scale applies here and those on His path are accepted; It is not a lawless reign here and falsehood shall not be tolerated!

Removal of arta and raudra dhyan is the essence of Jain religion; If they aren’t removed, it is Jain by birth only and a waste of life!

Samayik without a subservient mind yields no spiritual gain; Is driving away cats and dogs a samayik or a disgrace?

Karma through mind is samrmbha; karma through speech is samarambha; Know the three-fold bondage: karma through body is aarambha!
‘What is broken in the house?’ asks the man while doing Samayik; ‘Your Soul has broken’—says Dada; he has ashamed Lord Mahavir!

The one whose arta-raudra dhyan have totally stopped;
Is always in samayik; the Lord has already authenticated this fact!

While doing samayik, the big boss visits the ‘public house of pleasure’;
Or he calculates money in business; just see how wrong is his leisure!

Useless samayik is where the inner and outer self, prevail as separate;
Lord Mahavir will not accept it, a dual mode is not allowed there!

Gnan Vidhi is such a ‘samayik’ that one can not do by himself;
Therefore, Dada always tells us to be there again and again!

The goal of continuous awareness, ‘I am pure Soul’ is samayik;
Remaining within five Agnas all day, the work gets done!

Seeing pure Soul in everyone for one hour nonstop;
Puniya Shrvak’s samayik, it’s the highest pure applied awareness!

Forgetting the world while remaining in pure applied awareness is Samayik;
Inauspicious attention gives lower life state and that is false samayik!

True meaning of samayik is, it won’t allow any adverse intent;
Even when insulted or beaten up, he won’t change his inner intent!

In true samayik, he becomes Shraman-like follower of the Lord;
Attaining a state of equanimity, he is the true lover of Mahavir!

In Akram path, mahatmas are taught about samayik;
No need for lotus position, it may lock up the knee!

First do pure-Soul-Vidhi, be steady in the Self-state;
For every part of the inner self- antahkaran, Be the ‘seer’ and ‘the knower’!

Separating as the Self, ‘see’ everything that’s happening within;
See the film for forty-eight minutes and a fountain of bliss sprouts!

In Akram, samayik is necessary, especially for sharpening focused awareness
The one in such pure focused awareness, becomes free from all mistakes!

A thought comes, sexual vision arises, say, ‘Not mine’ and separate;
In samayik, one can quickly and easily dissolve knot of sexuality!
In Akram, samayik or pratikraman are not just overt rituals; It is pragnya’s Gnan in action, and the Self’s original energy!

Samayik strengthens the mind, increases the ability to Be the Self; It dissolves all tubers and gives clear experience of bliss as the Self!

Sexuality, kashayas, attachments and faults are seen in samayik; Seeing as the Self, dissolves them and all impurities get cleared up!

Various phases of past faults are dug up in detail and are seen; Once there is the Self’s Presence; all faults get exposed and seen!

As such, if one attempts to recall, he won’t remember anything; With Self-state in samayik, he can ‘see’ faults by the second!

Seeing faults in samayik, ‘see’ them again and again to the end; This results in conduct as the Self, it’s commission is the empire’s wealth!

To start, do samayik for eight minutes, later, for forty-eight; Dhyan-meditation can’t last longer, don’t cut short for a minute!

During samayik, if the mind wanders, why should you get frightened? Mind is gneya, You are knower, is there effect in home from outside riots?

Mind is used in the ‘vyavahar’ samayik; Self does the Self samayik; Vyahavar results in credit-karma, nirgranth-tuberfree from the Self!

In Akram, samayik and pratikraman are done at the same time; Knowing-seeing and cleansing is when one perfects the practice!

Sexuality’s force is excessive these days; samayik purifies the disease; Violence, pride, greed, deceit, anger- will then leave with ease!

For awareness of separation, Dada recommends samayik; Those who practice will have experience same as a Gnani!

O, pure Soul Lord, You are separate, Chandu is separate; O, pure Soul Lord, You are real, Chandu is relative,

O, pure Soul Lord, You are permanent, Chandu is temporary; Ask for energy that is lacking, wherever it is felt necessary!

Mirror-samayik is unique; it is a wonderful research of Gnani; ‘See’ him ‘completely’ separate; unleash the torrent of correction!

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‘You did such and such faults’- show him a lot;  
If done by a hired hand, this samayik will have no effect!

    In ‘reproach samayik’, heavily rebuke yourself;  
    Go to terrace and scream, boss and servant are your self!

As the body-complex, by nature, gets older and older;  
Do samayik from the start; remove the defects later on!

‘Can’t do, Can’t do’-is the topic of samayik;  
‘Did it, Did it’- breaks the obstruction, by doing samayik!

    ‘Seeing’ the ‘seer’ separate, happens in Akram samayik;  
    ‘pure Soul’ lights the Self-and the non-Self, absolute Self lights both!

Soul verily is samayik, when that remains all time;  
Gnani says, ‘Do samayik to cleanse the faults of past time’!

    After granting awareness of the Self, gives five Agnas to follow!  
    ‘Pratikraman-samayik you do, if you miss any, dear fellow!’

This samayik-pratikraman erected forever by Dada Bhagwan;  
Serves to eternalize the message of Lord Mahavir Bhagwan!

    Jai Sat Chit Anand
Akram Vignani Dadashri

The Original Light of the Absolute Self
Seeker: What is the most important thing a human being should do in this life?

Dadashri: To speak and act exactly according to the thoughts in his mind. If you want to speak pleasant words, but there are negative thoughts in the mind, then you should do pratikraman (three-step process of reversal from aggression through thoughts, speech actions. These are recall of mistake, repentance and asking for forgiveness, and asking for energies not to repeat the mistake with firm determination). Who shall be your witness to the pratikraman? You should do pratikraman with ‘Dada Bhagwan’ as your witness. This person that you see in front of you is not Dada Bhagwan. This person is A.M. Patel of Bhadaran (a town in Gujarat, India). ‘Dada Bhagwan’ is the fully enlightened One within. He is the Lord of the universe that is manifest within this body. Pratikraman should be done in His name, as follows:

“Dear Dada Bhagwan, this mind has had negative thoughts, for which I ask for your forgiveness. Please forgive me!”

I too do pratikraman with Him as the witness.
Seeker: So then what is our duty in this worldly life (sansar)?

Dadashri: You have to see how this worldly life is unfolding, by being a witness (sakshi bhaav). And if the ego arises, you have to ask for forgiveness from the Lord. Any place where the ego of ‘I am the doer’ arises, you have to ask for forgiveness. Do you ask for forgiveness?

Questioner: Yes.

Dadashri: Whose forgiveness do you ask? Do you ask for God’s forgiveness?

Questioner: Yes.

Dadashri: You should ask for God’s forgiveness. That is the only solution because if you ask for forgiveness, you will be forgiven.

If you make a mistake, then you should say, ‘Dear Lord! I have no desire to make a mistake, and yet it happens, so please forgive me.’

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

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

The Absolute Self is beyond karma

Seeker: In order to reach Parmatma (fully enlightened One), if we put aside religion and carry out only good actions, can we reach Him?

Dadashri: No, attaining the state of the absolute Self and karma have nothing to do with each other. If you do good deeds, you are doing dharma, nothing else. When you do bad deeds, you are doing adharma. If you do good deeds, people will say that you are a good person.

Doing good deeds is called dharma and doing bad deeds is called adharma and to transcend dharma and adharma (good deeds and bad deeds) is called atma-dharma – the religion of the Self. If you do good deeds; you get credit and so you have to come back to enjoy that credit. When you do
bad deeds, you create a debit and for that you have to suffer the debit in the
next life. Where there is neither credit nor debit, the Self is attained. Where
there is not even a dollar worth of credit or a debit, there the Self is attained.

**Purity through repentance**

**Seeker:** Having come into the worldly life, karma is inevitable. What
should be done if wrong karma happens, knowingly or unknowingly?

**Dadashri:** If that happens, there is a remedy for it. Once a wrong
karma, anything that hurts others through thoughts, speech or action
happens, repentance should follow immediately. Repentance should be done
wholeheartedly and with sincerity. Even after repentance, should it happen
again, there is no need to worry, just repent again. You are not aware of the
science behind all this, so you may feel that despite your repentance, the
wrong karma does not stop. Why it does not stop is also a science in itself.
You should simply carry on repenting. If you repent for the wrong karma
wholeheartedly, all of it will be washed away. If anyone is hurt, repentance
should be there.

**Seeker:** When we carry out our normal daily activities of the body, do
we have to repent for it?

**Dadashri:** Yes of course! Until you become Self-realized, if you fail
to repent, you will continue to bind more karma. Repentance will loosen the
entangled knots of karma. If not, the result of the wrongful action you bind
will be so horrendous that you may even forfeit human birth in your next
life. And if you manage to attain human life again, it will be full of
suffering and misery. You will be deprived of food and respect, and you will
suffer constant insults. That is why repentance along with other rituals
becomes necessary. This is called *paroksha bhakti* - indirect devotion. Until
Self-realization, indirect devotion is necessary.

Now, who should be a witness to your repentance? It should be done in the
presence of the God you believe in, whether it is Lord Krishna, Dada
Bhagwan or any other God. There is a cure for everything in this world. First
the cure is born, and then the problem or affliction arises.

Today, the cure for all the diseases that have emerged in the world has
already arisen. There is already a medicinal plant growing, and then later
the disease arises. Therefore the world is very exact. You have to go for the cure and solution. The cure is already there!

**Kraman, atikraman, pratikraman**

Why has the world come into existence? It is due to *atikraman* (aggression towards other living beings through thoughts, speech and action). *Kraman* (neutral actions, actions that do not have any good or bad implications) alone does not cause any problems. For example, if you go to a restaurant and break two dishes, and leave after paying for them, then it is not called atikraman and therefore pratikraman is not necessary. But if you tell the manager that his waiter has broken them, then atikraman begins to compound. pratikraman has to be done for the atikraman that was done. Because atikraman happens do pratikraman. Everything else is just kraman. The talk that happens spontaneously and naturally is all kraman, and there is no problem there, however, atikraman happens in this inevitably. Therefore do pratikraman for it.

**Seeker:** How does know that atikraman has happened?

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

If a policeman tries to stop you and you do not stop, that is considered atikraman and for that you have to do pratikraman. Otherwise you will have to go court.

When we eat, it is not considered atikraman. Is having your hair cut considered atikraman?

**Questioner:** No.

**Dadashri:** Is shaving atikraman?

**Questioner:** No.

**Dadashri:** When you brush your teeth in the morning, is that atikraman?

**Questioner:** No, not even that.
Dadashri: Anger, pride, deceit and greed are all considered atikraman, so if you do pratikraman, they will leave. If you do pratikraman immediately after atikraman, the anger, pride, deceit, and greed will disappear.

Endless projections due to jolts of ignorance

Every living being (jiva) is “projecting” (planning, intention, bhaav), not due to its natural disposition but due to external forces. And we should continue doing pratikraman. This happens due to the force of ignorance (agnan - ignorance of the Self), due to circumstances. We should keep doing pratikraman.

There is not only just one type of projection; there are endless kinds. Whenever one encounters anything, he will not refrain from projecting (doing bhaav). If he is on a bridge, one will say, ‘Why did they construct this bridge so high?’ He will question that. Hey! What concern is it of yours? Are you married to the bridge? The moment he embarks upon the bridge, he starts this foolishness. The bridge is meant for getting across. There is no other concern with it and yet what does he do? ‘Why did they have to build this bridge so high?’ Do people say such things or not?

Seeker: yes, they do, and in just five minutes, five thousand phases arise.

Dadashri: You say five thousand, but five minutes means three hundred seconds. Then there are endless samaya (the smallest indivisible time unit) in that second. Therefore so many phases can arise in a second. This is how one continues to do endless atikraman.

The worldly life has arisen by atikraman and is destroyed by pratikraman.

The real meaning of pratikraman

Questioner: If something unpleasant happening and if I tolerate it, is that what you call pratikraman?
Dadashri: No, you should not tolerate but you should do pratikraman.

Questioner: So what is pratikraman?

Dadashri: If a person insults you, you should understand who the real culprit is behind the insult. Is it the one who insults or is it the one who feels insulted? This should be determined first. You should understand that the person who insults you is not at fault, not even to the slightest degree. He is merely a nimit (someone instrumental in the process), and it is due to the unfolding of your very own karma that the two of you are brought together. The fault is your own and you should do pratikraman if any negative feelings arise towards him. If you feel that he is worthless, or deceitful, you have to do pratikraman. You do not have to do pratikraman if you have no ill feelings towards him or if you feel obligated to him for being instrumental in the discharge of your karma.

If anyone insults you, it is due to your very own karmic account and you should see the other person as a nimit. Even when your pocket gets picked, the pickpocket is a nimit who is settling your own karmic account. Generally people blame the nimit and all the conflict are due this only.

Walking in the wrong direction is atikraman

In your daily worldly interactions, when you do something, you will know that you did something wrong against such and such a person, won’t you? The worldly interactions you carry out are kraman. Kraman means worldly interactions (vyavahar). Now if you have a misunderstanding with someone, you will realize that you used harsh words towards the other person or that you behaved wrongly towards him. Will you not know that? All that is called atikraman.

Atikraman is to walk in the wrong direction and to walk back the same distance in the right direction is pratikraman.

It is erased immediately in this way

Where there is conflict, there is no pratikraman and where there is pratikraman, there is no conflict.

Give to others what you would like to receive yourself and for that you will bind merit karma (punyai). A person cannot take one word of insult and yet he hurls five insults towards others. It is a grave liability to
give to others what you do not like yourself. It should not be so. And if some one uses curse words towards you, it is in accordance with natural justice. Do not ask him why he is doing so. You should accept it as a credit in your account.

Seeker: What happens if we go to collect money that is owed to us?

Dadashri: He will give you two more insults. And if you ask him why he gave you only two insults, why not three, four or even one? He will tell you, ‘You think I have nothing better to do?’ Therefore, everything is in accordance to the natural justice. So deposit it into your account. You should not retaliate in return, but if you do, then do pratikraman.

You have no right to physically punish your child. You only have the right to explain things to him. If you spank your child and fail to do pratikraman, you will bind negative karma. Pratikraman is necessary here. The spanking is due to the wrong nature of the prakruti (the mind, speech and body complex being the relative-self). It is kashayas (inner weakness of anger, pride, deceit and greed) which lead to the spanking, but if you remember my words ‘do pratikraman’ after you have spanked him and if you do pratikraman, you will immediately erase the mistake. It is possible to erase it immediately.

Who is exempt from doing pratikraman?

Dadashri: How many pratikramans do you do?

Questioner: Not even one.

Dadashri: So then how many atikramans do you do? Wherever there is atikraman, you always have to do pratikraman. There is no need for pratikraman if there is no atikraman. ‘I am Chandubhai,’ is atikraman. However for the sake of worldly interactions, this is pardoned. But does anyone get hurt because of you? If not, then there is no atikraman. If during the course of your day you hurt anyone, this is atikraman for which you should do pratikraman.

This is the science of the vitarag, the fully enlightened Ones. Atikraman takes you to a birth in the lower life forms, while pratikraman will take you into a higher life form. Only pratikraman will help you until you attain final liberation.

Who does not need to do pratikraman? The one who does no atikraman.
Recognizing atikraman

Questioner: We have no intention of hurting anyone. And yet we become instrumental (nimit) in hurting people, so is it necessary to form an opinion that we have to do pratikraman for the atikraman we do?

Dadashri: If you said something or your action hurt someone, you are considered to have done atikraman. You have to do pratikraman for that. You have erred by doing atikraman, and therefore you will bind karma.

Questioner: If the other person is just a nimit, then why should he feel hurt? Then what is the need for pratikraman?

Dadashri: You have to do pratikraman if he is hurt by you. It is not considered atikraman if he is not hurt by you. Therefore you do pratikraman only if atikraman happens.

All this eating, drinking, talking, etc. is kraman. Kraman is going on the whole day long. Getting up early, getting up late; is all kraman.

If someone were to get up right now and start swearing at someone, you will all think, ‘why did he have to do atikraman when everything was going on smoothly?’ That is called atikraman. When you hurt someone’s feeling, that atikraman may be spontaneous and natural, yet you have to do pratikraman for it. Even if you do not utter a word through your mouth but your mind becomes negative towards him, then too you have to pratikraman. pratikraman means to ask for forgiveness in a way you understand. You understand that you did wrong and you have to decide not do it again. You should vow not to do that again. If it still happens again, if you repeat the mistake again, then you should repent again. As soon as you become aware of the mistake; you should repent and that much of your mistake will be destroyed. In the end everything will gradually come to an end.

How can you consider it a dharma (religion; rightful action), when it cannot destroy karma, which create further bondage? When can new karma stop? They can stop with pratikraman.

Asking for energies to rise higher

Questioner: How and from whom should we ask for energies to rise higher within?

Dadashri: You can ask for the energies from your own Shuddhatma (pure Soul) or from the Gnani Purush. And those who are not Self-realised
should ask for energies from their guru or from whatever God they believe in. You should make a list of all that you see wrong within you and ask for the energy and the energy to overcome them. Through faith, or with Gnan (enlightened knowledge), decide what is definitely wrong and then do pratikraman for it, ask for the shakti energy from the Gnanī Purush, that it should not be so. Then the mistakes will go away. Large tubers of mistakes can be dissolved with samayik (to Be the Self and to ‘see’ the self), while other minor mistakes can be removed with prayer-pratikraman. Mistakes that have arisen in absence of prayer or pratikraman can be removed through prayer. All this atikraman has arisen due to ignorance of the Self. Paudgalik shakti (energies of the physical matter, energies of the non-Self) can be overcome through prayer-pratikraman. It is easy to slip down and difficult to climb up, because paudgalik shakti is involved in slipping.

**Settlement of all karma with the Gnan of the Gnanī Purush**

**Seeker:** There are all kinds of karma (acts through thoughts, speech and body) one has to do in worldly interactions, many of which are considered bad or demerit (paap) karma. (Demerit karma, sin, is that which hurts others and as a consequence brings suffering to the self. Merit karma is that which helps others and as a consequence brings pleasure to the self.) How can we be saved from these demerit-sin karma?

**Dadashri:** Whatever knowledge about demerit karma one has, that much knowledge will help him. If you want to go to the railway station, if you have the directions to go there, then that knowledge will help you get there. How can you be saved from demerit karma? So whatever knowledge you have about it…but that knowledge does not lie in any books or with anyone else except a Gnanī. Elsewhere you will find worldly knowledge. Only a Gnanī Purush has the nischaya-gnan (knowledge of the Self). Nischaya gnān is not to be found in any book. It is hidden in the heart of a Gnanī Purush. You will find a solution when you hear nischaya-gnan; when you hear it live in his speech.

Books contain worldly knowledge; it too can give you a lot of solutions. The intellect (buddhi – knowledge through the medium of the ego) increases with worldly knowledge. Matignan (intellect based knowledge) will increase. Matignan increases with shrutgnan (scriptural or literate knowledge received through hearing) and thus a solution comes as to how to
become free from demerit karma, sin (paap). Otherwise, there is no other solution. And the other thing is one’s own inner intent (bhaavna). One can be free if he does pratikraman. But what should that pratikraman be? It should be ‘shoot-on-sight’ pratikraman, meaning it should be instant pratikraman. If pratikraman is done the instant a wrongful act happens through thoughts, speech or acts; then you will have the solution.

**Repenence for unjust worldly interactions**

**Seeker:** When I see injustice in daily life interactions, and in business, the mind becomes upset. So what should I do when that affects the way I interact with people? How should I repent if there is any injustice on my part?

**Dadashri:** In the repentance there should be alochana (recall and confession of mistakes), pratikraman (repentance and asking for forgiveness), and pratyakhyan (resolve never to repeat the mistake and asking for the energies for this). This should be done in the presence of whichever God you believe in. Which God do you believe in?

**Seeker:** Lord Shiva.

**Dadashri:** Yes, so Lord Shiva should be your witness when you repent. You should do alochana, which is to confess or admit that you erred with such, and such a person. You should repent repeatedly. If you err, you should repent. In doing so the mistake will decrease. Injustice will happen even though you may not wish to. This is due to the faults of the prakruti (the non-Self complex). This fault of the non-Self complex is from the past life, not of the current life. Today you want to improve, but because of your past life mistakes (cause), these faults continue to happen in this life (effect) and they will not leave without harassing you. For this, you should continuously do alochana, pratikraman, and pratyakhyan.

**Seeker:** What is the solution when I have to tolerate a lot of things?

**Dadashri:** You should tolerate without complaining. Tolerate with equanimity, without cursing the other person in your mind and with the understanding that he has released you from the bondage of your previous karma, and thank him sincerely for doing so. You should feel obliged to him. No one suffers without a reason. Your suffering is the result of your own past demerit karma.
**Questioner**: Please write this ‘alochana, pratikraman, pratyakhyan’ down for me. Help me get the confirmation from the Gnani Purush so that I can start doing alochana, pratikraman, and pratyakhyan.

**Dadashri**: Yes, of course you will have to do that! That you will learn here.

**Oh! Pratikraman even for that!**

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

**Dadashri**: Not just for that, but also for telling lies or for doing anything wrong. Pratikraman should be done if any transgression through thoughts, speech, or acts is committed towards any living being. Pratikraman should also be done for violating any of the five mahavratas (the five supreme vows are ahimsa- non-violence; satya- truth; achauriya - non-theft; aparigraha – non-acquisitiveness, and bhramcharya – celibacy).

**Questioner**: Why should I do pratikraman when the doer of the wrongdoing is separate (Chandulal)?

**Dadashri**: The Self is not doing pratikraman but the Self is making the one who makes the mistake (the relative self) do pratikraman. Shuddhatma does not do pratikraman.

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Every religion supports pratikraman

The highest relative religion

The highest and most profound element of the Jain religion is alochana, pratikraman and pratyakhyan. It is actually in other religions too, but what is it like there? There people ask for an overall general forgiveness. It exists in Islam, Christianity and other religions. The custom of asking for forgiveness has been going on everywhere, but the method shown by the vitarag Lords, the one of doing alochana, pratikraman, pratyakhyan in the presence of the guru is very scientific. It gives instant results.

In the other, by asking for forgiveness, one reduces the demerit karma (paap), that is all; whereas with this pratikraman, demerit karma are eliminated completely.

The Lord (all enlightened Ones) has said that true relative religion is of alochana, pratikraman, and pratyakhyan. And these too, have to be done instantly; they will not work if left pending. If you hurt someone, keep a mental note of it; and then after doing alochana, do cash pratikraman and pratyakhyan. This is what the Lord calls relative and real (vyavahar and nischaya) pratikraman. But who will be able to do this?

This instant, ‘shoot-on-sight-pratikraman’ is only possible for the one who is Self-realized, and he is therefore able to see his own faults. However, if a person who has not attained Self-realization were to apply the principle of alochana, pratikraman, and pratyakhyan in his daily life also, it would still be beneficial for him, even though he does not understand it. Self-realization will eventually come in front of him.

The one whose alochana, pratikraman and pratyakhyan are sincere, will attain the Self for sure.

Seeker: Give me some solution, a vow or some form of repentance whereby if I commit a demerit karma, I can attain purity and become free from it.
Dadashri: ‘We—the Gnani Purush and the fully enlightened One within’ give you all that here. ‘We’ give you all the cures; all kinds of medicine. ‘We’ give you alochana, pratikraman, pratyakhyan; ‘we’ give you everything.

Pratikraman means to move away from demerit karma

Dadashri: What is the meaning of pratikraman? Do you know?
Seeker: No.
Dadashri: Tell me the way you understand it.
Seeker: It is to turn back from demerit karma (paap).
Dadashri: To turn back from demerit karma! What wonderful justice the Lord has given; that to turn back from demerit karma is called pratikraman. But the demerit karma still continue. Why is that?
Seeker: You are the only one to explain that. One is alochana, the second is pratikraman and the third is pratyakhyan; I do not understand these three words completely.

Dadashri: Pratyakhyan means ‘I am letting go of that thing today, I am giving it up’. That is the intent behind it. If you want to give up something, then you have to do pratyakhyan.

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

Dadashri: Yes, repentance is called pratikraman. Once pratikraman is done, the atikraman will not happen again. To vow, ‘I will never do that again. I promise not to repeat the mistake again,’ is called pratyakhyan. When you do pratyakhyan in this way, in your mind, one layer of karma will be shed. Now if the same atikraman should happen again, it is because of another layer of karma, so you should not be worried; you should just continue doing pratikraman.

Questioner: I should ask for forgiveness in my mind.
Dadashri: Yes, you have to ask for forgiveness.
Alochana
Seeker: What is alochana?

Dadashri: Alochana is to confess your misdeed exactly the way it happened to your guru or to the Gnani. What do they call that in the court?

Seeker: To make a confession.

Dadashri: Yes, you should tell your guru or the Gnani Purush everything exactly as it happened, without fear. You should not be afraid of what the guru will say; to be afraid means he may even hit you! But you should confess everything to him without any fear. Then the guru will tell you to do pratikraman. So what do you have to do pratikraman for? The amount of pratikraman one needs to do depends on the amount of atikraman one did. Atikraman includes deeds that are unacceptable by society and the world; deeds that are condemned, and anything that hurt others. If any of this applies, pratikraman is necessary.

Seeker: After doing alochana and pratikraman, should one not be aware that the mistake does not happen again?

Dadashri: That mistake will never happen again. True pratikraman is one where that mistake will never happen again, or it will gradually come to an end.

When you say that having done pratikraman, the mistake happens again, that is referring to kind of pratikraman that is done in the worldly life; it is a laukik pratikraman. Laukik means that it rewards you with a worldly life. When he does pratikraman, at least for the duration of that time he is not doing adharma (wrong karma through thought, speech and actions) and he binds merit karma (punyai).

What is real pratikraman? It should be ‘shoot-on-sight’ pratikraman. Do they not have a rule of ‘shoot on sight’ during mass riots? That is how pratikraman should be.

The guru had said to do pratikraman, but after doing pratikraman, pratyakhyan should be done too. One should do pratyakhyan by recalling the guru’s face and do pratyakhyan thus; ‘I will not make the mistake again.’ Pratyakhyan of your mistake means ‘I will not do it again’, Hence, all the three; alochana, pratikraman and pratyakhyan, should be done together.

Seeker: And should one maintain awareness that it does not happen again?
**Dadashri:** Constant awareness! Awareness does not mean for half an hour but it should be constant for twenty-four hours. Constantly! These people, after attaining Gnan from me, maintain constant awareness. They have not slept -lost awareness, for even a second.

If anyone who is not Self-realized has awareness and does pratikraman, then his wrong actions will decrease by that much and he will bind new merit karma (*punyai*). As long as one has *darshan mohaniya* (right-belief-deluding karma or ignorance of the Self), one will continue to bind karma.

Alochana is always there with pratikraman. And pratikraman is the greatest spiritual weapon. So if you catch on to pratikraman *dharma*, meaning you practice pratikraman, then you will be fine even if you do not have a guru. Therefore, if you learn just this much from Dada, it is more than enough. This encompasses everything. Ask for forgiveness from ‘Dada’ whenever you do something wrong. You will become free from that misdeed. Is this difficult? Is Dada asking you to fast for your wrong deeds? If Dada were to tell everyone to fast, people will feel that Dada starves them, but does Dada do that? When someone insults you and you are affected by his actions, but you feel that it is a consequence of your own mistake and you continue to do pratikraman, then that is the Lord’s greatest Gnan. That verily will take you to *moksha*. If you abide by just one word or one sentence of ‘ours’, it will take you to *moksha*. What will you do with anything else?

**There is atikraman as long as there is belief of doership**

You have to understand who binds karma. What is your name?

**Seeker:** My name is Chandulal.

**Dadashri:** ‘I am Chandulal’ is the one that binds karma. Then even when you go to sleep, karma are being bound throughout the night. What is the reason behind this? This is because ‘I am Chandulal’ is *aropit bhaav* false assertion. (You are really the pure Soul but you say you are ‘Chandulal—reader should insert his or her name here) and so you are in violation of the truth. In reality you are not Chandulal, and yet you claim that you are. ‘I am Chandulal’ is a false assertion and with this belief you are continuously charging karma. With your conviction of, ‘I am Chandulal’ comes a series of other wrong beliefs, such as, ‘I am her husband; his uncle;
her father; their boss, etc.’ Even in your sleep you bind karma. There is no way to avoid karma bondage during sleep but if you purify your ego, ‘I am Chandulal’, then you will bind less karma.

Even after the ego becomes somewhat clean, you will still have to perform some rituals. If your daughter-in-law breaks something expensive and you shout at her, ‘you have no sense,’ you will have to do pratikraman for hurting her feelings. The hurt you cause is atikraman and if you do pratikraman immediately, the karma will be erased or it will become lighter.

Whenever you do atikraman, any hurt of any type given to others, you should erase it with pratikraman. It should be a shoot-on-sight pratikraman, and not the kind that is done only once a year. Only then will it lighten this burden of suffering. If you conduct yourself according to the ways prescribed by the Vitarags; your suffering will depart.

**This is how you do pratikraman**

That which has become automatic is called atikraman and pratikraman is what you will have to learn. Atikraman is automatically learnt and done. If you want to shove or push someone, you do not have to learn to do it. You have learnt that by observing others. Now, if you do atikraman, you have to do pratikraman. Generally when people are sitting around talking, there is no need to do pratikraman. But if there is any pushing or shoving or making fun at the expense of another human being, that is atikraman and for that one should do pratikraman.

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

**Dadashri:** If you have attained Self-realization, you will have awareness of the Self within the other person. It is precisely the Self within that person that you should address. Otherwise, you can direct your pratikraman towards God by saying ‘O Lord! I repent for my mistakes. I ask for your forgiveness and resolve never to repeat it.’ That is pratikraman. If something wrong happens, would you not recognize it right away?

**Seeker:** Yes.

**Dadashri:** If you do pratikraman for that, it will get washed away.

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

**Dadashri:** Yes, yes of course it will! After pratikraman, the fault will not remain. Even a massive karma will become like a burnt rope that appears intact but will disintegrate into ashes upon the slightest touch.
**Seeker:** And how should I repent? Should it be done outwardly so that it is visible to others or should it be done from within, in the mind?

**Dadashri:** In the mind! You should remember Dadaji, apologize for your mistake, and resolve never to repeat it. In doing so, the pain will be erased and the mistake destroyed. If you fail to do this, your mistakes will accumulate. I have given you a weapon; this pratikraman is the greatest weapon. To become free from the ties of the worldly life, it is the only greatest weapon. The worldly life has arisen due to atikraman and pratikraman will bring it to an end. That is all there is. Atikraman is wrongdoing; when you recognize that, you should do ‘shoot-on-sight’ pratikraman. The moment you see the mistake, shoot it down.

This pratikraman is the only path where a person can see his own faults and is able to shoot them down. In doing so, all one’s mistakes come to an end.

**Repeating is never insincere**

**Dadashri:** How many such pratikramans do you do?

**Seeker:** If I hurt anyone, I repent immediately.

**Dadashri:** Repenting is the suffering you experience. It is not considered pratikraman. Still it is a good thing.

**Seeker:** If I repent after a bad deed, how can I be freed from that? Then a person will just keep on doing it, won’t he?

**Dadashri:** I will show you a way for all that.

**Seeker:** On the one hand you commit aggression and on the other you repent. It is a never-ending thing.

**Dadashri:** It is not like that. If a person does bad karma and he repents, his repentance can never be insincere. When he repents, that repentance is sincere and with that, a layer of karma is removed. An onion still appears whole even though one layer is gone. Another layer will be removed the next time. Repentance never goes to waste. Every religion calls for repentance. Even Christianity tells one to repent.

**The correct and complete path**

**Seeker:** So can our demerit karma (paap) be removed through repentance?
**Dadashri**: Demerit karma is removed with only that. There is no other way.

**Seeker**: So one keeps asking for forgiveness and then he keeps repeating the bad deed (*paap)*?

**Dadashri**: You are free to keep asking for forgiveness. You have to keep on asking for forgiveness. Yes! This is the path of one hundred percent attainment! Without asking for forgiveness, there is no freedom from this world. All mistakes are erased with pratikraman.

**Seeker**: Bad karma are erased by doing pratikraman. What is the science behind that?

**Dadashri**: Demerit karma is created through atikraman and it is destroyed with pratikraman. Demerit karma, karma that is sinful, is destroyed by turning back.

**Seeker**: So where does the law of karma apply? If we destroy demerit karma with pratikraman, then the law of karma is no longer applies, does it?

**Dadashri**: This verily is the law of karma. Asking for forgiveness is itself the applied law of karma. (Karma is caused by intent of aggression and destroyed by intent of pratikraman.)

**Seeker**: Then everyone will continue to do wrong and then ask for forgiveness.

**Dadashri**: Yes, you can continue doing wrong and continue asking for forgiveness; that is what the Lord has said.

**Seeker**: But one has to ask for forgiveness with a sincere heart, right?

**Dadashri**: A person, who asks for forgiveness, does so with his heart. It will even suffice to apologize insincerely, as long as the apology is made.

**Seeker**: Then it will just become a habit.

**Dadashri**: Even if it does become a habit, it is fine as long as one asks for forgiveness. If he doesn’t, then he is in serious trouble. What is the meaning of asking for forgiveness? That is called pratikraman. And what is a wrong doing called? It is called atikraman.

What is the law of karma? You have to do pratikraman for any atikraman you do. Do you understand that?

**Questioner**: Yes.
**Dadashri**: So ask for forgiveness without fail. Do not listen to this over-wise person! If someone is doing wrong and asking for forgiveness, let him do so. “This is the complete law.”

If someone is drinking brandy and asking to be forgiven, I would tell him to keep asking for forgiveness. Continue asking for forgiveness and continue to drink but make a firm resolution that now you want to quit this habit. Sincerely resolve this in your mind. Then you may continue to drink and keep asking for forgiveness. One day the addiction will come to an end. I give you this absolute guarantee through my Science.

This is a Science! It is bound to grow and proliferate, yielding immediate results.

“This is the cash bank of divine solution.” This is the only ‘cash bank.’ Such a bank has not appeared in the last million years! It offers liberation within just two hours. I am ready to grant you whatever you ask of me.

‘We’ have come to give happiness

If someone feels the hurt to the slightest extent it is called atikraman. It may not be evident externally but he may be hurt internally garbhīt. Such internalized hurt and pain may not be evident but it does not mean that he is not hurt. One should not cause such internal pain and hurt. I have not hurt anybody to the slightest extent in this life. However if it happened I would ask for forgiveness. We have not come here to give pain to others; we have come here to give happiness.

Free will versus destiny

**Dadashri**: Have ‘we’ come here of our free will (marjīyat), or was it mandatory (farjīyat)?

**Questioner**: Free will.

**Dadashri**: No. It was mandatory and written in fate, and what is of your free will? A shove from this man was also mandatory, and whether you do pratikraman or not is your free will.

If a man gives a donation of 5000 rupees because the city mayor pressures him to give, he will receive credit for it ‘here’ (in this life) but
nothing over ‘there’ (the next life). Whereas if someone gives a donation of his own free will, then he will reap the rewards for it in the next life. That was of his free will.

What is free will? This, the current life is all mandatory. All external actions carried out are mandatory, but the inner intent with which they are carried out is free will. When someone slaps you it is mandatory and repentance within is an improvement of free will. Spoiling of inner intent in the process is also free will.

If you a bad deed has happened and you repent a lot, if you repent heavily, then that mistake is erased. But you need someone to help you become free from that.

**Pratikraman and pratyakhyan are one’s free will**

Now you should make the desire to take fruits from someone else’s orchard. If you want some fruit, then ask for them. ‘We’ too used to steal aniseed from people’s farm when ‘we’ were young – about twelve or thirteen years old. But later a lot of repenting cleared it all up.

In the *Kramic* path (the step by step path to liberation), only the inner intent (*bhaav*) of doing pratikraman and pratyakhyan are under one’s control.

Effect (*dravya*) is not under anyone’s control. Only the inner intent (*bhaav*) is under your control. Therefore repent for any wrongdoing. ‘Our’ *dravya* i.e. the Gnani’s effect is good and so is the inner intent. Your effect is associated with *swachhand* (actions guided by one’s belief that, ‘I am Chandulal’) and therefore repentance is necessary.

Do you think the Lord would interfere in such matters? He is just the Knower-Seer and in eternal bliss. He Sees and Knows everything. Do you think He inspires one in all this? When the tuber (inner complex of karma effect) of stealing sprouts within, one will have thoughts of stealing. If that tuber is large, he will have many thoughts and he may even go ahead and steal. He will also tell you how cleverly he went about stealing. When he does that, he nourishes that tuber. With nourishment, new seeds continue to be planted and the tuber of stealing grows bigger. Say there is another thief and even though he steals, it bothers him, ‘what I am doing is wrong, but what else can I do? I have to feed my family.’ He steals but he repents sincerely and in doing so, his tuber of stealing does not get nourishment.
And for his next life, he plants the ‘seeds’ of not stealing, and consequently he will not steal in his next life.

**Repent heartily**

Nature forgives a man who repents after he steals. When he repents, nature does not count it as an offence or sin. People on the other hand will punish him and he will have to suffer the consequences of his actions in this life.

**Questioner:** But that is what everyone believes that it is wrong to tell a lie, to eat meat, to misbehave and yet they people do all those things. Why is that?

**Dadashri:** If a person were to repent heartily, his faults would eventually disappear, but people speak superficially. Although you may commit a terrible mistake, if you sincerely repent for it, it will not happen again. If it happens again, it does not matter as long as you continue to repent.

**Questioner:** So is it possible for a man to improve?

**Dadashri:** Yes, very much so. But there has to be someone to improve him. An M.D or an F.R.C.S doctor will not work there. You need an improver and not entangler.

If a mistake happens even after a lot of repenting, one will feel ‘Why does this happen even after repenting so much?’ Actually with sincere repentance, the mistakes will definitely go away.

Pratikraman brings about a state of lightness. The moment one makes that mistake again, the repenting starts.

When do *sanskar* (effect of karma caused in past life) change? Either when you repent day and night, or when you attain our Gnan.

Repenting is no ordinary thing. Repentance should happen.

**Questioner:** What if one does all kinds of bad and negative things all day long and then repents at night?

**Dadashri:** Yes, provided he repents heartily.

**Questioner:** What if he repents and makes the same mistakes again the next day?

**Dadashri:** Yes, if he repents heartily then his work will be done.
Questioner: The repentance that happens, is it because of the planning-intent (bhaav) from the past life?

Dadashri: Repentance happens because of the knowledge (gnan) in this life.

Questioner: For the bad actions done in this life, there is repent and pain, but there is no repentance. What should we do?

Dadashri: The fact that you feel bad about it is repentance itself, is it not? You can never feel bad about anything without the ‘heat’ of it. Can one feel bad from the coolness of a situation? This ‘heat’ itself is the ‘feeling bad about it’. Feeling bad is more than enough. But do you say that you will not do it again?

Questioner: Yes I do.

Dadashri: Make a list of things that you repent doing and bring it to me. So I will know at which ‘station’ the ‘car is stuck’; then we can send a car there. When repentance happens, then realize that you are starting to turn back from atikraman or aggression.

If a person repents any of his action, that person will one day become pure (shuddha); that is certain.

From repenting to pratikraman

Generally when people make apologies; that is not considered pratikraman. It is comparable to ordinarily saying ‘sorry’ and ‘thank-you’. There is nothing significant in that. The importance is of alochana, pratikraman and pratyakhyan. Alochana, pratikraman and pratyakhyan are necessary in the worldly life and on the path to moksha.

Questioner: If I go to the temple on Sundays and confess all my wrong doings, then will I be forgiven for the demerit karma (sin) that I have done?

Dadashri: If demerit karma can be washed away like that, then there would be no such thing as health and illness. Then there would be no pain or misery, would there? But there exists endless misery. The reason for asking for forgiveness is that when you do so, you destroy the root of your demerit karma (paap), so that it will not sprout again, but you still have to suffer its fruit regardless, do you not?

Questioner: There are some roots, which sprout again.
Dadashri: If the root has not been destroyed properly, it will sprout again. No matter how much of the root has been destroyed, the fruit has to be suffered. An arrow struck even Lord Krishna. There is no way out. I too have to suffer!

In every religion, Christian, Muslim, Hindu, there is the principle of asking for forgiveness, but it varies with each religion. In every religion, it begins with repentance, whereas, here we have pratikraman.

The whole world runs on the basis of ego, ‘I am Chandulal’ (vikalp). It is proper that the Muslims cover their ears and loudly recite their prayers and what do the Christians do? Have you ever been in a church? Why, what objection do you have? When you dress appropriately and go, no one will question you, will they? On Sunday, they will ask for forgiveness for all their wrong doings of the past six days. They keep repenting.

It is only our people who do not repent. And those that do; do so once every twelve months! On that day, they go out and buy new clothes to wear!

Questioner: Is mental repenting the same thing as pratikraman?

Dadashri: Do it the way you have been told to do. If the other person is hurt if you gave him a slap, then do pratikraman by admitting your mistake, repenting for it and making a decision not to slap him again. Do it that way. Or else if you have scolded him, then admit to hurting him by scolding him and that you will not scold him again.

That is dharmadhyan

Seeker: Can you please explain this pratikraman, this repentance of demerit karma (paap)?

Dadashri: What is pratikraman? It is when a mistake happens, you ‘shoot it on sight’; that is called pratikraman. You do that once a year, don’t you?

Seeker: I do not really know how to do pratikraman. But I do bhaav-pratikraman (intent pratikraman).

Dadashri: What kind of bhaav-pratikraman do you do?

Seeker: If I feel I made a mistake, then I repent for it with the Soul as the witness.

Dadashri: Is that so! How many times a day this happens?

Seeker: Four or five time. I do it at night.
Dadashri: That much of your actions go towards dharma-dhyan (absence of adverse internal meditation). If you are doing what you have just said, then it goes into dharma-dhyan.

Seeker: How do I repent for any wrong doing (paap)? Is the method that I use the right one?

Dadashri: Whatever it may be, it is not complete, but some dharma-dhyan happens with that. What is of importance is your intent.

Seeker: But should I do it or not?

Dadashri: Whatever you are doing at the moment is fine, but learn the new way that I teach you. But for now, whatever you are doing is fine.

Seeker: The poet Kalapi has said: “Yes repentance; the pure abundant stream is flowing from the heavens By jumping in it, the sinner becomes virtuous.” What do you have to say about that?

Dadashri: That is for the sinners at the gross and superficial level. That is for wrong actions at the gross level and to repent for them.

Seeker: Is there awareness of the Self in that?

Dadashri: No. There is no awareness of the Self in it; there is worldly awareness. A straightforward (sarad) person will not like all this wrongdoing and therefore he repents. People of every religion will repent just the way you do.

Seeker: That will bring purity in worldly interactions will it not?

Dadashri: No, pratikraman is necessary for that.

Nine Kalams is the highest pratikraman

Questioner: Is there any other solution for getting rid of wrong doing (paap), other than repenting?

Dadashri: There is no other solution other than repenting, to get rid of any hurt through thoughts, speech and acts (paap). What is all this sin (paap)? What do we consider as paap? Right now we are all sitting here and there is no problem with that. Then if someone says, ‘Why do you come late?’ that is called atikraman. When you say anything that anyone does not like, it is considered atikraman.
The Lord has said to do pratikraman for such atikraman. So what do you have to do pratikraman for? Repent for that which others do not like and that which hurts them. You don’t have to do it for that which they like.

You have to repent for that. Do you do that?

**Questioner:** Yes.

**Dadashri:** Do you do pratikraman in the name of Dada Bhagwan or not?

**Questioner:** That book you gave us! I do it from that. I do the Nine Kalams (The nine highest intents (*bhaavna*) for the one on the path of liberation).

**Dadashri:** You do that, don’t you? That is pratikraman. The greatest pratikraman lies in the Nine Kalams of Dada Bhagwan. That pratikraman is such that it can lead to the salavation of the whole world.

**Questioner:** Is it true that no matter what wrong doing (*paap*) is in the vessel of repentance, it...

**Dadashri:** It will become lighter due to repentance.

**Questioner:** Does it not burn to ashes?

**Dadashri:** It will be burnt completely. Many such *paap* will be burnt; they will come to an end. The ‘soap’ of repentance is such that it will apply to all kinds of ‘clothes’.

**Questioner:** And when it is done in Your presence, what will remain?

**Dadashri:** You will be blessed. Therefore there is no other ‘soap as the ‘soap’ of repentance in this world.

**Repentance reduces liability of karma**

**Questioner:** The best way to destroy *paap* is through repentence. That is a wonderful thing. That is what the great saints have said in the Puranas (ancient Hindu scriptures). Is it possible for a killer to be forgiven if he repents after killing someone?

**Dadashri:** If he takes pleasure in the killing, then if his sentence—karma effect were to be for a year, it would become three years. And when he regrets and repents his actions, his one-year sentence would be reduced to six months. The karma liability of any wrong actions will increase three fold if you take pleasure in it. But if you repent for them, your liability will be...
reduced. And if you rejoice after doing a good deed, then others will get increased benefit.

**Trimantras are scientific**

**Questioner:** New demerit karma (*paap*) may not be bound due to pratikraman, but one still has to suffer the effects of his past karma, does he not?

**Dadashri:** You are right when you say that new karma are not bound when you do pratikraman and the effects of past karma have to be suffered. And to reduce that suffering I have shown you another way, and that is to recite all the three mantras (Trimantra) together. When you recite all the three mantras together, your suffering will be reduced. If a man is tired of carrying a very heavy load on his head, when he suddenly sees something, which draws his attention, he forgets his misery. Inspite of the load, his misery feels less. That is how it is with this Trimantra. You will feel less of a load. Therefore, this Trimantra is a helpful thing. Did you ever recite the Trimantra before? Even for one day? Recite it more and everything will become lighter and it will get rid of any fear you may have.

**Questioner:** If we look at it scientifically, if a person does wrong or makes a mistake, he should be punished accordingly. So then how can the Trimantra destroy the punishment of that wrong deed?

**Dadashri:** What are these mantras? When we recite them, we are doing *bhakti* (worshipping) of these *Purush* (those who are enlightened). Which *Purush*? We are doing *bhakti* of the world’s greatest *Purush* (Five categories of enlightened ones). How much energy arises in such devotion!

**Questioner:** You have a great deal of their *bhakti*; you have praised them a lot; you have received vibrations from them, but demerit karma (*paap*) still remain pending, do they not?

**Questioner:** By doing their *bhakti*; by doing their *kirtan-bhakti* (chanting worship), all demerit karma are burnt to ashes. Do you want to destroy your demerit karma? I will do that for you within an hour!

Demerit karma cannot be cut with a knife. It cannot be cut into slices. It has to be destroyed to ashes (destroyed by Gnan in the Gnan Vidhi).

**Questioner:** Even the Catholic Priests say, ‘come to us and confess and all your sins will be destroyed’.
**Dadashri:** Is it easy to make a confession? Are you able to make a confession? Confessions are done in the dark. The person who confesses does not show his face. He will only go to confession at night.

Whereas here with me; forty thousand men and women have confessed everything to me. Many young ladies have made confessions to me. They confess everything. They gave me their confessions in writing. When the confessions are done openly, will the paap not be destroyed?!! It is not so easy to confess.

**Questioner:** So this pratikraman and confession they are both the same thing, are they not?

**Dadashri:** No, they cannot be the same. pratikraman is to keep washing off after an atikraman (aggression through thoughts, speech or action) happens, and when new ‘stains’ happen; one has to keep washing them off. And confession of one’s sins or wrong action is a different thing.

**Questioner:** What is the difference between pratikraman and repentance (praschyatap)?

**Dadashri:** Praschyatap is repentance and is general in its application and for a number of faults but not specific to any particular fault. Christians do a general confession of their faults every Sunday. pratikraman on the other hand, is specific to a fault. The one who commits the atikraman does pratikraman. pratikraman is done instantly; it is done the moment atikraman takes place. Shoot-on-sight pratikraman should be done so that that particular fault is erased.

**Questioner:** What do they mean when they say to censure the self, what is that?

**Dadashri:** That means to accept your mistake, ask for forgiveness, to repent; all that is censuring. Now the Self is not to be censured. Pratishthit atma (the relative self) has to be censured.

**Pratikraman destroys wandering life after life**
Without pratikraman, there is no path to liberation. The path where there is no pratikraman is a wrong path. If the Jains were to do real pratikraman, their tubers of kashayas (inner anger-pride-deceit-greed) would wither away and become lose and would be gone in their next life. Who do ‘we’ call ‘a Jain’? It is the one who does pratikraman the moment anger-pride-deceit-greed happens; it is the one who practices the Lord’s Agna (special directive). Tirthankars have left this pratikraman for people to follow, because humans will not refrain from making mistakes. The celestials make mistakes; the humans make mistakes. The entire chaturgati (the four worlds of existence within which the soul migrates) make mistake. They do not refrain from making mistakes. What is the solution for destroying those mistakes? The answer is ‘alochana, pratikraman and pratyakhyan’.

What is the basis of the world’s existence? Atikraman dosh – fault of transgression is the cause of its existence. Those who do pratikraman and pratyakshyān daily are considered sadhus (those who live and strive for only the state of the Self), upadhyayas (those who have attained Self-realization and help others attain it), acharayas (Self-realized masters). The world is not likely to let anyone go to moksha. It will hook you and pull you back in it, in every way that it can. And that is why when you do pratikraman the hook is freed. That is why the Lord has given all the three components of alochana-pratikraman-pratyakhyan, in one word. There is no other way. Now when can one do pratikraman? It is when one has the awareness of the Self. That awareness arises after attaining Gnan from the Gnani Purush.

Alochana, pratikraman, and pratyakshyān combined are the essence of Lord Mahavir's teachings. And in this path of Akram Vignan, the Gnani Purush is the essence of all teaching. You should simply understand that the Gnani’s Agnas (directions give by the Gnani) is your religion as well as penance. But alas! From time immemorial, people have had a tendency to interfere and not follow instructions.

*****
These Are Not Lord Mahavir’s Pratikramans

That is the essence of religion

If it is real pratikraman, then pratikraman and pratyakhyan is the essence of the entire scriptures of the Jain religion.

Seeker: This is very scientific.

Dadashri: Yes, it is very scientific. Repentance is in all religions but the scientific part is pratikraman and pratyakhyan! They are scientific; the method itself is scientific and anger, pride, deceit, greed will decrease. One does have control over his anger, pride, deceit and greed but generally people do not want to reduce them.

Everywhere, it begins with repenting (praschyatap). Yes, the Christians start with repentance. Even the Muslims have repentance. People say ‘we are repenting for everything we have done.’ Here ‘we’ have given it in the form of pratikraman; ‘we’ tell you to do pratikraman whenever atikraman happens. Atikraman means that you went beyond what is acceptable in worldly interactions and so you have to do pratikraman for it.

Seeker: Sometimes there is interference (dakho-dakhal) because there is a lot of sensitivity; what should one do to stop that from happening?

Dadashri: Do pratikraman and repent and have an inner intent, ‘this should not happen and this should happen’. The one who has learnt the Nine Kalams of Dadashri is blessed.
**Cash pratikraman is shoot-on-sight**

Otherwise the Lord has said to continue doing pratikraman.

**Seeker:** For endless lifetimes, one has been doing pratikraman but he has not attained liberation.

**Dadashri:** That is because his pratikraman has not been real. Liberation is possible only when true pratikraman and true pratyakhyan is done. Pratikraman should be ‘shoot-on-sight’. Now if I happen to utter even one negative word, there should be instant pratikraman within; it should be done right away, on the moment. Here nothing should remain pending; it is not acceptable. This pratikraman cannot be allowed to sit stagnant. That is why there has to be ‘shoot-on-sight-pratikraman’. What kind of pratikraman do you do? Is it the ‘instant cash’ of ‘shoot-on-sight’ pratikraman or do you let them stagnate?

**Seeker:** For what circumstances and how should one do the ‘cash-shoot-on-sight’ pratikraman?

**Dadashri:** Have you ever done ‘cash-pratikraman’?

**Seeker:** No. I have not. But I do read pratikraman everyday.

**Pratikraman without repentance**

**Dadashri:** Do you recite the Navkar Mantra?

**Seeker:** Yes I do recite the Navkar Mantra….

**Dadashri:** And you still have worries?

**Seeker:** I do four to five *samayiks* everyday. (Samayik of Jain tradition is different from the one prescribed by Dadashri) everyday.

**Dadashri:** Wow! You do four to five *samayiks*?

**Seeker:** And I do pratikraman both morning and night.

**Dadashri:** pratikraman means to repent and repent. What does one have to repent for?

**Seeker:** I are not really able to repent. I just keep doing the rituals.

**Dadashri:** pratikraman is to retrace one's steps. Pratikraman means to repent for the anger and wrong actions you have done.
Seeker: We cram all the *sutras* (Concise statement that usually requires a commentary for understanding) that are written in it.

Dadashri: What is the point of cramming it? Even a radio memorizes, does it not? This radio keeps talking the whole day long, everyday.

**Crude and hollow pratikramans**

Seeker: All these activities….

Dadashri: Now why are you attacking someone else? You do not attack the real culprit but you attack some third person. You attack whoever is a handy target, why do you not catch the main culprit?

Seeker: The main culprit is not anyone on the outside, is it? One, himself is the main culprit, is he not?

Dadashri: This is not pratikraman for sure. This pratikraman is in a crude form, and then to wait for a year and to claim ‘we have done all our pratikraman’ is even cruder.

What is considered real pratikraman? If one were to do pratikraman for twelve months, then all his mistakes will be reduced. Whereas all these people have been doing pratikraman all their lives; these ascetics (*sadhus*), these monks (*sanyasis*) who are sixty, seventy, eighty years old and not a single mistake of theirs has diminished. On the contrary, they have increased!

**Parrot like pratikraman are useless**

Questioner: How much truth is there in the Jain sectarian pratikraman and *samayik*?

Dadashri: None whatsoever. Doing pratikraman in the Maghdhi language (Language spoken during the time of Lord Mahavir 2700 years ago) is like a parrot repeating ‘Ram…Ram (the Lord’s name)’. Is the parrot going to go to *moksha* by simply repeating ‘Ram, Ram’? When we do pratikraman in the Maghdhi language, our state is like that of the parrot.

Questioner: In the sectarian pratikraman, one has to do that Dada, does he not?

Dadashri: No, no. Why should you follow someone who is on the wrong path? Are you a parrot? Our birth is that of a human being. Anyone that does anything without understanding is like a parrot. What am I telling you here? First understand and then sing with me. This human birth is for
the purpose of understanding. maharaj (Jain guru) keeps reciting in the Magdhi language; neither the maharaj nor his followers understand any of it. Each one of them a parrot! Ram… Ram!

They do pratikraman but what is their pratikraman like? The doer of pratikraman does not know anything and the one that makes them do it, does not know anything either as to what it is all about. Have you done such pratikraman? You did? You cannot understand it, right?

What can we consider as real pratikraman? It is that which decreases your faults. How can it be called pratikraman if your faults increase? The Lord did not say for us to do it this way. The Lord has said to do pratikraman in a language that can be understood. Do pratikraman in your own language; otherwise you will not reap any benefits from it. The pratikraman rituals are being done in the Magdhi language. Now what good does it do for people who do not even understand Gujarati to be doing pratikraman in Magdhi? Even the sadhus and acharyas do not understand it themselves, which explains why their own faults do not decrease. Such is the state of things of today.

The Lord has instructed that only the Navkar Mantra be recited in the Magdhi language and that too, with complete understanding. Only the Navkar Mantra was worth retaining in the Magdhi language because they are the Lord’s words. But before doing pratikraman, first you should understand the true meaning of pratikraman; you should understand that you are doing pratikraman and for whom? It is being done because someone insulted you or you insulted someone else.

Pratikraman means to bring about the end of the inner enemies of anger, pride, deceit and greed.

Is this religion?

Questioner: How does one purify the ego in the Kramic path?

Dadashri: It is like removing dirt with soap; like removing one type of dirt with dirt. You have to take support of both pratikraman and pratyakhyan. The ego is purified when you take constant support of the two, otherwise the ego cannot be purified.
That is why anger, pride, deceit and greed have increased. The disciples of the middle twenty-two Tirthankaras (that is 2\textsuperscript{nd} Tirthankara to the 23\textsuperscript{rd} Tirthankara) were deep thinkers and they used to do pratikraman and pratyakshyan every moment. The disciples of Lord Mahavir are obstinate (\textit{vaanka}) and unaware (\textit{jada}) and even in twelve months they will not do proper pratikraman. Once a year they will say, ‘\textit{micchami dukhaddam}’ (forgive my transgressions).

Can you call this \textit{dharma} religion? If you call this \textit{dharma}, what will you call \textit{adharma} (lack of religion)? This \textit{adharma} you call \textit{dharma} and you believe it to be \textit{dharma} too. People will point out mistakes in others and tell them they are doing wrong. If someone is being deceitful with them, they will accuse that person of doing \textit{adharma}. If someone is being shrewd, they will accuse him of doing \textit{adharma}. But if we were to tell them to define what is \textit{dharma}, they have no clue. Because he is alive, he can see other people’s mistakes are easily. If I were to go sit in the \textit{upashraya} (meditation hall) the \textit{maharaj} (priest) will see five-ten faults in me right away; ‘why does he need to keep hair on his head? Why does he have to comb his hair? Why does he wear a ring on his finger? Why does he wear a garland?’ He will find all mistakes because his vision has become spoilt. His is a state worthy of compassion. You would know if you were to instigate him a little. If someone were to instigate \textit{mahatmas} (Self-realized ones in Akram Vijnan), they may get agitated at first but Gnan will take over later and calm things down, whereas such \textit{maharaj} will not calm down. If he is afraid of saying it aloud, he continues to have negative speech within, so when one provokes him, he will explode with anger.

\textbf{Afterwards there will be the obstinate and the unaware}

Scripture writers have written that the disciples of Lord Mahavir can be considered \textit{vaanka} and \textit{jada} meaning obstinate and unaware and Lord Rushabhdev’s disciple were \textit{bhoda} and \textit{jada} meaning naïve and unaware. That is the only difference. There are no exceptions; except for one or two, they are all the same. Disciples of both these Tirthankars do not understand pratikraman. That is why the Lord had told them to do pratikraman. This fact is documented in the scriptures.

If the disciples of the first Tirthankara Lord Rushabhdev were told to do obeisance, they would to do so till dawn. Each one of them would be five thousand to ten thousand feet tall. Their nose would two hundred feet long!
But they would do exactly whatever they were told. They would do it from morning till night. If the Lord forgot to tell them to stop, they will not stop.

And if Lord Mahavir were to tell his disciples to do samayik for an hour and if after three minutes the Lord leaves to go out, they will keep looking at the hourglass.

Lord Mahavir recognized what his followers were like. They were not alert thinkers (vichakshan). The disciples of the middle twenty-two tirthankaras were alert thinkers. What is the meaning of vichakshan in Gujarati?

**Questioner:** Very clever and shrewd; like a fox.

**Dadashri:** No. Hey you! You took the wrong meaning of it by referring to a fox! Vichakshan means to think from kshana to kshana – every moment to moment - as to what is happening. ‘What happened here? That was wrong!’ and they immediately did pratikraman. They did not have to be told to do pratikraman. Patikraman was done automatically. They did pratikraman the moment a fault happened. Alert thinking (vichakshan) means they recognized that they made a mistake the moment it happened. They recognized that the words that came out, while they are speaking with another person, were harsh and therefore they did pratikraman right away. Or if you and I had a quarrel, if I had a negative thought towards you, then I would do pratikraman right away at that time; ‘shoot-on-sight’ pratikraman. Only then will that mistake be erased, otherwise it will not, will it? Is it possible to remember the mistake if you wait twelve months to do pratikraman?

So the disciples of the middle twenty-two tirthankaras were very good. They would instantly do pratikraman, on the spot, if they said anything negative. Only these disciples of Lord Mahavira keep it pending, ‘I will do padakmanu (Jain ritual of doing pratikraman) when paryushan (once a year Jain ritual of doing pratikraman) comes’. Then, when that time comes, they go and say ‘micchami dukhadam’.

Now who understands what this means? They do not even understand what the term ‘padakmanu—slang term for pratikraman’ means. Now what do you do with that? There was a seventy-year-old Jain sitting amongst a few of us. I wanted to help him and so I said to him, ‘they do not understand padakmanu and they say they do padakmanu.’ I called out to one old man, ‘Sir, come here’. He asked, ‘What is it?’ I asked him, ‘Where did you go?’ He told me, ‘I went and did padakmanu.’ So I asked him, ‘What is
"padakmanu?" he said, ‘I have been doing it for forty years, but I do not know what it means. Tomorrow I will ask the maharaj.’ God bless! Is that Lord Mahavir’s fortune or someone else’s? What luck that all this goes on! “I will go and ask the maharaj!” Now how can one tackle all this?

Do you do padakmanu or not?

Seeker: Yes, I do only once a year. That day I ask for forgiveness for the whole year.

Dadashri: Is that it? Then is it all resolved that day?

You have been doing it for forty years! Should you not ask? If you do something, should you not ask ‘Sir, what is all this? Why am I doing it?’ Is there not a need to ask this? Who is going to tell you off if you ask?

When these people do pratikraman once a year, they wear new clothes. What is pratikraman for? Is it for getting married or what? To do pratikraman means one has to repent so much. Why does one need to wear new clothes for that? Are they getting married? In addition, they do raishi (early morning pratikraman) and devshi (late evening pratikraman). By the evening time they don’t even remember what they ate in the morning, so how are they going to do pratikraman in this way?

What is the definition of the vitarag dharma – religion as prescribed by the Omniscients? Jain dharma is to be found everywhere but not the vitarag dharma. How can you call one a Jain when he does pratikraman just once a year? Nevertheless, there is no problem with doing samvatsari pratikraman (once a year pratikraman). It is better to do it once a year than not at all.

Micchami dukhadam

Questioner: What is ‘micchami dukhadam’?

Dadashri: Micchami dukhadam is a word of the Ardhamagdhi language (language spoken during the time of Lord Mahavir). By micchami dukhadam one is trying to say ‘mithya me dushkrutam’ – meaning ‘may my bad deeds (dushkrut) become fruitless (mithya).

But nothing like that happens in simply saying it; you have to do pratikraman for that. Saying ‘micchami dukhadam’ without the understanding means it all goes to waste. All the effort goes to waste. Micchami dukhadam means whatever wrong actions have happened, may they become null and void.
Questioner: Should we do pratikraman for our job?

Dadashri: No. You should not worry about the work you are doing. This pratikraman is for all kinds of things not just for wrong actions (dushtkrut). Therefore, there is no need to worry. Drushtkrut means that there is direct himsa violence involved. Did you understand that? It does not suit Jains to have bugs infest the grains in their grocery business. And yet if that happens, then they should repent for it, should they not? ‘Dear Lord, why did this have to happen to me?’ He should not be pleased about it, should he? His opinion should be to the contrary, should it not?

Gnani promotes the Vitarag religion

People drink medicine that was meant for external use only and then they accuse the doctor of being incompetent. They will complain that the doctor did this or that and that he did not give them the right medicine and that is why their son did not get better. Hey you! How can your son heal when he drank the medicine meant for topical use? Would he not die from it? Topical medicine can be poisonous if ingested, can it not? Similarly, people have ingested the medicine that was meant for ‘external use only’ and thus they belittle the Jain religion.

How elevated is the Vitarag path and just look at how many divisions there are in it today! Some smart Alec came along and created a division and pulled away. Hey you! You may have created a separate division and you may find people who will praise you but do you know who bears the ultimately liability? And it is all because you created the division is it not?

Why did you start a separate ‘cooking stove’? All the cooking was to be done on one stove, so why did you start another? Egotistic people will always create divisions.

Even here with Dada’s family and subsequent followers, after two to five generations, there will be divisions of all kinds. There will be “revisionalists”. I have cautioned everyone right now. I have cautioned them against becoming ‘revisionilists’. This is a science; keep it alive. It will let you achieve your goal.

Lord Mahavir said it himself, ‘my disciples will be vanka obstinate and jada unaware’; that is the rule always, not of just for this chovishi (Succession of twenty-four Tirthankaras in the third and fourth era of each of the Time-cycle) but for all the chovishis.
Is the Jain religion at fault here? It is because of the current time cycle. Now this fifth era of the Time cycle is always like it is. In every fifth era there is an existence of a Gnani Purush. Otherwise what would become of this world and the spiritual realm of the final Tirthankara? It will become a jungle. Therefore, there is always a presence of support of this kind or another. Once the support is there, things continue. The spiritual realm will shine. It will shine a lot.

The current spiritual realm is not ‘ours’. ‘We’ are considered a decorative ornament of the current reign. What need do ‘we’ have for a realm? Why would ‘we’ take on the problem? This is considered Lord Mahavir’s realm. A realm is befitting for a Tirthankara but not for ‘us’. ‘We’ simply give support to it.

This Gnan of ‘ours’ is simply the same vignan (science of Self-realization). But it has arisen for people who have become entangled in nooks and crannies. At the moment many people have become stuck in the little nooks. Not only just the crooked nooks, but within that nook are many little paths going in all directions; vertical, horontal and angular; so one cannot be easily found in it. So it is not easy to make Gnan reach these people these deep pockets.

How straightforward is the Gnan of the Lord! This straight line and that straight line! It has north, north-west, south, and south-west etc. but with exact approach and direction. Whereas with these nooks, there are nooks within the nooks within the nooks and one goes around in circles and comes back to the same place again. That is why the traditional Kramic path has become useless. That is why this Akram Vignan has manifested.

Akram means there is no such thing as progressing one step at a time. One does not have to do anything in this path. In the presence of the Gnani Purush, all your demerit karma can be destroyed; that is how much energy there is in this Gnani. There is energy of all kinds here and yet the Gnani Purush does not want to become the owner of that realm. Why would he become the owner? Owners have misery. No one, except a Tirthankara, can become an owner. Tirthankars do not have a sense of ownership. They are the natural owners of everything. What would ‘we’ want any of that for? ‘We’ are simply a nimit (instrumental in delivering the science of Akram to the world). After ‘our’ work is done, ‘we’ will move on.

If one’s conduct is in accord with the awareness that existed during the times of the middle twenty-two tirthankaras, then he would be
considered a God. Chandulal (the relative self) cannot refrain from doing *raudradhyan* (adverse meditation that hurts the self and others) and *artadhyan* (adverse meditation that hurts the self only), but because he does pratikraman for it, he is considered to have come back into *dharmadhyan* (absence of adverse meditation).

The one, whose pratikraman becomes ‘cash’ pratikraman (instant pratikraman) from all aspects, is considered to have reached the state of God. Such a one is one who does not experience any further *raudradhyan* or *artadhyan*; such a one does not bind much karma. Even if he does, it is of no significance; as long as he does pratikraman, it will all be erased. That is the kind of ‘state’ I have given you. I have given you ‘the state of Godhood’ in the palm of your hand. It is up to You to get Your work done. I will move ahead having done ‘my’ Work.

**Words that have flowed through compassion**

The disciples of the twenty-two tirthankaras were all people who did ‘shoot-on-sight’ pratikraman. They had so much awareness that the instant they made a mistake they became aware of it. Now, the disciples of the twenty-fourth Tirthankara Lord Mahavir and the first Tirthakara Lord Rushabhdev are different. Those of Lord Rushabhdev are *jada* unaware and *bhoda* naïve and those of Lord Mahavir are *jada* and *vanka* cunning and crooked. “*Vank jadaya pachhima*—Afterwards they will be crooked and unaware.” Now is this not what Lord Mahavir has said Himself? But if we ask the ascetics (*sadhus, monks*) ‘Has the Lord said this?’ they will say, ‘Of course the Lord has said that.’ But they do not include themselves in it; they do not feel it applies to them. They will say ‘people have become like that’, but everyone says the same thing and so then it is not applicable to anyone is it? No one takes the blame. So then go back to Lord Mahavir, and start all over again!

Although ‘we’ we make such statements, ‘we’ have already done pratikraman before speaking in this manner. However you should not speak such things. Although ‘we’ speak so harshly and point out mistakes, ‘we’ speak out of compassion and ‘we’ see everyone as *nirdosh* - flawless. Someone has to make the world understand all this. People need to be explained the truth and the reality exactly as it is.

But one thing is for sure, during the times of the middle twenty-two tirthankaras, people were very good at doing pratikraman. Therefore they
did not fall on the wrong track and thus they made good progress. That is very good.

**Questioner:** The pratikraman they did, was it like the one we do, the shoot-on-sight kind? Please explain this in detail.

**Dadashri:** Yes, the shoot-on-sight kind. But that was not the path to *moksha*. By doing this pratikraman it helped them in their worldly life, it helped to attain a better life form in their subsequent life. It gave them a good life and helped keep away misery and obstacles in life. They would not bind enmity and revenge. Therefore it was a path of worldly happiness. And those who wanted to go to *moksha*; it helped them on their path to *moksha*. It helped them in both the ways.

And look at this pratikraman; this *padakmanu*. The *maharaj* speaks *padakmanu* and the rest listen. And then people talk amongst themselves. If we ask them the meaning of *padakmanu*, they will reply that it has to do with doing pratikraman, but not a single mistake gets cleansed. If despite using soap and clean water the stain on the cloth does not go away, is it because one used the wrong soap or was there something wrong with the water or is the one doing the washing at fault? Not even a single mistake is reduced. Why is that? One does so many pratikraman everyday, you are aware of that, are you not? Have you gone to a *maharaj* to do pratikraman?

**Questioner:** Yes I have.

**Dadashri:** Despite doing *padakmanu*, why has not a single mistake been erased? It is because the pratikraman is done in the Magdhi language. Even when a parrot says ‘Ram has come…Ram has gone…’ even when the parrot speaks of *moksha* etc., what good does it do for us? So to take the Lord’s name like a parrot is the same as doing pratikraman without the understanding. Mistakes can only be cleansed if pratikraman is done with the understanding. That is why I told the *maharaj* to conduct pratikraman in Gujarati. Only if people understand it will they realize that they are doing pratikraman and that previously they did not do it correctly. Should there not be a benefit of doing pratikraman?

**One attains according to the goal**

**Questioner:** You said that during the time of the middle twenty-two tirthankaras, people used to do shoot-on-sight pratikraman, they were aware moment to moment and that they used to do pratikraman for both worldly happiness and *moksha*.
Dadashri: No, not for that kind of happiness. Many did it to attain liberation, many had other intents and for some it was happiness. With this pratikraman, whatever was one’s intent, the derived the benefits accordingly.

Questioner: But what I am saying is that only liberation can be the intent behind pratikraman. How can the path of worldly happiness be applicable to pratikraman?

Dadashri: The meaning of pratikraman is ‘I am asking for forgiveness for my wrong actions of today’, and so that wrong action is erased and one binds merit karma (punyai). Once merit karma is bound, one is compelled to enjoy its fruit.

Questioner: But the same is applicable in the path of moksha, is it not? So that is pratikraman and so is this one?

Dadashri: Everyone’s intentions are different. Everyone’s intentions and goals are different.

Questioner: But pratikraman has to do with one’s mistakes. Whatever mistakes or wrongs actions take place; one has to do pratikraman. So to cleanse the mistakes means to go to moksha.

Dadashri: No, it is not like that.

Questioner: How is it? Please explain to me that by doing one kind of pratikraman we bind merit karma and…

Dadashri: The pratikraman we have here (in the path of Akram Vignan) is for the intention of attaining moksha. But the pratikraman that takes place in the worldly life is for erasing mistakes connected with the worldly life; they are done for the purpose of attaining worldly happiness. Whatever their intent is behind doing pratikraman, the merit karma caused will bring that goal.

Questioner: That is correct. I am trying to understand that you have talked about two types of pratikraman, in which the result of one pratikraman…

Dadashri: Not two types of pratikraman; there is only one type of pratikraman.

Questioner: Yes, but whatever is one’s goal; in that there are two types of goal, correct? One is the goal of moksha…
Dadashri: Not two types of goals, there are many types of goals. The goals vary with each individual.

Questioner: Now let us take the goal of worldly happiness. It means with that with pratikraman, one will attain dharmadhyan (absence of adverse internal meditation) and not shukladhyan (mediation as the Self), right?

Dadashri: There is no connection between pratikraman and shukladhyan. There is no connection between shukladhyan and the worldly life. With us here, because we have Akram Vignan (where the Self is attained in two hours directly), there is shukladhyan. Otherwise, we cannot even utter the word ‘shukladhyan’.

Questioner: So how does one do that pratikraman? Say for example I want to do pratikraman, I want happiness in my worldly life; how should I do pratikraman for that? What kind of goal should I have? Meaning having decided the goal, how should I carry out the pratikraman?

Dadashri: No, no. When one does pratikraman, then the mistake that had happened within, is washed off.

Questioner: Once it is erased, it is erased for good?

Dadashri: That is why one binds merit karma (punyai).

Questioner: Yes, so similarly in the path of moksha, one also binds punyai, right?

Dadashri: No.

Questioner: So how am I to understand that?

Dadashri: In the path of moksha, we are doing pratikraman in order to become free.

Questioner: But that is for becoming free and the other kind?

Dadashri: In the other pratikraman, there is no connection with becoming free.

Questioner: But if he has decided in his mind that I want…

Dadashri: No, but he does pratikraman as, ‘I am Chandulal.’

Questioner: So one is Self-realized (gnani) and the other is agnani – one who does not have Self-realization)?

Dadashri: That is it.
Questioner: That is the difference. Yes, then it is correct. So when the person without Self-realization (agnani) does pratikraman, he binds punyai – merit karma.

Dadashri: Whatever an agnani does, he will bind either punyai (merit karma) or paap (demerit karma). There is nothing else. There can never be the path of liberation there.

Questioner: Yes that is correct.

Will pratikraman yield fruits?

Questioner: Even Akram Vignan helps us attain the state similar to that of the twenty-two Tirthankaras, does it not?

Dadashri: It will not bring you into that high a state but this Akram Vignan will give you the fruit of moksha! The other will not give you moksha. That is the difference.

Questioner: Which one?

Dadashri: This Akram Vignan will give you moksha but with the other awareness at the time of the twenty-two tirthankaras, there is only the awareness and therefore one will bind merit karma for moksha. The other only brings awareness.

Questioner: But they were under the shelter of the Tirthankara Lord, did they not?

Dadashri: Those who took the shelter of the Tirthankara Lords attained moksha. All other people bind merit karma.

Questioner: But does pratikraman not open the path of liberation for one?

Dadashri: No.

Questioner: Why is that? Was that not applicable in that time era?

Dadashri: pratikraman is not the path of liberation.

Questioner: But the intent behind it will bring one on this path, will it not?

Dadashri: Atmagnan – the knowledge of the Self is the path to moksha. Pratikraman will lead to the path of moksha after one attains
Atmagnan (Self-realization). After that every sadhana (efforts of activity necessary to achieve or accomplish a goal) will lead to the path of moksha.

**Questioner:** So will that pratikraman become the cause for him to attain Atmagnan?

**Dadashri:** No they do pratikraman for their past actions and they do new atikraman due to their moha (illusion or ignorance of the Self). The moha has not ended! The moha continues, does it not? Darshan moha (‘I am Chandulal’) means to do pratikraman for past wrong actions and destroy them and create new ones. One binds punyai (merit karma) when he does pratikraman.

**Questioner:** That means that the layers of his mistakes become thinner, do they not?

**Dadashri:** The mistakes themselves are destroyed.

**Questioner:** So what other mistakes are created for him?

**Dadashri:** All kinds. Darshan moha means that new mistakes continue to arise and pratikraman gets rid of them.

**Questioner:** So pratikraman keeps one in dharmadhyan (absence of adverse internal meditation)?

**Dadashri:** How can all of it be dharmadhyan? Shukladhyan is never there, so how can dharmadhyan be there?

**Questioner:** Is doing pratikraman not considered dharmadhyan?

**Dadashri:** That pratikraman (of Akram Vignan, after Self-realization) is of a different kind.

**Questioner:** What is that?

**Dadashri:** The pratikraman of Akram Vignan destroys whatever moha illusion there is. In doing that pratikraman, that particular moha will not arise again, whereas darshan mohaniya (the karma of illusory attachment which is there due to ‘I am Chandulal’) which exists in the ignorant state, will give rise to another moha. And pratikraman will once again destroy it. With darshan mohaniya, moha will arise again. pratikraman will again destroy it. It will keep going on in this way.

**Questioner:** The activities that reduce moha, are you calling that the same thing as reducing mistakes?
Dadashri: As many subatomic particles (parmanoos) as there are in this world, there are that many mistakes. Those mistakes will be settled with this pratikraman.

Worldly people (those who do not have Self-realization) do pratikraman; if some have awareness, and they do both raishi (morning pratikraman) and devshi (evening pratikraman); they will reduce their mistakes by that much. However, as long as darshan mohaniya prevails, there can never be liberation; the mistakes will continue to arise. However many pratikraman one does, he will erase that many mistakes.

Questioner: Please give us an example of that. During the time of the twenty-two Tirthankaras, what mistakes were created and how did one do pratikraman?

Dadashri: Exactly in the same manner as we do over here. Whatever mistakes one made, it was done in the same manner. Just as we do pratikraman for the mistakes we see, that is how they did it.

Questioner: If a person stole something or said something wrong, then he would feel that he did wrong and that he ought not to do so.

Dadashri: Yes and so he will not say the wrong thing again.

Questioner: So his new karma bondage was one of, ‘I should say the right things’, is that it?

Dadashri: That will happen again.

Questioner: So the entire procedure is changed in this manner?

Dadashri: Yes. There is darshan mohaniya! So it happened this time round. For the next life, the bondage will be just like that.

Questioner: So the ‘negative speaking’ comes to an end and the charging is that of ‘speaking positively’?

Dadashri: It will be corrected only in this very life. In the next life, if he meets the wrong kind of people, he will learn to speak negatively again.

Questioner: So by doing pratikraman, the old mistake is gone?

Dadashri: Yes, it is gone.

Questioner: Then You said that as long as darshan mohaniya prevails, one binds new karma. He makes new mistakes for sure.

Dadashri: The new mistakes will continue for sure.
**Questioner:** The fruit of which he will bear in his next life. Whatever negative comments he made, he erased that much but he continues to make new mistakes.

**Dadashri:** Yes, but the mistake of speaking negatively is gone in this life. And so he will not speak negatively in this life. But in his next life, if he meets people who give him a different understanding, then he will develop the habit again. Everything continues to grow because of darshan moha.

**Questioner:** But how did he get rid of that mistake? Was it because he did pratikraman at the time?

**Dadashri:** Based on the scriptures, ‘this is wrong, this should not be so’ that is what he will say. ‘I am doing pratikraman, pratyakhyan, and I will not speak this way again’, that is what he decides. Thus that entire mistake is cleansed and that much time he spends for his Self. In that there is nothing of the physical self and so he binds punyai – merit karma.

Have you ever seen an elephant? Do you know what the elephant does after it takes a bath?

**Questioner:** It is called gajsanvatta! It throws dirt all over its body again.

**Dadashri:** Then it washes it off again. Therefore as long as there is darshan-mohaniya, ‘gajsanvatta’ will continue.

**Questioner:** A mistake happens as you say and so one does pratikraman for it in this life and so he becomes fault-free (nirdosh – without fault). So then why would he make mistakes again in his next life?

**Dadashri:** He will do it without fail. As darshan mohaniya continues, depending upon the circumstances he encounters, he will act accordingly.

**Questioner:** So the main point You are making is that one only becomes nirdosh (fault-free) if he does pratikraman after attaining Atmagnan (Self-realization). And thereafter, he is not likely to repeat his mistakes in any life to come.

**Dadashri:** For countless past lives, one leaves stealing behind but in his next life if he has parents who steal, then he will become a thief again. What will the one with darshan-moha not do?

**Questioner:** Then does the pratyakhyan (vow never to repeat the mistake) he did, not bear any fruit?
Dadashri: No. That is only applicable for that particular life, not after that. Thereafter he encounters new circumstances and he does all kinds of things.

It is here (in the path of Akram Vignan) that pratikraman has been useful for us. Because there is no more ‘income’ (no new causes of karma), we can get rid of the pending stock. Your darshan-moha is gone; the ‘income’ has stopped. Would that be the case if the ‘income’ were still flowing in? So for others the ‘income’ still continues in full force. They have more income than ‘expense’ i.e. they bind more karma than they discharge. How much income is there for them? However much imagination (kalpna) they have, their karma bondage is equivalent.

This is how history was created

Questioner: Why have Jains been asked to do samvatsari (Annual holy day when Jains repent for all their wrong doings through the year)? What is the history behind it?

Dadashri: Do pratikraman in whichever manner you can. That is what it is. The Lord has said to ‘sweep’ everyday. ‘For the liabilities and faults created in the night, do it in the morning as well at night,’ do it twice a day. The first thing He said was to do ‘shoot-on-sight-pratikraman’. So one will ask, ‘Sir, do I have to carry a ‘gun’ with me all the time?’ The answer is, ‘use the ‘gun’ in the morning for wrong actions of the night and in the night for wrong actions of the day.’ Then out of the thousands of people, two came up and said, ‘Sir, What should we do? We are not able to do it at night or in the morning.’ So the Lord told them to do pakshik pratikraman (fortnightly pratikraman). For those who could not do that either, the Lord said, ‘Do it quarterly’. The Lord has to show some way of doing it, does He not? Eventually the Lord had to go as far as to say, ‘At least do samvatsari (annual) pratikraman.’ Do it on the day of samvatsari atleast. Do a collective pratikraman and say, “I am asking for forgiveness from everyone.”

Therefore in this day and age, forget about the shoot-on-sight pratikraman, people cannot even manage to do pratikraman at the end of the day, once a week or even once a month. That is why it is done once a year, and that even without the understanding. They wear new clothes and make a fashion parade out of it. Therefore no one actually does true pratikraman and that is why the faults keep increasing. One can only call it pratikraman if the faults decrease.
The world continues to exist because of atikraman and it will end with pratikraman.

**What if the guidance is crooked?**

**Seeker:** Dada, we are doing this pratikraman.

**Dadashri:** Do you know how to do pratikraman? That is all fine. This is like placing a jewel in the palm of a child. Pratikraman can only be done truly, after one understands it having attained Self-realization. In order to do pratikraman, you have to have the one who makes one do pratikraman (the Self) and the doer (non-Self) of pratikraman. You need it all together. Who is the one making you do pratikraman?

**Seeker:** The maharaj makes us do pratikraman. I do not understand what pratikraman is, but in it he says, this male doll and female doll are married, they did this and that; all that is demerit karma and for that they make us do ‘micchami dukadam’ pratikraman.

**Dadashri:** No, there is no demerit karma taking place in what the maharaj is telling you. They have free time on their hands, and because they have not become enlightened (samkit), their mind has become ruined and they have ruined the minds of others.

Now even to speak this way is wrong because Krupadudev Srimad Rajchandra (Gnani of Kramic Path) has said that if a person is doing that and you tell him he is wrong, then he will stop doing even that much pratikraman. Therefore do not say anything.

That is why pratikraman has been ruined because it has come to this level. Even as it is, it is acceptable. One cannot get rid of it altogether. You have to make do with whatever there is. Things will improve out of this. The time is improving it.

**There is no need for ornaments there**

**Seeker:** Is there a particular technique of doing pratikraman?

**Dadashri:** If you do not know anything else, ask for forgiveness: ‘Dear Dada, with you as my witness, I do not understand this one way or another.’ There is no need for a technique here. What is your intent?
Clever people will then take the goal and make it ‘ornamental’-elaborate. And when they do that, people get scared that they do not understand anything and they cannot do it. Hey you! The heck with it! Just ask for forgiveness. Say, ‘Dear Lord, I do not understand it but I have made a mistake and with you as my witness, I ask for forgiveness’. Should there be anything ‘ornamental’ here?

**Atikraman at every step**

You may earn a ‘dime’ or ‘two’ in a year with the kind of pratikraman (kramic) you are doing. Whereas when you do the real pratikraman, you will earn a ‘dollar’ for every hour of every day for three hundred sixty five days of the year!

Do you understand what real pratikraman is? We do kraman (normal actions) in the worldly life. Kraman means, ‘Dear mom, give some food to eat.’ The mother will give you food to eat. There is no problem there. But when you say, ‘Mom you made this curry very salty!’, then that is considered atikraman. And whenever you do atikraman, you have to do pratikraman for it. There is no need to do pratikraman, if you do not do any atikraman. Do people do atikraman?

**Questioner**: Atikraman happens automatically.

**Dadashri**: The Lord has told us to do pratikraman whenever we do atikraman. There is no problem if you do not do atikraman. There is no need for pratikraman if you give me salty curry and I eat it.

**Questioner**: Atikraman happens at every step.

**Dadashri**: Then as long as atikraman happens, you will not attain a human birth again. Be cautious. This is not the rule of some wishy washy person; this is the rule of the vitarag Lords. Bribery will not work here. Yes, everyone here knows that. Falsehood will not work here.

**Questioner**: Is there a way for it?

**Dadashri**: If ever this lady (Self-realized person sitting next to Dada), sitting here has a thought about you like ‘why did this person have to come here and crowd everything?’ She may get a thought like that but she will not allow you to notice it. She will keep a smiling face all the while doing pratikraman within. To have a negative thought is atikraman. She does five hundred or so pratikraman a day. There is nothing but mistakes and yet people have no awareness of it.
Instant pratikraman is needed

Seeker: If we do pratikraman for any wrong doing when any karma is discharging, we still have to suffer some effect of that karma, do we not?

Dadashri: Who has to?

Seeker: We do.

Dadashri: Because atikraman happens, pratikraman follows. But You cannot do these pratikraman. Even the sadhus monks and ascetics, do not know how to do them; the ‘shoot-on-sight’ pratikraman have to be done the instant a mistake is made.

Seeker: We do the pratikraman of raishi (at morning) and devshi (at night).

Dadashri: Those pratikraman will not work. What should pratikraman be like? One should be able to recognize one’s mistakes the moment they happen and therefore pratikraman should be instant. Despite doing these raishi and devshi pratikraman, you have been wandering around in vain for infinite lives.

In the old days, people did shoot-on-sight pratikraman. People cannot do that nowadays, so they recall all the mistakes of the whole day and do their pratikraman at night. That is called devshi pratikraman. And recalling all the mistakes of the night and doing pratikraman for them in the morning is called raishi pratikraman.

Pratikraman can never be a ritual

If a person of the current time cycle wants to know dharma (religion) what ‘we’ teach him is that there is no problem if he happens to say something wrong, there is no problem even if he said something wrong in his mind, but he has to do pratikraman for it and vow that he will not do it again. ‘We’ teach people to do pratikraman.

Seeker: So then the pratikraman we do morning and night; are they wrong?

Dadashri: You are doing pratikraman of a corpse; you are not doing it for the living. If you do pratikraman like a corpse, then you will bind merit karma.

Seeker: Does that mean that whenever we do something wrong; we should do pratikraman?
**Dadashri**: pratikraman should always be done shoot-on-sight. It should never be left pending.

**Seeker**: Jiva – a living being, is constantly binding karma, so should he be constantly doing pratikraman?

**Dadashri**: Of course he has to.

Many mahatmas should be doing up to 500 pratikramans daily. How many would this Niruben be doing? For the past eight years, she does 500 to a thousand pratikraman a day.

**Questioner**: That is all bhaav-pratikraman (pratikraman of inner intent, at the causal level). It is not possible to do that many kriya-pratikraman (pratikraman through recitation and ritual, at the effect level), right?

**Dadashri**: No, there can never be pratikraman in kriya, action, discharge effect. For pratikraman, you have to have bhaav pratikraman; pratikraman is an internal process. There is no action-oriented pratikraman. Kriya-pratikraman is a corpse, a corpse! It prevents waste of time in unworthy matters and is a samayik. The benefits of samayik, is that, the mind remains good.

**Questioner**: Is that nirjara (karmic discharge) or not?

**Dadashri**: Nirjara is constantly happening. Nirjara is going on for every living being but your inner intent (bhaav) that you want to do pratikraman is good. Because that inner intent is good, the karmic discharge (nirjara) will also be good. But pratikraman has to be the shoot-on-sight kind.

All these people here (mahatmas) do fifty to hundred pratikramans a day. Nothing can ever be achieved without pratikraman. And the pratikraman practiced elsewhere is dravya pratikraman (it is being done in discharging effect); you need bhaav pratikraman (pratikraman done through intent at the causal level, so effective results are obtained).

**Questioner**: So we need bhaav (inner intent) along with dravya (effect; discharge)?

**Dadashri**: Yes, but only dravya happens. There is no bhaav in it. This is because it is very difficult for the human beings of the dusham-kaal (the current era where there is lack of unity of mind-body-speech) to maintain the
bhaav (purity in intent). Such bhaav arises only with the grace and blessings of a Gnani Purush. Otherwise it will not.

**Questioner:** Please explain what is dravya pratikraman and what is bhaav pratikraman?

**Dadashri:** Speak with inner intention, “This should not be so.” That is called bhaav pratikraman. In dravya pratikraman, you actually have to utter each and every word. However many words that are written for the ritual, you have to speak each word. That is dravya pratikraman.

**Did you do the real pratikraman?**

The Lord has said that if you understand the language of this pratikraman (Maghdhi language), then do pratikraman in this way. The Lord has not interefered in this. He further said that, if one does not understand it then explain pratikraman to him in the language he understands.

**Questioner:** According to Lord Mahavir it is said that ultimately even if you do samvatsari (annual) pratikraman, you will not have any problems.

**Dadashri:** No, He has not said anything like that. And this pratikraman was not there at all. Pratikraman during the time of Lord Mahavir was not like it is today. These pratikramans of today started after the Lord’s departure.

Pratikraman should be there for sure. Furthermore, it should be in one’s own language. Without alochana, pratikraman and pratyakhyan, there is no moksha for anyone.

If a person has learnt eating by making loud belching sounds (ritual recitations of words without understanding pratikraman), does that mean that your hunger is satisfied?

**Questioner:** No, it will only be satisfied if we put something in our own stomach.

**Dadashri:** Why? We took a plate and we put food in it and we belched!

**Questioner:** Yes, but the food did not go in our stomach; it remained on the outside.
Dadashri: So with these pratikraman, if the Lord were here, he would put everyone in prison. You fool! Is this what you do? Pratikraman means to ask for forgiveness for one mistake and to purify that mistake. If there is one stain, you clean that stain till it is gone. You make that spot as clean as it was before; that is called pratikraman. Today we see nothing but stained cloths.

Here one has not done pratikraman for even a single mistake and on the contrary he has accumulated warehouses of mistakes.

Why has Niruben’s conduct and thinking become so elevated? The answer is because everyday she does five hundred or so pratikraman whereas these people haven’t done even one.

**Raishi-Devshi pratikraman**

Pratikraman means to reduce fault. If the fault is not decreasing, then one is not doing real pratikraman but he is doing atikraman. On the contrary he is increasing his faults. Instead these two Katchhi brothers, Raishi and Devshi are preferable (Katchha is the western part of Gujarat).

**Questioner:** ‘Raishi-devshi’ is some living being,’ is just a figment of imagination according to Krupadudev.

**Dadashri:** But people understand that this is ‘raishi’ and this is ‘devshi’, do they not? Then so this is Devshi’s brother. So a man sat down to do pratikraman in Katchha. He did pratikraman of Raishi, so another person hears that many people do pratikraman of Devshi, some do of Raishi, and so then why don’t they do pratikraman for our Khetshi? Are there not names of human beings called Raishi and Devshi?

Now the pratikraman that they do, there is no energy in it. They do it without understanding.

And how do they do it? They do it in the Magdhi language. They do not understand even a word of it. What do you accomplish by saying, ‘Pardon me, pardon me’ in English when you yourself don’t understand English?

Having done so many pratikramans, if they had done just one real pratikraman! Instead, had they been explained in Gujarati to do pratikraman in this way, they would realize ‘I have wronged this person and that is why I am doing pratikraman for it.’ But people do not understand it at all and they
let all the faults accumulate for a year. Or they do raishi-devshi nightly and daytime pratikraman.

Then that other person will say, ‘I did Premshi pratikraman!’ He thinks that, ‘the other person did it in his name so I will do it in my name!’

Here people have ingested medicine meant for external use. So, now ingest medicine that was meant to be ingested, and rub the medicine that is to be rubbed only. If one realizes his own mistakes then he can become the absolute Self – parmatma.

There is always a veil that happens in any act of ‘doership.’ Once the veil appears, it conceals the mistake; he will never be able to see his mistake. His mistake will only become visible when the veil is destroyed. Only the Gnani Purush can destroy the veils; one can never do it on his own. The Gnani Purush will fracture and cast off all veils of ignorance.

Ordinarily one cannot remember all that happened during the day. People forget. People are unaware, are they not?

It is like this, those who do raishi and devshi pratikraman; the Lord rewards them with a quarter - because they made the effort. It should take him two hours to do both, right? Therefore one earns a quarter for his effort. A quarter for one samayik and so would he not get two quarters for two? And our mahatmas do up to hundred pratikraman a day for which they earn a hundred thousand dollars. (Note: The concept of money and the amount is used only as an analogy for understanding).

Henceforth lifeless pratikraman

What should it really be like? What were pratikraman like five hundred years ago? One would ask the maharaj, ‘How should I do shoot-on-sight pratikraman? In my business, I give them less beetle-nuts for their money. When they come to buy pure salt, I give them impure salt. When they come to buy oil, I give them adulterated oil. I cheat when I weigh things. How should I do pratikraman?’ So the maharaj tells him to do devshi pratikraman. Recall the entire mistakes of the day and do pratikraman. Do pratikraman for giving less bettlenut to Lallu. I gave bad salt to so and so, so I am doing pratikraman for that. I gave contaminated oil to this person, for that I am doing pratikraman. I am doing pratikraman for all the conflict I caused in the shop. So the maharaj tells him to do it at night as devshi
pratikraman. The debt is still pending in the karma book. In doing raishi and devshi pratikraman, the Kacchis turned them into people’s names. Raishi, Karamshi, Devshi…!

Raishi means doing pratikraman for mistakes made in the night. In doing so, people turned it into names of people, so then what is left? Five hundred years ago, this pratikraman was somewhat alive. In the current times, they are worshipping this pratikraman after it has died. Let go of it, you fool! Let go of the dead pratikraman! But then one would say, ‘no this is how we have to worship it! This verily is pratikraman. Everyone is welcome to come there.’ You fool, why are you worshipping dead pratikraman?

What kind of fools are you people?! The Lord had predicted this right from the beginning. He knew everything; he knew how people were going to turn out.

**The rununciation necessary for liberation**

And in the karmic path, people do pratyakhyan but they do not do pratikraman. They take pacchkhan from the Lord, but they do not understand pratikraman at all. They do not even understand pratyakhyan. They take pacchkhan of not eating potatoes and things like that. They take pacchkhan of not eating green vegetables. Those pacchkhan are not for going to moksha. Pacchkhan for moksha are different. Pacchkhan is to say you will never repeat the mistake for which you do pratikraman. We do pratikraman for going to moksha. You will not find such a pratikraman anywhere else. Pratikraman that liberates has never arisen before. True pratikraman does not exist in the kramic path. There is not a single person at the moment that is doing real pratikraman.

People do collective pratikraman, one pratikraman for all mistakes. The maharaj recites the text written in Magdhi language and others just continue listening. So they tell you to rub the ‘soap’, but where do I rub the soap, on my garment or on the table? Those pratikraman all go to waste.

When the maharaj makes them do pratikraman, he keeps rubbing the soap on the table and people keep rubbing it on the floor and the tile. No one has done pratikraman. They have taken pacchkhan, but what kind of pacchkhan? Their pacchkhan are, ‘I will not eat green vegetables. I will not eat potatoes. I will not eat root vegetables. I will not eat at night.’ Vow of not eating at night is pacchkhan to them. This pacchkhan and the path to moksha have nothing to do with each other. Pacchkhan is for the worldly
path. In doing that; his next life will improve and he will have many worldly comforts.

Our pratyakhyan (vowing not to repeat the mistake) is for whatever we do pratikraman for; that verily is our pacchkhan. The fact that it happens again is natural. The layers of an ‘onion’ keep on coming, that does not mean that whatever you did (pratikraman and pratyakhyan) was wrong. When you take pacchkhan and the mistake repeats, what do you understand from that? There is no connection between pacchkhan and the mistakes that happen. One thinks that mistakes should end just because he did pacchkhan. It is like the hundreds and thousands of layers of an onion, and so until all the layers are gone, the fault will keep recurring. How is the poor man to understand this?!

How is one to understand what the past is like and what the next life going to be like?

One has to do pratyakhyan for the mistakes he makes. If one does not do any wrong, then why should he have to do pratyakhyan?

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

**Dadashri:** Pratikraman is for any wrongdoing, Alochana is for any wrongdoing and pratyakhyan is for any wrongdoing.

Today, all these sadhus and sadhvis monks and nuns tell me, ‘you are not doing pratyakhyan. You are not taking pacchkhan.’ Hey you! Pacchkhan is to be made where there is acquisitiveness (grahan). When one does not acquire, what pacchkhan renunciation should he take?

Therefore the sadhus and sadhvis do not do pacchkhan at all. They consider renouncing as pacchkhan. Renunciation is not pacchkhan. Pacchkhan pratyakhyan is for that which has not been renounced. Then it will result as renunciation (tyaga).

Do you not understand what one has to take pacchkhan of?

**Questioner:** Is it of something that one has attained (grahan)?

**Dadashri:** You have to take pacchkhan of something that you have yet to renounce. Those people consider what they have renounced as pacchkhan; ‘we have taken pacchkhan’ they will say.

A vow (vrat) is that which becomes one’s natural state of conduct (varte). For ‘us’ all these vrats are a natural state of conduct. The vows of non-violence (ahimsa), telling the truth (satya), non-stealing (achaurya),
celibacy (bramcharya) and non-acquisitiveness (apurigraha), have become a natural conduct in ‘us’. There is not an ounce of parigraha in ‘us’. So a vow cannot be wishy-washy.

Hence, in the path of Akram, there is no such thing as rules, principles and vows; all that is applicable in the worldly path. All these rules of vows, japas chanting, penance, meditation, principles and rules etc. are found in the worldly path.

The worldly path means to accumulate punyai (merit karma).

The Lord has shown us two paths. One is that of merit karma and the other is the path of moksha. What does the path of moksha mean? It is the path of alochana, pratikraman and pratyakhyan, and the one who abides by these three will go to moksha, without fail.

**Questioner:** The merit karma one builds will bring favourable circumstances in his next life, is that not so?

**Dadashri:** The merit karma he accumulates will be helpful to him in his next life. What else can they do?

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**No iriyapathiki pratikraman in Akram Vignan**

In the Kramic path, there is iriyapathiki kriya walking with extreme caution so as not hurt any living being, starting from the first gunsthanak (qualities evident in the relative from progressively higher levels of spirituality) to the twelveth gunsthanak. What is iriyapathiki kriya? As long as the ego is present, there is iriyapathiki kriya. Therefore there is no more iriyapathiki kriya once the state of kshayak-samkit is attained (Self-realization in which there is no effect from any kashaya). After kshayak-samkit, the ego no longer remains and thus there cannot be any iriyapathiki kriya.

Iryapathiki action pratikraman means to do alochana, pratikraman and pratyakhyan, for any wrong doing that happens in the process of walking to go and return. After one’s ego is gone, there is no such thing as ‘action’ for him. There is action as long as the ego is present. The Kramic path means that the ego is present till the attainment of final liberation. There is no ego in this Akram path, it there?

**Questioner:** Did you understand some of it?

**Questioner:** Yes, then we have to do pratikraman.
Dadashri: ‘You’ do not have to do *irvapathik* pratikraman. You do that in the karmic path. If in this Akram path if you do the pratikraman, then it would prove that you are the owner of the body.

**Questioner:** That is right.

**Dadashri:** What happens when ‘You-the awakened one in Akram’ become the doer?

**Questioner:** It means that it is being done with the understanding that, ‘I am the body’.

**Dadashri:** That proves it.

**Questioner:** With that proof, everything becomes contradictory.

**Dadashri:** So if ‘You’ wish to do it, then ‘You’ (the awakened Self) has to tell ‘Chandubhai’ (non-Self) ‘go ahead and do pratikraman’. You have to ‘do’ it this way. Do pratikraman for the major things. Do not get stuck with very subtle matters, because if you try to enter into subtle matters, you will miss the major ones. Will they not be left out?

**Questioner:** Yes they will.

**Compassion for the pratikraman of tradition**

It is like this. We were told to do pratikraman in a language the *antahkaran* (inner working components of the mind, intellect, chit and the ego) would understand. We don’t have to criticize anything these other people are doing. Whatever they are doing, it is good. At least they have a good intent behind it.

I am not blaming any ascetic or priests (*sadhu* or *acharya*) for it. What can anyone one do, if no one undertood this?

They have a sincere intent of wanting to follow the Agna of Lord Mahavir. At least they are ready to abide by the Lord’s Agnas and whatever understanding they have of them. That is what we have to consider. If they do not have the understanding, the main thing is that their intent is good and out of one hundred, eighty-eight of them are ready to follow it for sure. So how can we call that path wrong? But the eighty-eight people cannot see a single fault of theirs. And they brag saying, ‘yes, I only have a little anger’ but they will not admit that they make mistakes.

In India, there is no one who can make the statement, ‘I experience *moksha* - liberation.’ Because if you were to provoke him a little; there
would be an instant counter-attacking reaction. The moment you provoke him, he will show his fangs! Whereas here if someone were to give a mahatma two slaps, he would not react or retaliate and if for some reason there is retaliation, he would do pratikraman. Elsewhere, there is no pratikraman or anything of the sort.

**With pratikraman, there is no remainder**

One can only go to moksha if his accounts of credit (merit karma), as well as debit (demerit karma) are closed out. If there is any credit left over, one will have to take another birth. If there is any debit left over, one will have to take another birth.

**Questioner:** Is the remainder that of karma or of one’s bhaav (one’s inner intent)?

**Dadashri:** Who is the mother of karma? Bhaav is. As long as the mother is there, the children will be there too.

**Questioner:** Is pratikraman for the purpose of bringing both credit and debit to zero – without a remainder?

**Dadashri:** Yes pratikraman is for both, but one will forget about the credit part. That is why you have to keep on doing pratikraman for the credit.

**The path of Lord Mahavira**

But this how everything has continued up until now and it has become very old; it is 2500 years old. When something becomes very old, it will become like that, will it not? It is good that they even do it once a year, is it not? What kind of pratikraman do you do?

**Questioner:** The shoot-on-sight pratikraman.

**Dadashri:** That kind of pratikraman is needed and in order to do this kind of pratikraman, one has to have jagruti awareness of the Self. Otherwise, how can one do them without awareness? When one does not even realize that a mistake has even happened, he will forget in a very short time, will he not? If such awareness is not there, pratikraman will not happen. That is why ‘we’ bring people in the state of awareness. They are in constant awareness and so they can do the shoot-on-sight pratikraman. If a man loses his grip on the string of his kite, what is the point of shouting and complaining when his kite takes a nosedive?

**Questioner:** He cannot do anything once he loses the grip.

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**Dadashri**: Such is the state of all humans today. So when ‘we’ help by putting the string back in your hands, then if it takes a nose dive, all you have to do is pull on the string and it will come back under control. Until then the situation is not in your hand at all.

When is one considered to have attained the path of Lord Mahavir? It is when one can see hundreds of his faults and does hundreds of pratikramans everyday. The knowledge of the Self is way beyond that. But here one reads four books (scriptures) and then walks around with the intoxication (keyf) of ‘having attained the Self’. He has not attained even a drop of the knowledge of the Self! When knowledge does not progress, intoxication increases. Because of intoxication, one’s gnanavaran and darshanavaran karma cease to be removed. (gnanavaran karma is knowledge-covering karma. Darshanavaran is vision-covering karma.)

**Pratikraman in the ignorant state**

**Questioner**: How should one do real pratikraman?

**Dadashri**: Real pratikramans are only of value when I give you the right vision. Because without attaining the awareness of the Self (jagruti), it is not possible for anyone to do pratikraman. And such awareness cannot be attained without ‘us’ giving you Gnan (knowledge of the Self). You will have constant awareness when ‘we’ give you Gnan. Otherwise, if I tell you about pratikraman and explain it to you, you will still forget it by tomorrow.

Now, when you cannot remember it as it happens, how are you going to remember it in the evening? How is one going to remember his mistakes by the evening when the whole day he is confused and worried? There is no awareness at all. Unconsciousness! One walks around in absolute ignorance. One has no awareness of ‘Who am I?’ so how can he see his faults? He would be blessed if he could.

**Questioner**: But can someone who has not taken Gnan do pratikraman? If we explain the process of pratikraman to those people who have not taken the Gnan, would they benefit from it?

**Dadashri**: No, there will not be any awareness, will there? Awareness arises because demerit karma (paap) are destroyed with Gnan and when this awareness arises, everything—all mistakes remains in awareness (khyal).

**Questioner**: Therefore, this solution of pratikraman cannot be given to everyone.
**Dadashri:** It cannot be done, can it? It will not help others. But you should tell them to at least do whatever little they can. Whatever little, one does, one will benefit from it. But one will not be able to maintain awareness. How can awareness remain? But ultimately, he will benefit if he knows about pratikraman. But how can one benefit when he does not even know this cure?

Therefore, these people do Paryushan pratikraman once a year because they do not have awareness. (Paryushan is the most important Jain religious observance of the year. This is a time of intensive study, reflection, and purification). There is no awareness whatsoever.

**Questioner:** Did you ever do *samayik*?

**Dadashri:** ‘We’ used to do only pratikraman. ‘We’ did pratikraman all the time.

**Questioner:** I am talking about before you attained Self-realization.

**Dadashri:** In those days, it was not like it is today.

Even before Gnan, ‘we’ used to do pratikraman, but what kind? It was pratikraman inclusive of repentance for ‘This is a wrong karma that is being bound’. But those cannot be regarded as true pratikramans. True pratikraman began after Gnan.

**Real pratikraman through right vision**

**Questioner:** How can one do pure pratikraman? How can we do real pratikraman?

**Dadashri:** True pratikraman begins after Self-realization. Once the enlightened vision is attained (*samkit*) the right vision (*drashti*), the vision as the Self (*Atmadrashti*) arises, only then will you be able to do real pratikraman. Until then, one can still decrease his faults with pratikraman. If one does not have this enlightened vision but still does pratikraman for his mistakes and repents for them, he will bind lesser demerit karma. In doing pratikraman and repenting, karma may even get destroyed altogether!

Why do we quickly remove tea or coffee stains from our cloths?

**Questioner:** To remove the stain.

**Dadashri:** Likewise, you should immediately wash away internal stains the moment they happen. These people here immediately wash away their internal stains. The moment something happens, the moment any
*kashaya* arises within (anger, pride, deceit and greed), they immediately wash them away until it becomes spotless and meticulous within. Here you do it only once a year. On that day people soak their clothes!

‘Our’ pratikraman is called ‘shoot-on-sight-pratikraman’. What you are doing is not called pratikraman, because not a single cloth of yours becomes clean, whereas here in our path, all our cloths have become clean and spotless. Pratikraman is that where all the stains (*atikraman*) are removed and the clothes become immaculate.

You have to wash each cloth everyday. Whereas over there they gather one year’s worth of washing and they wash all of them on that one day. They accumulate a year's worth of dirty laundry and then attempt to wash it all at once. That is not acceptable with the Lord. These people soak their cloths in steaming water once a year, don’t they? Here each clothing item needs to be washed separately with great care. When you manage to wash at least five hundred a day, you will make progress.

However many faults you are able to see within, that many faults will decrease. What is the reason that you are not able to see these faults? It is because of that much weakness-unawareness. Is it because you have become free from your faults, that you are not able to see them?

The Lord has emphasized the need to do pratikraman daily, but people only do it once a year during Paryushan. The Lord said that a true merchant is the one who keeps an account in his record book for the entire day, tallying his ledger in the evening. If he were to log everything just once a year, how would he manage to remember all his accounts and set his books straight? The Lord has stressed the importance of keeping a logbook for the entire day, as a true merchant would. If an entry is made incorrectly, that is if a misdeed happens, it should be erased with pratikraman.

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How amazing is the awareness of the Gnani Purush

Flawless vision and yet harsh speech

Everyone in this world is nirdosh (flawless; without faults) and yet look how ‘our’ speech comes out. ‘We’ have seen everyone as nirdosh; no one is at fault (doshit – one who has faults). To ‘us’ no one appears faulty; ‘we’ see no one at fault, but the speech says so. ‘We’ see no one as being at fault whatsoever, so how can ‘we’ speak in this manner? Is it necessary for ‘us’ to speak in this way? ‘We’ cannot speak this way about anyone and that is why pratikraman immediately follows. This happens because ‘we’ fall short by four degrees (360° is absolute enlightenment, Dadashri is at 356° degrees) and therefore ‘we’ should do pratikraman.

Although ‘we’ interfere deliberately and use stern words; according to nature, it is a mistake on ‘our’ part, is it not? And for that ‘we’ make him (A. M. Patel) do pratikraman. There is pratikraman for each mistake. However, when ‘we’ scold people, ‘we’ know how to do it without hurting them.

Questioner: Is pratikraman necessary even if the scolding is done with good intentions?

Dadashri: You bind merit karma (punyai) with good intentions. If you do not have Gnan and you get angry with him, even then you will bind merit karma; because it depends on your intention. Everything in the world is bound according to one’s intention.
‘We’ cannot say something ‘is’ when ‘it is not’ and ‘we’ cannot say ‘it is not’ when ‘it is’; and that is why some people feel hurt by what ‘we’ say. If ‘we’ were to say something exists when it does not, you will be deluded and if ‘we’ speak the way we do, people feel slighted and question ‘why does he speak that way?’ Therefore everyday ‘we’ have to do pratikraman for all the people we have to speak about in this way! No matter what, no one should be hurt. If a person says there is a ghost in the banyan tree, and I tell him there is no such thing as a ghost in the banyan tree, that person will feel hurt and so in turn I have to do pratikraman. Pratikraman has to be done always without fail! ‘We’ have not come here to hurt anyone. ‘We’ have come to make people happy, but ‘we’ cannot give happiness to both the Gnanis (Self-realized) and the agnanis (non-Self-realized). Therefore, we have to do pratikraman for the other side.

**Questioner:** Many times there is ignorance (agnan), but it manifests in Gnan’s clothings.

**Dadashri:** If ignorance arises, it will not last long, not even for a second. And here, it will not last at all. That is because, what is ‘our’ knowledge (Gnan) like? It is the knowledge of demarcation; demarcation between Knowledge and ignorance and so it will not work here at all.

Then if he is hurt, ‘we’ have to do pratikraman for it. ‘We’ have to turn things around as much as ‘we’ can by telling him, ‘Dear brother, I am doing pratikraman if I did anything wrong.’

You cannot hurt any human being at all. You may have a misunderstanding with him, but as far as he is concerned, his opinion is based on his understanding, is it not? We may feel that he does not understand, but according to him, he believes he understands, so how can we hurt him?

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**Then there is no pratikraman**

**Questioner:** Now if we continue to understand that the other person is acting in accordance to the unfolding of his karma, then there is no reason to do pratikraman, is there?

**Dadashri:** That is a good state, is it not? But pratikraman is only necessary if you had a negative inner intent (bhaav) towards him.
**Questioner:** And if a negative bhaav towards him did not arise, then I don’t need to, right?

**Dadashri:** No.

**Questioner:** We do not consider him as being in the wrong at all.

**Dadashri:** Then you do not have to.

The whole world is nirdosh (flawless). Not for even for a moment has any jiva (living being) become doshit (faulty). The fault (dosh) you see in others is due to a fault in your own self. And it is because you see the other person at fault that kashaya happens otherwise there would be no kashaya.

So the fact that you see a person at fault is definitely the wrong vision. It is like a blind running into another blind. When a blind man bumps into something, should you not realize that he is blind and that is why he is bumping into things? What is the reason for bumping and clashing so much? It is because he cannot see.

Otherwise, there is no one doshit at fault in this world. Kashays remain because of the faults one sees.

**Truth-untruth is relative**

**Questioner:** Why should one do pratikraman if what he says is true?

**Dadashri:** This so called truth is itself untrue. Whatever truth there is; it is totally untrue. Which point do you consider to be the truth? I will show you that it is not the truth.

**Questioner:** When we speak the truth, when we tell the other person something openly and he feels bad, then why should we do pratikraman for it?

**Dadashri:** No one can tell the truth. No one has yet been born in India who can tell the truth. How can one tell the truth? That truth is according one’s own understanding, but it is wrong according to the other’s understanding.

I do not see anyone doshit faulty. This speech that comes out is always associated with pratikraman. ‘This should not be so’ – that is the opinion ‘we’ have and it is separate from the speech. How do ‘we’ see? ‘We’ see them nirdosh flawless but why does the speech come out as it does? There should not be any avarnavaad – to not say as it is. ‘We’ should
remain maun (silent). Now, if ‘we’ remain silent you will not realize what happened, and that too cannot be called the truth. This cannot be the truth.

Except for Shuddhatma everything is untrue

**Questioner:** If the other person does not understand, and I find it difficult than what should I do?

**Dadashri:** All these so-called truths that you come across are relative truths; they are false. They are right according to the way of the world, but if you want to go to moksha, then they are all wrong. Pratikraman should be done for each and everything. You should do pratikraman even for saying, “I am a spiritual teacher acharya,” because this is a wrong belief. In reality you are pure Self:

Therefore everything is all wrong. Do you understand this?

**Questioner:** Yes I do indeed.

**Dadashri:** Everything is false. Because people do not understand, they say ‘I am telling the truth.’ Hey you! If it were the truth indeed, then it would not offend anyone.

**What is the definition of true speech?**

When I speak here, is there anyone who is ready to speak against what I say? Is there ever any dispute? Do they all not continue to listen when I speak? They do not dispute it, do they? That is the truth. That speech is the truth and it is Goddess Saraswati (Goddess of speech). Any speech that creates dispute is wrong; exactly wrong!

Otherwise one would say, ‘Shut up. You have no sense.’ So that person is wrong, so is the one doing the talking and so are the others listening. The listeners may not say anything but they are all wrong too.

**Questioner:** But the unfolding of our karma is such that the other person believes us as being wrong. Even though what we say is the truth, completely correct. We tell him ‘I did not do it’, but he still insists, ‘No. You only did this!’ , so is that the unfolding of our own karma? That is why he sees us as wrong, is it not?

**Dadashri:** It is never the truth. No man can tell the truth; it is always untrue. The truth is that which the other person accepts. Otherwise, it is the
truth according to one’s own understanding. People will not accept as truth, what you believe to be the truth.

So the Lord declared who speaks the truth. It is one with vitarag speech! What is vitarag speech? It is speech that will be accepted by the speaker and the listener. It is speech that is with the intent of hurting no one. Otherwise, all speeches are associated with attachment-abhorrence. They are lies, cunning falsehood and worthy of being thrown in jail! Can there be any truth in it? Speech with attachment cannot be the truth. Do you think that there can be any truth in that? When ‘we’ scold anyone here, their soul will accept it. There is no dispute here. Has there been any dispute here? Some person may have fallen short in understanding, but there is never a dispute here. No one has ever contradicted Dada’s word, because it is pure talk of the Self; it is Saraswati (Goddess of speech) herself! It is deshna – speech of the Omniscient One.

Can one call speech with attachment-abhorrence the truth?

**Questioner:** No we cannot.

**Dadashri:** Than what you say, it that the truth?

**Questioner:** But is it not considered the worldly truth?

**Dadashri:** That which is the worldly truth is the untruth from the real nischaya view.

Worldly truth means if it is acceptable to the other person, then it is the truth satya, and if it does not fit, then it is untrue asatya. Worldly truth means in reality it is not the truth.

**Questioner:** If we believe it to be the truth but it is not acceptable to the other person…

**Dadashri:** That is all wrong. It is all wrong. If it is unacceptable, then it is all wrong. ‘We’ too say that if someone does not understand what ‘we’ are saying, ‘we’ do not fault him. ‘We’ see that as ‘our’ fault; ‘where are we at fault that he did not understand us?’ He should understand what ‘we’ are saying. ‘We’ do not fault him for not understanding what ‘we’ are saying; ‘we’ consider that as a fault on ‘our’ part. ‘We’ should know how to make him understand. Therefore, the other person is never at fault. It is a grave mistake to see the other person as being at fault. ‘We’ have never considered others as being at fault; never!
It is simply that when someone asks ‘us’, ‘we’ are obligated to answer and we have to do pratikraman for it. Truth satya is that which is always spoken with pratikraman. If there is no pratikraman, then that truth is not the truth at all. The truth of this world is not the truth in nischaya from the real viewpoint.

**That current flows from the stream of compassion**

‘We’ immediately apply the ‘medicine’ (pratikraman) and then ‘we’ remain vitarag. ‘We’ do not have any raag-dwesh (attachment-abhorrence). ‘We’ are ready to apply the medicine. However, if by any chance a slight abhaav (dislike) happens towards someone, which usually never happens, but incase it should, then ‘we’ have the medicine of pratikraman which ‘we’ apply immediately. There is an instant medicine of pratikraman, is there not?

It is in this life that I speak this way about the priests (maharaj). I speak about everyone who is doing wrong in every religious path in the world. As if I am the King of all the religions! That is how I speak about people! As if it is only my concern. But what concern is it of ‘ours’? I am just one of the men! And I should not speak in this manner, but people should become free from all this (ignorance). So by speaking this way, I have invited demerit karma! In due time, if there are any demerit karma that have to be suffered; then only I will have to suffer them. Otherwise I have not created any other kind of demerit karma and there are no other demerit karma that I have created for myself.

The rule is that you can talk to anyone about Gnan. But if that person is not capable of accepting it, or if he is a little slow, then you have to present it slowly. You have to become vitarag. But behind all this ‘we’ have compassion towards people such that, ‘these people having come this far, should gain something. They have so much ‘fever’ and yet they are not taking the medicine! The medicine is ready!’ but this (approach) is not considered as per rules and hence pratikraman has to be done. If there is any undue exchange, then you have to do pratikraman. The Lord has called this ‘pratikraman of compassion’.

**Flawless vision yet flawed speech**

Now all these things that ‘we’ have to say like ‘this is not proper’; having spoken that way means ‘I’ stepped out of syaadvad (that which is accepting of and acceptable to all) speech. Yet it has to be said in order to
put people on the right path. But what does the Lord say? He says that this is proper and so is that. A thief stealing is right and it is also right when a person’s pocket is picked. The Lord is *vitarag*; he would not meddle in this, whereas ‘we’ meddle in everything. This task of meddling has befallen upon ‘us’.

**Questioner:** But that too, is to remove all these ‘diseases’ from us, is it not?

**Dadashri:** Yes. It is to get people ready for liberation. The intent behind this is good. This intent of ‘ours’, is for other people; it is not for our self.

And along with that, it is our conviction (*pratiti*) that no one is at fault. In our conviction, that everyone is *nirdosh*. That conviction has completely changed and therefore ‘we’ speak this way knowing and believing that everyone is *nirdosh*.

**Questioner:** Do you say it with the understanding that one is *nirdosh* (flawless)?

**Dadashri:** Yes.

**Questioner:** Then why do you have to do pratikraman?

**Dadashri:** But I should not say those things, not even a word. How can anyone even speak such negative words? The other person is not here and is not being hurt. And you do not have any problem in believing that as far as Dada is concerned, those people are *nirdosh* flawless. Then why did Dada speak such harsh words? That is why I have to do pratikraman. There should be no harsh words.

**Questioner:** You always remain detached (*vitarag*), even when you are saying something, then why do you have to do pratikraman?

**Dadashri:** Because there is separation, ‘I’ (the Self) do not have to say it. It is to the one within, the one who says everything, that one has to do the pratikraman, and I tell him, ‘Go ahead and do pratikraman’. And You have the same. ‘You’ do not have to do the pratikraman. ‘You’ have to tell ‘Chandubhai’ to do it. ‘You’ do not have to do pratikraman, the one who did atikraman, has to do the pratikraman.

**Questioner:** How is the pratikraman for that mistake?

**Dadashri:** Pratikraman has to be done afterwards. The mistake is never about Gnan. ‘We’ may have been harsh towards someone who was
going against syaadvaaad. Harshness would not happen when there is syaadvaaad in speech (syaadvaaad – acceptable of all and to all). This is syaadvaaad but not absolute syaadvaaad, is it? Therefore when Keval Gnan happens, there will be absolute syaadvaaad.

**Absolute vision shows mistakes**

‘Our’ Gnan is non-contradictory and the speech is not absolutely syadvaad (acceptable of all and to all). Someone may get caught-hurt in the process of speaking. And in a Tirthankara’s speech nobody will get hurt. A Tirthankara’s speech is absolutely syadvaad. They speak without scolding anybody. They speak similarly however without hurting anyone.

**Questioner:** Your syadvaad speech is not absolute because someone gets trapped and hurt. Even then, that darshan vision is absolute, is it not that the mistake occur in unfolding of syadvaad?

**Dadashri:** Yes, darshan is complete. There is no problem in darshan enlightened vision. Gnan—experience of the Self as the absolute Self, is there too, but Gnan is short by four degrees. Therefore it is not syadvaad. ‘We’ have absolute darshan. Everything immediately will come in darshan. I can know the mistake right away. I can instantly know even the subtlest mistake. It will take long time for you to see such mistakes. You currently ‘see’ the gross mistakes. You see only the overt mistakes that you are able to see. That is why ‘we’ say that it is our fault, yet no one can see ‘our’ fault, we can see our own fault.

**Questioner:** So You see all faults that have happened with reference to syadvaad?

**Dadashri:** We can see all such faults that happened in syadvaad-anekant (anekant – ‘All-inclusive,’ impartial and acceptance of all viewpoints). Now our speech is heading towards absolute syadvaad. When the speech becomes absolute syadvaad then it kevalgnan absolute knowledge is attained.. We have darshan that is the only reason we know that this is a mistake. It is ‘full’ absolute darshan. That is why I told everybody that I am giving you kevaldarshan absolute vision
‘We’ have to do pratikraman. Words keep coming out of ‘our’ mouth. See how mandatory this is! Is it ever appropriate to speak this way about acharyas (religious masters)? For that matter one should not speak this way about anyone. ‘We’ know that everyone in this world in nirdosh (flawless). So then is it right to talk about anyone?

**Questioner:** No it is not.

**Dadashri:** And yet that is the very kind of speech that comes out, but ‘our’ pratikraman immediately continues along with that speech. See what kind of a world this is!

‘Our’ opinion behind what ‘we’ say is different. What kind of a world is this? When ‘we’ speak, our opinion behind it is ‘this is not how it is. This is wrong. This should not be so.’ But look how this world runs. ‘We’ remain in the awareness of how this world runs.

As ‘we’ speak there is also the awareness along with it that ‘it should not be this way’, because ‘we’ have seen the whole world as nirdosh flawless. Why has that come into our experience (anubhav). It is because of this meddling speech.

**Questioner:** Althought there is meddling Your awareness is constant and very high.

**Dadashri:** No but although the awareness is there, until this kind of speech ends, the absolute state cannot be attained. How forceful this speech comes out!

Now when was this speech created? It was when ‘we’ had not seen the world as nirdosh (flawless). ‘He is faulty in this manner. Why is he doing it this way? It should not be like this. How can the Jain religion be like this? etc.’ Therefore, whatever was stored (in ignorance in the past life; before Gnan) is what is being discharged today. Those opinions are being discharged today. And today ‘we’ are no longer in agreement with those opinions.
Pratikramans of the Gnani Purush

Have you done your pratikraman? Make sure you do pratikraman otherwise it will not become clean. Do alochana, pratikraman and pratyakahyan everyday in the presence of Dada.

**Questioner:** It is not our intention to say anything negative about the other person, so then should we do pratikraman? We are only speaking the truth, are we not?

**Dadashri:** It is like this, the instant ‘we’ utter a word, there is simultaneous pratikraman being done with fervor.

**Questioner:** But when you tell the truth about something, then why is pratikraman necessary?

**Dadashri:** No, I still have to do pratikraman. Why did I see someone’s fault? Why did I see his fault even though he is flawless? Why did I criticize him despite this? Any truth that hurts others is not considered truth and should not be uttered. If uttered, this truth becomes a fault. It represents violence.

‘We’ do instant pratikraman. ‘We’ have seen all the sadhus, acharyas as nirdosh (flawless). To ‘us’ no one is doshit (faulty); even though we say otherwise, to ‘us’ no one is doshit. But because ‘we’ speak to the contrary, there is always instant pratikraman behind it. This is the result of the lack of four degrees necessary for keval Gnan absolute enlightenment. But otherwise ‘we’ experience complete vitaragata (total absence of attachment or abhorrence).

And you will have to do a lot of pratikraman. Even though ‘we’ speak, ‘our’ awareness prevails, whereas you cannot speak this way at all. You have to have the awareness You can never speak this way.

**Questioner:** What happens if we do not do pratikraman? Will we be liable for the wrong doing?

**Dadashri:** They will file a ‘claim’ against you. They would have filed hundreds of claim against ‘us’ in the court. What happens if you do not settle those claims? They will remain pending. Hence those claims will remain pending until you do pratikraman.

**After Self-Realization, unaffected and pure as a lily**
**Questioner:** One can remain like the water lily (*jadkamadvat*) after attaining this Gnan. (Not a single speck of dirt of the pond nor a drop of water touches the pure lily flower).

**Dadashri:** Yes, one remains as the ‘lilly’. This path itself is one of the water lilly. For how many years were you able to remain that way? How many years has it been since you took Gnan?

**Questioner:** It will be a year.

**Dadashri:** So what state will you be in after ten years? When so much energy of Gnan is evident in just the first year, then what will it be like after ten years? And elsewhere, worldly people claim; those who have gone to the Himalayas (the hermits and ascetics) claim that they live like the water lilly. But really they are not able to do so. It is all talk; all imagination! Webs of imaginations! If they claim that, then if one of them is passing by and you tell me that they live like the ‘water lilly’, I would call out and say to him, ‘maharaj, you do not have any sense’. Then you will quickly discover that water lilly! You can never say that to any maharaj. It is wrong to insult someone unnecessarily, so then I would give him two hundred and one rupees. If he is not appeased with the two hundred and one rupees, what would I tell him? I would tell him, ‘Forgive me, my mind is a little off. I had a fight with my brother.’ He then would agree and say, ‘Yes, his mind is like that”. He will even put his hand on ‘our’ head and bless ‘us’.

Is it so easy to fool these ‘tops’ (Dadashri has said that every human is like a ‘top’. A top is a toy that is wound with a string, flung on the ground and it spins. Human beings are like tops. They wind karma causes in last life and then in the current life they spin from the effect of these karma). They are nothing but tops! How can these ‘tops’ win against against someone who knows how to lose (the Gnani)? How high can the ‘tops’ fight against the one who has mastered the art of losing?

Who are we calling ‘tops’? We are not referring to people. Lord Krishna has said that it is the *prakruti* (the mind-speech-body complex; the relative self, the non-Self) that forces one to ‘dance and spin’ and he does, but then he claims ‘I danced!’ That is what we call as ‘top’. Whatever Lord Krishna referred to as ‘top’ is what we are calling a ‘top’. The word to describe this phenomenon is a ‘top’. No one else will use the word ‘top-bhammarado’.
Who would say such things that offend people? I can say them because I know how to do pratikraman. Not only will I say it, but I will also take the medicine for it (do pratikraman). But the world should be rid of all the wrong things. The wrong support and encouragement that was given to the wrong teachers, should not be there. Thereafter with pratikraman there is no problem? At least such support and encouragement will go away.

If we tell someone ‘you have no sense’, is his state of jadkamadvat not likely to go away? The water (jad) will fly away and so will the lilly (kamad)! Now what do people say? Why don’t we test him for a month? Hey you! You cannot do that; you will go mad in doing that.

So right away you have to test the rupee coin; you have to tap it to see whether it is real or a fake (meaning you have to test the guru to see whether is has kashayas in him or not right away before accepting him). You will know right away. Then you have to spend two hundred rupees after him! That is when you have to tell him that your mind is a little crazy, that will appease him because he thinks that otherwise a good (sane) person will never say such things and that this man talks this way because he is a little crazy. He knows how to evaluate justice! But at least you got your answer, did you not? What we wanted is not here because here whatever equanimity there was just went right out of the window! So then you will no longer stop to sit at that shop, will you? So is there a problem in doing that?

No one else will teach you to test in this manner. What do people generally feel? They will think ‘what if someone was to do that to me?’ Whereas I am happy if someone were to test me. If by doing so, they become wise then it is good. But without testing, how long will you keep the fake rupee in your home? If you were to spend that fake rupee, you will not get even a piece of jalebi!

**This is all there is to the path of moksha**

The way to liberation is through alochana (recall and confession of wrong action), pratikraman (asking for forgiveness), and pratyakhyan (taking a vow never to repeat the mistake and asking for energies for this). What do our *mahatmas* (Self-realized in Akram Vignan) do? They do alochana, pratikraman, and pratyakhyan throughout the day. If you were to ask them to do rituals and practice austerities such as fasting and external penance, they will tell you that they have no need for such austerities because they have peace within; they have no worries and they are content. They remain constantly at peace with themselves and free from all woes and
anxieties, undeterred by the external world. So why would they want to complicate their lives by introducing chaos in the form of fasting, etc? People who are confused do all those complicated penances and other rituals. People, who do rituals, enjoy doing them and need to do them. That is why I say that penance is for those who derive pleasure from it. Those who have a passion for the worldly life should do penance.

**Questioner:** People believe that in doing penance, karma are being discharged (*nirjara*).

**Dadashri:** That will never happen. What kind of penance brings about discharge of karma? Internal penance. It is not the penance that is visible to the eye, and heard by the ears. That is all external penance. Only internal penance (*adeetha tap* – invisible penance), can lead to discharge of karma. That is the kind of penance these *mahatmas* ‘do’. Any penance, which is visible to others, known to others, will result in *punyai*. Penance that is not visible anywhere will lead to liberation.

So people will think that we (in the path of Akram) do not follow any rules (*niyam*) or take any vows (*vrat*). Vows and rules are not for the path to *moksha* in Akram Vignan. They are necessary for those who want to wander around in the worldly life. Those who want to go to *moksha* should quickly get on the train of alochana, pratikraman and pratyakhyan. You have to do that twenty-four hours a day and nothing else.

**Ask for forgiveness for all the kashayas**

What should these *sadhvijis* (Jain nuns) do? They know that *kashayas* (anger, pride, deceit, and greed) happen throughout the day, so what should they do? Every evening they should recall the day’s events during which they experienced even the slightest *kashaya* with anyone. For each and every incident where such a *kashaya* arose, they should do pratikraman and pratyakhyan, for forty-eight minutes. If they do this then they are on the path of liberation.

But these poor people do no such thing, so what can be done? If they were to understand the path to *moksha*, they would be on it, but first they need to understand it thus.

**Questioner:** Until they can confess and repent on a one on one basis, they will still harbor a grudge from within. So they need to ask for forgiveness in person, don’t they?
Dadashri: There is no need to ask for anyone’s forgiveness directly. The Lord has forbidden this. You can only ask someone for his forgiveness, directly, if that person is well meaning and noble. However, if you do that with a weak (kashaya laden) person, he will only throw it back in your face. The weak person will become weaker. The entire world is weak, and unless the person whose forgiveness you seek is good-natured, you should not attempt to apologize to him personally. A weak person will always retaliate by saying: “See, I knew all along that you were wrong, but you did not understand. Now you realize that you were wrong.” The foolish man! He does not realize that he is the one at fault and that he is the wretched one in need of improvement. She has improved and is improving.

He would not know this. The poor man has no awareness, does he? It is a different matter if one has even little awareness. But he has no awareness, not even a little.

There is no moksha through rituals

The path to moksha is alochana, pratikraman and pratyakhyan. That itself is the path of moksha. First you should admit your mistakes. Then you should repent because it was the wrong thing to do and then you should make a firm decision that you will not do it again. That is what our path to moksha is.

Did you understand rituals kriyakand? What is that for? It is for material comforts therefore Lord had said that whoever wants to enjoy material comforts can practice penance and through this you will attain relative worldly happiness, you will attain the comforts of celestial world. You will attain worldly happiness, but if you do not want this temporary worldly happiness then we have this mokshamarg path of moksha. And then some people may complain about how come there is no ritualistic activity in the path of Akram Liberation? Brother, our path is not of rituals, we do not have a business. And if they lie, or speak negative then it is not their fault. They speak because of their karma coming into effect. And you too speak on the basis of the unfolding karma effect however You are to remain the knower of the fact that it is a lie and that is the purusharth being the Self.

There is the purush (Self) and the prakruti (non-Self). You (the Self) should have the awareness of what the prakruti (non-Self) is doing. The day the prakruti ceases to do anything will be the day You will have attained the 360° keval Gnan. Thereafter there will be no conduct of violence (hinsak
Alochana-pratikraman-pratyakhyan verily is the path to moksha. This is what I have done for countless lives. For so many lives I have done alochana, pratikraman and pratyakhyan and these efforts have brought me thus far.

That is why the Tirthankara Lord has said that after infinite lives have gone, even after attaining transient and changing right belief about the Self (vyavahar samkit, upsham samkit), thereafter comes a period of time wherein there is ardhapudgal paravartan (When the soul is left with 50% of its transmigration cycle). So tell me how many life times have been reduced? Even coming into the state of ardhapudgal, one has shed so many lives.

**Questioner**: One comes within the limit.

**Dadashri**: Yes, he comes into the limit and from there he will grow. The Lord had twenty-seven lives after he attained samkit (right belief). But everything has come into a limit. That is what the Lord said.

**Dharma of only two things**

There are two dharma – doctrines of rightful duty, religion. One is to not engage in any kashayas (anger, pride, deceit, and greed) and the other is to do pratikraman. If kashayas happen as a result of your past karma, you should do pratikraman. That is dharma (duty or religion) and nothing else. Unfortunately it is precisely these very two things that people have eliminated.

If you say something hurtful to anyone, you should do pratikraman. He in turn should do pratikraman also. What pratikraman should he do? His pratikraman should be, “I must have erred somewhere in the past which is why this person has been given the occasion to insult me.” He should do pratikraman for his previous life’s karma and you should do pratikraman for the present. Doing such pratikraman being upto five hundred times a day will bring liberation.

Now, such dharmadhyan (absence of adverse inner meditation) and these kinds of pratikramans are not to be found anywhere. So what is one to do? Ultimately one still has to suffer everything, crying. So why not do it with a smile?
If you do just this much, then even if you do not seek any other religion, you will not have any problems. It is more than enough if you do just this much, and for that I give you My blessings and a guarantee. I am placing my hand on your head and assure you “Go! As far as moksha is concerned, I will give you My full support all the way till the end!” I will be with you the entire way, giving you My full support. All that is required of you is your readiness. If you were to apply any of this in your daily life, it is enough.

Obstinacy of viewpoint is atikraman

The world has arisen out of atikraman and pratikraman will bring an end to it. That is the law of nature. This pratikraman is no longer to be found in the scriptures and that is why it has all stopped. The pratikraman that people talk about is simply an inanimate ritual (jada kriya), which does not destroy even a single mistake. And yet they speak about destroying mistakes. Nothing is achieved by simply reciting rituals.

**Questioner**: Matagraha (obstinacy of viewpoint) is considered atikraman, is it not?

**Dadashri**: Matagraha is the greatest atikraman. India is dying from this poison. Presently it is the deadliest poison. Every person has created so much of this poison.

**In essence ‘we’ are Lord Mahavir’s**

**Questioner**: You have so many Jain words and terminology in your speech.

**Dadashri** All that is manifested is Gnan; the words automatically flow, on their own. But ultimately ‘we’ are Lord Mahavir’s! ‘We’ do not like anything else. ‘We’ do not like any one else’s talks. ‘We’ are ready to accept scientific facts. Lord Mahavir’s talks are all scientific. ‘We’ too are considered scientific.

What special directive (Agna) has Lord Mahavir given for this dusham kaad (current era of the Time cycle of lack of unity in thoughts, speech and acts)? He has asked that one should follow Agna and when this is missed, then one should do pratikraman.
What is the current dharma (religion) like now? Everything is encompassed in a positive ego. All the scriptures say, ‘Practice kindness. Speak only the truth. Do not steal, etc.’ Hey you! Is one able to do all that? That is why they have put the religious books away on the shelves. What did people do? They felt it was not possible to follow what the books dictated and so they were of no use to them. They were not able to practice kindness. They could not speak the truth. These books say the same things over and over again. That is why people put away the books on a shelf.
What do the scriptures say? ‘They say, ‘Do not steal, do not lie, do not deceive.’ So what can we do? Tell us what else can we do if we cannot do that? What can we do if we have to go somewhere and they do not give us a ticket and we are forced to buy it on the black market? But these scriptures tell us not to do such things. Then we have no choice but jump in the lake!

The world is trying to turn around the result (effect). Now, how can effects be changed, when people themselves have changed? In the past when there were a very small percentage of people who had changed, it was appropriate to say ‘Change your conduct. Purify your conduct!’ But what can one do when ninety-five percent of conduct today is bad? What can you do when all conduct is bankrupt today? So ‘we’ have made a new discovery. And truly people consider ‘discharge’ (effect); as ‘charge’ (cause). That ‘we’ got rid of by telling people it is meaningless to believe an effect as being the cause. Conduct has nothing to do with religion. If you believe ‘I am the doer of conduct’, then you give rise to new conduct all over again. Therefore it will give rise to religion, but you will not attain purity (the Self). There will not be any purity (shuddhata) in ‘discharge’, the effect, the conduct. [The good (shubha) and the bad (ashubha) will continue but the pure (shuddha) will never be attained].

Therefore, give people gnan knowledge that is compatible with the times. If you make a statement on the loud speakers that in there is plenty of grain supply in our country and that in the past one could buy grains at 12 cents per pound and that one can buy grain again at 12 cents per pound, people will tell you not to say such things. They will tell you to speak according to the times. All these religious scriptures are not in tune with the times and thus incompatible with the current era.

**Ask for the energy and the strength to do pratikraman**

What does our Science of Akram say? If I were to ask a person, ‘Have you been stealing for long?’ He would reply, ‘yes.’ If we ask with love and kindness, he will admit everything. Then I ask, ‘How much and for how many years have you been stealing?’ Then he would reply, ‘I have been doing it for a couple of years.’ Then ‘we’ tell him, ‘there is no problem if you
steal.’ I place my hand on his head and with love I tell him, ‘but continue doing pratikraman.’ What do we teach him?

**Questioner:** Do this much pratikraman.

**Dadashri:** He may ask, ‘How?’ and I would reply, do it thus.’ So he gets some consolation and will feel ‘oh ho ho! People are so contemptuous towards me but this man giving me love!’

Whatever pratikraman he does, wipes off the entire stealing! The opinion has changed. Today what he is doing, in that, he is not there; his opinion (bhaav) is not supporting it. “Not his opinion!” You Sir, do you understand this?

So what am I saying? I do not have any problem with your stealing. If there is a young man, 15 or so years of age and he has stolen a few times, if you were to tell him, ‘There is no problem with what you have done, but now you should do this one thing so that you will not incur any liability.’ So he will ask you, ‘What should I do?’ Then you should teach him to recall Dada Bhagwan or whichever God you believe in, and with Him as the witness, repent for his actions. Teach him to do pratikraman in His God’s name by saying, ‘It is wrong to steal and I will never steal again.’ Having taught him this, what will his parents say? They will say, ‘He stole again!’ Hey you! Even if he steals again, tell him to do pratikraman again, teach him again what to say; I know what happens when one speaks in this manner. He should continue this pratikraman even if he continues to steal. Only I understand what happens when one says and does such pratikraman. There is no other way.

So the science of Akram Vignan teaches us that whatever has been ruined that is not to be improved, will not improve (effect), but you can improve things in this manner through change in cause.

Now in the Kramic path there is no such way to improve a person. There one will say, ‘Do whatever it takes to improve him.’ Hey you! He will not improve. It is prakruti (the formed non-self complex). If there is too much salt in the soup, you can remove it by one process or another. There are all kinds of solutions for improving the soup. But this (pratikraman and repentance) is the solution for that. Many people have benefited from this solution.
‘Your past stealing is not a problem, but instead of doing it that way, do it this way.’ When you say this to him he will feel you are not harping on his mistakes and his ego will not be hurt. The other approach will hurt his ego.

I have seen a father hit his son because he was stealing, and the son from within made a vow to get even with his father when he grew up. Hey you! In trying to stop him from stealing, you created an enemy within him! You cannot hit him. Threatening people is never the solution to improving them. Once in a while it is fine to show sternness in your eyes, but if the child is rebellious, you cannot do even that.

Therefore, this tells you where and how you should conduct yourself; where you need to use not only discretion (vivek) but right discretion. Such right discretion, which is beneficial for all, is nowhere to be found and yet they tell you to use right discretion (sadvivek)

Disease cannot be cured without medicine

So when someone tells me, ‘What should I do, I have started a business of stealing?’ I will tell him, ‘You can do it; I do not have any problems with that. But these are the consequences of stealing. If you can handle such a liability, then go ahead and do it. I do not have any objection.’ So then he will ask me, ‘Sir, how have you obliged me in this? The responsibility will ultimately be mine anyway.’ I will tell him, ‘As per my role in this I will tell you to do pratikraman in ‘Dada’s name’, or Lord Mahavir’s name. Say the following, ‘Dear Lord, I do not want to do this but I have to. I ask for your forgiveness for that.’ Keep asking for forgiveness in this way even while you continue doing what you are doing. Do not do it willingly and deliberately. Whenever you have the desire ‘I do not want to steal anymore,’ then you can stop it. You do want to stop stealing, don’t you? Yet if there is a push from within and you have to steal, then ask for forgiveness. That is all! You do not have to do anything else.

You cannot tell a thief, ‘Stop that business from tomorrow.’ You will not achieve anything by saying that. Nothing will work, will it? You can never tell him ‘Stop this or stop that’. ‘We’ never tell anyone to stop doing something. In the current time cycle of the fifth ara, telling anyone to stop doing something is not appropriate. Nor is it appropriate to tell anyone ‘do
this’. That is because one is not able to let go of anything even if he wants to. Yes, and on the other hand, they will complain, ‘I want to but I am not able to do it. I want to fast but I cannot.’ Hey you! Why do you keep saying this over and over again? Instead, why don’t you ask the Lord for forgiveness? ‘Dear Lord, I want to fast but I am not able to and for that I ask for your forgiveness.’ But instead he keeps saying he cannot do it. You should never say, ‘I cannot do it. I cannot do it’. Is there some law that says that you have to say this? It is a type of ego. If you can’t do it, there is no need for you to keep saying it over and over. Why does one complain like that? He is showing his ego.

This science seems very new and strange to people. It is something they have never heard of, never seen before, never known before! What have they been telling us so far? They have said, ‘Stop all the bad deeds and do good deeds’. One does not have the capacity to neither stop anything nor create anything and yet they uselessly keep saying, ‘Do this.’ Then that person will say, ‘I am not able to do it. I want to speak the truth, but I cannot.’ Therefore ‘we’ came up with a new science. ‘Dear brother, you do not have a problem speaking a lie, do you? You can handle that, can you not? So when you speak a lie, do this; do pratikraman for it in this manner. There is no problem if you steal, but if you do, then do pratikraman for it.’ Whereas what do those other people say? They say, ‘No, stop stealing.’ How can he stop that? If someone is constipated, he will need laxatives and if someone has diarrhea, he will need some other type of medicine. Is this world such that it can continue as it is?

A father may think, ‘My son can stop stealing if he wants to.’ Hey you! Why don’t you go ahead and stop your own mistakes! Stop all your mistakes. Even the guru says, ‘Stop this and stop that.’ Maharaj, why don’t you quit sniffing the tobacco spice powder yourself? Why don’t you stop your anger?

Should You not tell ‘Chandubhai’ (non-Self) to stop getting angry?

**Questioner:** Yes.

**Dadashri:** He has to do pratikraman if he does not stop. What does he have to do?

**Questioner:** Pratikraman, Dada.

**Dadashri:** How many pratikraman does he have to do?

**Questioner:** Many, almost a thousand a day.

**Dadashri:** So if he does pratikraman in this way, he is free.
**Questioner:** The entire intent (*bhaav*) changes with pratikraman.

**Dadashri:** Inner intent changes. The whole path, changes. And one cannot achieve anything by forcing children to change. That is a wrong approach.

**Questioner:** People who do not understand this will claim that Dada tells people to steal.

**Dadashri:** Yes, they will present that argument. They do not understand this, do they? Whenever they do, it will help them. What can they do when they do not understand? That is because this is very difficult to understand. One needs a very sharp intellect (*buddhi*) to understand this.

**Questioner:** You are telling a thief that he can steal but that he should keep the awareness that what he is doing is wrong. He should repent for his actions, and he should do pratikraman for it. That really gets a lot accomplished.

**Dadashri:** It will work wonders.

**Questioner:** Eventually he will feel that he does not want to steal.

**Dadashri:** All these traditional punishments at teaching people a lesson do not work. But this one approach of Akram science is very different, it works.

**Worldly relative regions focused on dehadhyas**

That is why ‘we’ say that all the religions of the world are of the path of *dehadhyas* the belief ‘I am this body’. They increase dehadhyas whereas ours is without dehadhyas. Every religion says ‘you are the doer of penance. You are the doer of renunciation. You are the one doing the penance. You are not doing penance’. Even when they tell you ‘you are not doing penance’, it is the same as attributing ‘doership’ upon you. In this manner they accept ‘doership’ and even in making the statement ‘I cannot do penance’, one accepts ‘doership’. Any path that accepts or believes in ‘doership’ is the path of dehadhyas. In Akram, we do not accept ‘doership.’ Nowhere in any books of Akram Vignan will you find the term, ‘Do this or do that.’

No one ever opposes or questions this. If they did they would find the answer that, ‘There is no one in this world that has the independent energy to even go to the toilet!’ If someone were to question ‘us’, we would explain to him, ‘This is how it is. So why do you needlessly keep badgering people?’
You are taking people on the wrong path by telling them ‘I do this, I do penance, I renounce. So you should renounce too. You should do the same. Stop eating potatoes.’ Why are you unnecessarily hounding people? So, things that needed to be done have been set aside and they make people do things that ought not to be done. They themselves cannot do the things they are not supposed to! It is all a sheer waste of time and energy. What needs to be done is something completely different. What one needs to do is to ask for energy shakti. Everything that is happening right now is because of the shakti that was previously asked for.

**Questioner:** Whatever we did in our previous lifetime has come as an effect in this life; has it not?

**Dadashri:** Yes, everything has come into effect. Therefore ask for the energy in the form of a cause (the effect of which will come later). And when you ask for the energy by reciting the Nine Kalams (Nine deep inner intents asking for energies); those Nine Kalams are the essence of all the scriptures combined. That is all you have to do. What does one need to do in this world? One needs to do only this much; ask for shakti (energy) if he wants to do anything with the sense of doership.

**Questioner:** Is it simply a matter of asking for the energy?

**Dadashri:** Yes, because not everyone goes to moksha, do they? But if you want to ‘do’ anything, then do just this much; ask for shakti.

**Questioner:** This is applicable to only those who have not attained Gnan, right?

**Dadashri:** Yes, this is applicable to only them. This is for the worldly people because at the moment the path they are on is completely wrong and they will never succeed in their endeavors.

**Questioner:** I had talked to people but they do not understand how good and logical Dada’s science is. They are not even ready to understand that much.

**Dadasheri:** That is what I am saying. They are not ready to understand this. They do not want to go deep into this. This is something new and contrary to what they believe, understand, do and accept; and they are afraid of it.

**Questioner:** They believe this is wrong because it is contrary to what the world believes.
Dadashri: Yes.

Questioner: And the other thing is that they feel, ‘Should I let go of what I have done all my life?’

Dadashri: Yes, ‘Will all that I did go to waste?’! They will have to get rid of that fear, will they not?

Questioner: That is the main point.

Dadashri: The guru maharaj will say, ‘There is lot of misery, but we will put up with the way it (the traditional path) has been going on.’ So I tell them, ‘Hey you! You can make do with it but why don’t you let your disciples change?’ So to that he will say, ‘No. I will be alone. What will I do?’ That is how it is.

This disease of mithyatva (wrong belief) has spread; nature is responsible for spreading this disease. And it is also nature that will turn it around. ‘We’ are just the nimit (instrumental) in all this.

There was no essence or substance in the old path and that is why this new one has come about. The one without substance was believed to be the one with substance.

That is why Krupadudev Srimad Rajchandra has said, ‘I have created an opportunity for you to lose everything. An opportunity of losing everything has come.’

You must never say, ‘I cannot do it’

All the books talk about worldly interactions only, don’t they? ‘Do it this way, do it that way, be kind, have patience, keep equanimity.’ What else can one do besides all that? And none of it is in his control. Nothing is in your control and they tell you to do something new, ‘Do this, do that’, what is the meaning of that?

Questioner: It will create confusion.

Dadashri: That has already happened. People will think, ‘I am not able to do this’, and they start believing it too. It is fine if only confusion happens but one ends up believing, ‘I cannot do it’. So then he begins to becomes relatively inanimate (jada, tree-like) ‘I cannot do it, I cannot do it
this way, I want to but I cannot.’ Hey you! Who taught you all that? Do not say things like that! Do people say this?

**Questioner:** Yes they do.

**Dadashri:** Because *updeshaks* (religious teachers) have brain washed people that they have to do all that. The Lord would never talk this way. Would Lord Mahavir ever speak this way? The Lord who spoke the entire scripture, would such a Lord say things like this? But these teachers of today speak in this way. ‘Practice celibacy!’ they tell you. Hey you! Are you able to practice it yourself? Then why are you telling me to? A real *sadhu* (Self-realized being who is unmarried) can do so and the other is the *go-putra* (bull). These two kinds of beings can practice celibacy. The celibacy of a true *sadhu* is considered true celibacy. And the celibacy that of the bulls practice, is considered *parvash* forced celibacy.

Really none of these poor people are *doshit* (at fault). In ‘My’ Gnan, they are *nirdosh* (flawless) for sure; nevertheless I still have to speak this way for the sake of worldly interactions. Otherwise the facts will never be known.

These people make statements like, ‘don’t steal. Don’t be cunning. Don’t tell lies.’ You cannot make such statements; you cannot make such baseless statements. Is this how you talk? Entire India is devastated and ruined. You have brought it to its very end.

‘I want to do it but I can’t’ – if one’s karma effect unfolds to the contrary, what can anyone do about it? The Lord has said for us to be the Self (*swaroop*) and know the unfolding karma effect (*udayakarma*); He did not tell us to ‘do’ anything. He only told us to ‘know’. Instead people are complaining, ‘I tried to do it but I could not. I am trying but I am not able to. I really want to do but I can’t.’ Hey you! But why do you keep ‘singing’ about it without any purpose? Do you know what the self turns into with continued projection that is envisioned (*chintavan*) of ‘I want to do it, but I cannot’? It will turn into a stone. And here one is merely trying to perform acts and yet he says over and over again, ‘I can’t do it. I can’t do it.’ How many people say this?

**Questioner:** Everyone, almost everyone.

**Dadashri:** And when one says ‘I cannot do it’, he-the soul becomes like whatever he envisions (*chintavey*). So when he says, ‘I can’t do it. I can’t do it’, he becomes *jada* – inanimate, lifeless. So in speaking this way,
these people will have to become *jada*. But these poor people do not realize their liability when they say such things and that is why they say it. I am telling everyone not to say it, ‘Hey you! You cannot say ‘I can’t do it’!’ One should never say it. You are full of infinite energy (*anant shakti*). When we explain this to a person, thereafter he will say ‘I am full of infinite energy’. Otherwise up until now he kept saying, ‘I cannot do it’. What? Your infinite energy has gone away?

**Questioner:** No.

**Dadashri:** What is this Gnan saying? “Give me energy (*shakti*)”. It does not say ‘Do this. Do that’. Those who tell people ‘do this…do that’ are faulty of leading people on the wrong path. Is , ‘do this’ to be found anywhere in this Gnan?

**Questioner:** There is nothing of the sort. It says, ‘give me the energy’.

**Dadashri:** But here they say, ‘do this…do this’. Hey you! What should I do? You have done it and so have we. Nothing came out of it. And here we are saying ‘ Dear Dada Bhagwan. Please give me the energy!’ That is enough!

For so many millions of years, thousand million years, people of India have spoken spiritual language (*adhyatma vani*), but what is the definition of spiritual language?

Here people affirm , ‘I did’, for that which ‘happens.’

**Questioner:** Why is there this increased *artadhyan* (adverse internal mediation confined to the self) in people today?

**Dadashri:** All the misery today is due to that only. Every form of misery has arisen due to this. If it were to be openly declared to people that this portion is due to ‘it happens’ and this portion is under your will, then a significant amount of these meseries would be allieviated.

Now what do you have to do in all this? The answer is to improve whatever goes bad. You have to improve it with through inner intent (*bhaav*). When something goes wrong, give your support to turn it around and be useful. That is all you have to do. Improve (with pratikraman) whatever goes bad.

Therefore, ‘it happens’ (everything just happens automatically and precisely as it should). If I suddenly insult someone, it is something that ‘just
happened’. Then I improve it from within by saying, ‘It was wrong and I repent for the actions. I am asking for forgiveness and I will not do it again.’ That is called ‘improving’ the situation. That is called bhrant-purushartha – relative spiritual effort; illusory spiritual effort.

Real spiritual effort is nowhere to be found in the world, but this here is called illusory spiritual effort. The one who does wrong is the one who admits he did wrong and he is the one who repents his actions.

Otherwise the world has not even ‘touched’ the real dharma – religion of the Self. No one has understood even a word of it. They believe that whatever is happening is absolutely correct.

But there people say, ‘He does not listen to me. He does not obey me!’ Hey you! How will he listen and obey? Does anyone ever listen to anyone else? The other person has done everything. You have done everything. If you tell someone to do something and he does as you say, then you will get adjusted to the idea of, ‘He listens to me and does what I tell him.’ In reality however, even he does not ever listen. All these things are things that have already happened. The rehearsal for it has already been done and that is why ‘we’ call it vyavasthit. Why is that? Because it has already taken place. What is the point of looking at it? That which has already happened is what we call ‘vyavasthit’.

One has to understand this but people keep talking about ‘dharma – religion’. These are good people; they are all important people, and no one can deny that. But what do you call ‘a religion’? What do you consider sat dharma – true religion? They all sing the same old tune, has anyone said anything new? Should one not gain some benefit out of it? Should some change not be evident? We have done all this (in our past lives). It is like milling milled flour and in the process you blow away some of the flour.

Man is not capable of ‘doing’ anything. It is not his nature (swabhav) to do anything. The doer is another realm and authority (parsatta). These living beings are simply ‘knowers’ only. Therefore You should know only and once you know that this Knowership is Yours only, then the faith you had on the wrong things will disappear. Your opinions will change. What kind of changes? Your opinion, ‘It is good to tell lies’, will change. There is no higher purushartha than the one which gets rid of such opinions. This is an intense message, which requires profound thinking.

Questioner: Yes, but the entire talk is logical.
**Dadashri:** Yes. It is logical. It is worthy of deep thinking and what do people say? ‘We know it all, but we cannot do it.’ So what can be done about ‘I can’t do it’? What did he say?

**Questioner:** ‘I am not able to do anything’.

**Dadashri:** This statement of ‘I cannot do anything’ is a grave liability. What liability? The answer is that even in the state of illusion (absence of Self-realization), because there is a presence of the self (the relative atma) within, one becomes whatever ones says. One becomes what he envisions (chintavan). One becomes what one contemplates (manan). Therefore, one will be born either as an animal or a stone; a form which is not able to do anything. So people are not aware of the consequences of saying such things. Have you ever heard people say, ‘I cannot do anything’?

**Questioner:** Yes.

**Dadashri:** You should never say ‘I cannot do it’. Besides it is not even that. In actuality there is nothing to be done. Even the simple act of emptying your bowels is not in your hands, then how is it possible for you to do anything else? No such man has yet been born, who has even the slightest energy to do anything. You are to simply know (janavoo) and make a firm resolution nischaya to remain as the knower, the Self. That is all You have to do. Once you understand my words, Your work will be done. This is not a simple thing to grasp.

Do you understand this? Is it not better to ‘know’ than ‘to do’? Is it easy to do anything right away?

**Questioner:** I understand what you are saying, but surely some things still need to be done having understood all this? Just as we do not possess the power to do anything, do we not also lack the power (satta) to know?

**Dadashri:** No. You have the power ‘to know’. ‘To do’ is not in your power. This is very subtle, but it will be enough if you understand just this much.

**Change the opinion**

A young boy has turned into a thief and he would steal at every opportunity. He even steals from guests who come to his house. Hey you! He stole from the guests even when it left them with no money for their fares to return home. What were the poor guests to do? How could the guest ask for it back? And he could not say anything to the host, because if he did, the host would beat the young boy. So then the guest have to borrow some
money from someone to return home. What could he do? That young boy stole his money. Now what lesson should we teach this boy? We should tell him to ask Dada Bhagwan (the Lord within) to give him the energy not to steal, in this life.

People may question what good it does to ask for the energies on the one hand and still he continues to steal. Let him steal. Is he asking for the energies or not? Only then I know how this medicine is working within him. How can you know how this medicine works?

**Questioner:** It is true that he has no idea what this medicine is doing. And therefore he does not know the benefits in asking for energy.

**Dadashri:** What is the intent behind asking for energy? First of all, the boy is asking for the energy to stop stealing. So firstly he has changed his opinion about stealing that, ‘It is wrong to steal. It is good not to steal’ When he asks for this energy, he arrives at the opinion of ‘stealing is wrong’. The greatest achievement is that his opinion has changed. From the moment his opinion changes, he ceases to be the offender.

Secondly because he is asking for energy from the Lord within, the absolute state of humility (*param vinayata*) arises within him. When he earnestly and sincerely says, “Oh Lord, grant me the energy to…,” The Lord within will immediately give him the energy. The Lord has no choice. He will grant it to everyone. (But) One has to ask. That is why I am telling you; keep asking. You never ask for anything; you never have.

Do you understand why you should ask for energy?

**Questioner:** This is a very scientific solution. His opinion changes and he asks for the right thing.

**Dadashri:** And he asks for the energy. To say, ‘Give me’ is not any ordinary thing. The Lord will be pleased and will tell you; ‘here, take it!’

In addition to this, his opinion changes. You cannot force or intimidate him into changing his opinion. That, will only reinforce his opinion, ‘I will steal’. Hey you! You cannot give this ‘medicine’ by force or intimidation. Bring him to Dada for the medicine. Dada will seat him on His lap and make his wise. You need someone who is familiar with the medicine, don’t you?
It is not easy to change an opinion. But it can be done stealthily in this manner. If you were to keep telling him that stealing is wrong, then he will think that you are needlessly harping on him and he will not change. Whereas, this method of ‘ours’, is scientific.

His biggest opinion has changed, but now he says, ‘that opinion of mine has changed, but now my Lord, give me the energy. Now I need Your energy. My opinion has already changed’.

**Questioner:** And the giver of more is sitting here, so it is worth asking.

**Dadashri:** Yes, I am ready to give whatever you ask.

I can make you like Me within an hour. That is the guarantee and assurance I have given, have I not? I have been giving this guarantee for so many years, ‘I can make you like Me but you have to be ready’.

The Gnan Purush can show you all the cures. I can diagnose the disease and also give you the cure. All you have to do is ask Him, ‘What is the truth? This is how I have understood it’. So then He can immediately show you, and by pushing that ‘button’ only the cure will start.

**Questioner:** Should I do pratikraman vidhi or not when I become aware of a mistake?

**Dadashri:** There is no problem. If you made a big mistake, then tell Dada, ‘Dada I ask for your forgiveness, please give me the energy again.’ Ask Dada for the energy; for whatever your misdeed or weakness you are asking to be forgiven, ask for the energy to overcome that weakness. Ask Dada for the energies, don’t use your own. Otherwise you will run out of it. If you ask for the energy and use it, it will not deplete but it will increase. How much stock can you have in your shop?

You should ask Dada for the energy; and the energy in everything, ‘Dada give me the energy’. In everything you do, ask Dada for the energy. If you fail to do pratikraman, you should ask for the energy to do pratikraman in the proper way. Take all the energy by asking. ‘We’ have as much energies as you need.
Ask for energy and accomplish your work

I told one man that the Nine Kalams that I have given you encompasses everything. Nothing has been left out. Read them daily. He told me, he cannot do so. I told him, ‘I am not telling you to do anything’. Why are you telling me, ‘I cannot do them’? All you have to do is say, ‘Dear Dadabhagwan, give me the energy.’ That is all I am telling you to do, I am telling you to ask. He then told me, ‘I will enjoy doing that!’ All these other people tell you to ‘do’ things.

“Dearest Dada Bhagwan! Give me the infinite inner energy not to hurt, cause someone to hurt, nor instigate anyone to hurt the foundation of any religion, even to the slightest extent.

Give me the infinite inner energy not to hurt, even to the slightest extent, the foundation of any religion and to conduct my thoughts, speech and action in a manner that is accepted by all”.

Religion means any three people waving around a staff (danduko); when there is a gathering of three, it is called gachha. When three sadhus (ascetics) sit down together and one of them puts a stake into the ground and then they sit and convene, that is considered as a gachha has begun. The Lord has that it is not a gachha when there is a single person. That is why Krupadudev Srimad Rajchandra has said:

‘Gachha-maat ni jeh kalpana, tey nahi sadvyavahar’
‘Sectarian views and self-guided whims are not right worldly-interactions’

Therefore, all this needs to be reconstructed. All new materials are coming in and the old walls and foundation need to be removed. Plaster made out of pieces of bricks and sand will be removed and replaced with the foundation of R.C.C. (reinforced concrete cement). The foundation of religion should be very strong.

That other man told me, ‘It is not going to happen, so I am not going to do it.’ I told him to ask for the energy. He asked me, ‘Who will give me that energy?’ I told him, ‘I will give you the energy. I am ready to give whatever energy you ask for’. What can I do if you don’t know how to ask?
Then I myself have to teach everyone how to ask for the energy. Do I not have to teach that? Am I not teaching all this? Is this all not what I have taught; why don’t you recite one of the Kalams?

**Questioner:** ‘Dearest Dada Bhagwan! Give me the infinite inner energy not to hurt, cause someone to hurt, nor instigate anyone to hurt, the ego of any living being, even to the slightest extent.

Give me the infinite inner energy not to hurt the ego of any living being and to conduct my thoughts, speech and action in a manner that is acceptable by all’.

**Dadashri:** So, after one understands this, he will say, ‘I can do this much; this encompasses everything’.

He tells me, ‘How can I do it when it cannot be accomplished?’ I asked him, ‘Is this a thing to be ‘done’? You are not to ‘do’ it. You should not do anything. Leisurely eat two extra *rotlis* daily, but everyday ask for this energy.’ So then he tells me, ‘I like what you are saying.’

**Questioner:** At first there is a suspicion whether we will receive the energies we are asking for.

**Dadashri:** That is the very suspicion that starts to get dispelled with this method of asking for energy. Now are you asking for energies?

‘See’ and ‘Know’ just as you would a movie

**Questioner:** When we ask for energies in these Nine Kalams; when we say ‘let me not do, nor cause others to do, nor instigate others into doing it’, does that mean we are asking for energy so that such things do not happen in the future or is it to wash off all that we have done in the past?

**Dadashri:** That gets washed off and at the same time the energy arises. The energy *shakti* is already there, but it manifests because the *kashayas*-mistakes get washed off. The energy is there already but it has to manifest. That is why we are asking for Dada’s grace, ‘may our *kashaya* be washed off so that the energy can manifest.

Complete energy is there but it remains unmanifest. Why is it not completely manifest? It is because one has interest and attraction for the
worldly things and interactions. Nevertheless it has decreased significantly since attaining this Gnan, has it not?

**Questioner**: Yes.

**Dadashri**: As this intensity of interest in the non-Self decreases, the energies will manifest. You are not to avoid it, reject it with scorn (*tiraskaar*). To like it means to forget one’s Self, to forget one’s energies and to become engrossed and involved with it, to become the mind and the body (*tanmayakar*). Eat and drink but do not become *tanmayakar*. When you go to see a movie and in the movie if there is a good looking woman or a good looking man, do you go and hug them? And if someone is beating up someone, do you scream at him and ask him why he is doing it? Do you say, ‘Don’t hit him’? You understand that you just have to ‘see’ and not say anything.

How many years has it been since you saw a movie? You used to see them back then, didn’t you? You did not ask ‘why are you hitting him?’ did you? Yes! There you have to only ‘see’.

The movie does not tell you ‘carry me with you’! It tells you to just see and leave. What can the poor movie do if you take it the wrong way? The movie does not tell you ‘take me home with you’. What happens when one goes around with a ‘layer of sticky glue’ (one has *raag-dwesh* within) on him? You have to wash that glue off before you go there. If you go there plastered in glue, then whatever is there, the moment you touch it, will stick to you!

So once that energy enters (received through grace by asking) within, the inner energies will manifest, and thereafter that energy *shakti* verily will do all the work. You will not have to do anything. If you try to do anything, your egoism will increase resulting in ‘I am trying to do it but it does not happen’. ‘It is not happening’ – that is what you will end up with. So ask for that energy. These Nine Kalams encompasses pratikraman of the entire world. Do it properly. ‘We’ will show you but then ‘we’ have to go back to ‘our’ ‘home’ no?

**Questioner**: In doing pratikraman of ‘dosho- mistakes’, if we recite the Nine Kalams one after another everyday, is there energy in it?
**Dadashri**: Reciting the Nine Kalams is different and doing pratikraman for mistakes is different. You should do pratikraman for mistakes that happen, everyday.

**Questioner**: The Nine Kalams you have given us is the for the purpose of purification (*shuddhata*) of thoughts, speech and actions?

**Dadashri**: No, no! There is no need for such purity (*shuddhata*) in the path of Akram Vignan whatsoever. These Nine Kalams have been given to you so that you may become free from all the karmic accounts (*heesabs*) which have bound you with others over countless past lives; they are for cleaning up your ‘account books’!

**Questioner**: These ‘accounts’ are accounts of thoughts, speech actions?

**Dadashri**: No, thought-speech-action is a different thing. In the *Kramic* path, whatever conduct one does today, if it is being done with full pleasure, will and endorsement; then the seed (cause of karma effect), will be sewn, the result, (fruit-effect), will unfold in the next life, and continue. But if the person is not in any discipline, then there is no question for him, he is not on any path. And there is no need for conduct or anything else in the Akram path. In the Akram path, *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others) should cease completely.

**Questioner**: That means that this question does not even arise for the one who takes Gnan in the Akram Path because for him thought, speech and action are in the form of discharge (effect).

**Dadashri**: Thought, speech and action are indeed in the form of discharge, so then what connection can there be?

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**The magnificent Nine Kalams**

**Dadashri**: These Nine Kalams liberates one from his *roonannubandha* (bondage created due to attachment-abhorrence in previous
life) with others over endless previous life times. It is pratikraman; it is the highest pratikraman. It is a tremendously powerful pratikraman.

**Questioner:** Our inner intent is exactly the same as what the Nine Kalams say. We have the same intent, same wishes and the same opinion as the Nine Kalams.

**Dadashri:** When recite the Nine Kalams, all your mistakes until now, loosen up. The ‘fruit’ of this is inevitable. The effects of your past mistakes will present like a burnt rope. The moment you touch it, it will disintegrate into ashes.

★★★★★

[6]

The thorns vanish and the blossoms remain
Purity of chit verily is the spiritual accomplishment

Questioner: How can karma be purified (shuddhi)?

Dadashri: Purity of karma happens by purifying the chit. When the chit (inner complex of knowledge and vision) becomes pure, so will the karma. Karma becomes impure (ashuddha) because the chit is impure; once the chit becomes pure (shuddha), so will karma.

Questioner: Will each and every karma become pure? Will whatever karma that is done become pure?

Dadashri: Karma will become pure after the chit becomes pure. When the chit is impure (ashuddha), karma becomes impure. When the chit is auspicious and beneficial to others (shubha), then karma is virtuous. When chit is bad inauspicious-hurtful to others (ashubha), karma is bad. So everything depends on the chit! So it is the chit that has to be ‘repaired’. People say ‘I have to purify my chit’. Therefore, spirituality (adhyatma) in this world is for the very purpose of purifying the chit. Therefore the chit needs to be purified.

The chit becomes impure when one steals and by repenting the very same chit becomes pure again. Impurity of the chit remains in the world because of failure to repent. And that is why all impure actions-karma continue. People do not repent even when they know they have done something wrong. Even when they know they have done something wrong, they say, ‘everyone does it!’

So one loses the awareness that his chit is becoming impure.

Questioner: How can I purify worldly interaction (vyavahar)?

Dadashri: If one maintains purity of chit in his worldly interactions such that, ‘I don’t want to deceive this man’, then his worldly interactions have become pure. Then if deception does happen, then the worldly interactions become impure. Hence, if one conducts himself with ethics and discipline, remains fair and honest, then purity will be maintained in his worldly interactions.

Honesty is the best policy and dishonesty is the best foolishness.

For purity in worldly interaction, if you interact with others without hurting anyone, then that is considered purity of worldly interactions. Do not
hurt anyone even in the slightest and if anyone hurts you, suffer it, but under no circumstances should you hurt anyone.

**Questioner:** Can we become free if we do pratikraman for our karma (actions)?

**Dadashri:** Almost everything will come to an end with pratikraman; some karma may still remain. All these karma are bound by atikraman (transgression through mind, speech and action). With whatever interest and degree of intensity (rasa) the atikraman was bound, its effect will have to be suffered with equal and matching intensity (rasa). Even if pratikrman is being done, the intensity of the effect will have to be suffered. The effect of interest taken (in the cause during the charging) will remain, because he took interest, did he not? The greatest liability is that of atikraman. There is no problem with the day to day functions of life where no one is hurt. The effect of pratikraman is it that it stops bondage of new karma. The old karma will have to be suffered.

**After the doership is gone**

**Questioner:** After attaining Gnan our ‘doership’ has gone away. So does that mean our new (pudgal) body complex, cease to be formed?

**Dadashri:** Bondage of new karma stops when doership, ‘I am doing this,’ (kartabhav) goes away.

**Questioner:** So then what is the solution to discharage the remaining old karma?

**Dadashri:** No, that will happen automatically. If you remain in the Five Agnas (special directives given by Dadashri, after Self-realization in Gnan Vidhi) that you have been given, then the old karma will be settled with equanimity, without binding any new ones.

**Questioner:** But if heavy karma has been bound, do I have to bring an end it them by suffering throught it slowly?

**Dadashri:** No. You have to keep doing pratikraman for them. A very heavy and sticky karma requires more pratikraman. If you feel that it is a sticky karma, then if you do pratikraman and pratyakhyan, it will wash off. It will not go away completely because this knowledge you have been given is ekavtari Gnan - one more life remains to unfold.

**Questioner:** What if there is no awareness when atikraman happens?
Dadashri: So, the pratikraman does not happen, is that it?

Questioner: Later when I become aware, pratikraman is done.

Dadashri: So if you doze off once, it does not mean you bind karma because of that. When do you bind karma? It is when you decide, ‘I am Chandulal.’ The result of dozing is that karma effect remains pending; it remains incomplete. So the effect will come later on again. The effect of dozing (lack of awakened awareness) will come. No karma should be left incomplete. If you doze off-lose awareness, there will be consequences to that. It will not be the same as the effect of ‘doership’, but there will be the effect of a karma that is pending, and it will remain so until it is settled with equanimity.

Only pratikraman remains

Questioner: So Dada, the only thing that remains is pratikraman, right?

Dadashri: Only pratikraman and that too only if atikraman happens. Really atikraman does not happen all day long; everything runs smoothly. If there is some dispute over a certain dish on the dining table, then that is atikraman. Now, this atikraman is not a mistake of today, it is from the past life. It is a charitra-mohaniya* (discharging illusory conduct). Today we do not like it at all but it happens all the same, does it not?

*Charitra-moha – The conduct of the non-Self that remains after the Self has separated. It is, as Dadashri says, ‘Discharge moha’. The awakened one within is free from the illusion, and hence it is called charitra moha, discharge moha. As opposed to the illusion of the worldly being whose moha is called darshan moha because he believes that he is Chandulal and it is happening to him.

Atikraman and Aakraman

Pratikraman has to be done for two things – atikraman and aakraman. You should not have any aakraman. Aakraman means an attacking nature. It means to attack others on everything; to attack people with words.

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

What is the difference between atikraman and *aakraman*?

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

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

It is natural for atikraman to happen and to do pratikraman is our *purushartha* (spiritual effort).

**Questioner:** It has become a habit for people to do pratikraman for their atikraman. It is a kind of an opinion one develops that ‘atikraman has happened’ and therefore he feels that atikraman happened. But really it may not have happened at all, is that not possible?

**Dadashri:** But one will immediately recognize atikraman. Would you not know from within that you spoke harsh words? Is there not a difference between vomiting and rinsing your mouth?

**Questioner:** There is.

**Dadashri:** You will know all that. If you experience (*dukkha*) suffering even to the slightest extent; then ‘know’ that atikraman has happened here.

**Questioner:** There is another word ‘*parakram*’. What is *parakram*?

**Dadashri:** That which is above *kram-akram* is *parakram* (extraordinary spiritual effort). For now at least do pratikraman. *Parakram* will come when it does. It is a very big ‘station’ and it is very long. If you wait for it, then you will miss out on this Akram.

For the time being, do pratikraman. As yet, you still have to do pratikraman for the *aakraman*, so how are you going to be able to do *parakram*?
**Questioner:** But there is a need to do *parakram* against *aakraman*, is there not?

**Dadashri:** You have to do pratikraman against the *aakraman*. *Parakram* is beyond the two, *kram* and *akram*. Where did you ‘steal’ this word ‘*parakram*’ from?

**Questioner:** I read it in Aptavani six.

**Dadashri:** Is that so! We have a very good tool of pratikraman. You have to do pratikraman for your obstinacy (*aadai*). There is tremendous energy in pratikraman. You do not enlist the ‘army of pratikraman’, do you? If you did, then you would win. Can a whole army win or not?

**Kraman creates; atikraman proliferates prakruti**

**Questioner:** Actually pratikraman is important in every way, is it not? Because, whether a person understands or not, whether he can see his mistakes or not, whether he has knowledge of what to do or not, pratikraman will automatically bring about a solution, will it not?

**Dadashri:** All this has arisen because of atikraman, and if one wants to go to his own ‘country’ (domain of the Self), then he has to do pratikraman. Is that not easy? Is it easy or is it difficult?

**Questioner:** It is very easy.

**Dadashri:** All this has arisen due to atikraman and it will stop with pratikraman.

**Questioner:** The entire *prakruti* (the complex of thoughts, speech and action, the non-Self) has arisen out of atikraman, has it not?

**Dadashri:** *Prakruti* has arisen out of doer ship in normal action (*kraman*) and through atikraman it has proliferated.

**Questioner:** The entire *prakruti* proliferates with atikraman.

**Dadashri:** The proliferation decreases with pratikraman and as a result one will become aware.

**Questioner:** The *prakruti* proliferates with atikraman, then after that comes *aakraman*; that is what you call it right? What happens with *aakraman*? Is atikraman and *aakraman* through attack?

**Dadashri:** That is atikraman, is it not?

**Questioner:** It is heavier than atikraman, is it not?
Dadshri: No, this is all the same. Little aakraman and big aakraman; it all falls under aakraman, and that is called atikraman.

Questioner: Whether it is a little or big akraman, is it all atikraman.

Dadashri: Yes.

No one is wrong in this world!

But he asked a good question. A question has to be asked and understood scientifically in order to have a solution. Otherwise, there will be no solutions.

What I am saying is, say you go to do darshan of someone but when you get there you feel, ‘I expected this person to be Gnani but he is a phony!’ Now the fact that you went there is prarabdha – karma effect but the negative thought that arose, ‘Oh no! How did I end up coming to this worthless person?’ is your negative purushartha. You will have to suffer the effect of this negative purushartha. It is natural to have that thought but what should you do right away? Instead you should immediately erase the negative thought with a positive one with, ‘Oh no! Why should such a mistake be made?’ you should immediately erase the negative thought with a positive one.

Questioner: Should one ask for forgiveness?

Dadashri: Yes, you should ask for forgiveness in the mind. You should do pratikraman.

Questioner: I am asking for forgiveness for any wrong doing, committed knowingly or unknowingly, through the mind, speech and action.

Dadashri: Remember to do pratikraman in the name of Lord Mahavir or whichever God you believe in. Recall Dada and do pratikraman. When you do your pratikraman, your bhaav (inner intent) should be, ‘regardless of what the other person is like, why did I have to have such negativity?’ There is no accountability on your part in saying someone is good when he is good, but there is a liability in calling someone bad when he is good, and there is also liability in also calling a bad person, bad; tremendous liability. Because in reality he is never bad; it is his prarabdha (karma effect) that makes him appear bad. What do we mean by prarabdha? It is his circumstances that have made him bad, so how can we blame him?
Did you understand that? This is a very subtle and profound talk. You will not find this in the scriptures, nor will you hear it from any sadhu ascetic.

If you understand in short, what is purushartha (spiritual effort; cause) and what is prarabdha (karma effect), then you will be on the right track. You should not spoil your inner intent (bhhav) (and if does get spoilt, then there is nothing wrong if you immediately correct it.

If a group of women is passing by and one of the person you are with makes a comment, ‘Look at that prostitute! What is she doing here?’, and based on his comment, you also start to believe her to be a prostitute, then you will incur a tremendous liability. She is saying, ‘Circumstances have forced me to be this way, in all why are you committing a fault? I am already suffering my karma effect, but are you doing the fault all over again (cause karma)?’ Why should you take on a liability on her account? She has not become a prostitute of her own will. No living being likes to be or become bad. It is circumstances that initially drives a person to do things but later it becomes a habit. Nevertheless initially it was circumstances that drove her to do so.

It cannot be done through the intellect (buddhi)

Questioner: Mistakes like that happen everywhere during one’s entire life, do they not?

Dadashri: No, a mistake will happen but if you know (jaanavoo) that mistake and become a true judge (not partial to file number one), then You will be able to see that you made a mistake. So and therefore pratikraman is done and it removes the stain of that mistake.

Questioner: But we have to do that through the intellect (buddhi), don’t we?

Dadashri: No, not through the intellect buddhi. It is done with the light of knowledge (Gnan prakash) that ‘we’ give you. The buddhi will not let you see your mistake, will it? The intellect buddhi is the lawyer, so it will not allow you to see the mistake at all.

Questioner: After attaining Gnan, when one becomes antaratma (awakened pure Self, Shuddhatma), do faults then begin to decrease?

Dadashri: One will begin to ‘see’ the mistakes and the mistakes will decrease. His vision will turn towards his own faults. As long as one is a
as long as one is a *muddhatma* (not awakened to the Self); one will know how to see other’s faults. If you ask him about his own faults, he will tell you he has only two or three and that otherwise he has no faults but the other person is full of faults!

**Pratikraman for those who are not Self-realized**

**Questioner:** Is pratikraman only for those who have taken Gnan or it is for those who have not taken the Gnan also?

**Dadashri:** It is like this; pratikraman is there even for those who have not taken Gnan; the same word is applicable for all. It is simply a term, but how can those who have not taken Gnan have awareness? How can they do pratikraman without the awareness of the Self?

In which time cycle did such awareness exist? After Lord Rushabhdev, the disciples of all the twenty-two Tirthankars used to be very aware. They constantly did shoot-on-sight pratikraman.

Such awareness arises only when ‘we’ give Gnan, otherwise the awareness can never be there. Otherwise, people are asleep (spiritually) with open eyes; that is what the scripture says.

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

**Dadashri:** The thing is, pratikraman is for the one who has not taken Gnan too. This word, can be used by everyone else, just as the word. But how can pratikraman be the state of the one who has not been awakened through the Gnan Vidhi? They do not have awareness (*jagruti*) at all. How can it remain without awareness?

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

When we give Gnan, then only *jagruti* awakened awareness will remain. Otherwise, one will not have awareness. Scripture writers had said that they are sleeping with open eyes.
Questioner: Are the people who are not Self-realized able to see only certain kinds of mistakes?

Dadashri: That is all; only that much. You simply have to tell them to learn to ask for forgiveness for their mistakes. Whatever faults they are able to see, they should ask for forgiveness. They should never protect their mistake or say there is nothing wrong with it, otherwise the mistake doubles. If you do something wrong, ask for forgiveness.

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

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

Is pratikraman necessary after Self-realization?

Questioner: Dada, I still do not understand why we have to do pratikraman after attaining the state of the Self? There is no need, is there?

Dadashri: No, there is also no problem if you do.

Questioner: I do not have a problem with doing it, but how should I do it? I am either Chandulal or I am pure Soul - Shuddhatma.

Dadashri: ‘You – the Self’ are not to do the pratikraman. The Self does not have to do pratikraman. ‘You’, as a neighbor of Chandubhai have to tell him ‘Chandubhai, why are you doing such atikraman?’

Questioner: But Dada, why should I go anywhere near the ‘neighbor’?

Dadashri: The neighbor is the result of your own past mistakes (from past life). It is your unsettled crime (liability, nature’s court).

I will tell you something; listen to what I tell you. Say a young man of this city Ahmedabad has begun to spend beyond his means for enjoyment, indulges himself, and has mounted a debt of two thousand rupees. Now from today onwards, he decides that he does not want to create a debt of even a dime and he follows through with it. He does not spend anymore
money and hands over his paycheck to his father. Nevertheless, he still has to pay off his old debt, doesn’t he? Why does he have to pay the past debt even when he decides not to get into debt anymore? In the same manner, this ‘Chandulal’ is the result of past life mistakes. His account is written in the karmic book of cause and effect; you will have to resolve it, won’t you?

**Questioner**: So after attaining Gnan, one does not have to do any pratikraman, no?

**Dadashri**: There is no problem if you do not. It is not mandatory to do this.

**Questioner**: I do not have any problem with doing it; I am not even opposed to it. I just want to understand this; I just have this question.

**Dadashri**: What happens in the process of pratikraman? It is when the Self puts pressure on the ‘relative’ self. Atikraman is the process whereby the ‘real-the awakened Self’ becomes suppressed. When the karma is an atikraman, and one becomes used to it, supporting it, a new setback will happen. Therefore until you accept that which is wrong as wrong, you are liable for it. Therefore pratikraman is very necessary.

**Questioner**: I still cannot understand it.

**Dadashri**: If your action hurts your father; it is considered atikraman on your part. Now the hurt that you caused your father, do you have to encourage that action or discourage it? What should you do to ‘Chandulal’?

**Questioner**: I believe I should not do anything that would hurt him whatsoever.

**Dadashri**: No, that will happen. Atikraman happens automatically. What is atikraman? It is that which happens on its own. No one ever wants to do atikraman.

**Questioner**: But that is fine if it is done deliberately.

**Dadashri**: No one will do it deliberately. It is not possible to do so, even if one wants to.

**Questioner**: Then Dada, how can we say that one has done atikraman?

**Dadashri**: If you say harsh words to your father; if you had a verbal ‘boxing’, will you do pratikraman or not? If you do not do pratikraman,
then it means that you are siding with the atikraman, but if you do pratikraman, then who are you are siding with? With pratikraman.

**Questioner:** I do not such have a bhaav (inner intent) of doing atikraman.

**Dadashri:** Your inner intent is not so, but even then you are on the side of atikraman. If you do not have any intent of opposing it-atikraman; then you are on the side of atikraman. Therefore, do pratikraman and that will mean that you do not side with the atikraman.

If you step on someone’s foot, should you or should you not say you are sorry?

**Questioner:** We should say it. That is true.

**Dadashri:** That itself is pratikraman. There is no other thing.

**Questioner:** Yes. In that sense, but not otherwise, right?

**Dadashri:** That is what I refer to as pratikraman. It is like when we say we are sorry. It is just like saying sorry. ‘We’ call that pratikraman.

**Questioner:** What if the other person does not forgive me for my atikraman despite my pratikraman?

**Dadashri:** Do not be concerned about the other person. Don’t worry about others forgiving you. The nature of aggression atikraman in you, should go. You should become an opponent of atikraman. That is how it should be.

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

**Dadashri:** Do not be concerned about the other person. Be firm in your conviction that you are an adversary of atikraman. It is not your wish to do atikraman but if it happens, you should feel remorse and your intent should be that you do not want it to happen again.

**Questioner:** I now have the courage to say ‘sorry’ to the other person. I will do pratikraman if any atikraman happens.

**Dadashri:** No one has taken birth on this earth who has the ability to do even a hair strand (the slightest) worth of work.
**Questioner**: How can it be acceptable if a person intentionally does atikraman; when both the parties are cutting each other off? Then is it possible to become free by doing pratikraman?

**Dadashri**: What else can you do? This is all a process to turn back from ignorance (*bhranti* - wrong belief; illusion). It is not worth delving deep into this. Our concern is just with what works.

Here, ‘we’ have not left anything unanswered. All you have to do is to follow the Agnas. Sometimes, if you have to ask, go ahead and ask. But do not ‘dissect’ too much; do not try to analyze anything, otherwise you will ‘lose it’! The *buddhi* will take over and you will be led astray by it. This is nothing but mischief of the *buddhi*.

This Gnan is such that one does not have to ask even a word of question; all the solutions are given.

**Short pratikraman**

**Questioner**: What if I don’t know how to do a lengthy pratikraman, I cannot do pratikraman very fast, but if I make a mistake and feel that I should not to have talked the way I did, is that considered pratikraman?

**Dadashri**: Yes, that is pratikraman. That is all it needs to be. Your current opinion is this and so you can wash it off in this manner.

Now that is not the exact pratikraman, but you removed yourself away from that old opinion, did you not?

**Questioner**: Then what is correct? Can I do it in short like that?

**Dadashri**: There is nothing wrong with that. If you do not do it as shown, it is fine because in that situation that is pratikraman all the same. But if ‘we’ give this answer to every situation, then people will do it haphazardly. There is no problem if that happens under certain circumstances; it will do. That is pratikraman all the same. To have the opinion of ‘This should not be so’ is pratikraman for sure, because you changed your opinion, did you not? One way or another, your opinion has to be changed.

**Do not oppose pratikraman**

Pratikraman is to be done inorder to get rid of that opinion of yours. It is to be done to show that you no longer endorse that opinion and that now you are opposing it. Pratikraman is to be done to show your opposition towards any aggression. Do you understand?
Questioner: Do we have to do pratikraman to show that we oppose the atikraman that happened?

Dadashri: Yes, and that we do not wish to do the same again. We do pratikraman to remove these tendencies from our nature. If we don’t do pratikraman, it means that was our wish.

Questioner: But for us (mahatmas), all such intents are being settled, discharging (nikali), are they not?

Dadashri: Yes it is all discharge bhaav, but you if you (the self) want to keep that as part of your nature; there is nothing wrong with it.

Questioner: If it is all just discharging (an effect of karma), then why should I do pratikraman?

Dadashri: Everything is a discharge; everything! Pratikraman is only for atikraman that happens; it is not for anything else. If you do not do pratikraman, your relative nature (swabhav) will never change. It will remain as it is. Do you understand?

Unless you show your opposition to it, it will always stay with you. If you happen to get angry, you do pratikraman because you do not wish to support your anger. If you fail to do pratikraman, it would mean that you are in favor of your anger. This is how you free yourself of your faults. This allows you to shed your karma. There should be a means through which you can defy-oppose the anger.

Do you want to keep anger as a part of you or do you want to be rid of it?

Questioner: I want to get rid of it.

Dadashri: If you want to get rid of it, then you should do pratikraman for it. Only then, can you maintain that you are opposed to your anger. Otherwise, it would be the same as supporting it.

Questioner: Whatever was meant to happen, did happen. Whether we do pratikraman for it or not; it would not make any difference, would it?

Dadashri: You can get by with that, but if you want great benefit, then you should do this pratikraman. Do you want to do what will just work or do you want to do more?

Questioner: It is not the question of doing it or not. I am simply asking scientifically.
**Dadashri:** Everything is a discharge for sure, but wherever atikraman takes place, you should think upon it. Otherwise it will remain as part of your nature. We are against atikraman; this much should be decided upon. You should make the decision that you are not in agreement with it.

**Questioner:** If we have already decided that we are not in agreement with it, then pratikraman has to be done in our minds only, right?

**Dadashri:** Yes in your mind only. Everything has to be done internally; in your mind only. You do not have to say anything out loud. You are opposed to it; you may not do pratikraman, but if you say, ‘I do not like it’, even then it is more than enough. Then you have become free from it. You should not get stuck in those problems.

**Questioner:** When we do pratikraman, does that mean we have entered the *Kramic* path, a bit?

**Dadashri:** This is not to enter the *Kramic* path. We are in opposition to such a nature of atikraman. Until we decide this, such a nature will remain with us. That is how subtle this talk is. You will be blessed if you understand it. If you happen to swear at someone, it is not a problem, but should you not at least oppose the action of swearing?

**Questioner:** We may do the pratikraman, but the other person is bound to bind more karma, is he not?

**Dadashri:** That is not your look out. You have to say it in your mind (silent pratikraman) and so you are free.

**The exact definition of settlement of karma**

**Questioner:** If there is an incident where even before any atikraman happens, if we have the awareness of ‘this is a discharge; this *bhaav* (inner intent) is not mine; is that not pratikraman?

**Dadashri:** Everyone cannot maintain such awareness like you. Not everyone can maintain the awareness of, ‘this *bhaav* is not mine’. So it is better to teach this simple thing of pratikraman for most people.

**Questioner:** When the pratikraman is done, the Self does not accept it as its own *bhaav*, does it?

**Dadashri:** No, it is true what he says, that we are only doing pratikraman to show that this is not our *bhaav*. Other people do not have the awareness of ‘these *bhaavs* (feelings of repent and aggression) are not mine’, do they?
Settling a file with equanimity and the absence of the slightest atikraman is all a discharge (nikal) in worldly interaction. Atikraman should not happen but if it does, then you have to do pratikraman. Then it counts as a disacharging worldly interaction (nirjara of karma).

**The doer of atikraman does pratikraman**

After ‘we’ give Gnan, one begins to see all his own faults. Until then he sees other’s faults and not his own. If he wants to, he will find a hundred faults in someone else. He will see only two or three of his most obvious ones but he will not be able to see his other faults. Now that Gnan has been nurtured and has grown into a good size plant, you will immediately begin to see all your faults. What do you see everyday? Do you see your own faults or of other’s?

**Questioner:** My own only.

**Dadashri:** So if you can see your faults and if they are big, then do pratikraman for them. You have to do pratikraman even if they are small. The one who makes the mistake has to do pratikraman. Therefore, Chandulal has to do pratikraman. ‘You’ (the Self) do not have to do anything. ‘You have to tell Chandulal to do the pratikraman. And all other faults, the ones that are light, go away merely by ‘seeing’ them. But the faults can go away only when you can ‘see’ them. When all faults go away then one becomes nirdosh (flawless).

You will not see a single fault of anyone in this world, even if he were to hit you. That is the kind of vision (drashti) I have given you. Do you see any fault?

**Questioner:** I see my own fault.

**Dadashri:** And if you see someone else’s fault, do you do pratikraman immediately?

**Questioner:** Yes Dada.

**Dadashri:** You will not have any attacking inner intent or thought (akraman) towards anyone. You will never have even an attacking thought when someone swears at you, hits you or causes you harm. And yet the whole world, the ascetics and the monks (sadhus and sanyasis); they will all attack with, ‘What is it... What did you say... I will do this; I will do that to you!’
Whereas these people (those who have taken Gnan) will not even think about attacking. That is called ‘Gnani bhakta’ – worshipper of Gnani. Gnani bhakta means he has become free.

**Real pratikraman is that which decreases faults.**

What does pratikraman mean? It means to become lighter and feel freer. If the same fault were to happen again, the person would feel very uneasy from within. People in general keep multiplying their faults.

Have you witnessed a real pratikraman where your fault has gone or decreased?

**Questioner:** Nowhere else. Just here.

**Dadashri:** Alochana, pratikraman and pratyakhyan, is the only tool for the path of moksha. There is no other tool in this world. The other fact is that this tool will become very effective after receiving the Gnan from the Gnani Purush. There after this tool of alochana, pratikraman and pratyakhyan will be helpful.

If pratikraman is done before attaining Gnan, then the faults will become weak. But the level of pratikraman needed will not remain; one needs awareness for that.

After taking Gnan, you will be able to know that a mistake (dosh) has happened. Only then will you be able to do pratikraman. Until then, pratikraman cannot take place. After taking this Gnan an awakened awareness jagruti will prevail whereby you will be able to tell right away that atikraman has taken place; you will come to know this right away. Once you know you made a mistake, you will do pratikraman right away. This process will continue to take place systematically. Once pratikraman takes place, those mistakes get erased. Once the mistakes are erased, the other person will not feel any negativity or aversion towards you. Otherwise when you meet the other person again, there will be a sense of separation with him. Such a separation (bheda) happens, no?

**Questioner:** Yes.
Dadashri: Even at your work place, when atikraman happens with someone and you do pratikraman for it, his mind will become one with you; otherwise it will not.

Signs of washing off the mistakes

Questioner: How am I to wash away my paap (demerit karma; wrong actions) karma now?

Dadashri: For each stain (demerit, paap karma) you should do pratikraman. If any stain is stubborn, then it will need to be washed over and over again, over and over again.

Questioner: How can I tell whether the stain is gone or not?

Dadashri: You will know when your mind becomes clean from within. Your face will glow. There will be a natural smile on the face. Can you not tell? How can you not? How can you not tell where the problem is? And even if the stain paap has not gone, there is no problem. You just keep on doing pratikraman. Keep scrubbing away with the soap of pratikraman. Do you understand what paap is?

Questioner: Is it paap when one does not follow Dada’s Agnas.

Dadashri: No, it is not like that - that is not paap. Paap (demerit karma, sin) is when you hurt anyone; whether it is a tree, a human, an animal, or any living being. To pluck leaves from a tree unnecessarily is a paap; the tree also feels pain.

By not following the Agnas, you will be the one to sustain a loss, whereas paap hurts others. It is a paap when you hurt others, therefore you should not inflict even the slightest pain on others.

Questioner: If a man acts according to his nature, does he bind merit or demerit karma?

Dadashri: He will bind demerit karma if he hurts anyone. He is doing it based on his nature, but he should understand that that he is hurting others and that is why he should ask for forgiveness; his pratikraman should be, ‘I have a bad nature, and that is why I have hurt you and for that I ask for your forgiveness.’

When you do pratikraman, your clothes will become clean. Why leave dirt on your clothes when Dada has given you such a simple solution? Why not use it and get your clothes radiantly clean?
There is no suffering where there is no mistake

Whenever you hurt someone even slightly, you should know (janavoo) that the mistake is yours. When the state of internal harmony within is disturbed, you will understand that the mistake is yours. The other person’s mistake is evident because he is suffering, but you became instrumental (nimit) in the process, you told him off, so the mistake is yours too. Why does Dada not have any suffering? Dada does not have any suffering because he no longer has any mistakes. So if someone is hurt by your actions, you should immediately do pratikraman and erase that mistake. Also if someone else commits a mistake because of you, you have to do pratikraman.

Awareness should prevail at every step of the way. We have kashayas of anger, pride, deceit and greed within us. They will make us make mistakes and create an account of karmic debt. But against that, we should credit the karmic account immediately and clear it by asking for forgiveness. We cannot keep this business pending. This pratikraman is considered a cash business.

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

**Dadashri:** These mistakes are due verily to the demerit karma (paap) of the past life. But generally people do not destroy the old ones and continue to increase new ones. In order to break the mistake cycle, one has to ‘see’ the mistake and call it a mistake. You cannot protect the mistake. ‘This’ is considered the ‘Gnani’s ‘key’ It can open any ‘lock’.

Then, when one destroys his own mistakes, his work will be done. Or it can happen if a Gnani Purush helps him achieve that. The Gnani Purush can save you. If you tell the Gnani, ‘Please save me’, then he will. He does not expect a fee for doing it. Besides how much value can you put on something that is invaluable? This is considered priceless; it is very precious so there can never be a price for it.

Mistakes are bound to happen; they are inevitable. New mistakes will continue to happen. You will continue to ‘see’ them. When you see them, you should do pratikraman for them. You should repent for them and do prayakhyan – vow not to do it again and ask for energies for this. That is called ‘shoot-on-sight’. It means the moment the mistake happens, it is
instantly washed away. What is your wish, to wash away your mistakes the moment they happen or wash them once a year?

**Ineffective pratikramans**

**Questioner:** I never got much out of doing pratikraman as it is prescribed in the kramic path but when I do the pratikraman as shown in _Akram Vignan_, I feel as light as a flower.

**Dadashri:** But those pratikraman that you did were of the karmic path, and were done without any understanding. Pratikraman means the faults should decrease right away. Pratikraman means to backtrack whatever distance you have traveled in the wrong direction. But in doing pratikraman without the understanding, people have not only failed to back-track the path they walked on, but they are stuck in the same place. On the contrary, but they are going further in the wrong direction! So how can that be called pratikraman?

**Pratikraman for mistakes of past lives**

**Questioner:** Does atikraman happen when there is some pending karmic account from the past life?

**Dadashri:** Yes, that is when it happens.

**Questioner:** So when we do pratikraman, does that pratikraman wash away the demerit karma from all my past lives?

**Dadashri:** We are breaking that karmic account. That is why our people do ‘shoot-on-sight’ pratikraman. That is why our faults are uprooted immediately.

**Pratikraman of bigger faults**

**Questioner:** If I see a major mistake in myself, how should I do pratikraman for it?

**Dadashri:** The process of pratikraman is mainly in words, but in the end it is all cumbersome wordings. Instead if you do not know how, then you should say, ‘Dear Dadabhagwan (or the Lord you believe in), I have made this mistake, I became excessively upset with this gentleman and so I am asking for forgiveness. I repent doing that and I will not do it again’. Even if you say this much, it will be more than enough.
Otherwise there is a hassle of verbiage. They use big words; it takes long to recite them, how is anyone to make any headway? Instead you can say this; it is short. The intent of the pratikraman is more important than the words.

Effective pratikraman

Even when the other person is at fault, you should ask for forgiveness.

Questioner: What if everyone was to ask for forgiveness for their mistakes in front of everyone in the presence of Dada?

Dadashri: That is a kind of a beginning. It does not wash off the mistake. You should do pratikraman in such a way that the other person will come and talk to you. For the time being, start it in My presence.

Whenever inner conflict (gooncha) is likely to happen, you will inevitably remember Dada and there will be no more internal conflict. We are telling you not to create a new conflict, but in the event it happens, then do pratikraman for it. Now you know right away what to do should conflict happen. Elsewhere people are tired of listening to the same old preaching of ‘be truthful, be kind, do not steal, etc.’

Do not sleep on your conflict. If you have any conflict within, you should clear it before falling asleep. If you cannot clear this conflict, you should simply do pratikraman. You should ask for forgiveness because you are the one feeling disturbed. In this way, you will succeed in finding a solution; otherwise these mistakes will continue to happen. Forgiveness is the greatest scripture.

Bestial ego and humane ego

When you scold someone, do you have the awareness (khyal) of how you would feel if someone scolded you? You should keep this in mind before you scold anyone.

To think about the other person and to put your self in his shoes, and then do the work, is the mark of a human ego. To think of only your self and to be inconsiderate when interacting with others and to push people around – what is that called?

Questioner: That is a bestial ego.

Dadashri: Have you done that before? Ever?
Questioner: What should we do if such circumstances arise after attaining Gnan?

Dadashri: After becoming a Gnani, Gnan remains separate. Nothing will happen to the One who knows how to remain separate. If ‘One’ remains separate and continues to ‘see’ all the drama, then there is no problem. And even if the mixture happens, becomes ‘one ‘ with it, it is not the old Chandulal. And even if it does not remain separate, that file, will return for the ‘signature’ (to be settled with equanimity). That file will come back again, because you have not ‘signed off’ on it (it has not been discharged correctly, settled with equanimity). But ultimately only You (the awakened one in Akram Vignan) will have to bring it to an end. Do you understand what I have said so far?

Questioner: Yes. Dada!

Dadashri: The paper will come back to you if it has not been signed. Then you will have to ‘see’ it, read it and settle it with equanimity and then You will be free.

Now in what circumstances will this not happen? It is when the karma is so very dense and sticky that you will become unaware (ajagrut) and make mistakes. At such a time, you should repent. And repentance happens after the mistakes, does it not? Repentance will ‘loosen it’ and so when it comes back the next time, it will be weak enough where you will be able to settle it with equanimity.

‘You’ should say, ‘Chandubhai, go ahead and repent. Why did you do the atikraman?’ What is Dada’s rule? You have done atikraman, so do pratikraman, that is all! Is this not according to the rule?

Our science is within the natural law from every aspect. It is the exact science.

The entire knowledge of the kramic path was given by the Lord through Keval Gnan and has come into the level of imagination (kalpana), and even this Akram Gnan of Ours has been conveyed through Keval Gnan, but it is something that is out of one’s capacity to imagine. You can find contradictions in the other path, but not here.

Applaud the one who shows your mistake

If someone showed you your mistake, would you thank him and applaud him?
**Questioner**: That all depends on one’s ego.

**Dadashri**: Hey you! God only knows! There is no telling what the fool will say! But why not step back and think for a moment, ‘what would I do if that were to happen to me?’

**Questioner**: In this matter, I would grab on to it and tell him he did the right thing.

**Dadashri**: No, no, no. Because one can never see one’s mistake as it is. Only in certain matters will you be able to realize your mistake. In other matters one will not be able to ‘see’ it as it is and that is why he will say only the wrong thing.

‘Chandubhai is the one who makes mistake’. If someone says, ‘you have made a mistake,’ then at that very same You should say, ‘Chandubhai you must have made a mistake, and that is why this person is pointing it out. If that was not the case, is anyone likely to say anything? People in general would not say anything without a reason, so there must be some mistake somewhere. So why should you have any objection if someone points out your mistake? So dear Chandubhai, you must have made a mistake somewhere and that is why he is telling you, so ask for forgiveness.’ And if Chandubhai hurts anyone, you have to tell him, ‘Do pratikraman dear man! Because we want to go to moksha and we can no longer afford to do as we please.’

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**Do not see mistakes of those who depend on you**

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

**Dadashri**: If you see your own mistakes then you can tell certain people.

Secondly, if you see your own mistakes you cannot tell certain people.

Finally, if to see the mistakes of some other people then be done with them by doing pratikraman.

Thus there are three ways. Now if you do not do pratikraman, whose mistakes can you tell aloud? You may call the mistakes of policemen, magistrates, those in a superior position than you. But all those who are
underhand-below you, dependant (ashrit) on you, you should not proclaim their mistakes. Did you understand?

Tell Chandubhai to do pratikraman instantly

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

Questioner: To ‘see’ a mistake of anyone is a mistake and when it happens, am I to do pratikraman for it?

Dadashri: When ‘he—file one’ sees mistakes of others, he leaves the next step aside, so then tell ‘Chandubhai—the non-Self’, “Oh ho ho, Do you still see mistakes of others? Do pratikraman for that.” You are to show him his own mistakes only.

You have no right whatsoever to see mistakes of others. If you do, you should do pratikraman. Chandulal is adept at seeing mistakes in others. It is nothing new. This habit is not easy to break, but through pratikraman it will eventually cease. When he sees mistakes in others, You should immediately make him do pratikraman which is ‘shoot-on-sight’ pratikraman.

Nischaya here means to follow this and not that

Questioner: I am not yet able to do the kind of pratikraman that is called for.

Dadashri: You should make a firm resolution (nischaya) for whatever you want to do.

Questioner: To do the ‘nischaya’ involves the ego of ‘doership’ does it not? What is that? Can you please explain?

Dadashri: That is merely use of words. Just to say it only.

Questioner: Many of the mahatmas are under the impression that they do not have to do a thing, including making nischaya.

Dadashri: No, if they were to ask me, I would ask them how can they make that resolution (nischaya) without the ego? That nischaya is a decision. It means that when you undertake something, you do it in a certain way and not the other way.
We cannot say that it is a wrong belief, can we? But we can get the idea across through the medium of words, otherwise they would not understand, would they? And yet, this reaches them.

**Can pratikraman be done later?**

**Questioner:** I am unable to do shoot-on-sight pratikraman when I am under stress, and sometimes it is not until the evening that I realize that I have made a mistake. Can those mistakes be erased even though pratikraman is done much later? Would that still resolve everything?

**Dadashri:** Yes even if it happens later on, you should do pratikraman. If you do something wrong, you should do pratikraman.

**Questioner:** After attaining Self-realization, if atikraman happens and alochana, pratikraman and pratyakhyan is not done right away.

**Dadashri:** Why does it not happen?

**Questioner:** It does not happen right away.

**Dadashri:** If it does not happen right away, then do it after couple of hours or even at night. You can also do pratikraman after a week for all the mistakes committed throughout the week. Just do them collectively.

**Questioner:** But it should be done immediately, right?

**Dadashri:** There is nothing better than immediate pratikraman. Most of our mahatmas do shoot-on-sight pratikraman.

**Pratikraman for lack of awareness**

**Questioner:** Sometimes, even while I think of Dada, or do arati (devotional singing accompanied with burning oil wicks), my mind wanders and I begin to sing something entirely different, but eventually I do come back to the present.

**Dadashri:** When that happens, you should do pratikraman. When thoughts arise, You are able to ‘see’ that Chandulal is having wandering thoughts, and this ability to ‘see’ confirms that You are separate from Chandulal. Yes, there is a little diminution in the process of attention.

**Questioner:** There is no awareness at all during that time.
Dadashri: Then you should do pratikraman for the loss of awareness by saying, “Dada Bhagwan, please forgive me for this lack of attention and awareness.”

Questioner: Sometimes I realize much later that I have to do pratikraman for certain people.

Dadashri: But you do eventually remember don’t you? You need to spend more time in satsang and ask about everything in detail. This is a science and it requires your understanding. You need to ask questions.

You do have the good intention to do pratikraman and yet you are not able to, right?

Questioner: Yes, I do wish to, for sure.

Dadashri: Yes. You do not have the practice yet. You have to have the practice first. You have to first practice for the first, two, three or four days.

If the doctor tells you not to eat with your right hand today, you will still end up using it when you start eating.

Questioner: If I have constant awareness then it happens naturally and spontaneously.

Dadashri: Yes, it is possible for all this to happen naturally and spontaneously. One does not have to do anything. That is why I will do that for you.

Questioner: I still like doing pratikraman; I enjoy it and feel good. But I should be able to see my mistakes the way I am supposed to, am I not? That does not happen.

Dadashri: You will be able to see them now. It takes some time. You will be able see them when they become lighter. Right now it is all dense, but it will become lighter with pratikraman.

It is not easy to see your own mistakes. ‘We’ illuminate everything for you, but you should have the intent that you want to see your mistakes, then you will be able to. It is like when you sit down to dinner, you have to make the effort to raise your hand to the dinner plate. The food is not likely to enter
your mouth, without your effort, is it? There should be some effort on your part.

It is natural for humans to err, but how can they become absolute free (vimukta) from that? Only the Gnani Purush can show you the way, through pratikraman.

**The Gnan within you cautions you**

**Questioner**: Sometimes I feel that a mistake is happening but the other person may not even be aware of it; can that be possible?

**Dadashri**: Yes, I see everyone’s mistakes and yet they have no idea of their mistakes.

**Questioner**: Not like that. I feel that, I have erred towards you but you do not even feel that I have done anything wrong. So then what happens to the repenting that I do?

**Dadashri**: Yes, you become free when you repent when you have done something wrong. What is it to you whether the other person is aware or not?

**Questioner**: I thought, ‘did I do something wrong’?

**Dadashri**: Yes, what can you do if his ‘post office’ is closed? Your post-office is open, is it not? If you have stamped it the wrong way, then you have to correct it and stamp it the right way.

**Questioner**: Or is it the buddhi intellect that looks for mistakes and continues to interfere every now and then?

**Dadashri**: What interference does it do?

**Questioner**: It tells me, ‘you have erred; you should not have done that’.

**Dadashri**: Hmm! Then it is saying the right thing, is it not? But where will you find someone to alert you this way?

**Questioner**: But Dada perhaps that mistake may not have happened, but even then.

**Dadashri**: No, it is not that the mistake may not have happened; it will say that, only if the mistake has happened. It is cautioning you from
within. Who in this world will caution you? No one else will come to caution you. The Gnan that has been placed within you is cautioning you. It will constantly caution you!

**The One whose abhorrence is gone is a God**

Pratikraman is happening naturally and spontaneously from within. People ask if this is true. I tell them that I have placed a special ‘machine’ inside them, which starts the process. Everything is ready as long as you are earnest about it.

**Questioner:** That is true Dada. Pratikraman is happening naturally. Furthermore this science is such that the slightest abhorrence (dwesh) is not there anymore.

**Dadashri:** Yes, abhorrence will not happen.

**Questioner:** That is a wonder, Dada!

**Dadashri:** That is what you call ‘Khuda’ (Muslim word for God; divine). The one who does not have any abhorrence is called ‘Khuda’.

**Never say the negative**

**Questioner:** This person is saying ‘someone like me cannot do pratikraman’ –– what is that?

**Dadashri:** He does not realize that it is indeed happening within him, but when he says that he cannot do it, the machinery and the process comes to a halt. Whatever your ‘prayers’, so will be your worship. They will continue to take place from within; they will start after a while.

**Questioner:** I do not like it when I hurt someone, but that is as far as it goes. Further pratikraman does not happen.

**Dadashri:** The ‘machinery’ within us, works according to our instructions. If you say you cannot do something, then you will not be able to do it. If you tell yourself you are tired of doing pratikraman, then the ‘machinery’ will also become sluggish. It is ‘Chandubhai’ who is doing the pratikraman and he is the one who is supposed to do it. All You have to do is keep driving him on to do pratikraman and before you know it, he will be doing five hundred or more pratikraman a day.

This science can destroy every mistakes completely. It can make one a **vitarag** – absolutely free from all attachment. Once you decide that you want to do pratikraman, pratikraman will happen. When you say, ‘I cannot do it
(pratikraman)’, that will be the case. You should never say it does not happen. It definitely will. Why will it not?

**Pratikraman every night**

Do you want to get rid of pratikraman? How is it possible? That is the main thing; that is the ticket to *moksha*.

**Questioner**: On the contrary, one needs to ‘see’ how more pratikramans happen.

**Dadashri**: Yes. That will happen with awareness. You should do it everyday. You should do pratikraman the whole day ‘on the moment’ (instantly). If you cannot do them on the spot, then recall all the mistakes of the day at night, and do pratikraman for them all; do alochana, pratikraman and pratyakhyan.

In your alochana, tell Dada Bhagwan, ‘this is what happens. Now, this should not happen, but it still does. I repent for it and I am making a *nischaya* (firm determination) that I will not do it again.’

**Questioner**: Whatever takes place during the day, from morning till night, I take ‘Chandulal’ to task. ‘What wrong and right did you do?’ I make him tally up the entire account in the night.

**Dadashri**: Whenever possible try to do ‘shoot-on-sight’ pratikraman, as soon as the mistake is made. If you fail to do so, do pratikraman collectively in the evening. In the latter, however, you might forget a few of your mistakes. Who is going to take care of those? Therefore shoot-on-sight pratikraman is our business.

**Closure and settlement is non violence**

**Questioner**: Total awareness is to be maintained for the mistakes. You have to get after them.

**Dadashri**: These mistakes need to be brought to an end. They have to be settled.

**Questioner**: When we do pratikraman for mistakes, the process that happens within settles the mistake for once and all (*nivedo*). Instead of the word ‘shoot’, is the word *nivedo* more appropriate?

**Dadashri**: The word ‘shoot’ is for fun. It gives one valor; when a person hears the word ‘shoot’, he feels heroic, does he not?
**Questioner:** The process of pratikraman brings an end to the mistake; is the final settlement due to a mutually satisfactory solution (*samadhan*)?

**Dadashri:** Once a satisfactory solution has been attained, there is no need to ‘shoot’ or do anything of the sort. What does our science say? It says, ‘You have hit the other guy, so do pratikraman’. What does the Lord say? He says, ‘Bring about a closure (*nivedo*) and settle (*nikal*) everything. As far as possible, do not fight, this birth is not meant for fighting’. The Lord has not permitted even writing the word ‘*maar*’ (to hit, to hurt). He said ‘do not write the word ‘maar’’. The word ‘*maar*’ is the starting point of ‘*himsa*’ (violence) from within.

**Pratikraman changes dhyan**

**Questioner:** Does ‘shoot-on-sight’ pratikraman represent a change in one’s *dhyan* – meditation?

**Dadashri:** Yes, that is indeed a change in one’s *dhyan*.

**Questioner:** When one ‘shoots’, he destroys the *pudgal* (the non-Self complex that arises and dissipates) and that is meddling with what was to be in *vyavasthit*. So then what will his next life be like?

**Dadashri:** It will be just the same. Whatever kind of link there is, that link will be the same.

**Questioner:** When one ‘shoots’ the atikraman and turns things around; will his life have the same longevity or will it be shorter?

**Dadashri:** There is no effect on the life span. All the circumstantial evidences would come together and his life would end. The ‘spinning top’ would stop spinning.

How are things with you?

**Questioner:** I can see five hundred to a thousand mistakes.

**Dadashri:** Just look! Everyday he can see five hundred mistakes! If someone were to publish this in a newspaper, people would come to do his *darshan* and pay respects. Otherwise is anyone able to see his own mistakes?
They cannot see even five mistakes? There are so many prominent acharyas (spiritual masters) but even they cannot see five or so of their own mistakes.

How many of your own mistakes can you see now?

**Questioner**: Numerous.

**Dadashri**: What more! Even if just one mistake is seen, one can be considered a God! So what happens when one can see all of them?

**Questioner**: Dada, I can see mistakes very frequently.

**Dadashri**: Yes. You will see them at every second, and you have to do pratikraman for each of them.

**Such clarity is not to be found in the Kramic path**

From the moment ‘shoot on sight’ pratikraman happens, one is considered a Gnani. The Gnanis of the Kramic path do shoot-on-sight pratikraman, but they do not have such magnificent progress.

**Clear judgement**

**Questioner**: We do pratikraman for the mistakes, but what should we do if the other person has such qualities (guna). Should we do pratikraman for that?

**Dadashri**: You do not have to do anything; your interaction towards that person will be good through intent (bhaav) only; by your inner intent. You don’t have to do anything for that.

If the karma is very sticky and there is a tuber (gaanth) of it, one is bound to make mistakes. But with repentance it losens up to the extent that in the next life, one will be able to wash it off with ease. The mistake will remain even after pratikraman, but to what extent? In the next life, it will appear like a tuber, but it will disintegrate with a mere touch. In doing pratikraman you get the energy; you get a ‘refund’! So if pratikraman is being done, it can be washed off. One should be able to see his mistake; ‘what kind of a mistake happened?’ – he should be able to see it “on the moment”. One should have at least that much judgement (decision). It should be a clear judgement. Only then will it work.

**Sleeping with the ego**

The moment you begin to see your own mistakes, know that your ticket for liberation has arrived. Generally people, including prominent
monks and religious teachers cannot see their own mistakes. Inability to see one’s own mistakes is the greatest of all shortcomings. This Science is such that it gives you an unbiased judgment by uncovering and disclosing all your mistakes. It uncovers them after they happen, but it uncovers them, does it not? Whatever happened has happened. That is different. If a train is moving at a fast speed, it can cause damage, can it not? But that is how one learns, no?

No one else can know. None of these sadhus, sannyasis, acahryas etc., know anything. They cannot tell when mistakes happen and they do not do shoot-on-sight pratikraman. At times they may realize that a little mistake has happened.

If the mistake is immense, then they will know that ‘this is wrong’. But then if someone comes and tells them, ‘maharaj, why did you do that to your disciple?’, then despite knowing that he has made a mistake, he will speak to the contrary, ‘You have no idea what that disciple of mine is like. That is exactly how he needs to be treated!’ That is what he will say. He will say just the opposite. Where there is a hill, he will dig a hole. Do people do this in order to protect their ego?

**Questioner**: Yes.

**Dadashri**: He will do anything to protect his ego. All these famous sadhus, acharyas, everyone will do that. Because the ego has to be protected, right? Otherwise who will he sleep with? He may not have a wife, but he likes to sleep with his ego, does he not? Therefore that will be the first thing he will protect.
Business transactions become pure

Dadashri has made mahatmas free from all liabilities

**Questioner:** When we hurt someone mentally, it is considered an unjust act. If we are running a business, the merchandise is the same but to make a greater profit, we increase the price. By doing that, we hurt the customers. Is that harmful to us?

**Dadashri:** If you increase the price, they will feel hurt. There is no problem if you do not increase the price. In all this, the pain (dukkha) will arise if you do it as a doer. But if You understand vyavasthit, then the responsibility is not Yours at all. Understand and accept that vyavasthit is the doer. In reality, the responsibility is not Yours. I have placed You at such a stage that it ceases to be Your responsibility. Therefore, I have placed you in a state, whereby You do not bind karma (create new cause) despite carrying out your karma (discharging the effect of past karma).

Despite this if your desire is, ‘even though I have been placed in a state of ‘non-doership’, I are still able to ‘do’ everything’and thus become the doer, then there will be bondage of karma! This is only for those to whom I give Gnan; everyone else is in a state of ‘doership’ anyway. If one
understands my Gnan and abides by the Five Agnas, then he will attain
closure and settlement.

**Questioner:** I am not the ‘doer’ but by taking part in that karma, other
people are hurt by my karma.

**Dadashri:** But ‘who’ is this ‘I’? Is it Chandubhai or the Shuddhatma?

**Questioner:** Chandubhai.

**Dadashri:** You are shuddhatma, are you not?

**Questioner:** Yes.

**Dadashri:** Then Chandubhai is the doer. What does that have to do
with You? Chandubhai is separate and You are separate.

**Questioner:** Chandubhai becomes a doer and he becomes *tanmayakar*
(become the body and the mind). That is when I know that the other person
is hurt.

**Dadashri:** Then You have to tell Chandubhai, ‘Ask for forgiveness.
Why did you hurt him?’ But You do not have to ask for forgiveness. The
one who does atikraman has to do pratikraman. If Chandubhai does the
atikraman, then You have to make him do pratikraman.

**Questioner:** If I have a sari business and my competitors raise their
prices by five rupees, and I do the same; is that wrong bussiness practice?
Does that affect me or not?

**Dadashri:** But who is the ‘doer’ there?

**Questioner:** Chandubhai, the sari seller.

**Dadashri:** ‘You’ are a Shuddhatma (the Self), and so You are not
responsible for what Chandubhai says or does.

And by any other means, if You feel someone has been hurt then tell
Chandubhai, ‘You have done atikraman, so do pratikraman’. But I have not
left behind any responsibility for You at all. I have removed Your
responsibility and liability.

**Questioner:** If You set Chandubhai free in that manner, then he is
likely to do anything on a whim!

**Dadashri:** No. That is why I have given you vyavasthit. You cannot
change anything at all in this current life. The life in which I am giving you
vyavasthit, that vyavasthit cannot be changed at all. This is why I am setting
You free. I can see all this in my Gnan, so that is why I do not need to reprimand you for any of your karma effects. I do not question you, ‘why did you do that?’ This is not meant for another life, but for this life, “you are not at all responsible!” I have gone to that extent!

This is the magnificience of Akram Vignan

This is a science. It gives instant freedom. Once you understand this science, you will find incontrovertible clarification (tado); you will continue to find clarification wherever you want. Where you cannot find a clarification, there it is not a science. You should be able to find the solution if you are looking for one. There should never be any contradictions. That is called an established incontrovertible principle that delivers the ultimate (siddhant). Hundreds of years can pass but it can never have any contradictions; that is defined as a siddhant. This Akram Vignan rises above all intellects (buddhi). Great minds of Bombay have come, but it did not submit to their buddhi, because this Gnan transcends buddhi. Intellect is limited, whereas there is no limit to Gnan.

Should one charge interest not?

Questioner: Can one charge interest on money he loans to others?

Dadashri: If Chandulal wants to charge interest, let him do so, but tell him he will have to do pratikraman for it.

Questioner: Why should pratikraman be done? Is charging interest atikraman?

Dadashri: Because atikraman has been done. When do you consider charging interest an atikraman? When the interest is such that it hurts the other person, it is considered atikraman.

Questioner: In the scriptures, it says not to charge interest, what kind of calculation is that?

Dadashri: They have said ‘no’ to charging interest because in doing so, a human being becomes like a butcher. That is why they have said no to interest. It is harmful, that is why. There is no problem if one can remain noble and charitable while doing it.
Ideal *vyavahar* (worldly interaction) is one that makes sure no one gets hurt by you. And if someone does get hurt, then do pratikraman immediately. We cannot interact with people in the way they interact with us. This ‘give and take’ of money in the world is a normal custom; that is not what we are referring to as ‘*vyavahar*’. You have to make sure that you do not hurt anyone, and do pratikraman if you do. That is call ideal *vyavahar* - worldly interaction.

**Do pratikraman of the debt collector**

If you have lent someone money and he is not returning it, your pratikraman will affect him positively and he will be inspired to return your money. Generally, people create havoc and curse their creditors who demand payment from them. Would this not create a negative effect? On the contrary, people make matters worse. The entire world is effective and that is why you have to do pratikraman.

**Questioner:** If we do pratikraman for the one who has lent us money, will he not continue to demand it back from us?

**Dadashri:** It is not a question of whether he will demand the return of it or not. The important thing here is to not allow attachment or abhorrence (*raag-dwesh*) to happen. The debt may continue.

**Pratikraman for black marketeering**

**Questioner:** These days there are so many taxes that there is no choice but ‘steal’ otherwise we cannot balance everything out financially in big businesses. When everyone asks for bribes, we have to ‘steal’ for that money, do we not?

**Dadashri:** You steal, but do you or do you not repent doing so? It will become lighter if you repent.

**Questioner:** Then what should one do in such circumstances?

**Dadashri:** When you know you are doing wrong, then repent heartily and sincerely. One should feel a sense of ‘burning’ from within (*khed*), only then can he be free. Today, if you have bought goods on the black market, then you have to sell them on the black market. So then, tell Chandubhai to do pratikraman. Yes, before (Gnan) you did not do any pratikraman, and that is why you filled ponds and ponds of karma. Now when you do pratikraman, you will be able to clean it. Who is instrumental (*nimit*) in doing greed? That
one has to do pratikraman. If you sell iron on the black market, tell Chandulal, ‘there is no problem in selling this way; it is under the control of vyavasthit, but now do pratikraman for it and make sure that you do not do it again’.

**Questioner:** There are many places where people are starving and on the other hand I am making money on the black, how can that be settled with equanimity?

**Dadashri:** Whatever he is doing, it is correct. Whatever the *prakruti* does, it verily is an effect of (past life) causes. But we can know and understand that whatever is happening is not right, so then we have to tell ‘Chandulal’, ‘don’t do this and ask for forgiveness and say that you will not do it again’. He will ask for forgiveness but he will do the same thing again, because it has become woven in his *prakruti*, has it not? But then, ‘You’ have to keep on cleaning afterwards.

**Pratikraman for stealing**

Do you get irritated with people?

**Questioner:** I get irritated when I see mistakes in people at home.

**Dadashri:** Chandulal gets irritated, does he not?

**Questioner:** Yes, Chandulal, of course!

**Dadashri:** And what about ‘You’? Do ‘You’ not get irritated?

**Questioner:** He is the one that gets irritated and he is also the one that suffers.

**Dadashri:** The one who gets irritated is bound to suffer, so then how much of a loss did You incur?

**Questioner:** A huge loss.

**Dadashri:** Is that so? You do not get the *bhaav* (inner intent) of hurting others, do you? You do not have *bhaav* to deprive others of money and other things, do you?

**Questioner:** No I do not.

**Dadashri:** Do you feel like stealing from others?

**Questioner:** Stealing from others; how?

**Dadashri:** When you weigh the goods you sell, you put down greater weight than what you give.
**Questioner:** That happens on and off.

**Dadashri:** Even now? Do you do pratikraman later on?

**Questioner:** Sometimes I do, sometimes I do not.

**Dadashri:** Should you not pay attention? Instead of one hundred kilos, you charge for one hundred and one kilos, is that not stealing one kilo?

**Questioner:** What happens if I do pratikraman for that?

**Dadashri:** It means You are not of that opinion. Today that is not Your opinion. Today pratikraman is happening with a great force, but You are not in agreement with the stealing. Today are you of the opinion for stealing?

**Questioner:** Absolutely not.

**Dadashri:** Therefore, when you do pratikraman, it shows that that is not Your opinion today. It happens due to forces of the past.

**Questioner:** Will the effect of this karma change in the next life?

**Dadashri:** No. It is considered gone in this life, is it not? People of the world (those without Gnan) have the opinion of stealing and further solidify it by saying that it (stealing) is necessary. Whereas what do you feel?

**Questioner:** ‘This should not be so’.

**Dadashri:** Therefore you are headed north while others are going south. Here You are seeing the past nature of Chandulal. How horrible it was, based on his actions of today! What was his past nature like?

**Questioner:** Extremely horrible! What should I do when I continue to see mistakes even after doing pratikraman?

**Dadashri:** You have to keep doing pratikraman over and over again. Otherwise, do collective pratikraman for all the mistakes. If You continuously see mistakes for fifteen minutes, then do collective pratikraman for those mistakes.

People say, ‘We will adulterate the goods and then ask God to forgive us.’ Now there is no one out there to forgive you. You (the relative self) have to ask for forgiveness and ‘You’ (the real Self) have to forgive.

**Lots and lots of pratikraman for unethical conduct**

If a person tells me, ‘I don’t care about religion but I want worldly happiness’, then I would tell him, ‘be honest and ethical’. I would not tell
him to go to the temple. I would tell him that giving to others is a Godly quality. To not take away something that belongs to others is a human quality. To be ethical and honest in this manner is the highest religion. Dishonesty is the best foolishness. ‘Just because I am not able to be honest, does that mean I have to jump in a lake? My Dada has taught me to do pratikraman whenever I am dishonest.’ Your next life will become pure. Know and accept dishonesty as dishonesty and repent for it. The one that repents is honest for sure.

One gives for charity, one earns money through dishonest means; it is all there. A solution is shown for that. If one has made money unethically, then what should one tell ‘Chandulal’ at night? Tell him, ‘keep doing pratikraman over and over’ and ask him ‘why did you make money unethically? So now do pratikraman’. Make him do 400 to 500 pratikramans a day. ‘You’ do not have to do them. Make Chandulal do them. The one who does atikraman, make him do the pratikraman.

If you have a disagreement with your partner, then you will immediately realize that you have said more than you should have and so you should immediately do pratikraman. Our pratikraman should be like ‘cash payment’; it cannot be left pending. Just as we have cash in the bank and the payment they make is also in the form of cash.

**How can the obstacles be stopped?**

If a man goes to his boss for his permission and the boss refuses, he will begin to have negative thoughts about his boss; ‘my boss is worthless. He is like this...he is like that!’ Now he does not realize the consequences of his negative thinking. So if he turns his negative bhaav around by doing pratikraman; that is what ‘we’ call awareness.

I will explain to you how obstacles in life come about. If you call a person that works for you, an idiot, it becomes an obstacle for your own commonsense. Now tell me – this is how obstacles are created and everyone in the worldly life has fallen into this trap and their human life goes to waste. You have no right to tell anyone they have no sense. If you do this, that person may retort by calling you an idiot and create an obstacle for himself. Similarly if you call someone unworthy, you are creating an obstacle for your own self worth. Now tell me how can this world be saved from such obstacles? If you do pratikraman immediately, then you will be able to wash away these obstacles before they become impossible to remove.
Pratikraman for scolding your workers

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

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

**Questioner:** In that sense I was a very bad person, many would have been hurt by me.

**Dadashri:** For that you have to do a collective pratikraman, that ‘owing to my strict nature, whatever mistakes I have made, I am asking for forgiveness’. You do not have to do it individually.

**Questioner:** I have to do collective pratikraman?

**Dadashri:** Yes, you have to say that, ‘Owing to my strict nature and in the process of doing my official duty of the Government, whoever has been hurt by my conduct, I ask for forgiveness’. You should say that everyday.

You may scold but...

**Questioner:** When a boss scolds an employee, the employee will feel hurt, will he not? If an employee does something wrong, does the boss not have a right to scold him?

**Dadashri:** Scolding carries a great responsibility. You should scold in a way that it does not ‘burn’ your hands and that the employee does not get hurt. Generally people do not stop to consider this and they start scolding. Whatever is going to happen to the one being scolded will be but the one doing the scolding carries a grave liability. He becomes trapped.

**Questioner:** He has a responsibility as a boss, so he has to take steps to meet his obligations. So what can he do? He has no choice but to do it, right?

**Dadashri:** No, he can do that, but find a way so that it will not hurt the other person.

**Questioner:** What other way can he find? If the worker is not doing his job, he has to be told off does he not?
**Dadashri:** But when you scold him, do you weigh your scolding or not? Can scolding be weighed before it is given? Can you scold him worth ¼ lb? No? So how can you do that?

**Questioner:** It is done without ‘weighing’, but it is understood that certain steps will be taken if one does not do his work. All these rules are agreed upon.

**Dadashri:** There is no problem in taking steps within the rule on paper, but your scolding is done through your mouth. So when you do that, do you ‘weigh’ your scolding or do you do it without weighing it?

**Questioner:** But Dada, if he does not do the work he has been assigned and the task remains unfinished, should I not scold him?

**Dadashri:** Yes, you have to scold him.

**Questioner:** Sometimes the scolding has to be done, or else I have to let him go; I have to dismiss him from work. Then I feel bad that his children will go hungry.

**Dadashri:** But it is like this. You have to warn him that ‘I will have to dismiss you, so make sure that you do your work carefully’.

**Questioner:** We warn him, we give it to him in writing that he is not doing his job and that his work is not satisfactory and that he will be fired. We give him all that in writing.

**Dadashri:** What after that?

**Questioner:** After that, we have to let him go if he does not improve. Then when we let him go, his poor children come here to my home crying. We feel hurt and they feel hurt.

**Dadashri:** If you want to stop feeling hurt, then you should let go. Finish the work yourself.

**Questioner:** When I do not take these steps; I get scolded by upper management.

**Dadashri:** Take those steps, but do it with the awareness of ‘I am shuddhatma and Chandubhai is now taking all the steps.’ There is no problem in that. The entire Chandubhai is a discharge. Therefore ‘You’ are not liable for Chandubhai taking the steps. ‘You’ have to tell Chandubhai that as far as possible don’t take those steps; try not to take any such steps. Despite that if it happens, then that is correct.


**Queationer:** What you are saying is true. We took the steps by remaining separate, but having taken those steps, that man feels hurt. Is there anything else besides pratikraman that I can do?

**Dadashri:** Just pratikraman, there is nothing else you can do.

**Repent for being the nimit**

**Questioner:** At work, if a man working under me makes mistakes, I have to reprimand him. I have to do that because that is the position I hold at work.

**Dadashri:** No, but when that happens, You should make Chandubhai do pratikraman. After it happens, repent for the fact that you have to do what you ought not to. Through your *nimit*, the other person is hurt, and so you have to repent in the following manner, ‘How come I have to do that? Why did I have to be the *nimit*? I should not become a *nimit* like this.’ But you are in a position that you have no choice but to do that. You have to do what you have to.

**The one at fault has to be penalized**

**Questioner:** I am a P.A. (personal assistant) of D.S.P. (district suprindentant of police) I have to fire a lot of people for which I feel bad. Is there a karmic bondage in that?

**Dadashri:** Does it sometimes happen that you send a note to those higher up to fire a man, and yet he does not get fired. Does that happen or not?

**Questioner:** Yes that happens.

**Dadashri:** Hence this firing is a routine for you (part of your job). And your inner intent is that you do not want to fire him. Then there is no bondage liability for you. It is like this, whatever the extent of one’s mistake, his punishment will be fitting; that is the rule. That is not something one can stop. Hence you should maintain the inner intent that this man not be hurt. However, you should continue to do your routine job.

**Responsibility ends with a change in the inner intent**

If a person that administers capital punishment has to hang someone, but his inner intent is not in accordance with what he does, then he is not liable for any bondage. And the one who has inner intent that the person deserves to be hung, then there is karmic bondage for him, even if he does not do the hanging. Hence the inner intent (*bhav*) is the main thing. If it is
not one’s inner intent but he sends someone to prison, he can still bind *punyai*. That is how the world is. One has to be prudent about his inner intent.

**Meet your obligation while staying as the Self**

**Questioner**: If we report someone’s crime, do we or do we not incur a karmic liability?

**Dadashri**: No, nothing will happen.

**Questioner**: If a worker under me does not perform and I bring it to my manager’s attention, will I bind karma?

**Dadashri**: No you will not.

**Questioner**: And if I do not bring to my manager’s attention, then our management will be ruined.

**Dadashri**: That is why you have to bring it to your boss’s attention. But do it politely. And you should explain everything to him. You cannot speak to the man arrogantly.

**Questioner**: How is that done in the worldly life?

**Dadashri**: You just have to maintain such a *bhaav* and then whatever happens after that, is correct. You should maintain your inner intent and it is necessary to explain things to him. No matter how many times you have to explain to him, it is correct and it is also correct if you do not say anything to explain to him.

**Questioner**: If someone is being obstinate, and I do not have the authority to punish him, but I report him to my boss so that he will be punished. Now the boss punishes him but I am the one who reported him to the boss. So I became the *nimit*, did I not?

**Dadashri**: No, that is not Your *bhaav*. Chandubhai does that, does he not? So what should You do? You should continue ‘seeing’ what Chandubhai does. The world will go on. Do not worry at all about that. Have the inner intent that no living being be hurt. Then go about your business, whatever it may be. Do not interfere in it. Do not have any doubts. ‘You’ should remain as the Self. However you have to meet your obligations, do you not?

**Ultimately, pratikraman as the solution**
Up until now you had been trapped, but you have learnt the art of escape, have you not? What do people generally say, ‘If the scorpion is going to bite, let it’ ‘Hey you! But do you have the energy to allow it to bite you?’ They will say, ‘in the absense of such energy, the one who allows the scorpion to bite is a Gnani.’ Hey you! If you don’t have the energy shakti, put aside the scorpion. Whether it is a scorpion or some other poisonous critter, just put it aside. Yes, but do not harm it.

**Questioner:** Are there such Gnanis that will let the scorpion bite them?

**Dadashri:** That is what people say, that if one is a Gnani then he should let the scorpion bite him.

**Questioner:** That is an ego, is it not?

**Dadashri:** It is all an ego.

**Questioner:** So if the scorpion cannot be plucked off, should we pull it in a way that it is not killed?

**Dadashri:** Yes, but despite that if it dies, then do pratikraman. That is the solution for it.

**Questioner:** The intention is not to kill it.

**Dadashri:** That is not the intention but what should you do if it does die? Should there not be a solution for that? And to begin with one does not have the energy to let it bite and then he goes around creating a big deal. Instead why not exercise caution; there are all kinds of solutions. We have the entire science of Akram with us.

**Questioner:** This is all very practical, Dada.

**Dadashri:** Yes, it is practical!

**∗∗∗∗∗**
Freedom from the chains of life after life accounts

How to be free from past and future life accounts

**Questioner:** What should we do to be free from the relations of previous lives (past life accounts, *roonanubandha*) that are now in front of us?
Dadashri: If you are forced to live with someone you do not like, then on the outside you should continue your worldly relationship with that person and from within you should do pratikraman in his name. The suffering for you in this life is the effect of your atikraman in your past life. What were the causes behind your suffering today? In your previous life you did atikraman against that person and as a result, in this life you have to suffer the consequences. If you do pratikraman now, in the presence of whichever God you worship, you will erase your mistakes. Repeated pratikramans will wipe off the many mistakes that have been caused in these sticky (cheekni) relationships.

If a man dislikes his wife, he will see many mistakes in her and will harp on her negative points. This constant faultfinding leads to scorn (tiraskar). The scorn leads to fear. He will experience fear in certain interactions with her and when he sees her, he feels a sense of suffocation and uneasiness. We all tend to be afraid of those or that which we dislike intensely. All this is a result of scorn. In order to break free from this feeling of contempt, one has to keep asking for forgiveness. Even though the other person may not be aware of it, you have to continue asking for forgiveness from within.

Pratikraman of the relatives and the dear ones

Life is nothing but a drama. Is it appropriate to assume that people playing the role of your wife and children in a play, are yours to take home with you? In your daily interactions, it is acceptable to say, ‘This is my son Shatayu’, when you are introducing him to someone, but you should say it as you would in a drama. The reason you have to do pratikraman is because you have believed all these relatives to be real. You should do pratikraman because all along you have acted as if they really are your children and wife. If you did not have this belief then pratikraman would not be necessary. With this belief comes attachment and abhorrence and with pratikraman you are liberated. Dada shows you how to do alochana, pratikraman, and pratyakhyan to liberate you.

Questioner: Sometimes the mind is hurt that he has taken Gnan, I have Gnan, so then why should such problems continue?
**Dadashri:** It is all unfolding of karma (*udayakarma*) in which you have to do pratikraman. You are bound to be pushed around by the unfolding karma. You will not be able to avoid the pressure of the unfolding karma. It is not his wish that he hurts you, and yet he will be pushed by the unfolding karma. One has no choice but suffer one’s karma!

**Questioner:** I feel like I want to do good for him, but I end up spoiling everything and then I end up being the one who gets blamed.

**Dadashri:** But what problem do you have with that? Whatever happens is correct. The one who wants to do good should not be afraid. And the one who wants to do bad will not achieve anything no matter how cautious he is. You should make up your mind that you want to do good.

**Questioner:** I used to have a lot of fear before, but not anymore.

**Dadashri:** There is no need to talk like this. If he leaves here feeling bad, he will return the next day feeling good. You should do pratikraman. These are all relative relationships; they are not real. If there is no pratikraman, then the relationship will tear apart. What does pratikraman mean? It means to mend. If you keep mending even as the other person keeps tearing, the cloth will last longer. But what would happen if the other person is tearing and you do the same?

**Questioner:** My husband lives separate from me, he has also taken the children with him. This has happened because it should be my karma, right?

**Dadashri:** Of course, what else? Nothing new outside of karma effect happens. This has happened because of failure to do pratikraman. Things turn around by doing pratikraman.

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**Pay off the accounts with the check book of pratikraman**

The whole world is a karmic debt (*hisaab*) and in order to settle that karmic debt, we have the tool of alochana-pratikraman-pratyakhyan. Whereas the others in the world, do not have any tool to settle this debt with. Are you settling some of your debt now? All you have to do is settle the accounts, do you not? What else do you have to do?

No one has the independent power to harass or hurt another person and no one has the independent power to tolerate. Each person is merely a ‘puppet’ going about his business on the stage of the worldly life. With
pratikraman, these ‘puppets’ learn to live in peace and harmony. No matter how insane the other person may be, he will come to his senses through your pratikraman.

**Do not suffer two losses**

Gnan means not to incur two losses. And even if you incur one loss, if you do pratikraman, you will have only one loss. One should not incur two losses (first loss is effect in this life, second loss is the loss-effect that has to be suffered in the next life, through causes of attachment – abhorrence created in this life).

**Questioner:** But I will be forgiven if I do pratikraman, will I not?

**Dadashri:** One does pratikraman for one’s mistake of hurting anyone through thought, speech and acts \(\text{\textit{dosh}}\). There is no need to do pratikraman if you have not made a mistake. That account is settled. And if nothing has happened, then there is no problem. As you continue to do pratikraman, everything will start becoming smoother in the interaction with that individual. The relationship with that person will be absolutely clear.

If you do not get along with a certain person, if you were to do pratikraman all day long for several days, for that person, you will be able to get along with him and he will come seeking your company. All conflict is because of one’s atikraman mistakes.

And none of these wise (!) people do pratikraman. Do do you think they do pratikraman? One will say ‘why should I do pratikraman when it is his mistake?’ If you ask the other person, he will say, ‘He is at mistake, why should I do pratikraman?’ Well so be it, let them ‘bomb’ each other like India and Pakistan!

**The world echoes your own projections**

**Questioner:** If a person is harming me in some way, should I continue to simply ‘know’ and ‘see’ what is taking place by understanding that it is my unfolding karma, or should I do pratikraman for it at night or should I meet with that person and do direct pratikraman?

**Dadashri:** In such an event, what would someone who does not have Self-realization \(\text{\textit{agnani}}\) resort to? He would fight, curse, shout insults etc; this is what an \textit{agnani} will do.

**Questioner:** Yes.
**Dadashri:** He may curse and swear, but that will not stop the harm. He has brought such an account (karma) with him and so that is bound to happen. But when he retaliates, he creates a new account (karma) for the coming life. He perpetuates the account. That is not what we do here in Akram Vignan, we simply have to ‘see’ and ‘know’ what is happening. The underlying foundation of this awareness is, ‘the harm the other person is doing is the result of my own past karma.’ Just like when the step-well (vaav) echoes back ‘thief’ if you say ‘thief’ in it first; can you then claim that the water well is harming you? No, it is the effect of your own action coming back to you. Because the echo comes back to you right away, you can know that it is the result of your own doing. Otherwise one does not recognize it. Therefore there is no need to do pratikraman in this case of the other person harming you at all. You have to do pratikraman if you are the one causing the harm. We do not have to do pratikraman if he is causing the harm. You just keep ‘seeing’.

If someone does us good, that is the result of our own doing and if he causes us harm, that too is the result of our own doing. Worldly people (those who do not have Gnan) react differently in both situations. They have attachment towards the one doing good and abhorrence towards the one doing harm. Both are the results of attachment and abhorrence (in previous life). No one does good or bad; it is simply the echo of your own doing. There is nothing else. How can anything come from outside this?

**Pratikraman also for those who insult you**

**Questioner:** Sometimes I feel unappreciated and disheartened. I feel that no matter how much I do for that person, he keeps insulting me.

**Dadashri:** You should do his pratikraman. This is the way of the world. There are so many different kinds of people who will hold you back from your liberation.

**Questioner:** Why should I do that pratikraman?
**Dadashri:** Pratikraman should be done because, in my unfolding karma effect, he has to bind a new karma. That is why I am doing pratikraman and I will never make such a mistake again where I become instrumental (*nimit*) in another person binding karma.

The world will not let anyone become liberated. The bondage of this life is such that only pratikraman can release you. For this reason, Lord Mahavir has given us alochana, pratikraman, and pratyakhyan in just one word, pratikraman. There is no other way out. When is one able to do pratikraman correctly? It is when he attains the knowledge of the Self from the Gnani *Purush*. With this knowledge awareness (*jagruti*) arises, and this awareness will allow you to do pratikraman and be released from the burden of karmic liability.

You should do pratikraman so you become free of liabilities.

**This is how you regain trust**

**Questioner:** How can I restore the trust I had for someone who has betrayed me?

**Dadashri:** You should repent for all the times you have harbored negative thoughts about him. Whatever bad thoughts you had for him after you lost trust in him, you have to repent for them. Only then will things be settled. That is why pratikraman is so necessary.

**Why repeated pratikramans?**

**Questioner:** All these expert ladies have come together and they are being deceitful towards each other. Then they immediately do pratikraman directly by open confession to each other. The deceit happens but they immediately recognize that they have done wrong. However, this gentleman says that we should not let such mistakes happen at all.

**Dadashri:** No, that will not work. (Dada addressing the man) Have you brought a new rule here? Here, it is a ‘‘no-law’ law’. The law here (with Akram Vignan) is that there are no laws whatsoever!
**Questioner:** If one does true pratikraman, then that mistake should not happen again.

**Dadashri:** No, you cannot say that. There are some mistakes that have fifty to hundred layers.

**Questioner:** Is there not some kind of a strong pratikraman which can destroy all the layers in one go?

**Dadashri:** No that cannot happen.

**Questioner:** Dada why don’t You ‘do’ Akram pratikraman ?

**Dadashri:** You cannot eat with both your hands. You have to eat with just one hand. Everything is good in proportion. If you have had a fever that lasts a few days, will taking a whole bottle of medicine in one shot, work?

**Questioner:** No it will not work.

**Dadashri:** On the contrary it will make it worse. Everything is good if it is in proportion. Then it will work.

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**The method for removing salt from milk**

Everything will be solved through the grace of ‘Dada’. You know that the milk is going to go bad and that you will not be able to make tea with it in the morning so then you will use your technique to remove the salt from the milk, whatever salt you put in the milk (whatever atikraman that happened unintentionally), you should look for ways to remove it. Our science is such that it will get rid of everything. Then later, you have to apply cream and bandages in order to fix the wound (the damage). You have to stop the bleeding first. Then if it still goes in the wrong direction, then would you not know that it has not settled down?

**Questioner:** Yes I would.

**Dadashri:** Then you have to let go of it. Thereafter all you have to do is keep patching it up. Then he will not bleed. And someday he will invite you to his home. And you should go. Then if the bleeding happens again, you will be able to address it (do pratikraman appropriately) in a timely fashion.

**Questioner:** This is what happens. In trying to ‘operate (improve)’ on the other person, twenty-five other complications arise.
**Dadashri**: Yes, that has happened. So you need to exercise caution when you are dealing with such situations. That is called discretion (*vivek*). Even when you give something real to someone, you should do so with discretion. You cannot give it after slapping him. Even if you are ‘feeding’ someone ‘real food’, you cannot do it after you have ‘slapped’ him. Because here in this work, everyone has a vote. If this were to take place in a village, you could get away with it. Those people do things ‘heartily’ (simple and sincere people) and so whatever you do would work, whereas here (with city people) you will not get away. Nothing fits in the city.

**Questioner**: That is correct.

**Dadashri**: There, you can get away with everything because people approach everything heartily. So you have to take into consideration where things are likely to go wrong and proceed.

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**You should know the method**

**Questioner**: I am talking about the problem that when one’s belief is destroyed, his ego feels hurt.

**Dadashri**: If you do not know how to break his belief and if he feels hurt, then you should not even try.

I break people’s belief only, such that, ‘No, You are not Chandubhai. Chandubhai is not your real Self’. In this way his greatest belief from countless past lives begins to fracture and collapse further. There should be “exactness”. Otherwise, it will hurt him a lot. I destroy the belief about God. Therefore, if I tell him that ‘there is no God’, then it would be a disaster. Then I should be able to explain and make him understand as to from which perspective there is God and from which perspective there is not. That should all be there, and I should also explain to him as to for whom is there a God and for whom there is not. I would explain to him in every way without hurting him even in the slightest. None of ‘our’ ‘weapons’ hurt. You should especially know how to use your weapon so that the other person does not get hurt. Your weapon may hurt you but you should make sure it does not hurt him.

**Questioner**: That is true.

**Dadashri**: That is called an ‘operation’. If there is any weakness within, then you should get rid of it. New forgiveness should be procured
from the other person. The other person should not be hurt at all; life should be lived with this goal in mind.

We have not come here to inflict pain on anyone. Should anything happen, may we give happiness, that is our goal. No one should be get hurt. Therefore, it is due to our lack of understanding that the other person gets hurt. Furthermore the sense that ‘the mistake is his’ must not be there within you. When the term ‘by his mistake’ arises the slightest, know that he is the complex of mistakes only. It is you who have taken up the task of improving him. So then improve him without hurting him.

Where dislike happens the moment you set eyes on that person

Questioner: Sometimes dislike happens the moment we set eyes on a person, the moment we see his behavior.

Dadashri: That is because you have an old habit, and that habit will not refrain from pushing you. You still get influenced by it. But you should apply our Gnan to it, should you not? The habit is from the past and so it will continue to arise, but if you keep applying our Gnan to it, it will gradually become still. The old habits have to come to an end, don’t they?

Questioner: My question is why does it happen only for certain people? Is it due to some contemptuous tendencies that arise or something like that?

Dadashri: It will come only if there is a karmic debt from the past, right? But today, it is of no consequence. Today we are looking at his Shuddhatma (the Self). That day you had a dislike for his external packing – the relative self. The interactions were at the ‘packing’ level – the relative level. Today you have nothing to do with that packing. He has to face the consequences of his packing. Before, you used to believe that he is Chandulal and that is why you had scorn towards him.

Questioner: That is based on an opinion, is it not?

Dadashri: The dislike is an effect of all the prior opinions you have formed. By doing pratikraman for it, you can change it around. You have to say that he is a very nice man, then he will appear nice to you.

Questioner: Should I do pratikraman or pratyakhyan for that opinion?

Dadashri: You have to do pratikraman. If you had a bad opinion about someone, you have to change that opinion now to a good one by
saying that he is a good man. That which appeared as ‘bad’ to you, when you call it ‘good’; the change will take place. He appears ‘bad’ to you today because of your past opinions. Truly no one is ever bad. Tell this to your mind. The opinions are formed by the mind. That stock is with the mind. Whatever opinions ‘we’ give, ‘we’ wash them all away.

**Questioner:** What is the tool to wash them off?

**Dadashri:** Pratikraman. If one has attained this Akram science, which means he has attained the separation between the Self and the non-Self, then he will not bind any karma. Yes but if he does not do pratikraman for his opinions, then its effect will remain in the mind of the other person and therefore his negativity towards you will continue. No new karma will be bound if you maintain a clean inner intent and if you do pratikraman, even the effect of past karma will go away. To divide by seven that which you had multiplied by seven is called *purusharth* (spiritual effort).

Therefore the shadow of your mind falls upon his mind. See the effect of the shadow of my mind falling upon others. Even a fool becomes smart. If you have in your mind ‘I do not like Chandu’, then dislike for Chandu starts the moment he comes, and the snap shot (vibrations) of which reaches him. That snap shot (vibration) reaching him will tell him what is going on in your mind. The effects in your mind will entangle the other person. He will not know exactly what is going on but it will entangle him. Therefore, you should destroy such opinions. You should wash off all your opinions, and then you are free. Then your mind will change.

Many people’s speech has been totally spoilt, and that too is because of opinions. Hence, the problem lies with the opinions one has stored. There is no problem with opinions that have not been stored.

**Questioner:** But are we not liable for the scorn we experience today?

**Dadashri:** No, you are not liable; when you ‘see’ and ‘know’ then you are not liable. When you become aware of the fact that ‘When this person comes along, I feel scorn towards him and when this person comes along, I feel happy within’, then it is more than enough.

**Questioner:** Should one do pratikraman, then?

**Dadashri:** You should do pratikraman if the other person feels hurt. Thoughts will come and go; you do not have to do pratikraman for that. For that you have to have in your mind that ‘this should not be so’. That is more
than enough if you say that. You need pratikraman when someone gets hurt by your anger or negativity.

**Questioner:** So I do not have to do pratikraman for having such thoughts?

**Dadashri:** All that will continue to take place. It took no time when it went in and it takes no time to come out.

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Pratikraman in Varying Situations

The reaction of hurt in the other person

**Questioner:** How can I tell if the other person is hurt?

**Dadashri:** You will immediately see it on his face. The sparkle in his eyes will have disappeared and his face will appear gloomy. Of course you will be able to tell whether or not he has been affected. It will be all too obvious.

**Questioner:** Yes.

**Dadashri:** Man definitely has the ability to know what has happened to the other person.

**Questioner:** But some people are so good at hiding their true feelings that you cannot tell by their expressions.

**Dadashri:** Even then you will know that you have said some hurtful things, and that it is bound to hurt him. For that you should do pratikraman. If you said something hurtful, will you not know whether you hurt him?

**Questioner:** Yes I would know it.

**Dadashri:** You are not doing pratikraman for him. You are actually doing it to change your previous opinions. What is pratikraman? It reverses your past opinions. By doing pratikraman, the effect your words may have had on him, is erased. Just keep in mind that you want to settle your interaction with him with equanimity and as a result, his mind will also improve. If however you are determined to get only your own way, his mind will react in the same way, with as much hostility.

**Questioner:** Does that mean that we have to continue doing pratikraman and will all our habits go away gradually?
Dadashri: Everything goes away with pratikraman.

Questioner: The stronger the bhaav (inner intent) there is behind the pratikraman, that much...

Dadashri: No, it has to be done with true heart (heartily), whether you know the words or not. That is not important, it has to be done heartily.

Bankruptcy of prakruti

Dadashri: For some people, if someone interferes in their business, they only feel satisfied when they say things like, ‘You have no sense, you do this and you do that etc.’ Then they sleep soundly at night.

Questioner: Why does that happen?

Dadashri: It is a kind of ego that takes pleasure in ‘I let him have it! You used to do the same, did you not?’

Questioner: But I did lots of pratikraman of all those people.

Dadashri: That is why everything is resolved.

Questioner: Why does he not do pratikraman?

Dadashri: Pratikramans have not commenced for him at all!

Questioner: Why not?

Dadashri: He is still in the bankrupt state. His debt has not reduced at all, has it?

Questioner: What debt? What kind of debt?

Dadashri: He is bankrupt. Pratikraman was possible for you. His bankruptcy is of the ultimate kind; his is first in line to file such a bankruptcy, and so he can afford not to do pratikraman (!)

Questioner: Then a time comes when, if a person can see his own mistakes; when he makes a mistake, he will not rest until he does pratikraman?

Dadashri: It will take a long time for him to reach that state; there is still a very heavy karmic debt. He has not refrained from hurting anyone that comes across him. He has hurt whomever he met.

Questioner: So does one become ‘bankrupt’ when he hurts people?

Dadashri: Then what else? Bankruptcy is inevitable.

Questioner: What kind of actions lead to bankruptcy?
Dadashri: Acts such as these; where one hurts others. He has not left anyone out, not even the parents. There has been an association with rogues and thugs in the past lives. So many lives have been spent doing just this, so he is bound to be like that only, and continue to like that only, no?

Questioner: Not anymore.

Dadashri: So many karma were bound. Have you seen his height? The body is full of knots; the more the karma, the smaller the body; it is compressed.

Questioner: So what is the solution now? What else can he do if he cannot do pratikraman?

Dadashri: If he does it for a short time, he will slowly make headway.

Questioner: Except for pratikraman, there is no other solution at all.

Dadashri: It may not be effective now, but if he continues to do it, it will gradually become effective.

Questioner: It will finally happen one day.

Dadashri: The speed to bring it to a conclusion is also the same.

Questioner: If this has been the case from a very young age, does that mean that he had made those bhaav (inner intent) in his past life?

Dadashri: He made those bhaav in the past life. To show off, he made the bhaav of ‘I will bully everyone… I will put the fear in them… I will do this… I will do that…’

Questioner: What a grave wrong doing it is to intimidate and scare people, isn’t it?

Dadashri: He will realize that when the time comes. You realize that when someone intimidates you and what liability they are incurring. But wouldn’t you realize it if you are doing the same?

Pratikraman for abuse in close relationship

Questioner: I do not want to do anything to hurt him, and yet I end up doing so. Give me such a blessing that not a single atom (parmanu - subatomic particle) of mine gets excited.

Dadashri: Today we will give you that blessing. You just have to keep on asking for forgiveness. You tormented him a lot in your past life.
**Questioner:** It happens a lot. This is my big (karmic) tuber.

**Dadashri:** Yes. You have to do something, do you not? Keep asking for his forgiveness, any free time you get, ask for his forgiveness and do his pratikraman, in short. You have done atikraman against him, hence you have to do pratikraman; have you abused him a lot?

**Questioner:** I am doing a lot of pratikraman in his name.

**Dadashri:** Yes, do it daily. ‘I am asking for his forgiveness’ and Dear Dada Bhagwan, grant me the energies not to hurt or abuse him’ keep on asking for this and ‘we’ do grant that, if you ask for it.

**Questioner:** I will ask for it everyday.

**Dadashri:** Good.

**Questioner:** If I have hurt anyone in the slightest and I get a free moment and I do his pratikraman, will that do?

**Dadashri:** You have to do that at the time. You have no desire to hurt anyone anymore, do you?

**Questioner:** Sometimes I do end up hurting others.

**Dadashri:** What do you do when that happens?

**Questioner:** Pratikraman.

**Dadashri:** If you do pratikraman, your case will not go to court of Nature. Settle it by saying, ‘sir, I ask for your forgiveness.’

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**Karma destroyed through repenting**

**Questioner:** What is it called when after treating someone with contempt you are repentant?

**Dadashri:** If you are repentant, you will break the habit of being contemptuous. However, if you feel no repentance and on the contrary feel good about yourself and your deeds, that is a sign of going downwards to lower life forms. You must have repentance after doing something wrong.

**Questioner:** What should I do if I have hurt someone so badly that he is seriously depressed?
Dadashri: Do pratikraman. And if you happen to meet that person again, then you should tell him, ‘brother, I am stupid. This is serious mistake of mine, please forgive me.’ His wounds will heal when you say this.

Solution for the effects of contempt of past life

Questioner: What should we do in order not to suffer the effects of contemptuous behavior towards others in the past?

Dadashri: For acts of contempt there is no other solution but repeated pratikramans. You have to keep on doing pratikraman until that person comes around. And if you happen to meet him face to face, then you should speak to him nicely and ask for forgiveness directly. Tell him, ‘I have made a very big mistake. I am a complete fool. I have no sense.’ When you discredit yourself, the other person feels better and his hurt will lessen, and his wounds will heal.

‘We’ can ‘see’ the effect of contempt from previous lives; therefore I am telling you not to be contemptuous towards anyone. Do not mistreat people. If you treat your workers with contempt, they will take revenge in their next life. They may even become a snake and bite you out of enmity. Contempt will never free you from its grip. Only pratikraman can save you.

Can such serious demerit karma be washed away?

Questioner: If we have made someone miserable beyond words and have hurt him so deeply that we cannot remove his pain, will we bind karma even if we do pratikraman?

Dadashri: You should continue to do pratikraman in his name. Do pratikraman with the same frequency as the intensity of pain you caused him.

Questioner: A mother-in-law says something to her daughter-in-law and the daughter-in-law commits suicide as a result. Will the daughter-in-law attain peace if the mother-in-law does pratikraman afterwards?
Dadashri: We have to continue doing pratikraman; we are not liable for anything else.

Questioner: What if the person is living?

Dadashri: After doing pratikramans, you have to tell him, ‘I has no sense. Please forgive me.’ You should say that and he will be pleased. The other person becomes happy when you show him that you have less sense. If you say this even after breaking his arm, he will not worry about his broken arm. He will be happy. This is because the breaking of his arm had already been decided (it was in his karma), but you became the nimit. And so it happened through your nimit. So that karma became settled. The account became settled through a credit and a debit.

The knower of the kashayas and lack of kashayas

Questioner: Bad feelings, intents arise but I immediately recognize that I made a mistake.

Dadashri: That is why I tell you, that all wrong and bad bhaav is discharge. Do you understand that? And it does not charge or bind karma. For such intentions, one immediately knows ‘it should not be so this way…it should not be so’. Otherwise to become involved with the wrong intentions, is called (asaiyam) giving into kashayas. But are you not able to remain separate from the bad bhaav intents?

Questioner: Yes, yes.

Dadashri: Now, bad bhaav is effective (it is an effect and its causes were previously created). Even if you try to stop them, you will not succeed, but if Chandulal were scolding someone, from within You would know it should not be that way. Why is that? Why does that happen? It is because even if Chandulal is doing the action, You are the knower. You will even know what is going on within; You are the Knower, of both these. You are the knower of both: the absence of kashaya reaction (sanyam parinam) and presence of kashaya reaction (asanyam parinam). That is You (the Self). Do You experience that?
**Questioner:** Yes.

**Dadashri:** Yes. Just keep ‘seeing’ this circumstance, the drama unfolding.

Unaffected even while giving the sentence of hanging

One judge asked me, ‘Sir, now that you have given me Gnan, should I or should I not impose a death penalty?’ So I asked him, ‘If you don’t impose the death penalty, then what will you do? He replied, ‘but I will become liable for demerit karma (paap)’. I asked him ‘Have I made you the ‘pure Self’ or ‘Chandulal’? He replied, ‘you made me the Pure Self’. So I told him, ‘Then you are not responsible for whatever Chandulal does. And if you want the responsibility, then you are Chandulal’. If you want to share the liability, then ‘we’ don’t have any objection. But you should not become a partner in this’. I then showed him a way to resolve this by saying, ‘Oh Dada Bhagwan, why do I have to deal with such an unpleasant task?’ and do pratikraman for it. I taught him to do pratikraman in this manner and fulfil his work for the government according to the laws.

Pratikraman frees you from all liabilities

**Questioner:** Would not belief and conviction that one becomes free of all liability after doing pratikraman, give him a license towards indiscriminate and self guided behavior (swachhand) regardless of the welfare of the other?

**Dadashri:** No, you don’t have to look at it that way. It is true about pratikraman. The importance is given to pratikraman. You are free from your responsibility when you do pratikraman. Once you do pratikraman, you are home free regardless of the state of the other person.

**Questioner:** When I apologise directly the one who works under me, you would not believe how it goes to his head.

**Dadashri:** There is not need to say anything to him. When you say something hurtful, do you not repent it? When you repent your actions, you are doing pratikraman. Then you are not responsible at all. That is why ‘we’ have said that we will take on your responsibility, because if you do this much, then the responsibility is no longer yours. After that ‘we’ know how
to defend that. You are within the law of Nature if you do this much. And then ‘we’ know how to deal with whatever happens. Do you understand that? We can handle it. But at least do what ‘we’ tell you to; then it is more than enough.

If a person becomes so depressed that he feels like committing suicide because of what you said to him; if you find yourself in that state, then you should continue doing pratikraman for half an hour to an hour that ‘Why did I have to get in such a situation? I became a nimit for this?’ Then the responsibility is no more yours. So do not be afraid. If you abide by what ‘we’ say up to this point, then ‘we’ will take the responsibility of it with the ‘higher courts’. ‘We’ will take care of any dispute that arises thereafter. But you have to go as far as this; it is more than enough. Deal with whatever is in your karmic debt (hisaab); do not dwell too deep into it.

The protective fence of the Gnani Purush

Very rarely ‘we’ end up hurting a person even though ‘we’ do not wish to. Now generally this does not happen, but it happens towards a rare person. In the last twenty years or so, I may have hurt two or three people. That too, only if one is a nimit. Afterwards ‘we’ do his pratikraman and build a ‘fence’ around him so that he does not fall down. However high ‘we’ have taken him, he should not fall from that level. ‘We’ give him all the support and build protection around him. We will never let him fall. Even if he is insolent towards ‘us’, or swears at us, ‘we’ would never let him fall. That poor man does not have the understanding. He speaks in a state of complete ignorance. We do not have a problem with that. If ‘we’ let him fall, then it was wrong for ‘us’ to elevate him in the first place.

‘We’ are with principle. We would go as far as diverting the course of a road inorder to protect a newly planted tree, but we would not harm the tree. We have principles we follow, so we would never allow any one to fall. He will remain in the very same place he was at. ‘We’ will turn all his thoughts around. Here sitting at home, ‘we’ change all this thoughts around. ‘We’ put in extra effort in that area. ‘We’ have to make the special effort. ‘We’ do not have to make extra effort for you all; but for him we have to put in a lot of effort. ‘We’ have to catch all his thoughts and we have to exert effort such that his thoughts do not go past that point. Such cases are very rare; not all the cases are like this.
**Questioner**: What is all this about creating a fence around him? What does he need that for?

**Dadashri**: ‘We’ have to catch hold of his antahkaran (inner mechanism of mind-intellect-chit-ego). ‘We’ have to take his vyavasthit in ‘our’ hands.

**Questioner**: How is that?

**Dadashri**: ‘We’ take charge of all that otherwise he will fall, will he not?

**God does not forgive or punish**

**Questioner**: Whatever pratikraman we do, we do because we did atikraman. So if we have hurt the other person because of our atikraman, is that why we do pratikraman?

**Dadashri**: Yes, for that very reason. There is no other reason. Now ‘You’ the Self do not have anything to do with him anymore. Now You no longer have any worldly dealings with him anymore. All You have to do is make sure that he (the relative self) does not hurt anyone. You have to tell whoever the culprit is, to do pratikraman. The Shuddhatma has nothing to clean. All that has been done.

**Questioner**: But will we not do such atikraman again?

**Dadashri**: It is not that it will not happen again but atikraman is a discharge (effect of past causes), so it will be there. Only those that are there, will come out. The question of ‘atikraman should happen or not’ does not even arise. Whenever You feel that this is an atikraman, make him do pratikraman. If no atikraman is taking place, then you have to simply continue ‘seeing’ the discharge, nothing else.

**Questioner**: I have a relative who makes so many mistakes, so many blunders, that even God would not forgive him. And then he asks me to forgive him; he keeps on saying, ‘I made a mistake. I made a mistake.’ So what should a man do?

**Dadashri**: Man has to grant forgiveness, God cannot grant forgiveness. God has a weakness (!) Humans are shrewd. Because eventually God (nature) will take complete revenge, then forgiveness will be granted. He is
going to punish him for sure. We do not want to take revenge. We will forgive him; Therefore say, ‘may everything works out well for you’.

The problem of recurrent mistakes

**Questioner:** Someone does something that hurts me. He comes and asks for forgiveness, I forgive him. I forgive him internally even when he does not ask for forgiveness. What should I do if he keeps doing the same thing over and over again?

**Dadashri:** Try as best as you can to explain to him in a loving gentle manner. There is no other solution (*upaya*) for it and you do not have any authority and power (*satta*) over the matter. You have no choice other than forgive him. If you do not, then you will end up doing so after some more suffering. There is no other solution. You have to make him understand and make him see his mistakes. If he changes his internal intent and recognizes that it is wrong for him to hurt you, your work is done.

If he changes his inner intent that he does not want to make the same mistake and it still happens, that is a different matter. If a man decides that he does not want to make any more mistakes and ends up making them, then it is a different matter. But if he says he wants to keep on doing it, then there is no end to it. That means he is on the wrong track. But after deciding he does not want to make mistakes again and if he repents his mistakes, then there is no problem if that mistake happens again. Even when he decides he is not going to repeat it and he repents it; then if the mistake happens again, he should repent again.

What is the reason for this? This is because there are many layers to a mistake; like those of an onion. A layer will go away by repenting, but another layer will surface. So the onion will look the same. It will all come to an end when all the layers go away; it will not happen until then. One has made countless mistakes for countless lives.

**Maintain your love despite their mistakes**

**Questioner:** What if he is not even aware that he is making mistakes and continues doing so? What if he does not even repent?

**Dadashri:** Then it is meaningless, is it not? It is meaningless when he is not even aware. You should oppose his negative behavior. You should make him aware. The opposition is to make him aware.
Questioner: If he keeps repeating the mistake every step of the way, then I lose the love and respect for him.

Dadashri: What else can you do? If possible do not lose love for him because what else can there be in this time cycle of Kaliyug (period of difficulties due to lack of unity in thoughts, speech and acts)? These relationships are relative (temporary), what else can there be? You will ruin things for yourself if you take away that love. What do you do when you are not aware of things? So keep it like that.

What good does it do you to know that your son stole some money when you sent him to buy vegetables? You have to accept him the way he is. Can you throw him out? Can you find another son? You won’t find another one will you?

Questioner: What assurance do we have that another will not be worse?

Dadashri: Yes. Ask everything today and get your work done.

Accept the other person

Questioner: So what should we do about a person like that? He keeps making mistakes but he does not repent making them. What can we do when he does not even realize this much?

Dadashri: You should not kill yourself. What else can you do? Killing the body means committing suicide. Then there is the killing of the mind. When the mind is killed, one loses interest in the worldly life. You should not do that. Because of that you will lose interest in your children and everyone else. You should not do that; you should accept it with tolerance. The worldly life means to accept it any way you can and somehow pass your life. Right now it is the reign of Kaliyug, what can one do in it? There is no safe side anywhere. Consider this the safe side and go to sleep. Sincerity and morality are gone forever. Therefore take this Gnan; then you can be happy forever. You will have no obstacles like these. Oh! It will be wonderful.

Inadequate pratikraman is due to lack of awareness
**Questioner:** If someone does not come here anymore because I have upset him, and then egotistically I say ‘I have done my pratikraman.’ Now what can I do if he does not come anymore? – what about that?

**Dadashri:** But that is all wrong. In a way, it did happen because you, through you as a nimit, did it not? So you should do whatever you can. Then if nothing happens, so be it. If it does not happen, that does not mean that you have to destroy yourself.

**Questioner:** That is right. But here we are talking about one’s inner understanding; what a person should have in his understanding. I have done my pratikraman; I do not have any negative feelings towards him. If one shoots the bullet, then he can do this much (pratikraman) and it is easy for him to erase it all, but the one who got ‘shot by his bullet’ is still hurting, is he not?

**Dadashri:** But he must be hurting so much that he does not come here to do darshan. He should be feeling ‘I met this useless fellow, so that is why I can’t go there’. That is why you have to settle the matter with equanimity, don’t you?

**Questioner:** The other thing is how can I know the pratikraman I have done has been effective and that I no longer have any opinions about him? How can I know that my opinions about him have been wiped off one hundred percent?

**Dadashri:** But despite this, he continues to hurt and harbor opinion about you.

**Questioner:** Yes, it has not gone away for him and some of mine still remain within; sometimes I feel how sensitive he is to take the little I said, so seriously? Even this little thought happens to me, so that much weakness remains in getting rid of the opinions.

**Dadashri:** Even if the opinion remains within, you would not know of it.

**Questioner:** That is true, I cannot know. This is very subtle. So is it better to do his pratikraman for our safe side?

**Dadashri:** Such cases are very rare in this world. Therefore turn it around. Just look, he does not even come anymore.

**Even though you are the non-doer, others get hurt**
When our mahatmas talk about doing something, they are saying it in discharge bhaav. It is like when an actor says, ‘I am going to kill you’ in a play; when he says this he is not liable for (himsa) violence.

**Questioner:** I remain as the non-doer but whatever karma Chandubhai does, some people around him get hurt and they believe that I verily am the who has caused the hurt. So, when I am affected by that; what should I do?

**Dadashri:** I have already told you that if Chandubhai does atikraman against anyone, if he hurts anyone, then You have to tell Chandubhai, ‘Do pratikraman in the name of that person’. If there is no atikraman, then nothing needs to be done.

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When Conflicts Arise

Unsettled accounts of past life

**Questioner:** Conflict only happen with those we have a karmic connection (*roonanubandha*) right? Conflict will not happen with others, will they?

**Dadashri:** Conflict happen only with those with whom we have past life accounts (*hisaab*).

**Questioner:** I do not have conflict with anyone anymore. I am able to make sure of that everywhere else, but with her although the conflict has reduced significantly, every six to eight months I am not able to do inner penance (*antarik tapa*); I end up saying things to her.

**Dadashri:** There is no problem with that. You have no choice but to settle that. She has to discharge her karma, you have to discharge your karma and that is precisely where the conflict happens, so you cannot attribute the mistake to just one person; both are at mistake for sure. One may be forty percent at mistake, or sixty percent, or thirty percent, etc. Nevertheless both the parties are at mistake to some degree.

**Questioner:** Then we are able to come to a closure (*samadhan*) on the issue within two to five minutes.

**Dadashri:** That will happen.

**Questioner:** Now if at that time, I am able to do *parakram* (extraordinary spiritual effort) and settle that circumstance with equanimity, there would be bliss (*anand*). But as of now, I am not able to do that.

**Dadashri:** So here you have to gradually maintain awareness and do it. As you spend time with Me, those changes will come. If just one word of mine falls on your ears, then that very one word will continue to do the work.

**The purusharth of conversation with Chandubhai**
**Questioner:** We have a saying, ‘One lives to be a hundred if he defies death once.’ In this manner how wonderful would it be if, when *kashayas* (inner anger-pride-deceit-greed) arise, we are able to control them!

**Dadashri:** It is like this, what do you mean by ‘control’? It means You can do it whenever you wish. If You can find Your Gnan, Be in Your Gnan, then these wretched things *kashayas* will remain in control for sure; Gnan verily will do all the work.

Hence the best solution for that is to talk to Chandubhai, ‘How are you Chandubhai? What is going on? Why did you hurt her?’ Talking to him in this way is verily the solution. What should you say?

**Questioner:** That I should constantly talk with him and keep telling him, ‘this is not a good thing you are doing. Why do you miss this key opportunity and enter into *kashaya*?’

**Dadashri:** That is what You have to say. You can tell him everything. And if he still misses the opportunity, you can tell him again and make him do pratikraman. Pratyakhyan should also be done. Otherwise he is likely to take everything for real.

**Forced expression of unpleasant karma**

When you do pratikraman, your opinion is gone in regards to ‘this is right and that is wrong’; that opinion of yours is broken.

**Questioner:** Mahatmas’ opinions have been destroyed, but when there is unfolding of karma, they get shaken up. What this gentleman said few minutes ago, was unbecoming of him and beyond his nature.

**Dadashri:** Yes, you realize that it came out beyond his nature, did you not? There is so much force in karma unfolding that even if one does not wish to say anything, he will end up saying it. So then there is increased repentance about it and you question why it happened, the answer is that there is a grave disease within; so let it come out. And for that, today find some quiet time and keep repenting for five hours or so.

What do you have say (to Chandulal) in your repentance? ‘Where do you have to go? What problems do you have? And if problems do happen, then ‘whatever happens is correct’. Just let go. If you hang on to it, then you will take a beating.’
Did the *prakruti* you thought you did not have, come out?

**Questioner:** He-file one- has never done this before. I do not even know why he did it?

**Dadashri:** That is the very thing You have to ‘see’. It was time for the other person’s disease to come out and it was time for yours to come out and that is why everything came together.

**Questioner:** This is the unfolding of his karma; he is not the one saying this.

**Dadashri:** Yes, it is not Him- the Self; it is the unfolding karma that is working very forcefully. You should ask him whether it was his intention (*bhaavna*) to speak this way and he will tell you ‘no, that was not my wish and yet it happened’. And so it came out; it has been washed away purified. “Clear cut!” It is like this, the mind has to be cleared.

**Collective pratikraman**

**Questioner:** Do we need to do pratikraman more often or would it suffice to do it just once, for karma created during a prolonged period of conflict where there was an exchange of a lot of words?

**Dadashri:** Do as many individual pratikraman as you can, and then do collective pratikraman. If too many pratikramans accumulate, do them all at once. ‘Dear Dada Bhagwan, I am doing a cumulative pratikraman for the mistakes I have committed.’ Then it will be all over.

**Conflicts are natural but grudge and separation is not**

**Questioner:** This discussion about the ego is very good. It is applicable to situations at home, in any organizations or institutions. Even when doing Dada’s work there are conflict between egos; it is applicable there too. We need *samadhan* (closure, satisfactory resolution) there too, do we not?

**Dadashri:** Yes, you will need a closure, will you not? The one with Gnan will attain closure, but what closure can the one without Gnan take? There a separation will start to happen; the mind will start to create a separation with him. Here the mind will not create any separation.
**Questioner:** But Dada, one should not get into conflict, should one?

**Dadashri:** Getting into conflict is part of one’s nature. That is what one has brought with him from his past life. It will not happen if he did not bring it with him. Therefore You have to understand that he has a habit of doing so. That is what You have to ‘know’. Then it will not affect You. Because, the habit is of the one who has the habit and You are the Self. Then it will get discharged. The problem arises when You get stuck there (ego). However, conflict will happen. It is not possible to not have conflict. You only have to make sure that you do not drift apart due to the conflict. Conflict will happen without fail; it will happen between husband and wife too and yet they remain together, do they not? That will happen. That is why ‘we’ have not put any pressure on anyone that ‘you cannot get into conflict’.

**Questioner:** A tanto (continued grudge linked to a conflict) should not remain in that.

**Dadashri:** A tanto does not remain at all. Anyone who says, ‘a tanto remains for me’; that too is not a tanto (applicable to only those who have Self-realization).

**Questioner:** But should we not have a strong continued intent (bhaav) that conflict must not happen?

**Dadashri:** Yes, you should. That is all you have to do. You have to keep doing pratikraman for that and maintain such inner intent. If it happens again, then do pratikraman again, because one layer goes away for sure, then another layer will go. They are with layers, are they not? Whenever I had a conflict, I used to make a mental note of it and tell myself that ‘Today I learned something new. I got good knowledge today!’ With conflict you will not slip, it will constantly keep You in awareness. It is a ‘vitamin’ for the Atma (Self). That is why there is no problem with conflict. But do not separate after having a conflict. Therein lies your purusharth (spiritual effort). If you find that the mind is separating from the other person, then do pratikraman and settle everything down. How is it that ‘we’ get along with everyone here? Do ‘we’ or do ‘we’ not get along with you? That is how it is. Conflict arises due to words. I have to speak a lot and yet I do not have any conflict with you, do I?

One man tells me, ‘I am very rebellious. It is only here in your satsang that people allow me to come. Otherwise they do not allow me to attend anywhere else.’ I told him, ‘We’ have a place for everyone here, rebel or
not.’ Rebel if you want to but attain your Self. By rebelling he may curse a few people; what else is he going to do? He may say, ‘You have no sense. You are like this or you are like that’. He is going to curse the non-Self complex (pudgal), is he not? Can anyone curse the Self?

Conflict will happen. Do pots and pans not make noise when we bang them together? It is pudgal’s (non-Self) nature to get into conflict, but that too only if there is such a karmic stock within. If there is no such stock within, there will be no conflict. ‘We’ too used to have conflict. But after attaining Gnan, there have not been any conflict because our Gnan is experiential (anubhav) Gnan. What is more, ‘we’ have come here having settled everything through this Gnan. ‘We’ have thought everything through. Whereas you still have to settle everything. You are sitting in moksha, having constructed the third floor, but you still have to construct the first floor, do you not? Now you will have to construct (work) backwards, having sat on the third floor.

And for the traditional way to moksha, people just walked way after digging the foundation leaving behind their cement bowls, spades, hoes and all their tools. If there is no inner peace, why would one bother? First ‘we’ give you peace, and then you can take care of the rest below. That is why ‘we’ brought out this Akram science. Not kram (step by step), but Akram (stepless)!

**Gurantee of liberation in three more lives**

If a person does not have any conflict, I guarantee that he will attain moksha (ultimate liberation) in only three lifetimes. If conflict happens, you should do pratikraman. Conflict happens between two pudagal (effective complexes of thoughts, speech, and acts) and these conflicts can be dissolved with pratikraman.

If the other person is ‘multiplying’ then you should be ‘dividing’, so that there will be no remainder (no more balance on account). To blame the other person by thinking, ‘he did this to me and he did that to me’ is a mistake in itself. If while walking you bump into a wall, why don’t you blame the wall? Why do we refer to trees as jada (inanimate)? All those that hurt you are green trees. Do you fight with a cow if it treds on your foot? That is how it is in the case of all human beings. How does the Gnani
Purush forgive everyone? He understands that ‘these poor people do not understand; they are like the trees’. And those who understand do not have to be told anything; they will do pratikraman immediately.

Ahimsa (non-violence) is not such that it can be understood completely. It is very difficult to understand completely. Instead, it is better to catch on to a principle of, ‘I will never get into any conflict’. What happens then? Then the energies (shakti) within will remain intact and continue to increase day by day. Then you do not incur the loss of energy through conflict.

However if conflicts do happen, then if you do pratikraman afterwards, it will be erased. You have to understand this much: ‘here in this situations conflicts happen and so I have to do pratikraman, otherwise there is a tremendous liability.’ For sure you will go to moksha because of this Gnan, but conflict will create problems for you and delay Your moksha.

There is no problem if you have negative thoughts towards this wall, because it is a one sided loss, whereas even a single negative thought towards a living being carries a grave liability. That is a two sided loss. But if you do pratikraman after that, then all the losses will be washed away. Therefore, do pratikraman wherever conflict arise, so that conflict come to an end.

Mistakes: gross, subtle, subtler and subtlest

Questioner: You gave us an example of gross (sthool) conflict about bumping into a pole, thereafter of subtle (sookshma), subtler (sookshmatar) and the subtlest (sookshmatam) forms of conflict. What is a subtle (sookshma) conflict?

Dadashri: The conflict you have with your father are all subtle conflict.

Questioner: Like what?

Dadashri: Do you hit each other?

Questioner: No.

Dadashri: That is subtle conflict.
**Questioner:** Does subtle mean through the mind? Do verbal conflict also come under subtle?

**Dadashri:** No verbal conflict falls under gross conflict. Those the other person is not aware of, those the other person cannot see are subtle conflict.

**Questioner:** How can we avoid such subtle conflict?

**Dadashri:** First you should tackle the gross conflict, then the subtle, then the subtler and finally subtest conflict.

**Questioner:** What is an example of a subtler (sookshamatar) conflict?

**Dadashri:** Sookshmatar conflict apply only to those who are Self-realized. If you slap somebody and this other person here remains in his awareness as being the pure Soul and is aware that the slap is being given by vyavasthit; he sees all that but despite this if he happens to see even a slightest mistake in you, then that would be considered subtler conflict.

**Questioner:** Please explain that to me again. I did not understand it completely.

**Dadashri:** For you who have taken this Gnan of the Self, to see mistakes in others is an example of subtler conflict.

**Questioner:** So when I look at mistakes of some one else, it is subtler conflict?

**Dadashri:** No, not like that! You have arrived at a decision that people are flawless (nirdosh); they are without mistakes but despite this if you happen to see mistakes in them; that is subtler conflict. You should be able to see those mistakes of yours (You should be able to see that you (file one) are seeing mistakes). Because he is a pure Self and the mistake is separate.

**Questioner:** Who is the one that sees the mistake?

**Dadashri:** The seer of the mistake (Chandulal, the intellect)

**Questioner:** But that is not mind seeing the mistake. That phenomenon is not in the mental layer.

**Dadashri:** Whatever layer it is in, but it sees the mistake.

**Questioner:** So is that all the mental conflict that we have talked about?
**Dadashri:** All that belongs to subtle (*sookshma*) conflict.

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

**Dadashri:** This all goes beyond the realm of the mind.

**Questioner:** The mental conflict and those mistakes. ....

**Dadashri:** They are not mental; they are not of the mind.

**Questioner:** Does that mean when there is a subtler conflict happening, a subtle conflict is also present?

**Dadashri:** You do not have to be concerned about that. Subtle is different. The subtler is different. The subtler is the ultimate stage.

**Questioner:** It was mentioned once during satsang that when we become engrossed with the relative self (Chandulal), it is considered as subtler (*sookshmatam*) mistake.

**Dadashri:** Yes, that is the subtler mistake. Such a mistake should be avoided. It happens inadvertently right? But do you eventually come to realize that mistake?

**Questioner:** Despite the prayer of, ‘besides the experience of the Self I do not want any temporary, worldly thing’; Chandubhai becomes engrossed on and off. Is that not a subtler mistake?

**Dadashri:** No; that is called *sookshmattam* - subtler.

**Questioner:** There is one bhavna (desire) that I have and that is, except for the element of pure Soul (*Shuddhatma*) and Dada’s five Agnas, I have no desire for anything else.

**Dadashri:** This is the main thing for everyone. So what everyone has to do is gradually become aware of that.

**Questioner:** I can see that, I violated the third Agna, I violated the second Agna, and so on; I can literally see all that.

**Dadashri:** Yes, you will actually ‘see’ that; that is correct.

**Questioner:** Is that violation considered as conflict?

**Dadashri:** You will have to check that file again.

**Questioner:** You talked about the subtler conflict being one where in our opinion the other person is *nirdosh* (flawless) but even then we see them as *doshit* (faulty). Is that why we get into conflict with him?
**Dadashri:** When you see him as *doshit*, that mistake applies to you, does it not?

**Questioner:** I get *tanmayakar* (engrossed) for a fraction of the time and then I come back.

**Dadashri:** You come back.

**Questioner:** Is there any other remedy available or is pratikraman the only cure for this?

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

**Questioner:** Yes.

**Dadashri:** These nine Kalams of ours are pratikraman too. There is no other weapon. There is no other instrument in this world except pratikraman. It is the greatest weapon; because the world has come into existence due to atikraman.

**Questioner:** But Dada, pratikramans happen very fast, at the same moment.

**Dadashri:** Yes, it happens at the same moment.

**Questioner:** That is amazing, Dada!

**Dadashri:** That is amazing for sure.

**Questioner:** Dada’s grace is tremendous!

**Dadashri:** Yes, it is tremendous. Only that it is simply scientific!

**What, is that not an ego?**

**Questioner:** It is a wonderful thing. Each and every sentence: ‘Whatever happens is justice, ‘Fault is of the sufferer’, are all divine sentences. And the pratikraman we do in the presence of Dada, their vibrations do reach the other person.

**Dadashri:** Yes, that is true. Vibrations do reach immediately and give fruit (results). We become assured that ‘it appears there has been an effect’. All the vibrations will reach them.

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

**Dadashri:** No. ‘You’ the pure Self, do not have to do pratikraman. It is Chandulal who is at mistake and therefore he is the one who should do pratikraman. The pure Self is simply the knower and has never erred. And
that is why the Self does not have to do it. This worldly life has come into existence because of only atikraman. Who does atikraman? The ego and the intellect get together and do atikraman.

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**[11]**

Purusharth Against Bad Qualities of Prakruti

Attachment to abhorrence and abhorrence to attachment
**Questioner:** If someone bears a grudge with me, without any reason, or has abhorrence (*dwesh*) towards me, or is being deceitful without any reason with me; does that mean that in some previous life I had attachment (*raag*) for him?

**Dadashri:** Yes. You have created a karmic account (*hisaab*) and this is its reaction.

**Questioner:** So what kind of an account is that? Is it one of attachment (*raag*) or is it of abhorrence (*dwesh*)?

**Dadashri:** Deceit (*kapat*) falls under attachment (*raag*) and ego and anger, fall under abhorrence (*dwesh*). Deceit and greed (*lobha*) go into attachment (*raag*). Desire for greed (*lobha*) goes into attachment. Do you understand what I am saying?

**Questioner:** Yes I do.

**Dadashri:** Which kind of attachment is this? It is greed (*lobh*) and deceit (*kapat*). And pride (*maan*) and anger (*krodha*) go into abhorrence (*dwesh*). Therefore, if someone is being deceitful, that is attachment (*raag*). Anyone one has attachment for will resort to deceit.

Not a single lifetime has gone by without *raag* (attachment). Until one attains Self-realization, one continues to do attachment or abhorrence (*raag* or *dwesh*); there is no third thing at all.

**Questioner:** Dada, abhorrence results from attachment, does it not?

**Dadashri:** Yes it is the result of attachment. When you become overly attached to someone, you will experience abhorrence towards him. Anything that is done in excess will lead to an initial dislike and then abhorrence. When anything exceeds its limit, one starts disliking it. Excess dislike is abhorrence. Do you understand?

**Questioner:** Yes I understand.

**Dadashri:** You should understand that whatever you encounter are reactions meant for you, or effects of your past causes. When you greet someone with respect and at that time you feel that he has sour face, then you should understand that it is a reaction to your own *raag*. So then what should you do? You should do pratikraman. There is no other solution in this world. How do people who do not have Self-realization react? They will respond by sulking in return, perpetuating the cycle of attachment-abhorrence. Now that we have become the pure Self, somehow or other, we need to accept our
own mistake and bring an end to it. Even as Gnani Purush ‘we’ accept all the mistakes and be done with it.

Pride for the welfare of others

**Questioner**: But Dada if one has too many parmanus (subatomic particles) of pride (maan), is that not harmful?

**Dadashri**: Which kind?

**Questioner**: If we have a pride like ‘let me do good for this man. Let me do something useful for him.’

**Dadashri**: No, there is nothing that is harmful in that. The harm is for the one who has contemptuous and scorn towards others.

What do you consider as harmful pride? It is pride which is in excess; pride which is contemptuous towards others. But otherwise there is no problem with the approach of ‘I want to do something good for others’.

**Questioner**: When I analyze it, I feel I have a deep seated desire for respect and a good image for myself. It is not to take advantage of others but to do good for others.

**Dadashri**: This pride that you are talking about is what has brought you here (to the Gnani Purush). If you did not have such pride within you, you would be somewhere else right now.

**Questioner**: Because where a temple of Simandhar Swami is concerned, I feel that I want to compete for it.

**Dadashri**: You will not find that kind of talk in this world anywhere. That is the greatest thing.

What is considered as pride? If you do something and then say something that is hurtful to others, and it is evident in your conduct, that all is called pride.

But this temple part will make people very happy. For the one who gets up in the morning and has bhaav (love) towards the Lord (Simandhar Swami), Dada has complete bhaav for him. Therefore this is a very good thing. This kind of thing does not happen. Then whether the temple gets built or not, it is of no consequence. But it is a very good thing to have such an elevated bhaav. Do you understand everything?
**Questioner:** Yes. That *bhaavna* (desire, intent in discharge) is constantly there, that ‘I want to do something… I want to do something’. And no matter how much I do, I feel that I have not accomplished anything.

**Dadashri:** Yes, You will feel that way. It is as if your hunger is never satisfied! That is a great thing. Only a very *punyashadi* (one who has brought forth great merit karma), person attains such a desire!

**Subatomic particles of jealousy**

**Questioner:** What can I do to stop the jealousy arises?

**Dadashri:** There are two ways to deal with that. One is to repent when you experience such feelings. The other is to realize that jealousy is the result or effect from your previous life, and it just happens. You, the Self, are not being jealous. Feelings of jealousy are *parmanus* (subatomic particles) brought over from the past life, if You do not accept them; if You do not become engrossed with them, they will go away. It is best if you do pratikraman when jealousy arises.

**Pratikraman frees you from the poison of suspicion**

**Questioner:** I do not want to be suspicious about anyone, but despite this if it happens, how can I become free from it?

**Dadashri:** If that happens, you have to invoke the pure Self of that person and ask for forgiveness. You should do pratikraman for that. These doubts and suspicions arise because of mistakes you made in your previous lifetime.

**Questioner:** Whatever we have to suffer do to unfolding of our karma (*udayakarma*), does it decrease if we do pratikraman?

**Dadashri:** It will decrease. And ‘You’ do not have to suffer it. ‘You’ have to tell ‘Chandubhai’ to do pratikraman, then it will go down. However much pratikraman you do, it will decrease by that much. Then there will not be any more problems.

It is due to unfolding of karma that everyone has come together. Neither the Gnani nor an *agnani* (non-Self-realized) person can change it. So why should one incur two losses?
**Questioner:** You said it right, Dada; that this world has been this way from the beginning.

**Dadashri:** There is nothing more to this. It appears otherwise because it has been covered up, and then suspicion is the venom that kills. So if suspicion arises, do not let it, and do pratikraman. When you reach a state where you will no longer have to do any pratikraman; that will be the state where no one will ever have any doubts or suspicions about you. You will attain a suspicion-free (*nishank*) state.

The moment you have the slightest bad thought about anyone, wash it away immediately with pratikraman. If these thoughts are allowed to linger even a short while, they will reach the other person and proliferate. They can grow in a matter of hours, and continue for days. You should not allow your vibrations to flow in this way.

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

**Dadashri:** You should immediately erase them with pratikraman. If you cannot do pratikraman, then recall Dada or whichever God you believe in and say it in short, ‘This thought that I am having is not right and it is not mine,’

If you are walking alone at night and fear you might get mugged, or if in a forest a thought arises about encountering a tiger, you should do pratikraman for this. The moment a suspicion (*shanka*) arises, it will ruin everything. Do not let suspicion arise. Do not allow yourself to become suspicious of any living being. Suspicion brings suffering only.

The moment you have suspicion, you should make Chandulal do pratikraman. You are the Lord of this universe, so how can suspicion come to You? Suspicion may arise because we are human beings, but you should do instant pratikraman for this mistake.

Do pratikraman for anyone about whom a suspicion arises, otherwise this suspicion will eat you up alive.

**Questioner:** Does suspicion fall under karmic knots or tubers (*granthi*)? Does it come under a negative trait of *prakruti* trait?

**Dadashri:** It goes into neither; It is much more than both. It is a tremendous *atmaghat* (violence against the self; killing of the self). It is a
kind of an ego. To have suspicion means to have serious mistrust. Starting from mild doubt related uneasiness to suspicion; these are all attributes that are harmful to the self (atmaghati). There is not a single benefit in it. It continues to cause tremendous harm. That is why ‘we’ have told you not to have any suspicion. So do not have any suspicion, and if it arises, and even if it may seem so, and even if it has happened, you will not gain anything from it.

It is a kind of ego. Do you understand what I am saying?

**Questioner:** Is pratikraman the solution for suspicion? When suspicion arises, should I do pratikraman immediately?

**Dadashri:** Yes, you should do pratikraman for whomever suspicion arises.

**Questioner:** So that is the only solution for it, is it not?

**Dadashri:** Yes, that is the only solution, otherwise suspicion will eat you up alive.

**Questioner:** Whenever any suspicion arises, it is better to clear it off, so that it can be resolved.

**Dadashri:** If you have suspicion about anything, you should look into it and then come home and go to sleep. And ultimately all this inquiry will have to be stopped.

### Root cause of fear

**Questioner:** Fear (bhaya), self-preservation instinct (bhaya sangnya), what are these? How do they arise? How do they charge and discharge?

**Dadashri:** One experiences fear to whatever degree he believes himself to be temporary.

**Questioner:** I did not understand what you mean about one believing himself to be temporary.

**Dadashri:** ‘I am Chandubhai’ is temporary state and when one believes he is Chandubhai, then he will be subject to fear. ‘I am Shuddhatma – the pure Soul, nothing at all can happen to Me, I am eternal’; with this awareness, what is there to fear?

**Questioner:** Then there is no fear.
**Dadashri:** The experience of ‘temporary’ applies to non-Indians to a greater degree as compared to the Indians. This is because of the belief of doership. ‘I am the doer and these actions are of my own doing.’ So here (in Indians) there is less fear. Non-Indians fly away like startled birds!

**Suspicion and fear**

**Questioner:** Is there a connection between fear and suspicion?

**Dadashri:** Suspicion gives rise to fear and fear creates suspicion. They are both like cause and effect. One should not have any suspicions at all. Do not be suspicious about anything. Do not be suspicious about whether your son or your daughter is going off on the wrong track. Make an effort to improve this.

**Questioner:** But suspicion happens from moment to moment.

**Dadashri:** Suspicion is the same as killing your own self. Do not ever have suspicions.

**Questioner:** But why does suspicion arise? The question is not about ‘doing’ it; it simply happens every moment for me.

**Dadashri:** Because it happens you have to say, ‘this suspicion is not mine, this is not mine’; the moment it happens you have to say this.

The Self is beyond suspicion, and our *mahatmas* are in that state. This world is rotting away because of suspicion. Suspicion is demise of the world. One is going to die some day, but why does he not have suspicion over that? Is he not going to die someday?

**Questioner:** One definitely knows that he is going to die.

**Dadashri:** But why does he not have suspicion over that? If he starts to have suspicion about his death, he immediately removes it. The moment he has suspicion, he gets rid of it. He feels very afraid. That is why it has to be removed. You have to pluck it out and throw it away. The moment it sprouts, you have to uproot it and throw it away.

**Pratikraman destroys karma by seventy five percent**
When one repents for any of his action (karma), the effect consequence of that is destroyed by seventy five percent for sure. Then when that karma unfolds, the effect will be very weak; like that of a burnt rope. The shape of the rope will remain intact but the moment you touch it, it will disintegrate. No action goes unrewarded. By doing pratikraman, that rope will be burnt but its shape and design will remain intact. So what do you have to do in your next life? If you just touch it, the ashes will blow away. In your next life all you will have to do is shake off the ashes.

In the path of Akram Vignan, all actions are lifeless

No action, once carried out will go away. But after attaining this Gnan, after separating the Self, all actions become near dead, dying (they will not create a new charge). They are all nischetan kriya – non-living actions; actions that does not have the support of the Self. Hence You are no longer responsible for them.

This is the science of Akram. There is no science that, despite living a complete worldly life, being completely immersed in moha (illusory attractions), one attains moksha. Such is this science, Akram Vignan.

What does attaining moksha mean? In the Kramic path, the traditional step by step path, one climbs higher as one reduces his moha. And on that path, even the Gnanis will have worries. They are happy from within but on the outside they have worries. Here, ‘we’ do not have any external or internal worries at all. In this world, it is not possible to have a worry free life anywhere. This is only due the glory of this Akram Vignan; thousands of people enjoy that state!

Pratikraman begin to decrease

Dadashri: Do you have to do pratikraman nowadays?

Questioner: We have to do pratikraman, for sure.

Dadashri: Have they decreased now? There are not as many as before, are there?

Questioner: There are fewer now, but I do have to do them.
Dadashri: Alochana, pratikraman and pratyakhyan is the only tool to attain \textit{moksha}, there is none other. Karma will continue to happen, even if you do not want it to.

**Questioner**: Karma come and get stuck in our throat!

Dadashri: Yes they will. That is the rule of karma. You will know that atikraman has happened. If you are not able to settle with equanimity, atikraman will happen. What do you do when you do atikraman?

**Questioner**: I do pratikraman.

Dadashri: Good, in that sense you are very shrewd. You are as shrewd on the inside as you are on the outside. You are so shrewd that you have made sure that you do not bind any karma. That is very good. It is good to be shrewd in this matter. In the worldly life in the absence of Self-realization, shrewd people are hurting themselves whereas here if a person is shrewd, then it is good.

**Destroy effect with effect**

**Questioner**: The pratikraman that we do, we do because of our karma only, right? Pratikraman that we do is not in our control. Is doing pratikraman not an effect of our past karma?

Dadashri: Pratikraman is verily an effect. But we have to destroy effect with effect and clear it, wash it off immediately. You should say, ‘Chandulal, wash it off. Why did you do that?’ There is no problem with karma that do not hurt anyone. You can eat everything and enjoy yourself. Eat even \textit{karela} (bitter gourds)! Put some jaggery (raw unrefined sugar) in it but eat them, because the body needs bitter juices also, so eat \textit{karela}, even if you have to put jaggery in them.

**Pratikraman is purushartha**

No one should be hurt in the slightest. There is no end to the hurt one inflicts on others unknowingly. Work with others, without hurting them. If you have to delegate work to them, do so without hurting them. That is called \textit{kraman} (neutral actions - actions that do not hurt anyone). But when does anything become atikraman? Say you are in hurry and one of your workers has gone for his tea break, so when he returns you start shouting at him, ‘where did you go? You are useless, what took you so long,etc.’; that is atikraman. That atikraman happens naturally, you have no desire for it to happen.
It is natural for atikraman to happen, but to do pratikraman is purushartha (spiritual effort). It erases your wrong doings through thoughts, words and acts. Pratikraman removes any stain caused by atikraman.

[12]
Defeating Addictions With Gnan

Settle them with equanimity

If the soup is too spicy you start complaining ‘You ruined the soup’ etc., then You realize that that you made a mistake in behaving the way you did. You did not deal with that ‘file’ with equanimity. What does settling the file with equanimity mean? Take less of that soup and do whatever you have to inorder to bring about a resolution. Otherwise you will have to do pratikraman. Are you able to see your mistakes right away?

Questioner: I can see them right away.

Even physical diseases go away with pratikraman
Dadashri: Our Gnan tells us to do pratikraman. Even eating too little is atikraman, because it will make you hungry at an odd time. Eating too much is also atikraman. Therefore, remain within normality.

Whatever physical diseases one has, all of them have been caused by atikraman. They will all go away with pratikraman.

Questioner: How would one do pratikraman?

Dadashri: You have to find the nature of the disease. You have to find with whose nimit the disease arose. You have to search deep into relationship with each of those. Whichever relationships come to mind those very relationships were excessive, and those are the files. There is no problem with those you do not remember.

There is also a problem if someone serves you too much food and forces it on you. What do you do if someone serves you too much?

Questioner: We have to tell them no, otherwise we will suffer after eating all that.

Dadashri: You have to put your hands together and plead with them, do whatever it takes. This is how everything is in the world. It is difficult to achieve normality.

Pratikraman for breaking the discipline

You should make a list of all that did not happen according to your goal and then do pratikraman for that just before bedtime. That is more than enough.

Questioner: Dada, even now, sometimes I end up eating a little more than I should. But I do pratikraman for it.

Dadashri: There is no problem with that.

Questioner: This is how I do pratikraman, ‘Dear Dada Bhagwan! I ask for forgiveness for breaking the discipline I have taken with You-Dada.’ Is it acceptable to do it this way?

Dadashri: So You are hanging on to the discipline (niyam) and the body-pudgal is breaking the discipline. It is sure that because we are doing the satsang, you are hanging on to the vow. We want to abide by the Agna.
**Questioner:** Yes.

**Drank tea after doing pratyakhyan**

**Questioner:** I am addicted to the bad habit of smoking. What should I do?

**Dadashri:** Maintain from within, that smoking is wrong; it is harmful. Furthermore, when someone points out your mistake, never defend or protect the act of smoking in any manner. If you do, it will only serve to reinforce and protect your addiction. Admit that you have a weakness and that it is a bad habit. Only then will a time come when you will be able to break yourself away from this addition. If you do not, then this addiction will stay with you. Are you trying to let go of it?

**Questioner:** I am trying but without success.

**Dadashri:** No, you should not make any attempts. What you should do is not protect your addiction. If someone tells you, ‘why don’t you stop smoking?’ and you respond by ‘No, there is no need to stop smoking’, then that is the protection of your addiction. In the presence of criticism when your addiction had a chance of dissolving, you defend it by saying, ‘no, there is nothing wrong with smoking.’ So what happens then? It will not go away. So always maintain the belief that it is wrong to smoke, then one day it will go away.

**Questioner:** What if I simply keep ‘seeing’ the discharge that is happening and not do pratikraman for it? Will that then increase or decrease?

**Dadashri:** It will not increase. In not doing pratikraman, you will see those same parmanu again, in your next life.

**Questioner:** But what if we do not fill anything new and simply keep ‘seeing’ the discharge?

**Dadashri:** There is no need to do pratikraman at all. There is no need for it one hundred precent! The reason I have put forth pratikraman is that otherwise you will not be free of your opinions. The moment you do pratikraman, you are opposing that opinion. That is not your opinion anymore, otherwise it will remain pending. There is no need for pratikraman in this science. It is solely for this reason you have been given pratikraman, otherwise that opinion of ‘there is no problem,’ will still remain.
Scripture writers have taken an objection to this and are questioning why ‘we’ have put pratikraman in Akram Vignan. But what they do not realize is that this is Akram path. And people’s opinions will remain unwashed. One may drink alcohol but if he does not do pratikraman for it, his opinion (that it is acceptable to drink alcohol) will remain.

‘We’ too do pratikraman. One should be free from all opinions. It is not acceptable for any opinions to linger on.

Therefore, scientifically it is not necessary, but technically you do need it.

**Questioner**: Besides what harm is there in it? What is the harm in doing pratikraman?

**Dadashri**: It is not a question of harm.

**Questioner**: Then what?

**Dadashri**: The issue is not about harm or no harm. That is not why pratikraman has been given. It has been placed for ‘exactness’.

One should never say, ‘what harm is there?’ When can you make such a statement? You can say this in average business interaction.

If a man does pratikraman, he has attained the best of the high spiritual goals. Technically pratikraman is required, but scientifically it is not necessary.

**Questioner**: How is it unnecessary scientifically?

**Dadashri**: Scientifically it is all a discharge, and therefore where is the need for pratikraman at all? This is because You are separate and he-Chandulal is separate. Such level of energy (of vitaragata) is lacking in people (*mahatmas*), and therefore if pratikraman is not done, the old opinion will remain.

And when you do pratikraman, it means that You are separate from that opinion. Is that not an accomplished fact?

The residual undischarged mind that remains, is based on the residual opinions. This is because the mind has been formed through opinions. If after careful clearing of these opinions, if some remain, their result will unfold in future, will it not? But it will not be like the old times (past lives)
when one had a strong opinion. That we realize from now that, if it (opinion filled mind) is like this now, what will it be like in future.

**Questioner:** So that means that Chandulal and Chandulal’s *parmanus* are discharge (effect). So if he does not do pratikraman, that many *parmanus* will remain pending for discharge.

**Dadashri:** Your mind will harrass you that much. How do you feel when you have taken some alcohol (there is a lack of clarity)?

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

**Dadashri:** Yes. The mind is formed because of opinions and when an opinion remains, that much of the mind still remains.

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

**Dadashri:** There is no question of that at all. Most of it has gone away because of the Gnan, and whatever is left will discharge in the next life without any problems.

**Questioner:** So, does some of it still remain after Gnan?

**Dadashri:** Yes, it will remain, but you have to resolve your problems yourself. If you don’t do pratikraman, if you are lazy in this aspect, that much will remain. Should you not do the *purushartha*? Is it acceptable not do *purushartha* after becoming a *purush* (Self-realised)?

‘You’ have nothing to do with any actions of Chandubhai. But You have to keep an eye on Chandubhai. You have to see what he is doing, how many cigarettes he smokes. And tell him to do pratikraman if he does atikraman. You have a right to do kraman (normal action), you do not have a right to do atikraman (actions that hurt others or the self).

I do not have any objection to your addiction, but you should do pratikraman for it. Confess to God that it is wrong for you to drink and that you are sincerely sorry for it and ask for the energy to not drink again. Do this much for your own sake dear.

In this matter, people generally make things worse by raising objections and criticizing the addict. They don’t realize that they are making things worse. They are hurting more than helping the situation. What have I said to you? No matter how grave a mistake you have made, do pratikraman for it in this manner. What does pratikraman mean?
**Questioner:** Pratikraman means that, I end up doing things due to *prakruti*, but I repent those actions, and I want to become free from that. Is that pratikraman?

**Dadashri:** Yes. But you repent doing it. But what does pratikraman mean? You are going against your opinion that you want to drink alcohol. If you become free of that opinion, then drinking alcohol will not be a part of your next life. You can never let go of pratikraman. Do you understand? These sentences have been written in such a way that they will help you become free from everything.

**Questioner:** This morning, Dada, you said that before drinking tea you do pratyakhyan (making decision of ‘I will never do it again’, and asking for the energy for this).

**Dadashri:** ‘I’ (The Self) do not drink tea, but sometimes circumstances lead me (A. M. Patel) to do so. These circumstances are out of my control and so I am forced to drink tea. But when A. M. Patel drinks tea, he does not drink without first doing pratyakhan, otherwise the one who likes tea will continue to do so. Pratyakhan is like smearing oil then pouring colored water over it. Yes, we use the ‘oil of pratyakhan’, then even if one pours green colored water over it but it will not stick. So I drink tea after doing pratyakhan.

This is worth understanding. Do pratyakhan whenever you do anything, even if it does not hurt others. Pratikraman should be done whenever atikraman has happened. Drinking tea is not considered atikraman. You are compelled to drink tea, but that is not considered atikraman, but if you do not do pratyakhan, then a little of it will ‘stick’ to you. From now on remember to do pratyakhan.

**Questioner:** Yes, definitely.

**Dadashri:** When you go out for a drive in your car, apply the ‘oil’ (do pratyakhan) – ‘I have no choice but do this but I vow not to do it again’; this is the ‘oil’ that ‘I’ apply when I have to travel.

**Questioner:** I had to eat potatos and onions in his home.

**Dadashri:** Do pratikraman for that. If you do pratikraman, it will be fine. One should do as circumstances dictate.
During Physical ailments

Questioner: I do pratikraman when I hurt someone, but when I am suffering from some physical ailments, do I have to do pratikraman for that?

Dadashri: ‘You’ have to continue ‘seeing’ it. You also have to ‘see’ the one becoming engrossed in the physical pain, suffer bhogavavoo it, and continue to ‘see’ janavoo the suffering. Veda means to ‘know’. Veda means to suffer. The Gnanis are in the state as follows: Starting from the state of suffering bhogavavoo to the state of ‘knowing’ janavoo.

Questioner: When the pain is intense, the pudgal non-Self complex becomes very uncomfortable and jumps.

Dadashri: Yes. Every one will notice that, but you have to make sure that you do not hurt anyone else. Sometimes if you say something that hurts the other person, then You have to tell ‘Chandubhai’ to do the pratikraman.

Questioner: That pratikraman is done properly. But during such physical pain, the mind goes through a lot of changes in bhaavos (inner intents). I can say that there is artadhyan and raudradhyan during that time.

Dadashri: This Gnan is such that it will never cause artadhyan or raudradhyan. But whatever artadhyan or raudradhyan that does happen, happens on the external part, and so it truly does not touch You. How do we define artadhyan and raudradhyan? It is when one has himsak bhaav (violent intent), but I do not see that in you.

Questioner: When ashata-vedaniya-karma (karma which bring pain) unfolds, I have no choice but suffer them. While suffering it if I may even say, ‘I am going to die, I am going to die. I have not done anything wrong, so why is this suffering unfolding for me?’ then what kind of intent should one keep during such situations?

Dadashri: ‘I am separate from this suffering,’ such affirmation will lighten the pain. And if you say, ‘this is happening to me’, then the load will feel heavier.

Questioner: The storm he experiences because of pain, is it with artadhyan or raudradhyan?
Dadashri: It is with artadhyan. It is not a question of dhyan. If one is in Gnan, then it is the non-Self that suffers the pain. You have to know who is suffering the pain and maintain awareness of who You are. Then You have to tell Chandubhai, ‘Chandubhai, you go ahead and suffer it. Only you have to suffer it. You have to suffer the effect of your own causes.’ If You can remain separate in all that, You will benefit from the separation. Otherwise, if you say, ‘I am suffering a lot’, then you will suffer it many fold over.

Questioner: Everything you have said applies to the mahatmas. But the rest of the people who are suffering, do they suffer with artadhyan?

Dadashri: There is only artadhyan there; the result is the involvement with pain only. Such result of suffering as the self is artadhyan.

Questioner: Then he continues to get irritated with others. That is raudradhyan, is it not?

Dadashri: Then there is raudradhyan. In this flawless (nirdosh) world, no one should appear to be a doshit (faulty). The world is completely nirdosh. Therefore whatever you see is due to the mistake in your own vision.

Questioner: Is vedaniya karma (karma that brings physical suffering) bound by atichar (transgression of code of conduct; doing something in excess) or atikraman?

Dadashri: It is bound by atikraman.

Very rarely do ‘we’ have physical suffering. There was an entire month after the car accident, when it seemed that this light was going to extinguish.

Questioner: Nothing like that is going to happen Dada!

Dadashri: No, not like that. But did Hiraba (Dada’s wife) not pass away? Would the same not befall this body? What kind of suffering (vedaniya) karma arose?

Questioner: The karma of suffering (ashata vedaniya).

Dadashri: People assume that ‘we’ have suffering, but vedaniya (suffering) does not touch ‘us’. It does not touch the Tirthankaras either. ‘We’ felt no sorrow when Hiraba passed away. ‘We’ are not affected by anything. People think that ‘we’ have suffering but suffering has not touched us for the last twenty years. That is precisely the Science that ‘we’
have given you. So if you fall short because of your weakness, then that is your loss. If you understand this Science, you will not face any suffering. Do you fall short on some days? For a few minutes?

**Questioner:** No.

**Dadashri:** Then that is good.

**Questioner:** Dada Bhagwan is not affected by the vedaniya karma, but it affects Ambalalbhai, does it not?

**Dadashri:** No. Neither one of them are affected. That is the energy of this Science. One would go insane if it affected him. It is because of ignorance of the Self that suffering happens. If there is understanding, then it would not touch even this file no. 1 (Chandulal – the relative self). It will not affect anyone. Whatever suffering there is; is due to lack of understanding. How could there be any suffering once this Gnan is understood? In the presence of Gnan, there is no suffering; pain or pleasure.

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Liberation From Artadhyana and Raudradhyana

The meaning of artadhyan

**Questioner:** Artadhyan and raudradhyan are constantly happening. Please explain the two clearly.

**Dadashri:** Artadhyan involves only you. It happens when you suffer silently without anyone’s knowledge; you suffer from within but you do not hurt anyone else. And raudradhyan is when you hurt others.

A person who does not have Self-realization and has the belief, ‘I am Chandulal—(insert your name)’ will have worries like ‘what will become of me or what will happen if such and such happens to me?’ He will worry about his daughter’s marriage even when she is five! Does he think his daughter is going to get married because of him? Besides she will get married when she is 24 or 30, not at the age of 5! When he worries in this way; that is called artadhyan.

To have negative thoughts about yourself or worry whether your life will run smoothly or not, or if you falls sick, to have worries about dying, is all artadhyan.

**Questioner:** What about thinking about the future or worrying about the future?
Dadashri: It is considered artadhyan. Even that is considered artadhyan in the absence of Self-realization. What will happen tomorrow? There is a letter from Internal Revenue Service, government tax department. What will the I.R.S. do? In thinking about the future, if one experiences fear, then artadhyan has happened for sure.

In artadhyan, one continues to worry about himself. ‘What will happen if this happens? What will happen if that happens?’ He will continue to have fear of this kind.

Raudradhyan hurts the self and others

When you imagine that the other person has hurt me, that is all raudradhyan.

To think due to the nimit of the other, the slightest thought of hurting anyone else, is all raudradhyan. Say for example a cloth merchant cheats his customers by stretching the material when he measures it. The moment he thinks about cheating his customers, he is in raudradhyan.

Questioner: When others are hurt because of us, is that raudradhyan?

Dadashri: Yes. Whether one gets hurt or not, but if you tell him he is worthless, he is deceitful, he is a thief; that is all raudradhyan.

Actually there is no one doshit (faulty) in this world. It is through our misunderstanding that the other person appears faulty.

Questioner: I experience raudradhyan. I see mistakes in others. How does my doing that hurt the other person? If I see him as the culprit, how does he feel hurt in that? If the person I see at fault is unaware of it, how is that raudradhyan?

Dadashri: It will have an affect and thus it is called raudradhyan. Why would he not have an affect? You may think that he does not know. He will be affected somewhere without fail. He will not even know.

Conversion of raudradhyan into dharmadhyan

Questioner: Many times it happens that I get deeper and deeper into artadhyan and raudradhyan and still I am not aware of it. So how can I become aware about this?

Dadashri: When one feels hurt dukkha, is that not artadhyan? And in raudradhyan there is increased suffering; that suffering is more like a buring
pain. All of it, artadhyan and raudradhyan are hurtful to man. It is nothing but ashata-vedaniya.

**Questioner:** That happens every moment. What do I have to do to be free from all that?

**Dadashri:** Keep ‘seeing’ that ‘in reality, no one is a doshit (faulty) at all. I see it that way because of the unfolding of my own karma. But truly it is not that way’. Therefore if he appears faulty (doshit), this vision will show him as nirdosh (flawless) and keep doing pratikraman.

If you have a negative-bad thought about anyone, you should come to the conclusion that it is the unfolding of my own karma and how is that poor man to be blamed? In doing this, he will cease to appear faulty (doshit) to you. And that is considered dharmadhyan (absence of artadhyan-raudradhyan). So, where raudradhyan was going to take place, it into dharmadhyan. And that will give you great inner bliss. ‘He appears faulty only due to unfolding of my own karma. He is just a nimit (evidentiary doer).’

Currently, the other person is never truly at fault; he is simply a nimit – instrumental evidence in the unfolding of your own karma.

**Our own kashayas are our enemies**

Do nimits ever come to you?

**Questioner:** Sometimes.

**Dadashri:** Yes. That person is simply a nimit. He is not the actual doer. If a thief picks your pocket, he is a nimit. He is not really at fault. Our kashayas (anger-pride-deceit-greed) are the real culprits.

Your kashayas are your own inner enemies. There are no other enemies on the outside. And those inner enemies are what’s killing you; nothing on the outside is hurting you.

**Repeting changes the dhyan**

If a person has committed severe raudradhyan, he can turn it into artadhyan by doing pratikraman. If two people are faulty of the same kind of raudradhyan where they both have expressed a desire to kill someone, their
inner state for violence is *raudradhyan*. If one of them goes home and sincerely repents for having such a destructive *bhaav*, his *raudradhyan* will become *artadhyan* while the other will continue his *raudradhyan*.

Through repentance, *raudradhyan* can be changed to *artadhyan*. With repentance one is diverted from a birth in hell to a birth in the animal kingdom. With further intense repentance, one can turn *raudradhyan* into *dharmandhyan*. With intial repentance, *raudradhyan* turns into *artadhyan*, and with repeated repentance it becomes *dharmandhyan*. Actions and events may not change, but changes are taking place from within.

The minute you turn your back on *raudradhyan* by repenting; changes will happen. But, if you take pleasure in it; and insist, ‘No that man needs to be punished. I am correct in thinking that way’; then that will take you all the way to *nigod* (lowest form of life). Coming back into the human form will be very difficult. So beware; to take pleasure in *raudradhyan* will make you regress back to the lowest life form.

So never do *raudradhyan* and if it happens, then repent for it. Also never do *artadhyan*, and if it happens, then repent for it.

If *artadhyan* takes place and you repent for it, the Lord has said that he will give you credit for that as *dharmandhyan*. Did the Lord say anything wrong by this? Do you think that the Lord is wise or is he crazy?

**Questioner:** Where will we go by calling him crazy? The Lord is always wise.

**Pratikraman converts artadhyan to dharmandhyan**

**Dadashri:** Repent in the name of Dada. That will change it into *dharmandhyan*. Do at least what you know. Repent when *raudradhyan* happens, and also when *artadhyan* happens. It is not possible for one to do *dharmandhyan* in this era of the time cycle. Therefore start a factory of converting *artadhyan* and *raudradhyan* into *dharmandhyan*. It is not possible for one to know how to do *dharmandhyan* directly, because even when he is doing *darshan* of the Lord, his *dhyan* is on his shoes he left at the door. So the Lord himself says, ‘When he is doing my *darshan*, he is also doing *darshan* of his shoes, so what can I do?’
Therefore, *dharmadhyan* is not possible in this time era. So what does Dada say? He says to repent for all the *artadhyan* that happens and doing that will give you the benefit of *dharmadhyan*. And without *dharmadhyan*, it is not possible to become free form this body complex (*pudgal*). This *pudgal* can never attain *shukladhyan* (‘I am Shuddhatma-pure Soul’; the state of the Self).

Therefore there is nothing wrong if *artadhyan* happens, it can be changed to *dharmadhyan*.

You should ask, ‘Hey! Chandulal, why do you keep doing *artadhyan*? Now repent for the *artadhyan* you have done. Do pratikraman.’ So it changes into *dharmadhyan*.

**Questioner:** When ‘we’ remain separate as the Self and make ‘Chandulal’ do pratikraman, what is it called?

**Dadashri:** You are the pure Self now, but should this *pudgal* the non-Self complex, also not attain liberation? This *pudgal*, which is a complex of thoughts, speech, and acts, should be such that it does not hurt anyone. If you do not make it do pratikraman, it will not be free from mistakes. So if you do not keep this *pudgal* in *dharmadhyan*, there is no liberation, because the *pudgal* cannot attain the state of *shukladhyan* (the state of the Self) so that is why you should keep it engaged in *dharmadhyan*. You should make it do pratikraman repeated. Pratikraman should be done as many times as *artadhyan* happens.

*Artadhyan* happens because of ignorance from your past life and for that you should do pratikraman. *Artadhyan* is an effect.

**One never loses shukladhyan in Akram Vignan**

**Questioner:** Does one come into *artadhyan* and *raudradhyan* by falling from *shukladhyan*? Is that why one has to do pratikraman?

**Dadashri:** That is all true, but in reality You (the Self) do not have to do pratikraman. *Shukladhyan* never goes away. You have to work with the circumstances. If You-the Self were to do pratikraman, then *shukladhyan* would go away, would it not?

**Questioner:** If *raudradhyan* and *artadhyan* happen in discharge, then one has to do ‘on the moment-shoot on sight’ pratikraman.
**Dadashri:** *Artadhyan* and *raudradhyan* should not remain pending in the karma account.

And, You too are in the state of *shukladhyan* and *dharmadhyan*, but you simply have to do *pratikraman*, that is all. You will not attain as many worldly benefits as ‘we’ do, but You too are enjoying the same state as ‘we’ are in, are You not?

*Raudradhyan* and all that will happen; it happens naturally, but it should be followed by instant *pratikraman*.

**Whoever comes here is trapped**

‘You’ do not have to do anything, do you? You have become a Shuddhatma. You have to tell Chandubhai to do the *pratikraman*. Why did you do *atikraman*? What do You have to say? You have to say, ‘You did the *atikraman* so do *pratikraman*’. You do not have to do *pratikraman* if you give donation to someone; because *dharmadhyan* is also included in this science.

*Pratikraman* is to be done for *atikraman*. This science is not just *shukladhyan*. It is not possible for one to go straight to *moksha*. It is possible for him to become *ekavtari* (just one life before *moksha*), some can become *beyavtari* (two lives before *moksha*) and some *tranavtari* (three lives before *moksha*), and if someone is ‘greedy’ (in wanting to enjoy the worldly life), he will complete all the fifteen lives before going to *moksha*. He will say, ‘I will not be coming back, so let me do all the *atikraman* I can!’

My business partner was such that I used to ask him, ‘are you going to complete the full fifteen lives?’ and he in turn would ask me, ‘Is that what you think?’ I told him, ‘Yes. You are not coming back so why don’t you complete your greed of fifteen lives right here?’ However there will not be more than fifteen lives.

If one is too greedy, there will not be more than fifteen lifetimes, will there? He has now come inside the limit. Therefore, if one has greed for worldly happiness, and he wants to enjoy worldly life for another five–six thousand more lifetimes, then he should not meet Dada. And if he does meet Dada, he should not take Gnan. Once you meet Him and take Gnan, you will not be able to get out of it, even if you so desire. You will have to go to *moksha*. One would never find such a fool who does not want moksha once he understands all this. However I have to forewarn you. Then if you say,
‘Please free me from these fifteen lives’, you will not be able to be free, because this is the stamp (visa guarantee) of the Gnani. No one can erase it and no one can cancel it.

Gnani means someone with a ‘license’. He has the license of the entire world. The devlokas (celestial world) come to listen to this science. This satsang is considered a gathering of paramhansa (The one who separates the Self from the non-Self), where there is no discussion other than that of the Soul and the Supreme Soul. There are no worldly discussions here and it is with dharmadhyan. Ours is Akram (step-less), is it not?

Mahatmas do not have artadhyan or raudradhyan

Artadhyan and raudradhyan are causes for a birth in the lower life (tiryanch) forms.

Questioner: I do not want to do artadhyan and raudradhyan at all and yet it happens.

Dadashri: What I am saying is that I do not have a problem if they happen. Why don’t you do pratikraman for it? ‘We’ have never raised any objection as to ‘why did you do it?’ Just do pratikraman. ‘We’ do not wish to get rid of anyone. We do not have any negativity here; there is only positivity here. ‘We’ are not here to to ruin anyone. Tell them (artadhyan and raudradhyan) they can stay and that you will do pratikraman. And so they will leave on their own.

Our Gnan is such that artadhyan and raudradhyan do not happen; it does not allow artadhyan and raudradhyan to happen. And whatever artadhyan and raudradhyan you see is not ‘Your’ dhyan; it is simply a suffocation of sort. Truly they can never happen! There is no artadhyan or raudradhyan if there is Atmagnan. And if where there is a presence of artadhyan and raudradhyan, then there is no Atmagnan there. There can be no contradiction in this matter.

There is dharmadhyan in the physical self and shukladhyan in the Self. But when that suffocation comes, you think that artadhyan and raudradhyan is happening. And this is why You have to say ‘why did you do atikraman? So now do pratikraman!’

There can never be artadhyan and raudradhyan where there is Atmagnan. With artadhyan and raudradhyan one will never be able to attain the Self. Now, whatever artadhyan and raudradhyan there seems to
be; is merely suffocation. Who can have artadhyan and raudradhyan? The answer is it happens to the living ego, ‘I am Chandulal.’ I have taken that living ego away, leaving behind only the lifeless ego (discharging ego). That discharging ego does not experience any artadhyan or raudradhyan. That which is dead cannot move nor do anything anew.

Therefore there is nothing complicated, just understand it. There is nothing to it if you understand what I am saying.

The Gnan I have given to you is such that it keeps working on its own. Understand it completely in detail. And if you still do not understand it, then do pratikraman repeatedly. That is why those who do not understand it have been asked to do pratikraman. Nothing at all happens to the one who understands Akram Vignan. Whatever happens is happening to the external self (the non-Self) only and one feels in the mind that it is happening to him. Truly it is all happening to the outside part (the non-Self).

Questioner: So is this all an illusion?

Dadashri: No. It is not an illusion. All this suffocation is bound to arise. This happens when there is a lot of interference (dakho) of karma. What happens if there is a dust storm here? You will not be able to see beyond it, would you?

Questioner: So they are all veils?

Dadashri: These are all mohaniya karma (karma of illusory attraction). Whatever karma were filled, they come out as they dissipate.

Now You have to get your work done! Keep doing pratikraman. That is the only solution and cure for such karma. You (the Self) have nothing to do with it, and therefore mahatmas do not have any artadhyan. Atma does not have artadhyan and raudradhyan. Our mahatmas do not experience any artadhyan and raudradhyan at all, because they are Shuddhatma. They are not the name or the form.

Questioner: What should we do if the results of previously artadhyan and raudradhyan come into effect now?

Dadashri: That is exactly what will come forth, will it not? But now You can let go of them through Gnan. In those days you could not let go because you did not have Gnan. Now You can become free from them because of Gnan. That is why you have to do pratikraman. You did not do pratikraman in those days. You have incurred apratikraman mistakes (mistakes of not doing pratikraman). The entire world has arisen as a
consequence of this very mistake. Freedom begins from the moment one starts to do pratikraman.

**When does one bind karma after Gnan?**

**Questioner:** After taking Gnan, if *artadhyan* and *raudradhyan* happens knowingly or unknowingly, and at that moment if the *mahatma* repents and does pratikraman, then will he bind new karma?

**Dadashri:** You will not bind any karma if you do pratikraman. Do you do pratikraman every time?

**Questioner:** I immediately do pratikraman.

**Dadashri:** And are you ‘Chandulal’ or are you ‘Shuddhatma’?

**Questioner:** I am Shuddhatma.

**Dadashri:** Then there is no problem. There is no problem if you do pratikraman.

**Questioner:** If I became *nimit* of *raudradhyan* and did not do pratikraman and the entanglement remains, then did I bind karma?

**Dadashri:** When is karma bound? It gets bound when *darshan* (the knowledge of being the Soul) changes. When *darshan* changes, or when the faith is shaken up; otherwise you will not bind any karma. Nothing will happen to the one whose conviction of being the pure Soul does not falter.

**Questioner:** So there is no time limit, is there? Limit such as the karma will be bound within a certain time?

**Dadashri:** When does karma get bound? When the conviction (*pratiti*, ‘I am pure Soul’) becomes shaken up and unsteady. What happens if you mix salt and sugar together?

**Questioner:** Everything changes.

**Dadashri:** Then all the karma will be bound. So let sugar be sugar and let salt be salt. Therefore conviction must not be tainted or spoiled. No stain must ever fall on the conviction (I am pure Soul).

**Adverse meditation is an effect; wash it with pratikraman**
Now artadhyan and raudradhyan cannot happen anymore, can they?

**Questioner:** No they do not happen anymore. They have stopped since the last ten days.

**Dadashri:** When will it happen again?

**Questioner:** When I see mistakes in others?

**Dadashri:** Do pratikraman when he (Chandulal) sees mistakes. Artadhyan and raudradhyan do not happen now that You are not the doer. And if he-Chandulal sees mistakes in someone, that is dravya (effect of past life karma); it is not bhaav (cause). It is considered artadhyan and raudradhyan when there is presence of bhaav. This is just the dravya – the effect. Therefore, he will end up saying things that were already filled within.

**Questioner:** Is it considered artadhyan or raudradhyan when he sees mistakes of others?

**Dadashri:** Yes. He-Chandulal will see mistakes in others if that is the kind of baggage he has brought with him from his previous life. The Self is flawless and does not see mistake in others. He-Chandulal should do pratikraman when he sees mistakes in others. That is all he has to do. Everything he does in this life is a discharge of the karmic baggage he has brought with him from his previous life.

The Lord has called it dravya (effect). He said that it is the baggage of past life karma (bharelo maal) within that is discharging. When You say that baggage of past life karma is coming out, the other person will immediately understand.

In the scriptural language it is called dravya-parinam (effect result). And the other, the cause of karma they call bhaav-parinam – the cause.

Now how is a person to know all such subtleties? And if one tries to teach this to others, he will make mistakes. Instead it is better to have our own simple colloquial language, a person can understand right away. This is all baggage that was filled which is coming out now.

**Questioner:** What happens is that, often I talk negatively about someone who is not present, I call him names, I think he is worthless, and at the same time; I think I am something, I am right, I am never at fault, I have not made any mistake. So when such artadhyan and raudradhyan are
happening continuously, what should I do to maintain awareness so that I can remain separate from all that?

**Dadashri:** That may happen. That is when You realize that awareness does not remain. So whatever happens during the day time, decide in the evening that You want to do pratikraman from nine to eleven.

**Questioner:** That is right, pratikraman is the solution.

**Dadashri:** Yes; do pratikraman at night for anyone you meet on the road, in your vicinity etc.

**Questioner:** Whoever I meet.

**Dadashri:** Whether you met him or not, just do pratikraman for all of them for an hour or two. You don’t realize how much energy it will generate and You will also experience tremendous bliss!

**Questioner:** I understand it. So ultimately in my free time I should do pratikraman.

**Dadashri:** Remember them all and do pratikraman.

**Exactness of the pratikraman vidhi of Dadashri**

**Questioner:** When we do pratikraman for *artadhyan*, what does that fall under?

**Dadashri:** It does not fall under anything. The stain that happened with *artadhyan* gets washed off with pratikraman.

**Questioner:** And what about doing pratikraman for *raudradhyan*?

**Dadashri:** You have to do that pratikraman for the other person.

**Questioner:** But here it is printed in this book that it turns into *dharmadhyan*.

**Dadashri:** Yes. It will definitely go into *dharmadhyan* if you do praticraman of *raudradhyan*, because you stopped the *raudradhyan*.

**Questioner:** So then where does the pratikraman of *artadhyan* go?

**Dadashri:** It is not like that. It is not written like that. It is different in the books. Stopping *raudradhyan* is *dharmadhyan*. Is that not what is written in the book?
**Questioner:** And what about the *artadhyan*?

**Dadashri:** That which stops *raurdadhyan* is *dharmadhyan* and that which stops *artadhyan* is also *dharmadhyan*. Yes, both.

**Questioner:** And if one one repents?

**Dadashri:** Then he washes off his mistakes when he repents.

**Questioner:** Sometimes in satsang you say that to have control in situations where *artadhyan* and *raurdadhyan* are likely to happen; that is called *dharmadhyan*.

**Dadashri:** The way that *dharmadhyan* remains ‘in control’ is by maintaining the awareness that ‘all this is the unfolding of my own karma. The other person is simply a *nimit*’; that is what we call *dharmadhyan*.

**Questioner:** Yes, but only if it remains under control, right?

**Dadashri:** You have to do pratikraman once you shoot a ‘bullet’.

**Questioner:** Does pratikraman of *raurdadhyan* lead directly to *dharmadhyan*?

**Dadashri:** No, not like that. It is like this; everything is based on exact words. There is difference between pratikraman and repentance. To do pratikraman correctly is to remain as the pure Self and make Chandulal do pratikraman.

You (the Self) have to simply check, that is all. You have to see that there is no interference from anyone or anything (traditional ritualistic words of pratikraman) when you are doing the pratikraman *vidhi* (the orderly way of reciting the specific pratikraman). Are ‘My’ (Dadashri’s words of pratikraman *vidhi*) words in it or not? That is all You have to ‘see’. There is no need for you to see mistakes in others.

**Questioner:** It is not an issue of seeing mistakes, but we need to know it exactly, don’t we?

**Dadashri:** No, each and ever word in this *vidhi* is correct! No one at all, has the right to cross out or negate any of it in the future!

**Exact pratikraman**

**Questioner:** I was not talking about negating them, it’s just that two or three sentences, all came together…
Dadashri: No, if for some reason someone were to bring the entire book here, then I can tell you what was said under what circumstances…we need to make the ‘before’ and ‘after’ connection. We need to put it in context. If you just pull out a sentence from the middle, then we would not be able to give a proper meaning to it.

Questioner: No, no. in Aptavani Two, page number 109, it is written that repentance in raudradhyan results in artadhyan and exact pratikraman in raudradhyan leads to dharmadhyan.

Dadashri: From the whole sentence that has been spoken, all you have to do is make sure there is no meddling from others. Tell me if there is any meddling from others (not of Akram Vignan). Another thing is, do not try to do a comparative analysis. Whether it means this or that depends on circumstances. Do you understand that?

Yatharth ‘as it should be’ means that the Gnani Purush can say the sentence exactly as it should be; no one else can do that.

Questioner: Please explain this yatharth ‘as it should be’ to me.

Dadashri: Yatharth means that it should be completely as it is. Generally a person would not understand it that way, would he? Some spiritually elevated people may understand it. It is possible for you to do exact pratikraman if you understand it.

Questioner: Up until now I understood it this way that if I think about doing something wrong to another person, I block it and that to me is dharmadhyan. ‘This person hurt me’, so I will immediately react to that by thinking I want to do this or that to him. But then I feel that, that is not my task. This I used to believe to be dharmadhyan.

Dadashri: Yes. That is considered dharmadhyan. It is dharmadhyan because it stops artadhyan and raudradhyan from taking place. That is cash dharmadhyan, instantly available, just like cash money.

But it is a very big accomplishment to be able to do this exact yatharth pratikraman. Otherwise that other pratikraman is a different thing.

Questioner: Dada, once it got printed in a book, it all went into a common language.

Dadashri: Yes. But it reaches the one who is true and sincere, does it not? Who would understand it exactly?
Questioner: I thought about it and came to the conclusion that exact yatharth pratikraman is one in which there is no doership.

Dadashri: Yes, there is absolutely no doership after attaining Gnan, but exact yatharth means that it should be done exactly as it is.

Questioner: Gnanis do not have to do any pratikraman, do they?

Dadashri: These Akram Vignanis (those who have Self-realization via Akram Gnan Vidhi) do have to do them.

Questioner: No, but it is the exact yatharth pratikraman, is it not?

Dadashri: Exact pratikraman are done by those who live with us. There are still some of our people. Others can do that too. You too can do it like them. There is no problem if you do not understand it exactly, but I do know that you are capable of doing them exactly (yatharth). The word ‘yatharth – exact’ is a very heavy word itself. It means ‘as it should be’.

**Dharmadhyan in relative, shukla dhayan in real**

Let me tell you what this Science of ours says. Right now there are only two types of unfolding discharge taking place, either good intent or a bad intent **bhaav**.

Questioner: Yes.

Dadashri: Then look at that discharge and You will ‘see’ joovo the one at fault, ‘see’ his mistake that is now discharging, and the one with a virtuous-good discharge will ‘see’ that. You have to ‘see’ joovo only your own mistakes, and ‘see’ nothing else.

This **purushartha** (spiritual effort) will make a difference in your coming life. But that is not what ‘we’ are saying. What we are saying is that we have become Shuddhatma and we do not want a next life. So what we are saying is that this is a unfolding of karma **udaya** and we are settling **nikal** it, ‘knowing’ **jaaniye** it.

To know **jaanyoo** that a mistake has happened is called **dharmadhyan**. And within there prevails **shukladhyan**. When there is both, **dharmadhyan** and **shukladhyan**, then one becomes **ekavtari** (one more life before **moksha**). And when only **shukladhyan** is there, one attains **moksha**.

Hence when a mistake happens, You should not touch it at all, do not consider it as Yours. You have studied the old scriptures, and that is why you feel, ‘what is this, how can it be, what is going on?’ ‘We-the Gnani
Purush” have given in the Gnan Vidhi the knowledge that both the good habits as well as the bad habits are part of the illusion of the non-Self. ‘I am Shuddhatma and I have become the Self.’ From hereon, whatever mistake dosh is there, I can ‘see’ it. These are now coming in my ‘vision’.

You can now ‘see’ the mistakes. You will ‘see’ all minute mistakes. As this vision of ‘seeing’ the mistakes blossoms, more and more mistakes will be ‘seen’.

Now if pratikraman do not happen, I will tell you that there is no problem. But keep ‘seeing’ joyaa karo those mistakes. And ‘this is wrong’ is known janyoo. It is dharmadhyan the moment you know jaanyoo. Therefore externally there is dharmadhyan and internally there is shukladhyan; this is a completely different path. It is a natural path.

**Purushartha in unfolding karma**

There is a knock at your door at eleven thirty at night. You call out to see who it is and the voice tells you that he is an acquaintance from your village and he has come with a group of ten to twelve people. What would you say to them this late in the night? Would you open the door or not?

**Questioner:** Yes I would.

**Dadashri:** What would you tell them? Would you tell them to go away because it is so late?

**Questioner:** Of course not. How could I do that?

**Dadashri:** Well then what would you say?

**Questioner:** I would invite them in.

**Dadashri:** You would invite them in. Because you have been brought up with good values, you would invite them into your home. You carry away your sleeping child to make room on the sofa for them. You do all this but in the mind the thought arises, ‘why the hell should they come at such a time?’

When this happens, it is raudradhyan, it is not artadhyan. Artadhyan means to suffering is to the self only. But in this case, you take on the problem of the others by creating it yourself and then blaming the other. ‘Why the hell should they come at such a time?’ is raudradhyan.

On the outside however, you continue your appearance of being cordial. After they are seated, you ask them if they would like some tea.
Your friend says that instead of tea, they would prefer a simple, hot meal. You now think to yourself, ‘Just wait until my wife hears this. She’s going to go ballistic!’ What will happen in the kitchen?

Now what are you supposed to do here? What is the Lord’s Agna? What should the one who wants liberation do? The pressures of the current time cycle is such that it influences our bhaav negatively, so in such circumstances it is natural to have a bhaav like, ‘Why are they here at this hour?’ All prevailing circumstances in such time cycle lead even the most noble of men to have such a bhaav. Even a saiyami person in control of his kashayas will have such intent.

However the one who is in control of his kashaya will say within, ‘why are you creating such a negative cause from within, when on the outside you are so graciousness?’

Your welcoming them nicely is an effect of causes laid in past life. Through your bhaav (your current inner intent) however, you are sowing new seeds, which will give their effect in the next life. With your negative bhaav, you are creating a new account.

When faced with such a situation, you should ask God for forgiveness, by saying, ‘Dear Lord, I have made a mistake, due to the pressures of circumstances, I ‘said’ these words, but it is not my desire to speak thus. Let them stay.’ Thus if you wipe it off, that is your purushartha.

These strange times will indeed pressure you to have such bhaav. Even the highly elevated beings who have ‘control’ over their kashaya will be prone to such pressures which create negative bhaav. If you erase the negative bhaav with pratikraman, then you will attain its benefits.

Even the wife will erase it from within, by understanding that it is their merit karma effect and therefore they will be fed with a meal. So why have negativity? Instead let’s just welcome them for a nice meal.

So you have to solve it this way. If you do not, they are already here uninvited and they are not likely to leave until their time is up.

**Questioner:** We do not feed anyone at night because we practice chovihar (no food intake after sun set).

**Dadashri:** So what do you tell them? Do you tell them that they will not get anything to eat?
**Questioner:** We tell them no.

**Dadashri:** What if they ask for tea?

**Questioner:** We will say no to that also, even if they asked for it.

**Dadashri:** Is that so? Then what do people do? They take them out to eat.

**Questioner:** It is one and the same thing if you take them out to eat at night.

**Dadashri:** Then what else can you do? Should you send them to bed hungry? Our people of India will never do that. That is our *sanskar* cultural tradition.

The guests have come, and that is an unfolding of their karma as well as your karma. And so they are not likely to leave until the that karma is over.

Now what does the wife tell Chandubhai?! When are your relatives going to leave? So he will say, ‘They are not my relatives. They could have come from anywhere!’ Then she will not mention the relatives.

People, today are ‘developed’, are they not? So the wife will say ‘your relatives’, and when her relatives come, he will say, ‘They are your relatives’; so it causes conflict and therefore the people ‘let go’ of it.

Nowadays people have become open minded in such matters and they feel they do not want to interfere in this way. And that ultimately the guests are going to stay so we might as well accept in our minds that as long as the unfolding of karma remains, let them be. Once our karma and their karma come to and end, they will leave on their own. If you say this, then you will not have *artadhyan* or *raudradhyan*.

Now when they are leaving after four days, even if you tell them, ‘stay for today’, they will break free from your grip and leave, because that is the unfolding karma now. He will not stay at all. He does not stay of his own free will; his karma keeps him here. And on the last day, even if you force him to stay, he will push you aside and leave.

Therefore, he is karma dependent, so what you should do is not ruin your next life. Your next life is created through *bhaav* (cause) karma. So it will be enough if you take care of this much.
If you take care of artadhyan and raudradhyan, at least your next life will be good!

**If the bhaav does not get spoiled the next life improves**

**Questioner**: What advice would you give? We have a custom in our home that everyone does chovihar. So what about the guest who comes late at night, should we feed him or not?

**Dadashri**: Tell him-Chandulal, ‘feed this guest.’ Even if the man of the house blames me for this, it is not a problem. And truly you are not at mistake. I give you this Agna, so the liability is mine. But feed them. Feed him, when he asks for some food.

**Questioner**: It is said in religious texts, that in such circumstances it is really the celestials that come uninvited (atithi devo bhavah). What is the truth in all this?

**Dadashri**: That is precisely why this is written in the scriptures. It has been said from the beginning so that people do not spoil their minds (bhaav intent). What does atithi mean? It means without the letter of anouncement; without a written tithi-time. It is only when you see them at your doorstep that you realize, ‘oh ho ho! Chandu Sheth is here!’

The intent within bhaav should not be spoiled by, ‘Why the hell is he here at this time of the night?’ The next life will improve if the bhaav is not spoiled. And if the bhaav spoils then do pratikraman immediately. It is not worth doing artadhyan-raudradhyan at all.

**Accept the insults and become free**

Everything is karma effect. Even when someone curses you; that is the unfolding of your own karma. A man comes along and swears at Chandulal four times in the presence of a hundred people. Now, You should know janeeye that it is the unfolding of your karma. You have to know that it is the unfolding of your karma and he became a nimit in it. So what do you have to do in the mind? Do not spoil the intent towards him, bless him in
your mind. He has freed me from that karma. He has freed me from this karma.

You became free from this karma after accepting the four swear words he gave you; You become lighter. Now, in the process of becoming free, all You have to do is make sure you do not sow new negative seeds.

People sow negative seeds when they are being insulted. In return for the four curse words they will curse the other person five times. Hey you! You cannot deal with four curse words and you turn around and dish out five words! Why not credit the four in your karma account? If you cannot tolerate this insult, why are you dishing out a new one?

This is how man wanders around life after life. People take on needless liabilities. Do not spoil bhaav for anyone and if you do, then correct it immediately. But learn the art of how to get your work done from all this if you want to go to moksha. The Gnani Purush will teach you that art. He will teach you how to come out of it.

Pratikraman erases bad intent

Dadashri: What does one say? ‘Why the hell did he come from this time of the night?’ How does that help him?

Questioner: No, it does not help him at all. On the contrary, it will create problems.

Dadashri: On the contrary it ruins his next life.

Questioner: But Dada, what if one repents and does pratikraman at that time? When mahatmas do pratikraman, they change their intent, but still the newer bhaavs (intents) remain, do they not? When he changes his bad bhaav into a good bhaav, for him the bhaav karma still remains, does it not?

Dadashri: Doing pratikraman does not produce good intent from a bad intent. Pratikraman just washes the mistake; ‘I do pratikraman for the atikraman I did and I will not do the same again’.

Consequences of effect karma and binding of karma
Karma is bound with belief and intent of ‘I am Chandulal’. For you now that You have attained Self-realization, the remaining karma are prarabdha-karma. You eat, you drink, you sleep; you can do everything.

**Questioner:** You have said that one will get burnt if he touches hot charcoal. We have the knowledge that we can get burnt by hot charcoal, and yet if we accidentally touch them, we will still get burnt, will we not? Will it not give its ‘effect’? It can be said that it gave its effect, can it not?

**Dadashri:** No, that is called prarabdha (effect). An agnani (not Self-realised) binds karma because of his belief ‘I am Chandulal’. When this belief breaks, he becomes free from karma bondage.

**Questioner:** So Dada, it is correct by Gnan, but when he is doing something and he has bad thoughts, does he have to do pratikraman?

**Dadashri:** ‘You’ do not have to do pratikraman. ‘You’ have to make him (Chandulal) do pratikraman. You have to erase the liability, do you not? When you do pratikraman, you are erasing the liability. You have to say ‘Chandubhai why did you do atikraman? Now do pratikraman’, and thus You erase the liability.

**Questioner:** And if pratikraman is not done, is there danger of liability?

**Dadashri:** That is what remains. You will have to do pratikraman again. Instead, is it not better to go ahead and do the pratikraman? ‘Why did you do atikraman? So now do pratikraman.’ Otherwise, after attaining this Gnan, all that remains is for one to suffer the prarabdha effect karma.

**Questioner:** Atikraman happens while suffering the prarabdha karma, but…

**Dadashri:** Pratikraman have to be done. ‘You’ have to make him (Chandulal) do and make him wash.

**Questioner:** What happens if he does not wash it?

**Dadashri:** It will have to be washed again.

**Questioner:** Again means how many more lifetimes will it take?

**Questioner:** One or two more life times. It is all your responsibility, no one else’s. ‘Chandubhai’ did something wrong, and so You tell Chandubhai that he did atikraman and so he has to do pratikraman. You
have to make him do the ‘washing’. ‘You stained the cloth and so you do the washing’.

**Questioner:** That is work so it will not happen again. But then the focused awareness (*upayoga*) does not remain the rest of the day.

Dada this is a chore and a lot of work for Chandulal, so he will avoid doing pratikraman. Therefore *upayoga*

**Dadashri:** That verily is applied awareness (*upayoga*).

**Questioner:** Then awareness cannot be maintained if atikraman continues to happen the whole day.

**Dadashri:** That itself is the applied awareness.

**Questioner:** What applied awareness is that?

**Dadashri:** That is *shuddha* (pure) applied awareness (*upayoga*).

**Questioner:** But what about the atikraman that happened?

**Dadashri:** Yes, But making him do pratikraman is *shuddha upyog* (pure applied awareness).

**Questioner:** Pratikraman or the atikraman?

**Dadashri:** To make him do pratikraman for the atikraman he did, is *shuddha upayoga* (pure applied awareness). We have nothing to do with atikraman. You just have to know *jaanyoo* that atikraman happened, and pratikraman is *shuddha upayoga*.

**Questioner:** Generally in an hour, five to twenty-five atikramans happen, then what?

**Dadashri:** Then do collective pratikraman for them.

**Questioner:** How do I do that? What should I say?

**Dadashri:** Confess that you have committed so many atikramans and that you are doing pratikraman for them all collectively. Specify your topic. For example address your mistakes related to hurtful speech, or anger etc., and for each topic say that you are doing collective pratikraman. Everything will be resolved this way. If you cannot complete your pratikraman, you will be able to do so later. Just do not procrastinate or else you will forgo doing them all together. You do not need to complicate the matter.
Release From Bondage Of Inner Enemies

Pratikraman whenever abhorrence arises

This is all worldly misery. Whatever thoughts you have about him, do pratikraman for that repeatedly. Any thoughts that may happen on a given day, keep doing pratikraman repeatedly, that is all. Erase them all immediately. With pratikraman all your attacking thoughts will cease. Then the mind will not have any abhorrence. When the mind becomes irritated with someone; it will stop if you do pratikraman in his name.

Questioner: Should pratikraman be done in the mind, by reading or by saying it?

Dadashri: No, just within the mind. You can do it in the mind mind, you can say it out loud or in any another way, such as ‘I have made some mistake towards him and for that I am asking for Your forgiveness’. It will do even if you say it in your mind. Do pratikraman for the mental attack;
that is all. People of lower socio-economic class physically hit others whereas we do it with words. Or else people hurt others with their minds. Do people hit others with words or not?

**Questioner:** Yes they do.

**Dadashri:** The ladies will say, ‘his words hurt me so badly that they are etched in my heart!’ And even hurting others with the mind; it is all of the same family.

**Questioner:** ‘With the mind’ means without saying anything?

**Dadashri:** If he uses words, she will strike back so then he will ‘strike’ her with his mind. Even the wife will strike her husband with her mind if he has a tendency to retaliate. She will say it in her mind ‘I will take care of him when the time is right’ and then she waits for the right moment!

**Questioner:** In a situation if someone is saying negative things about me, I end up reacting angrily and sayings things out loud in anger and attack. Which is worse, hurting others through spoken words or through the mind only?

**Dadashri:** Saying through words? Did you fight with him through words?

**Questioner:** Yes.

**Dadashri:** Quarrels created through words will give its effect here and now, and will dissipate right away; whereas quarrels through the mind will progress further. When you say things verbally, the other person will answer back and so you will face the consequences right away. But quarrels fought though the mind will sow seeds first then when that karma matures, it will give fruits. So now you are sowing the seeds – creating the cause. So you should do pratikraman so that this ‘cause’ is not created.

**Pratikraman for attachment**

**Questioner:** All the pratikramans we have done so far are for anger or abhorrence (dwesh) that happened. But do we have to do pratikraman for attachment (raag) or not?

**Dadashri:** You do not have to pratikraman for attachment (raag). All you have to do is stop raag. That is all.

**Questioner:** How can we stop that?
Dadashri: ‘I want to become vitarag, so I have to stop raag’. If you want to reach another station (vitarag) fast, then don’t you have to get up from where you are right now (station of raag)? That is how you stop raag.

That is because, after attaining Gnan, both attachment and abhorrence are in the form of discharge. Abhorrence will hurt the other person; it will have an effect on him. Therefore you should do pratikraman and it will wash it off. Whereas raag is not going to do anything to the other person, and because it is a discharge, it will go away on its own. And therefore it is going to go away, whether you do pratikraman or not. Hence nothing will happen even if you do not do pratikraman for raag.

As in your business, if someone owes you one million rupees and you owe some other person had a million rupees. The one whom you owe money, will come to collect his money. Now if he comes to collect at two o’clock in the morning, you have to pay him off because you want to go to moksha. And if you do not get your money owed to you, from the other person you can make a compromise or write it off. That is how it is with raag and dwesh.

Questioner: That means that there is no problem with raag, and that dwesh is the problem. Does raag prevent spiritual progress towards the full enlightenment?

Dadashri: Whatever raag is in your karmic stock is bound to arise and it is not going to increase because it is a discharge. It does not hinder us. It is a karmic stock which is bound to come out, is it not? You are not doing any raag, it is just the karmic stock, it happens. The only thing is that you speak sweetly with the ones you have raag for. That is all. It is all a discharge. You were supposed to obstruct it but now it has become a discharge. So now you should remain in the Agnas of the Gnani Purush, should you not? If you remain in the Agnas, then you are constantly the Self. No matter what you are doing, whether you are working or anything else, if you remain in the Agnas, then you are constantly the Self.

Questioner: How can one remain in the Agna where there is raag?

Dadashri: What do you call raag and dwesh; what is the definition of raag and dwesh? Cause-raag (charge-raag) is considered as raag. Effect-raag (discharge raag) is not considered raag. The raag that you have now is not a cause-raag. It is effect-raag because you have become a Shuddhatma. Shuddhatma does not have any raag-dwesh and the effect all belongs to Chandulal.
If there is effect-
raag or effect-
dwesh, You have to tell ‘Chandulal’, ‘why are you attacking when something wrong happens? Therefore, do pratikraman’. And you do not have to do anything for raag, do you understand?

If awareness of separation cannot be maintained during raag, if one cannot remain in the Agnas, then pratikraman has to be done.

**Self respect and moksha**

**Questioner**: Is there a way one can do pratikraman without sustaining a hurt to the self-respect (swamaan)?

**Dadashri**: You can do pratikraman. Where does self-respect have any problem with pratikraman? How is self-respect lost in doing pratikraman? There is no such thing as self-respect in front of the Lord, is there? Self-respect is an issue with people. There is nothing wrong in showing helplessness in front of the Lord. You should not become helpless in front of people. Self-respect means you should not become helpless in front of others. And he that becomes free of self-respect becomes entitled to moksha.

**The effect of pride with ‘my-ness’ upon others**

**Questioner**: What should I do so that the pride with ‘my-ness’ abhimaan does not cause any problem or hurt to others? How can I give happiness to others?

**Dadashri**: Just have this inner intent (bhaav), nothing else. Just maintain the bhaav, ‘May no one be hurt because of my extra pride abhimaan and may people become happy.’ And then if someone does get hurt, do pratikraman and move on. What else can you do? Should you stay up the whole night for that? You do not have to do that. And it is not possible to stay up even if you want to. Then what will you do?

Nevertheless you still have to be careful so that no one gets hurt because of your actions.

**Questioner**: In that sense, the entire worldly life is a result of the ego. The result of ‘I am Chandulal’ is the entire worldly life, is it not?

**Dadashri**: But now after attaining Gnan, that ego is gone for You. If that ego was still there, then new consequences would continue to arise. New consequences do not arise after attaining this Gnan. And the old ones (effect in this life of causes created in past life) keep going away. The old ones will go away. The ultimate solution (liberation) is at hand. That tank
(karma cause effect cycle) is not being filled anew. Some people have a fifty gallon tank and some have a two hundred and fifty thousand gallon tank. The bigger the tank, the longer it will take to empty. But it has started to drain for sure. For the one for whom it is emptying, what does it matter?

**Questioner:** But in the process of emptying, sometimes the heavy flood force topples someone, and it may even collide with someone and kill someone!

**Dadashri:** Yes, all that is its result. What does that have to do with the You, the Self? But if someone gets hurt then you should do pratikraman.

**Anger and its reactions**

**Questioner:** How should I do pratikraman for the anger that arises within?

**Dadashri:** After this Gnan anger never arises for You at all. The *taanto* (the link of grudge that continues conflict with anyone) that remains in the non-Self, is what we consider as anger. There is no *taanto* (grudge link) that remains after attaining the Gnan. Now there is only ‘residual heat *ooograta*’ and that is the attribute of the *parmanus* (subatomic particles).

After attaining this Gnan, anger, pride, deceit and greed all go away. If this man gets angry (*krodha*), someone else may say, ‘He was just irritated (*gusso*).’ I would tell him that there is a difference between *krodha* and *gusso*. *Gusso* is *paudgalik* that which relates the non-Self. *Krodha* anger is where there is a coming together of both the non-Self and the Self, where one becomes the non-Self. What is the difference between *gusso* and *krodha*? In *krodha* there is a violent intent (*himsak-bhaav*) behind it. This man here does not have a violent-intent. He may exhibit *gusso* but he is doing pratikraman at the same time. Do you do that or not? He is constantly doing pratikraman.

He does not have *taanto* (link of grudge). What does *taanto* mean? It means that if you had a disagreement the night before, the next morning you will hear tea cups banging and doors and cupboards in the kitchen slamming!

People of the world have ‘*sajeev krodha*’ (live anger) whereas You (Self-realised) have ‘*nirjeev krodha*’ (dead anger). But with whose *nimit* does this dead anger happen? The poor man does incur some damage, does he not?
Difference between krodha and gusso

If there is a taanto (continued grudge linked with certain disagreement) and himsak bhaav (violent intent), it is called krodha, it is called maan (pride), it is called lobha (greed). It is called kashaya. That is what the Lord Tirthankara has said. Nevertheless if gusso still happens, and you happen to say something that hurts someone, You have to tell Chandulal, ‘You are seventy four years old now, why don’t you behave yourself? Do pratikraman and repent and ask yourself why you had to do that.’ Can you tell him this much or not?

Questioner: I can. I should say it.

Dadashri: No matter how important a government official he (Chandubhai) is; do not be shy here in telling him off. Tell him,’ You need to smarten up now, you are seventy-four years old.’ So apologise in this manner if you hurt someone. There is no problem with kraman (neutral actions) but the problem is with atikraman. Even the government considers atikraman breaking of law. Do you understand? There is nothing wrong in saying what all the others are saying, normal conversations. But he will say the strangest things. Even others listening will wonder ‘Oh no! Why should he say such things?’ That is atikraman. If a person has dishonest intention or ulterior motives; it is atikraman.

When the tanto goes away, recognize that anger, pride, deceit and greed are no more there. You have become shuddha (pure) now; you are the Knower-Seer and in eternal bliss. ‘You’ have to continue ‘seeing’ what ‘Chandubhai’ is doing. Who will run ‘Chandubhai’s life? The energy known as vyavasthit shakti (scientific circumstantial evidences) will run his life and it will run it very well.

If gusso (dead anger, anger without violent intent) happens and it hurts the other person, even if it is not krodha (living anger, anger with violent intent), if it hurts the other person, You may believe that you are Shuddhatma now, but You have to make the one who did atikraman, do pratikraman. Therefore, ‘Chandulal’, the doer of atikraman, should be told to do pratikraman. ‘You’ do not have to do it. There is no need for You to do pratikraman after You become the Self. But make the one who did atikraman, Your neighbor Chandulal, do pratikraman.

Anger, pride, deceit and greed are not going to happen now, but if you become very angry with your child, then ask Chandulal, ‘Why are you becoming so impatient with your child? How bad will she feel? Ask for
forgiveness from her from within. You do not have to ask her in person but ask for forgiveness from within and say that you will not do it again’. Otherwise, if you don’t hurt her then you don’t have to ask for forgiveness.

**Questioner:** Pratikraman does not happen when the links of *kashaya* continue.

**Dadashri:** Pratikraman happens very late in - intense emotional upheaval with overt clash (*udvega*) and in a *tanto* it takes a little while. *Udvega* is tantamount to ‘bombarding’, whereas *tanto* is tantamount to ‘tear-gas’. It is like the suffocation one experiences when a tear-gas is released.

**Questioner:** That is right. Whenever I get angry, from within there is a *bhaav* of ‘this is wrong. You should not be angry’.

**Dadashri:** That is correct. You have to tell Chandulal ‘do pratikraman. Why did you do atikraman?’

**Questioner:** When the anger arises, the awareness arises at the same time which says ‘Why is this Chandulal doing this? It is wrong.’ But, will this anger make me take a severe fall some day in future? What should I do?

**Dadashri:** No one will make you fall. They are corpses. How can they make the living fall? Every *pudgal* the non-Self complex is a corpse. They cannot touch You. Just tell them, ‘I am Dada’s. What are you doing here? Are you not ashamed?’ All you have to do is take Dada’s name.

**Questioner:** So I feel that such anger will send me back into the cycles of birth and death. It will create new karmic bondage.

**Dadashri:** How is it going to do that? That poor thing (anger) is neutral. What you say is applicable to those who are under the control of anger (those who do not have Self-realization). We are not under their control.

And if pratikraman is not being done, You can tell Chandulal ‘sir, do pratikraman’.

**Questioner:** Does anger arise first and then pratikraman starts?

**Dadashri:** They will start, both will happen simultaneously.
**Questioner:** Anger is continuing and pratikraman also happens. They both happen simultaneously. Both fight each other. Atikraman against pratikraman.

**Dadashri:** Then nothing will remain. Karmic, life after life accounts (*hisaab*) are being cleared. That is *prakruti* (non-Self) and You are purush (Self), Shuddhatma. Nothing touches Shuddhatma. The Self is the knower-seer (*gnata-drashta*). To continue ‘seeing’ the *prakruti* is *purushartha*.

Now you have become the purush (the Self) and this is *prakruti* (non-Self). ‘You’ (purush) have to keep ‘seeing’ what this *prakruti* is doing. Whether it (Chandulal, *prakruti*) is doing the good or the bad, You have nothing to do with it. You (the ‘seer’) are separate. It is just like watching a gigantic bonfire. Is the seer not separate from the fire? Say your home is on fire, it is burning like a big bonfire, and You are ‘seeing’ it, you will not get burnt. And the moment you say, ‘my home is burning down’, you will get burnt.

**Questioner:** The seer does not have ‘my-ness’ *mamata*.

**Dadashri:** The seer does not have ‘my-ness’; he is a spectator. You do not have ‘my-ness’; ‘we’ removed it from you. You surrendered ‘my-ness *mamata*’ to ‘Me’ (Dada).

When You remain the ‘seer’ the *prakruti* will dissolve, that many karma are gone.

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**A mistake of discharge is a life-less mistake**

**Questioner:** Agitations caused by atikraman cools down with pratikraman?

**Dadashri:** Yes. One cools down. For ‘sticky files’, in excess of five thousand pratikramans need to be done before things cool down. Even if anger is not expressed externally, the irritation it creates will leave stains within if you do not do pratikraman for it. It will clear when you do pratikraman. Do pratikraman if you do atikraman.

**Questioner:** If anger erupts with someone and then at the same minute I realize that I have done something wrong and do pratikraman. What is that?
**Dadashri:** After attaining Gnan, when you ask for forgiveness for the anger outburst with someone, then there is no problem; you are free. If you cannot apologise in person, then do so from within and that is enough.

**Questioner:** In person? In front of everyone?

**Dadashri:** There is no problem if you do not do it in person, but do it from within; it is acceptable. This is because the mistake is not alive; it is a discharge. Discharge means that it is not living and it will not bring about that bad of a result.

**Instant results with sincere pratikraman.**

**Questioner:** I became very angry with someone and I lashed out, and we had a quarrel, and then despite the silence the inner turmoil continues. Should I do pratikraman more than once?

**Dadashri:** Do pratikraman wholeheartedly two to three times, and if done in the exact method, everything will be resolved. Do it this way: Say, ‘Dear Dada Bhagwan, a very grave mistake has happened. Severe anger has taken place. How much hurt it caused the other person? I am sincerely repenting for it and asking for his forgiveness with You as my witness. I am sincerely asking for forgiveness from his pure Soul.’

Who is asking for forgiveness? It is not to be asked by You. Chandulal has to ask for forgiveness. The one who does atikraman has to do pratikraman. Atikraman is never done by You.

**Collective pratikraman**

**Questioner:** When prolonged arguments happen, the result within is a greater rift and aloofness from the other person. Sometimes I do a few pratikramans, and in other instances I have to do five to six times. The question is, if I just do pratikraman once, will it suffice?

**Dadashri:** Do as many as you can individually. If it is not possible, do them collectively. If you come across too many at once, do them all together and state that you are doing them collectively because you cannot
do pratikraman for each and every one of your mistakes. Address your pratikraman to Dada Bhagwan and the message will reach him.

Apology in person

**Questioner:** Dada, many times it so happens that when I make a mistake, or become angry towards someone, from within I feel restless and uneasy, I know this is wrong, but I do not have the courage to ask for forgiveness form him directly.

**Dadashri:** You should not even ask for forgiveness in that way. On the contrary he will misuse the apology. He will say, ‘Yes, now you have come to your senses’. That is how everything is. People are not noble these days. These people are not worthy of direct apologies. There may be ten in a thousand who will give in even before you ask them for forgiveness. Do you understand? Otherwise he will say. ‘See, I have been telling you for a long time. You did not believe me, did you? Now you have come to your senses, haven’t you?’ That is why you should ask for forgiveness from his Shuddhatma from within.

That is not your look out

**Questioner:** When I become very angry with someone, I do instant pratikraman for that mistake. Does the effect of the anger from my side, continue to linger within that person, or does it stop as soon as I do pratikraman?

**Dadashri:** You should not concern yourself with what is happening within the other person. Just keep washing your ‘clothes’ and keep them clean. He came in front of you because of his and your past life account. Anger happened even though you do not want to. Anger aises against your wishes, does it not?

**Questioner:** Yes. Anger happens.

**Dadashri:** Then do not worry about that, continue doing pratikraman. Make ‘Chandulal’ do the pratikraman and he will handle the situation however it needs to be handled. If you become too concerned about it, you
will ruin everything. Your job is to remain aware of the mistakes that happen.

Dealing with your employees

**Questioner:** When we are very angry with someone, we begin to talk negatively about him in his absence.

**Dadashri:** That is called ‘kashaya.’ When one comes under someone else’s (the non-Self) control, it is *kashaya*. Then the anger-pride-deceit-greed take over. You know that it is wrong to speak negatively about someone in his absence, but you do it all the same. Sometimes you will become aware of it and sometimes it will pass, unnoticed. You will become aware of it sooner or later. This can only happen if you were the knower of the mistake when it was happening. The fact that you repent the event later means you were in fact aware as a knower *jaannaar* when the mistake was happening.

**Questioner:** In my office, I have three to four secretaries. Despite multiple instructions on repeated occasions, they continue to make the same mistakes. This results in my getting angry and frustrated with them. What should I do?

**Dadashri:** You are now the pure Self, so how can You become angry? Anger comes to ‘Chandulal’, so you should tell him, ‘You have met Dada now. What reason is there for you to become so angry?’

**Questioner:** But those secretaries do not improve at all. Unless I say something to them, they will not change.

**Dadashri:** You can tell ‘Chandulal’ that he can scold his secretary with equanimity. He should scold her in a dramatic manner like, ‘if she continues to be inefficient, your job will be at risk.’

**Questioner:** If I say that, she would feel hurt and you have said that we should not hurt anyone.

**Dadashri:** She would not feel hurt if you speak to her in a dramatic (*natakiya*) manner. In this the ego does not arise in your words. This results in her becoming aware in her mind, and she will make a decision to improve. She will not be hurt in the entire process. You can only hurt her if your intention is to hurt, like, ‘I am going to straighten her out.’ Then she will get hurt.
And then having told her, immediately tell ‘Chandubhai’, ‘you made a mistake (atikraman) by speaking harsh words, so do pratikraman.’ Then ask for forgiveness in your mind. But do speak with the secretary and then do the pratikraman. Do both together. You have to run your worldly life too, do you not?

**Discharge abhorrence, after Gnan**

**Questioner:** Do I incur a karmic liability when I fire an employee who does not do his work? Or is it vyavasthit?

**Dadashri:** That is not a mistake. When there is no *raag-dwesh* (attachment-abhorrence), it is just a play of the *pudgals* (non-Self complexes) with each other. One gets trapped where there is attachment-abhorrence. *Raag-dwesh* no longer remains after one attains Self-realization. If they did, then one would be liable. But now it is all in the form of discharge; it is discharge abhorrence (*dwesh*). There is no serious liability there.

Any action done, is with either attachment (*raag*) or abhorrence (*dwesh*). After Gnan, attachment and abhorrence do not happen. Where there is no attachment-abhorrence, there only the non-Self complexes *pudgal* clashing with each other. The one who ‘sees’ all that, is the Self. If you become engrossed in it, then you will take a beating. When does one become engrossed in it? It is when there is a lot of entanglement (stickiness) with the discharge. But then You have to tell Chandubhai to do pratikraman, so that it will wash off.

If you remain the Knower and the Seer of the anger that happens, it will leave. The subatomic particles *parmanoos* of anger will become cleansed and they will dissipate. This much is Your obligation.

**Questioner:** Is the pratikraman I do after becoming angry, called ‘purushartha’ or ‘parakram’ (extraordinary spiritual effort)?

**Dadashri:** That is called *purushartha*. It is not called *parakram*.

**Questioner:** Then what is *parakram*?

**Dadashri:** *Parakram* is higher than *purushartha*. This is certainly not *parakram*. How can you call this *parakram* when you are nursing a burn with a healing ointment? One ‘knows’ all this and also ‘knows’ this
‘knower’. That is parakram. Doing pratikraman is purushartha. With continued pratikraman everything, including verbal conflict will decrease. Everything will decrease naturally. The ego is the first to go and then everything else will follow. Everything will fall into place and you will experience stillness from within. And there is peace within. Do you feel such peace?

**Questioner**: Absolutely, Dada.

**Dadashri**: Yes. Then that is all we need.

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**The spiritual stages**

**Questioner**: Please explain the fourteen gunasthanaks (spiritual stages)?

**Dadashri**: The first three gunthanas are of no use. They will not do for moksha. In those stages, one simply goes to temples; that is all. One just wanders around life after life. When one attains right belief (samkit), he enters the fourth gunasthanak. Before that there is wandering around in the first three stages. There is enlightenment in the fourth gunsthanak. One progresses from there on. He then comes into the fifth. Then as he does more and more pratikraman, he goes to the sixth. That is how one progresses by doing pratikraman.

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**Four levels of intensity of kashaya**

What have the writers of scripture written? Suppose this man says something that breaks this woman’s heart such that it will not mend in her entire life. Her mind is permanently fractured. It cannot be mended. The scripture writers call this ‘anantamubandhi krodha’ – anger that will make one bind karma for infinite lives.

Another kind of anger is one where she will not speak with him for a year or so. Her wounds will heal after a year and the anger will be gone. What is this kind of anger called? It is ‘apratyakhyani krodha’ (anger for
which one did not do pratikraman). Because pratikramans were not done in the past life, the anger happened.

**Questioner:** Is it the same anger that happened in the past that is expressing now?

**Dadashri:** No. Not like that. If pratikraman is not done after anger happens, then the anger will come out with the same intensity and force again. If one does not do pratikraman after anger, it will last for a year (*apratyakhyani krodha*). And if he does pratikraman, it will last for fifteen days. They will forget everything and become friends again within fifteen days. That is called *pratyakhyani krodha*.

The *anantanubandhi krodha* is anger that will ruin the entire life. It is like a big crack of a foot or two that forms between rock cliffs. No matter how much gets filled in it, the crack will still remain.

As compared to that, the one that last for a year or so is *apratyakhyani krodha*. That is comparable to the cracks that form in the earth in the farms and the fields. They will eventually fill up after a year.

Then, there is the anger that lasts fifteen days or so. That is *pratyakhyani krodha*. It is like the markings in the sand. If you write in the sand on a beach, what will happen that writing? How long will it be before it is erased?

**Questioner:** Immediately. If the wind blows, it will be erased immediately.

**Dadashri:** It will get smudged if the wind blows. It may take one hour or two hours. That is called *pratyakhyani krodha*

And the fourth one is like a line one draws in water. It will get erased immediately. That is called a line in the water. It is call *sanjvalan krodha*. Not all *mahatmas* have anger like the ‘line in the water’. For most it will mend after a fortnight or so. For some it is like the line drawn in water.

This is something that the intellect (*buddhi*) will accept, is it not?

**Questioner:** This is something that the self- *atma* will accept.

**Dadashri:** Which *atma*-self are you talking about? The *vyavahar* atma; the *pratishtit* atma - the relative self? It is all a play of the intellect (*buddhi*). And which kind of atma will be there? It is all *vyavahar* atma (the relative self). The main Atma knows even all this; it knows everything.
Apratyakhyanavaran kashaya

**Questioner:** Once the *anantanubandhi kashaya* breaks-is overcome, it will go into the descending-decreasing level and thus gradually go down?

**Dadashri:** It can also increase. But when *apratyakhyan kashaya* come, it means that it is *kashaya* for which one has never done pratikraman or pratyakhyan in the past life. That is why all the *kashayas* that come, come because one has failed to do pratyakhyan. So once pratikraman and pratyakhyan start and one continues to do them, then as a consequence of that, he will move from the fifth into the sixth *gunsthanak*. What happens in the sixth *gunasthanak*? *Pratyakhyanavaran kashaya* arises!

**Pratyakhyanavaran kashaya**

What does *pratyakhyanavaran* mean? It means *kashayas* happen even when one does pratikraman and pratyakhyan. The ones that come have so many layers. Those with few layers are gone, but those with many layers are *pratyakhyan avaran*. They will not go away even after hundreds of thousands of pratikramans.

**Questioner:** What kind of mistakes are they?

**Dadashri:** They are called *pratyakhyanavaran*. They do not go away even after one does pratyakhyan.

**Questioner:** What is the major reason behind it?

**Dadashri:** They are very deep and very thick. If an onion has five thousand layers, would it not look the same even if you peel off a layer at a time? It is like a layer of a kind; a veil of a kind (avaran). Everyone has one or two of these; not too many.

**Questioner:** They keep coming back, again and again.

**Dadashri:** Yes, they will keep coming back.

**Questioner:** But will they not leave, sooner or later?

**Dadashri:** They will begin to leave. As the karmic account (*hisaab*) matures, it will become less. There is no problem with them going. They will go away for sure but what kind of problems do they create today? Despite doing pratikraman and pratyakhyan, they come back.
Hence, you created pratyakhyan avaran by doing pratyakhyan for apratyakhyan avaran. So now what about the pratyakhyan avaran that is created?

**Questioner**: Does that become a layer too?

**Dadashri**: Yes, you remove the stain with the ‘soap’, but what about the residual stains the soap leaves behind? So that is pratyakhyanavaran.

So, when it becomes clean this way, it is pratyakhyanavaran. If despite doing pratyakhyan, mistakes happen, that is called pratyakhyan-avaran kashaya. That is because pratikraman was done in bulk.

**Sanjvalan kashaya**

(When there is constant pratikraman-pratyakhyan, it is called pratyakhyanavran. That is the sixth gunasthanak or gunsthanak (spiritual stage). One is doing pratyakhyan of the past apratyakhyan. When can we say that the ascetic has reached the sixth gunsthanak of the nischaya (real) and of vyavahar (relative)? It is when pratikraman-pratyakhyan happens every moment. The pratyakhyan of the past comes into unfolding today and consequently one is able to renounce naturally.

So what is the sixth gunsthanak? Kashayas become effective. They become evident in their effect. They are not just concepts, but their effect is visible. They become effective despite pratikraman, therefore despite pacchkhani-pratyakhyani pratikraman, they still remain. Because it is a large karmic tuber, it is considered pratyakhyani. It is a pratyakhyan-avaran. But if it comes into maturation from within but does not become effective-expressed externally, then it is considered sanjvalan. It will not cause one to slap someone or something like that. There is suffering within in the pratyakhyan avaran. But when one experiences peace within, that is when one will understand what all this is about. So this is completely a different thing.

Anger, pride, deceit and greed are pratyakhyani. Meaning others will not know about them. Even a clever person will not be able to measure it through his intellect (buddhi) whether a person has anger within him. Only the person who has it will be aware of it. That is pratyakhyani! So, what can you say about the one for whom the five major vows (mahavrats) are natural in his conduct? It would be more than enough if there was one such person
in this current life cycle. Those pratyakhyani kashayas are gone and therefore only the sanjvalan kashayas remain.

The sixth to the nineth gunasthanaks

The worldly interaction (vyavahar) gunsthanak qualities of everyone will keep on changing. Some will come into the fourth, some into the fifth and some into the sixth. Before their kashayas were apratyakhyan, apratikraman and now because of alochana, pratikraman and pratyakhyan even the apratyakhyan avarans have gone.

Those who have heavy ‘files’ in the worldly life, are considered to be at the sixth gunsthanak.

What is the sixth gunsthanak in the worldly life interaction? It is not the one where one renounces wife or a husband, but it is the one where there is no apratyakhyan avaran. You see the same thing again even after doing pratyakhyan; it is like seeing another layer of an onion. That is pratyakhyan avaran. If ever that pratyakhyan avaran goes away for an hour, then that is apramat gunsthanak and that is the seventh gunsthanak. And rarely there comes the eighth gunsthanak where there is nothing but bliss! That is called apurva gunsthanak. But one cannot cross over to the ninth unasthanak as long as there is stri parigraha sexuality.

Total absence of any kashaya

There should not be even one parmanu of anger in this body, meaning there should not be any parmanu (sub-atomic particle) of anger in it. When there is not a single parmanu of greed, not a single parmanu of pride, not a single parmanu of deceit; then one is called a God.

Questioner: Should kashaya end completely?

Dadashri: All the kashayas are gone, they are gone, but not even a parmanu of it should remain thereafter. Thereafter it would not be there even in the form of an effect (discharge). Departure of kashaya means there are no more causes of kashayas being created. It means all effects of kashayas are gone from the body; no trace of effect remains in the body. Right now Your causes are gone, but you still have kashayas in the form of discharge effect; stuck somewhere within.
**Questioner:** Even the discharge is gone completely?

**Dadashri:** Yes, I have seen such a state. That is when the absolute Self form (mula swaroop) arises. That is when total experience (anubhav) of the Self will arise, otherwise not. The Self cannot be seen. Where there is absence of kashayas is verily where the Self is.

**Questioner:** And that the state of total absence of kashayas?

**Dadashri:** That is impossible in this era of the current time cycle. And in sushamkaad (auspicious time cycle) there is no such thing as impossible.

**Questioner:** Therefore, it does not exist even in the origin of kashaya. It does not exist even where it originates from.

**Dadashri:** Not even there.

**Religious instructions with kashayas lead to hell**

**Questioner:** Does that mean there is no kashaya at all?

**Dadashri:** That is when this Gnan arises. So as far as this special seat is concerned, I tell all the maharaj (gurus) who come to ask me, ‘maharaj Sahib, I request you never to give discourses.’ So they question, ‘Why, what is wrong with us’? I tell them, ‘If you want to go to hell; then carry on. This is the greatest sign for going to hell.’ Now tell me. How would they realize this liability? How can a man full of mistakes, find a mistake?

**Questioner:** One can never see his own mistakes.

**Dadashri:** They will not let go if they cannot see will they? One can see the kind of mistakes that will take him to hell. Giving religious instructions prarupana in the presence of kashaya is the sign of going to hell. Therefore, one should not give religious discourses if one has kashayas within him. Now which kashayas? It is a rule that those who have pratyakhyanavaran kashayas have a right to give discourses. It is those who have anantamubandhi kashayas; those who have not attained samkit (the right vision) have anantamubandhi for sure. If you ask them if they have attained samkit, they will tell you, ‘No, we have not.’ They do not have the right belief (samkit). The one who gives spiritual instructions in the presenc
of anantanubandhi kashaya is considered mithyatvi – one under illusion. What is it called?

**Questioner:** Mithyatvi.

**Dadashri:** And mithyatvi means poisonous. Therefore the Lord has said that if a mithyatvi reads the speech of Tirthankars, it becomes poison. And if there is mithyatvi speech, mithyatvi books or religious books, if ever a samkit jiva (an enlightened being) were to read them, it becomes nectar (amrut). This is because when milk is placed in a snake’s mouth, it becomes poison. Today, everywhere there are signs of people going to hell. If we say this openly, it will incite violence and anger and so ‘we’ do not say anything. What is the fun of speaking words others do not understand? If someone were to ask me, I would tell them. One lady actually did stop giving sermons and came to take Gnan. That mahasati (a nun in Jainism) said, ‘I am giving two discourses a day. I feel like giving religious instructions. This I know is going to land me in hell. If I take Gnan from you, will I be able to give religious instructions freely?’ I said, ‘Yes, you can’. Then she took Gnan. The outcome for those who are on such religious paths and have taken Gnan has been very good.

**Veils of ignorance can only be destroyed with the right vision (saimkit drishti)**

**Questioner:** When the Knower who is eastablished in the Self has to face unfolding of his karma, does he not become controlled by those circumstances?

**Dadashri:** No, he is the Knower of the unfolding circumstance (udaya). When he remains the Knower (gnata) of the unfolding karma, he is considered to be the Knower (gnayak swabhaav). And when he is not the Knower of the karma effect, he is under the control of those circumstances (udayavash).

**Questioner:** Dada, when one becomes the Knower once, will he ever be controlled by the circumstances?

**Dadashri:** He will come under control of circumstances. When the unfolding karma are very heavy and sticky, then he will become controlled by them. That is why we have these pratyakhyanavaran kashaya. I used to
think a lot about them, ‘Oh ho ho! What kind of kashaya is this pratyakhyanavaran kashaya?’ I used to think a lot about them before I attained Gnan. Because what did people say? They say avirat kashayas (never ending kashayas) means anantanubandhi, then comes apratyakhyani. What are the kashaya for which no pratikraman and pratyakhyan has been done, called? ‘Apratyakhyani’.

**Questioner:** Now the process of going from anantanubandhi into apratyakhyani and then into the prayakhyani, is samkit drashti (right vision) behind that process?

**Dadashri:** It verily is the samkit vision. One continues to proceed forward because of the right vision (samkit drashti).

**The living ego departs and the dying ego is left behind**

We all in Akram Vignan do not have even a single one of these four kashayas. We have become free from kashayas. Man cannot become free from worries and there can never be a worry free man in the karmic path. Even a Gnani of the kramik path is not worry-free. He is blissful within but worried on the outside. He has worries and uncertainties in his worldly dealings about what the future holds. He is worried about the future. We do not have agrasocha worries about the future. We leave everything to vyavasthit. How long can anxiety remain? As long as the one who has anxiety is living. And for You he is no longer alive, is he? Who becomes anxious?

**Questioner:** ‘Chandulal’.

**Dadashri:** Yes, that means the ego is alive. There are two kinds of egos. One is the ‘doer’ of karma and the other is the ‘sufferer’ karma.

**Questioner:** Yes and the ego as the ‘doer’, is gone.

**Dadashri:** As a doer, the ego is alive, and as the sufferer it is the dying ego. The dying ego cannot do anything else. And what can the living ego not do when pushed. Therefore the living one is gone and this dying one remains after Gnan Vidhi in Akram Vignan.

**In the absence of the ‘doer’, karma get erased**

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So when anger arises, he says, ‘Dear Dadabhagwan! You have said ‘no’ but this happened and therefore I ask for your forgiveness’, and so that mistake gets erased.

**Questioner:** ‘This should not be so.’

**Dadashri:** Yes.

**Questioner:** It should happen immediately?

**Dadashri:** Yes, that is why it gets erased. How are they erased? Through pratikraman. All the karma get erased. Because the doer is no longer there, they get completely erased. When the doer is absent, only the effects of past karma are suffered. People, who do not have the knowledge of the Self, have to suffer the effect in the presence of the doer (ego). Their karma may weaken a little if they do pratikraman, but they are not erased completely. Their causes will not refrain from bringing about new karma effects, whereas for You that karma is destroyed when you say, ‘Dear Dada Bhagwan, this should not be so’.

**Sarvavirati gunasthanak : the sixth gunasthanak**

What more remains for the one who has ‘shoot-on-sight-pratikraman’ in his hands? What is left when abhorrence (dwesh) goes away? Two of the four kashayas have been eradicated. Eradicated meaning what? Anger is gone but the subatomic particles (parmanu) of anger remain to discharge. Therefore one will become angry but he will not like it at all, and therefore dwesh is completely gone. But some fraction of deceit and greed still remain. One will become vitarag when they too go away completely. They will go away in the charitramohaniya (discharging conduct deluding karma). Everything will become separate when you divide it up.

What is sarvavirati? It is where You do not see any mistake in anyone. Even when someone is insulting you, You do not see mistakes in him. That is sarvavirati. There is no higher sarvavirati than this.

When you no longer see mistakes in anyone, know that you have attained the state of stillness, the state of the Self even amidst the din of the worldly life. This state in Akram Vignan is very different. Even while enjoying life's pleasures, one sees the world as flawless.
Akram Vignan’s sarvavirati state is that in which one does not see the slightest mistake in anyone. That is the state of sarvavirati; just know this much. Thereafter I have no problems with whether one wears cologne and fragrances, as long as he sees no mistakes in others. Even if he gets bitten by a snake, he will not see mistake of the snake. Such is our science.

**Questioner:** Thereafter in that state in the path of Akram, there is no need for pratikraman, is there?

**Dadashri:** Then there is no need for pratikraman. But do not assume that you do not see any mistakes; instead do pratikraman. What are you going to lose by doing that? In trying to find something new like that, you may take it in the wrong direction.

The one who has become vitadwesh free from abhorrence will be liberated in one more lifetime (ekavatari). If elements of abhorrence remain then it may take a person three or four more lives to attain moksha.

**There is no kashaya for the one who ‘sees’**

Mistakes will be erased if one does pratikraman given by the Gnani Purush. Otherwise the mistakes will not leave. One binds merit karma punyai for doing pratikraman, and this is so for infinite lives. Pratikraman as done by the ascetics and the acharyas cannot destroy mistakes; it binds merit karma (punyai). Whereas pratikraman as prescribed by the Gnani Purush is ‘shoot-on-sight’ pratikraman; it is done the moment the mistake happens. All these mahatmas have so much awareness that they see their mistakes the moment they happen. They see thousands of their mistakes the moment they arise, because they have become free from kashaya (anger-pride-deceit-greed).

Unawareness ajagruti is due to kashaya.

**Questioner:** If one does no atikraman towards anyone and has no active ongoing kashaya, how can he remain a hundred percent in Knower-Seer gnata drashta state?

**Dadashri:** No, it is not like that. He may not have atikraman towards anyone even in his thought, but his mind is always in some kind of kashaya. If it is not in raag (attachment), it is in dwesh (abhorrence). Kashaya is always there when one is not in the Knower-Seer gnata drashta state.
**Questioner:** Is there always some kind of *kashaya* in a thought that is going on?

**Dadashri:** It is always there. It is always there for sure, but *kashaya* is not there in the thoughts that one can ‘see’.

**Questioner:** That entire ball of confusion comes and goes and only afterwards do I become aware of it.

**Dadashri:** No, You can ‘see’ (*joyee*) it, and then you know (*janavoo*) it. Still, until then it is a *kashaya*.

**Questioner:** I ‘see’ it after fifteen or twenty minutes have passed.

**Dadashri:** *Kashaya* stops our *jagruti* awareness and so it will not allow us to remain as the Knower-Seer. And if You have the worst of thoughts and you keep ‘seeing’ them, then no part of *kashaya* will touch you.

*Where there is no anger, there is forgiveness*

People will say, ‘Lord Mahavir had to suffer a lot. He had to suffer internally as well as tremendous bodily pain and had to endure a lot in penance.’ *Moksha* is not attained by enduring such physical suffering. What is such talk like? What people say is that the Lord forgives no matter how bad a deed one does. The Lord does ‘keep’ forgiveness so he can ‘give’ it to others; it may appear so to people. What does forgiveness (*kshama*) mean? There is no such thing as forgiveness. Absence of anger in itself is forgiveness. Hence one does not have to forgive. The Jain *sadhus*, not having understood this, claim how wonderful the Lord’s forgiveness is. There is no forgiveness. It is a different matter where through ego one says, ‘Go! I forgive you!’ One can understand that forgiveness, but that is on a superficial and a gross level. The absence of anger is forgiveness in itself.

*Kashya is not in our control but pratikraman is*

In Akram Vignan true control (*saiyam*) is the cessation of anger, pride, deceit and greed. If any of these *kashaya* happen, one has to do pratikraman, because that is atikraman. *Vishaya* (sensual enjoyment) do not represent atikraman, but these *kashayas* are atikraman. You have been taught to do pratikraman for the atikraman. The world has arisen because of atikraman and it ends with pratikraman. Worldly interaction with *kashayas*
have given rise to life after life world; not the worldly interaction in *vishaya*. Worldly interaction with *kashayas* have given rise to the worldly life after life and that is the atikraman which can be washed off with pratikraman. Occurrence of *kashayas* is not under Your control but doing pratikraman for it is under your control. Therefore, *purushartha* (liberation effort) is through pratikraman.

Has your ego (*ahamkar*) and pride (*maan*) gone away or not; have they decreased or not?

**Questioner:** They are going down.

**Dadashri:** Yes. So all that filled stock is beginning to go away, it will move away after twelve months. Once the stock decreases, You become the Atma (Self).

**Questioner:** These anger, pride, deceit, greed are karmic discharge and so they are bound to arise, but then after ‘seeing’ them; how can I remain separate?

**Dadashri:** What does one have to do if the awareness *jagruti* decreases; when it becomes dim? You have to repeatedly try to remain in My Agnas only. But when you slip into the non-Self and do not stay in the Agnas, then it is the same old thing!

How much effort do you make inorder to stay in the Agnas?

**Questioner:** A lot.

**Dadashri:** (addressing another person) Are You able to ‘see’ anger and pride?

**Questioner:** I see them after the fact.

**Dadashri:** There is no problem with that. You will ‘see’ them after they have happened. They can be ‘seen’ while they are happening, as well as after they have happened.

**Questioner:** And sometimes it happens that they are ‘seen’ as the mistake is happening, and yet this (non-Self) continues doing it.

**Dadashri:** No, You cannot stop them (*kashaya*). It is wrong to stop them, because You have to ‘see’ the current film till it ends. The ‘seer’ (Self) has no objection to whether one is fighting; or being non-violent or violent. The problem is if he interferes, starts crying, fights and says, ‘stop fighting!
Stop fighting!’ Hey, it is just a recorded film, and hence the ‘Seer’ has no problem with it.

**Questioner:** But when that is how it is happening within, I ‘know’ it and I also scold him and tell him that what he is doing is not right. But even then he will not listen and he will continue doing it.

**Dadashri:** There is no problem with it because the ‘Seer’ is pure *shuddha*. He (Chandulal) sees it as good or bad, but that is the relative view. There is no such thing as good-bad for the Seer. They are both the same to the Seer. Good and bad is for the worldly people and not so for God-the Self. The society has the good and the bad. What the Lord says is that You are free once You ‘see’ them. The Self is separate and this is separate.

The account that was bound in ignorance (*agnan*) and lack of understanding (*adarshan*) is to be settled, completed by ‘seeing’ *joyeeney*. Then You are free and separate from it. The accounts bound without ‘seeing’ are settled by ‘seeing’!

When this ‘tank’ (karmic stock called the non-Self complex) empties; and when it is just about to empty; your body will feel as light as a flower. You will feel free, here in this very same life.

Now why will the tank empty? This is because, as it is emptying, nothing is being filled in. What will remain in an emptying tank when nothing more is being put in it?

**Questioner:** Nothing will remain.

**Dadashri:** It will empty quicker.

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The final pratikraman

**Questioner:** On the path of liberation, before final enlightenment, if there is a pending account with someone, does repeated pratikraman clear off the account?

**Dadashri:** Yes.

**Questioner:** Even with the living beings we do not know?

**Dadashri:** Only those whom we have met and have created accounts with; no one else.

**Questioner:** But what words do we say when doing pratikraman?

**Dadashri:** Say, ‘Whatever living beings that I have hurt in any way, please forgive me.’

**Questioner:** Each and every living being?

**Dadashri:** Yes to each and every living being.

**Questioner:** Does it include living beings like the ones present in air (vayukaya), water (jalkaya), and fire (tejokaya)?

**Dadashri:** It includes everything, if you say it.
Intent of not hurting anyone

**Questioner:** What should I do if I hurt some *jīva* living being unknowingly?

**Dadashri:** When *himsa* violence happens unknowingly (*ajaanta*), you should feel repentance immediately, and that it should not be so. You should repent for it and do pratyakhyan. Keep the awareness that it does not happen again. This should be Your goal. The Lord had told us to be firm and resolute in our intent (*bhaav*) not to hurt any living thing. Every morning when you begin your day, you should repeat this five times: ‘I do not wish to hurt any living being through this mind, speech, and body.’ Start your day by affirming this intent. This will decrease the liability. This is because the intent is under your control. The other is not.

**Do mistakes made unknowingly bind demerit karma?**

All the positive and negative inner intents that arise within are the result of seeds sown in the past. You do not desire to hurt any living being and yet if a bug gets crushed under your foot, realize that such was the seed sown in the past. Maintain awareness there and do pratikraman.

How do you know what kind of enmity the bug you crushed will bind? How great an enmity will the one that is unknowingly killed bind? It is because that bug has wife and children, relatives, does it not? They will think that you crushed it; you murdered it knowingly. You may feel that you did it unknowingly but they think that their loved one was murdered. It too has a world, does it not? It has a world wherever it goes, does it not?

**Questioner:** Do we still commit a sin if we hurt someone unknowingly?

**Dadashri:** What will happen if you accidently put your hand in a fire?

**Questioner:** My hand would get burnt.

**Dadashri:** Would a child not get burnt too?

**Questioner:** Yes he would.
**Dadashri:** Even a child? So understand that you will not escape. Whether you do something knowingly or unknowingly; you cannot escape the consequences.

**That is considered lack of awareness**

**Questioner:** What happens if a person, who has received Gnan, kills mosquitoes that bite him?

**Dadashri:** You can say that the intent got spoiled. That is not considered awareness of Gnan.

**Questioner:** Is that considered a violent intent (*himsak bhaav*)?

**Dadashri:** Not only that, but in doing so, he has reverted to what he was. However pratikraman, would wash it off.

**Questioner:** What if he keeps killing the mosquitoes the next day?

**Dadashri:** Even if he were to do it a hundred times over, pratikraman washes it off.

**The most heavy karma becomes light with pratikraman**

**Questioner:** We have to suffer the *nikachit* karma (heavy and ‘sticky’ karma that one has no choice but suffer its effect) from the past life, but what about the *nikachit* karma created in this life?

**Dadashri:** That has to be suffered in the next life. It will not give its fruit immediately, not before maturing first.

**Questioner:** It cannot be destroyed; it has to be suffered, is that right?

**Dadashri:** It can become lighter if you keep repenting on it repeatedly. Half of the bitter juice that had entered into it will be removed from it. *Nikachit* means that one has no choice but to suffer, but it can be made lighter; less bitter.

**Questioner:** Is there a change in the suffering?

**Dadashri:** Yes. If one person gets hurt in a certain part of his body, he will not be able to bear the pain and move; whereas another one will put bandages on his wound and move about freely.
**Questioner:** When the shepherd forced bamboo needles in Lord Mahavir’s ears….

**Dadashri:** That was *nikachit* karma.

**Questioner:** He was a God, so it should have become lighter for him?

**Dadashri:** No, it did not become light.

**Questioner:** Then how can it become lighter for people like us?

**Dadashri:** It can still become lighter if you try. He was a special person and so he would not make it lighter. He was a King when he had ordered his servants to pour hot lead in his guard’s ears and he did not do any pratikraman for it either.

**Questioner:** But he had done that knowingly, whereas I have pierced needles in bed bugs and killed them….

**Dadashri:** Do people poke needles into them? What kind of a person are you? Just because they do not have parents to defend them? Why don’t you do that to people?

**Questioner:** Now give me a solution for that, please. I have done many such deeds, what should I do about that?

**Dadashri:** Pratikraman, do pratikraman! Take some bed bugs, put them in a cup, look at their bodies and do pratikraman, then feed them, let them bite you, and then let them go.

**Questioner:** I cry from within that I have done so many bad deeds. I think of that everyday and I can see them.

**Dadashri:** Make it lighter by doing pratikraman. You should have asked someone before you did all that, should you not?

**Questioner:** But I did not find anyone then.

**Dadashri:** You should have asked someone at home or in your village.
Questioner: At home, our practice of killing them still continues.

Dadashri: Is that so? Both of you together?

Questioner: I killed them my way and she killed in her way.

Dadashri: Were you killing two hundred to five hundred a day?

Questioner: Yes. We would kill however many there are. But we have not killed since we met Dada.

Dadashri: You should not have a single thought about killing. If you cannot tolerate the insects, take them outside. The Tirthankaras eliminated the word ‘kill’ from common usage, because it is laden with liability and risk. That is how ahimsak (non-violent) one should become. One should not have a single atom of violence. Thoughts about killing are laden with violent subatomic particles. Each and every atom of your body should be completely ahimsak.

Questioner: Otherwise will change, of becoming non-violent, happen in the intent?

Dadashri: Yes. No one should be hurt in the slightest, because no one is at fault in this world at all.

**Causal and effect violence**

Questioner: Are the consequences of dravya himsa (violence in effect) and bhaav himsa (causal seed of violence) the same?

Dadashri: Causal seed of himsa cannot be seen because it is subtle. Only effect himsa (dravya violence) is visible; it can be experienced through mind, speech, and body. In bhaav causal violence there is subtle intent of violence present, whereas in the effect dravya violence it is evident in front of you. When you say that I want to save living beings, it is called bhaav ahimsa intent of non-violence. Thereafter, you are not responsible if this happens or not. If you say that life is worth preserving, and thereafter, if violence happens then you are not responsible for it. Nevertheless, you should repent and do pratikraman. Doing this eliminates the liability.

**Special pratikraman for the farmers**

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**Questioner:** I have read in your book the prayer which says, ‘Through this mind, speech, and body, let me not hurt, even to the slightest degree, any living entity.’ I am a farmer and I grow tobacco. While the plants are growing, I should constantly pinch off new tender leaves from the stalks. Would that not hurt the plant? Is that not a paap (sin, demerit karma)? We do this to thousands of our plants! How can we put an end to this wrongful act?

**Dadashri:** You should feel repentance for the act. You should repent and feel ‘Why has this painful task fallen upon me?’ That is all. You can continue with your work then. Internally you are repenting that it is not your wish to do this.

**Questioner:** Yes, but are we still committing a sin?

**Dadashri:** Yes, it is a sin. But you should not concern yourself with that. Do not look at the sinful act. Just commit to the decision that things should not be the way they are. Stand by your conviction that you would rather be doing something other than this. Before, when you were not aware of all this, you would not have been so reluctant to throw away the poor plants. If you follow My advice, the responsibility becomes Mine. I am taking on the responsibility for you. You can cast the plant aside, but at the same time, you should feel a deep repentance.

**Questioner:** I understand that now. These businessmen create greater demerit karma as compared to the farmer. And greater demerit karma-sin, than the businessmen; is caused by people sitting at home doing nothing. Demerit karma is caused through the mind and not the body.

**Dadashri:** You have to understand the facts. Others do not need to. You have to understand everything that is applicable to you. Whatever others understand is fine by their standards.

**Questioner:** What should I do about the pesticides in spraying the crop? There is himsa violence in it, right?

**Dadashri:** When you have no choice, do whatever you have to but with a promise of doing pratikraman.
You do not know how to proceed with this worldly life. ‘We’ teach you all that so that you do not bind new demerit karma (paap).

You are bound to bind demerit karma when you are farming, but at the same time ‘we’ give you the ‘medicine’ of what you should say so that the demerit karma decreases. ‘We’ give you the medicine to wash off the demerit karma. Does one not need the medicine? When you go to the farm and plough the fields, many insects die and you bind demerit karma. When you cut down sugarcane, is that not a demerit karma, sin? Are they not living embodied souls? But ‘we’ explain to you what you should do about that so that you incur less karmic liability and enjoy your worldly comforts peacefully.

All farmers are liable for the death so many living organisms in the fields. The farmer should earnestly pray to God and ask to be forgiven for their mistakes daily. I tell every farmer to take about five to ten minutes to repent in front of the Lord, for this violence. They should do pratikraman because the work they are engaged in, involves so much violence. I show them how to do pratikraman.

**Pratikraman for himsa**

**Questioner:** While I was driving yesterday, I felt really bad when a pigeon came under my car.

**Dadashri:** It was Chandubhai who felt bad. So tell Chandubhai to repent and do pratikraman.

**Questioneer:** I did all that.

**Dadashri:** You did that, so that is good

**Questioner:** But I do not know when and where it came from?

**Dadashri:** It is like this. That pigeon was going to die because of its some mistake from its past life. It was looking for someone to kill it. It was looking for someone like Chandubhai who had an inner intent (bhaav) of killing.

And to the one who has decided that he does not want to kill any living being; himsa violence will not touch him. ‘I have no intent to kill, but what can I do if it comes underneath my car?’ If someone says this, then he will encounter this. You just encountered a little of whatever intent you had had. One being a Jain is rushing around and then if some bird gets in the way, he will say, ‘What can I do?’!
The one who wants to save lives will come across circumstances that will allow him to do so. Whatever your *bhaav* (inner intent), such will be your *hisaab* (karmic account).

You have to have a strong policy. ‘I do not want to hurt even to the slightest extent, under any circumstance.’

‘We’ will make you do pratikraman, which will wash off everything. This was a bird, which you could see, but there are so many living things that you cannot see which get crushed also. Make ‘Chandubhai’ do pratikraman for that.

**Questioner:** In the mind a thought had come that according to vyavasthit (scientific circumstantial evidence), that was the kind of karmic account (*hisaab*) that pigeon had, is that correct?

**Dadashri:** Of course, that was the account. It was its *hisaab* account and you were the *nimit* (evidentiary doer). But our *mahatmas* do not become such *nimit*s. While driving they do not have any *bhaav* (inner intent) that they want to kill anything.

Whereas if someone else is in a hurry and happens to run over some animal or bird, he will say, ‘What could I do?’

**Questioner:** Now, how can the thoughts in the mind be changed?

**Dadashri:** Now he does not have to do anything. Now you have to make Chandubhai do pratikraman repeatedly.

But it has become clear now, hasn’t it?

**Questioner:** Yes it has. Is it enough to just say the prayer you mentioned earlier that, ‘Let no living being be hurt through the medium of speech, thoughts, and acts’, in the morning?

**Dadashri:** It should be repeated five times a day, with the same intensity of applied awareness *upyog* as you would have when counting one-hundered dollar bills. While counting money there is one pointed state of the *antahkaran* and the chit. That is how it should be when reciting this intent.

* * * * *
Revenge of Enmity Is Unbearable

Pratikraman for enmity

Questioner: A man I know told me that his brother was looking to beat him up. At that time I realized and thought to myself why should I create enmity (veyr) with him?

Dadashri: Yes, he will bind enmity. If he knows that you are having enmity towards him, then he will do the same with you and then sting you and kill you in your next life.

Questioner: He does not know who has enmity towards him, would he?

Dadashri: So he is not binding any enmity in this, you are doing that; unilaterally. It is considered enmity when it is from both the parties. And
enmity means that he will avenge one day. Whereas this one, you create it on your own from within. What will you do now?

**Questioner:** After I had this thought so much of rigmarole came out from just that one thought.

**Dadashri:** But you just had a thought, there were no other wishes were there? Did you do pratikraman after that?

**Questioner:** I am not able to do pratikraman.

**Dadashri:** You have to do that. How can you not do it? How is that acceptable?

**Questioner:** Is all the rigmarole that happened not a pratikraman?

**Dadashri:** Would anyone think of hitting his own brother?

**Questioner:** But after all that, I thought very deeply about who binds enmity, why does he do so; so does that not all go into pratikraman?

**Dadashri:** That is nothing but rigmarole – long tedious talking back and forth.

Did you not feel that someone was binding it? That somebody was doing something?

**Questioner:** One does everything to his own self.

**Dadashri:** What else, then? Whether knowingly or unknowingly, when you say, ‘Hey you’ (threaten) towards to someone’s ego, then he will bind another karma (of enmity), and when the fruit of that enmity comes, it will bring on such a misery that you will forget the world. You can never harass or instill fear in anyone. If he is harassing you, then it is your own hisaab (account) and so you should ‘credit’ it into your karmic account and stop creating a new one if you want to be free. What have you decided?

**Questioner:** Whatever he gives us is my own hisaab account due to me.

**Dadashri:** Yes. We have found a straightforward path. There are no external problems (*upadhi*), and the worries have gone, there is no other problem and so it is possible to do whatever you wish. And after you do pratikraman no matter how much enmity there is, you can still be free in this very life. Pratikraman is the only solution.

**Retaliation towards sticky files**
**Questioner:** I have three or four sticky files at the office. When these files harrass me, I feel like retaliating with violence with them.

**Dadashri:** Is that so? You still have the old inner intent of stricking back?

**Questioner:** So should the ego suppress such an inner intent (*bhaav*) or should it allow it to manifest in action?

**Dadashri:** ‘You’ do not have to suppress them or let them manifest into action. Just keep ‘seeing’ what happens. Do you understand that? You just have to see’ what Chandulal is doing, that is all. Your duty is to ‘Know’ and ‘See’ and, on what basis is Chandulal functioning? It is based on vyavasthit. Do you understand? All the files are to be settled with equanimity on the basis of scientific circumstantial evidences! There is no other problem; everything else is complete.

**This is how enmity is destroyed**

**Questioner:** I am not able to break free from the links of enmity, perpetuated through speech. These layers of enmity are so tightly bound that they are difficult to peel off. And remembering Dada when I try to to pratikraman for the atikraman I did, the pratikraman stops and instead leaves a link of abhorrence (*tanto*) behind. Then those links (*tanto*) come out even stronger. So I feel dejected as to why these links still remain, why do they not go away?

**Dadashri:** That is because it has been made very compact, that is why. It is just like this bale of cotton. It will fill up the whole room if you cut off the ropes. That is how this karmic stock has been compacted together; therefore you have to continue doing pratikraman to bring an end to it.

**Questioner:** No matter how much effort I put in, it stops me from doing pratikraman. Those links of enmity work against the pratikraman and so it exhausts any *purushartha* (effort) towards it.

**Dadashri:** No matter how hard it is, just go to sleep at night. The Lord has said to work during the day but to sleep at night. So when atikraman happens while you are doing pratikraman just stop it. You should not force it too much.
**Questioner:** What I mean by force is that the *tanto* link of grudge and abhorrence stops all pratikraman even before it comes in my hands. So the *purushartha* stops.

**Dadashri:** But there is a reason that *purushartha* comes to a stop. There you have to put a stop to it. Take a little break and then start the pratikraman again. But you have to take a break. Do you understand that? This is because atikraman has happened for infinite past lives. One has done nothing but atikraman. Nothing else happens besides atikraman. One either loves someone or hates someone; they are both considered atikraman. And pratikraman has to be done wherever atikraman is done. There is no path to *moksha* where there is no pratikraman. Pratikraman should be shoot-on-sight pratikraman, only then will atikraman be erased.

**Questioner:** I have to do a lot of *purushartha* there.

**Dadashri:** *Purushartha* is possible since you became a *purush* (Self-realised).

**Questioner:** So what *purushartha* is needed to become free from this?

**Dadashri:** The *purushartha* is one of continuing to ‘see’ what the mind is doing, and what the chit is doing.

**The enemy has a change of heart with pratikraman**

**Questioner:** No matter how intense an enmity there is towards someone; no matter how strong malice exists in jealousy towards another human being; will pratikraman erase all that?

**Dadashri:** This world has arisen due to atikraman. All the bad attributes have happened due to atikraman, and they will be erased with pratikraman. There are only these two.

**Questioner:** Does a change happen in heart of the other person?

**Dadashri:** He will have change in his heart and he will come looking for you at your home. Do you understand? Everything will happen.

What does pratikraman mean? It means to see your own mistakes. But if you see mistakes in others, then it will perpetuate, therefore do not look for mistakes in others. Then only will you be free of enmity (*veyr*).
Enmity continues enmity life after life

Questioner: So where is the need for doing pratikraman, when he is never going to meet me again?

Dadashri: Pratikraman itself means that you are doing pratikraman for that which has ‘already happened’ and not for what is ‘going to happen’. When you do pratikraman, you are free from the inner intent (bhaav) of violence or kashaya. You are the one letting go of it; he may or may not.

Questioner: Suppose I don’t do any pratikraman. So will I have to go some place inorder to settle that score?

Dadashri: No, it does not have to be settled by meeting him again. You are the one who is bound, you have no concern with him at all. We have nothing to do with the other person.

Questioner: But am I not supposed to settle the account?

Dadashri: It means that you yourself are bound again and that is why you have to do pratikraman. Everything heals with pratikraman, which is why you have been given the weapon of pratikraman!

All karmic debts are paid off with pratikraman and pratyakhyan. Otherwise enmity increases with revenge and opposition. It increases when you oppose someone, does it not?

Questioner: Yes it does.

Dadashri: Have you experienced that? Therefore, because enmity increases with enmity, you should ask for forgiveness in whatever way you can and become free.

Enmity requires many pratikramans

Questioner: When I do pratikraman, I get over my enmity (veyr), but what about the other person? What if he still feels animosity towards me?

Dadashri: What did it matter to Lord Mahavir when those around him felt so much attachment towards him? Some even hated him. Nothing sticks to the Vitarag. A Vitarag goes around without putting ‘oil on his body’ (nothing will stick to them) whereas others go around with ‘oil on their
bodies’, so all the dirt will stick to them. Do you want to remain in the Agnas? Then nothing in the world, will not stick to you. So remain in the Agnas, do you understand? Then it will not stick to you. If you rub ‘oil’, then it will, will it not?

When there is ‘stickiness’ (raag-dwesh of the body complex), it is called oil and dirt will stick to it but how can it stick if there is no stickiness? People do raag-dwesh (attachment-abhorrence) even with me. They also praise me. When someone does not agree with me, he may even curse me and say negative things. One can say that because he is independent and free to do so. And the responsibility of going to a lower life form is his own. He does as he pleases through his own responsibility. How can we say no? He will strike you too! What will he not do? What can ignorance not do? And the one with understanding will not take on any liability. Will an attorney not be scared of breaking the law?

**Questioner:** So the attachment-abhorrence (raag-dwesh) there is, are they associated with an individual?

**Dadashri:** They are one’s own. He, himself has made them sticky. What can we do when he makes them sticky by rubbing oil?

Still, one thing is certain that if it comes down to someone in the family, then You have to tell Chandulal to keep doing pratikraman for him. This current friction is the result of past life account, but the ego reaction in it is not. ‘This’ gnan- knowledge (clash is a result but egoism is not); is a result and therefore tell him to do pratikraman because it is all from the past.

**Questioner:** There is animosity between myself and another person. There has been attachment and abhorrence between us. While I have managed to get rid of my enmity and abhorrence, the other person still continues to harbor deep enmity. Does this mean that in my next life, he will come to settle the account? After all, he is the one perpetuating enmity.

**Dadashri:** That is correct. He has been more hurt than you. You may forget forget his pain, but if he does not forget and so carries this on to the nexr life, you have to do pratikraman for it. The pratikraman is for the extra intensity of the atikraman, do you understand?

**Questioner:** If his enmity goes away, does that mean that my pratikraman has been effective?
Dadashri: Yes, with pratikraman, his animosity towards you will lessen. With each pratikraman, a layer of karma is shed. Karma comes in layers, like onions. You will have to do as many pratikraman as the number of layers you have caused. Do you understand?

Questioner: Yes. Many people used to do raag-dwesh towards Lord Mahavir but it did not touch Him.

Dadashri: They did endless raag-dwesh. They also used to hit him. They used to hit him and they also did raag towards him. Some even kidnapped Him.

Questioner: No, but none of that touched Him.

Dadashri: His upayoga (applied awareness) was not in all that was it? His upayoga was not in his body at all. Let them do whatever they want to, to the body. Not only did he not have the ownership of that body, but he did not even have upayoga (applied awareness) in the body.

If you hit this table and break it, it has reaction. You are responsible for it. In the same way that is how separare the Lord was from his body.

Even if you do not want to remember something, if it comes into your memory; it is a mistake that needs to be washed off with pratikraman.

Stirring up the past with a purpose

Questioner: Yesterday, in satsang it was said that one is not to think of the past and to remain in the present. Now, I feel that I do not want to think of the past but it suddenly it comes before the mind and the chit. The past brings back a lot of stinging memories and it fills up every pore in my body. So I feel at a loss as to how I can forget the past.

Dadashri: It is like this. This that is taking place within you is for the purpose of settling enmity. You can see the past and so you can start doing pratikraman. But without stirring up the past you will not see those unsettled accounts, will you? Do you understand? Only a rare person will have this situation like yours. This is not how it is with others (mahatmas) and that is why ‘we’ tell others to ‘live in the present’.

Even people with intelligent approach to life, who do not have Gnan, never stir up the past. Why is that? How can you resolve that which has no
solution? The past means something that has no solution. Therefore we say that You have attained the Gnan, so do not stir up the past. Not even fools will stir the past, whereas You have attained the Gnan and the future is left to vyavasthit (scientific circumstantial evidences). Therefore remain in the present. You have faith in vyavasthit, don’t you? Then nothing remains to be done for the future. And the past that You are ‘stirring up’ is to settle your past unsettled files with equanimity, and therefore it is not considered as ‘stirring the past’.

**Questioner:** Yes, now that is correct.

**Dadashri:** Some people unnecessarily stir up their past for no reason. In order to settle the past files, You have to stir up the files, because you want to get rid of the ‘shop’. What do You have to do now? You have to sell off the old stock and not buy any new stock. But you have to maintain some discrimination. If you cannot get rid of some stock, but if you have run out of sugar, then have to buy some more; therefore you have to exercise discrimination while getting rid of the shop.

**Questioner:** If we say not to stir up the past, then what is the need for doing pratikraman?

**Dadashri:** Those who do pratikraman have no problem with the past. With pratikraman, we are getting rid of atikraman and settling it. Not stirring the past means that if you had a quarrel with someone yesterday, you bury it in your mind (and not stir it up again). But there is nothing wrong if you recall it to do pratikraman. But do not keep it on your mind and think of it as a burden. You should not do that. Stirring up the past means when one remembers something about the past, he starts crying about it. If a person’s son died two days ago, he remembers him today and cries. Is that not called stirring up the past?

One has to do pratikraman, does he not? And pratikraman is for what happened in the past. For the future, there is pratyakhyan. Let pratyakhyan happen with the intent, ‘I will never do it.’ But the future; you are leaving under control of vyavasthit. Then you have to remain in the present. This is all our science says, ‘vartmaan ma vartey sada so Gnani jagmahi- He who lives constantly in the present, is verily the Gnani of the world’. Therefore, after attaining this Gnan, you should always remain in the present. Remain in the present, whenever and whatever the circumstance. Do not be out of the present even for a moment. ‘We’ are constantly in the present. ‘We’ remain the Self and this ‘Patel’ remains constantly in the present (vartmaan).
In order to do pratikraman, you have to recall the past. You have to recall all that you have forgotten and then now if the atikraman has happened again today, then you have to recall it specifically and do pratikraman for it. You have no choice. Pratikraman is the main thing on this path of ours. And after attaining this Gnan, after attaining the Self, there is no need for pratikraman. But this is the path of Akram Vignan and one has attained the Self without getting rid of one’s karma.

The fireworks will always go off

**Questioner:** What should I do when, while doing pratikraman, atikraman happens at that time?

**Dadashri:** Do your pratikraman later. When you attempt to extinguish a fire that was ignited by a firecracker, and in the process another firecracker is suddenly set off, you would have to jump aside and wait before making another attempt to put out the fire. These fireworks of life will keep exploding. Such is the worldly life.

**Atikraman while doing pratikraman**

**Questioner:** Sometimes, what happens is that while doing pratikraman, twice as many atikraman happen. I start to see mistakes in him with increased force. What kind of unfolding of karma is that?

**Dadashri:** When that happens, stop everything and then ‘see’ it again. Stop everything and then start all over again.

For many, doing only a few pratikraman will clear up their account book. For others, they may have to do a lot of pratikraman because they may have made a lot of entries in their book.

**Questioner:** Does that mean that we have to keep on doing pratikraman again and again?

**Dadashri:** That is all; that is the purushartha you have to do.

**Questioner:** So when atikraman starts in this manner while I am doing prarikraman, is anything wrong there?

**Dadashri:** No, you just stop doing pratikraman at that time. If you want to boil milk and it starts to overflow, you have to remove it from the heat for a while and then you have to put it back on again. And when it does
not stop the second time round, You have to tell Chandulal, ‘he is very beneficial to you. Why are you creating more mess like this again? That person is very beneficial to you!’

**Questioner:** Everything settles down for a while when I say that ‘he is of great benefit to me’, but then after a while, everything takes over again.

**Dadashri:** But even then, they (unfolding karma) will not become stickier. That too is a wonder, is it not? It is good that you have been able to sort this much of it. This is a tremendous kashaya and the account book is very big!

**Extended pratikramans for one individual**

**Questioner:** My pratikraman for an individual continues for three days. It seems there is no end to it and so I get tired I feel I do not want to do any more pratikraman. I wonder whether that is pratikraman or atikraman, but there is one thing for sure, I do feel at peace after that.

**Dadashri:** When you do pratikraman, tremendous peace (shanti) arises. There is so much peace, it is the kind that you have never experienced before.

**Questioner:** But what should I do when pratikraman goes on for three days regarding one individual only?

**Dadashri:** It is more complicated and entangled. It is because of bigger ‘books’. People with such large books never turn around, but the fact that some like you have; is a wonder is it not?

**Questioner:** That is all I wanted to know that I am not on the wrong path, am I?

**Dadashri:** No, You are not on the wrong path. You are on the ‘safe-side’ path.

**Questioner:** Give us just that much more energy.

**Dadashri:** Yes, ‘we’ keep giving you that energy, but it will increase when you come here.
I am convinced about that (safeside of above questioner) and that is why I have not paid any attention to him. I paid attention as long as there was no safe-side for him but now he is on the safe-side. He will get his work done in due time.

**Pratikraman frequency depends on the size of the kashaya**

**Questioner:** If I have enmity with someone and I do pratikraman for it; why then, do I have to do pratikraman again?

**Dadashri:** Yes, you have to do pratikraman. The mistake was big and with pratikraman you removed one layer, but hundreds of thousands more layers still remain. So you have to keep doing pratikraman until all the layers are shed. With some people doing pratikraman for a month to two sheds all the layers, whereas with some others it will take a whole lifetime, if the karmic tuber is large. When you peel off one layer of an onion, it still looks like an onion, does it not?

**Questioner:** Yes.

**Dadashri:** Similarly, this has such layers. When you do pratikraman, you shed that one layer for sure and you do not have to do any more pratikraman for that particular layer. Only one pratikraman per layer of mistake is necessary.

**One has to become free from his own bondage**

He was not likely to survive that accident but he did. One can survive those worldly accidents, but you survived the tremendous accidents that happen on the path of *kashayas* and you became liberated from the path of *kashayas*.

**Questioner:** And if I were to walk that path of *kashayas*, then accidents are inevitable; that much I understand now.

**Dadashri:** You know that it is bound to happen.

**Questioner:** So I keep doing pratikraman, then I will have the solution. Whatever negativity I feel about all these people, they feel the same about me too, and thus they will trap me. So if I keep doing pratikraman, then what about the negativity they have towards me? Will they put me in karmic bondage again?
**Dadadhri:** No, you have to become free from your bondage, and they have to free themselves from their own bondage. Otherwise one will remain bound forever. This is the law of Lord Mahavir. Otherwise Lord Mahavir would never have been free, would he? Some bondage would have remained, and He would not have been free. You have to become free from wherever you are bound.

**Questioner:** So one has to become free from his own bondage, with pratikraman?

**Dadashri:** Yes, become free from all bondage.

**Compassion for the weak one under influence of kashayas**

If someone were to insult ‘us’ or do wrong by ‘us’, ‘we’ would still protect him. A man started to argue with me and became confrontational. So I told everyone around me that they should not have a single negative thought about him and if they did, they should do his pratikraman. He is a good man but he was under the control of *kashayas*, when it happened. If he were under the realm of the Self, he would never speak the way he did. A person, who succumbs to his internal enemies, should be forgiven, for whatever kind of mistake done, for he does not have any awareness-support of the Self. When someone exhibits *kashaya* at that time you should let loose the rope of the ego, remain calm or else, or else he will ruin everything.

To be controlled by inner enemies *kashaya* is to be swayed by the effects of the unfolding karma (*udayakarma*). He does according to the unfolding karma.

**Equanimity of Lord Parshvanath**

**Questioner:** It came out in a discussion that someone had bound enmity against Lord Parshvanath (the twenty-third Tirthanakara), and the Lord had no knowledge of this. And due to this enmity, the Lord encountered that person for ten life times, and in each of those lives that person harmed the Lord in some way or the other. Is that possible? One is not even aware of it, and the other person continues to bind enmity, which could last up to ten life times.
**Dadashri**: It depends on how much damage you have caused. So do not cause any damage to anyone.

**Questioner**: But Lord Parshvanath was not even aware of it, was He?

**Dadashri**: How can everyone know about that? How can one know what is the reason behind the current suffering? It is certain that it is the fruit of one’s own doing. Lord Parshvanath would at least know that people were giving Him back that which was his own. In this effect and unfolding if the restlessness and anger gets multiplied, it will take longer to resolve and settle.

Lord Parshvanath did not react and therefore it was all over in ten life times.

**Questioner**: Even then it lasted for ten lifetimes; that is not a short time!

**Dadashri**: Do you know from how many life times were the basis of these ten life times? Do you know that?

**Questioner**: I do not know anything about that.

**Dadashri**: It is the equivalent to one strand of hair! Ten lifetimes are not even one strand of hair!

**Questioner**: Oh! As compared to infinite lifetimes, it is nothing. That is why he maintained equanimity in the ten life times.

**Dadashri**: That is why it came to an end. For the first two or three lives, it was not exact equanimity. There was some irritation, and then it improved. It is not possible to suddenly maintain complete equanimity in this world. Even Gnanis cannot do that. But this is the science of Akram, and so it is possible.

★★★★★
Removing the Root Cause Of Opinions

Pratikraman for prejudice

Questioner: You have told us to do pratikraman. If we were to do pratikraman, day and night; every moment of the day, then that pratikraman is for the mistakes of only one life time, right?

Dadashri: What does pratikraman mean? It means that you should not have an opinion. It means that you have changed your opinion. You have no opinion anymore. In anything that was done wrong, the opinion, ‘this is right,’ is erased in pratikraman. This is erased by, ‘I am repentant for it, and affirming that I will not repeat it.’ So pratikraman is only to get rid of the opinion.
**Questioner:** But, since meeting You, the opinions have already changed.

**Dadashri:** That is fine, but you should still go ahead and do pratikraman.

**Questioner:** If there is any prejudice or a strong opinion, will it go away with repeated pratikraman?

**Dadashri:** Yes, it will.

**Questioner:** Should I do pratikraman for every time an strong opinion or prejudice arises?

**Dadashri:** If you keep doing pratikraman repeatedly, it will wash off everything. If one does pratikramans for all the atikraman one did, then it will get washed off. What gives rise to prejudices? Repeated atikraman, in the form of recurrent negative opinions about someone gives rise to prejudices. There are so many people out there, but why did he encounter only you?

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**Forgive the thief but do not keep his company**

**Dadashri:** If your anger hurts someone or causes him harm, then tell Chandulal, ‘Hey! Chandulal, do pratikraman; ask for forgiveness.’ If someone is being awkward with you and you bow down to him, he will do further atikraman, ‘see, you finally came to your senses!’ Who is he to bring anyone to their senses? Decrease your association with people like this. But you have to forgive his wrong doing. No matter what his intent when he comes to you, whether good or bad, you have to know how to deal with him. If his *prakruti* (the non Self complex) is awkward and difficult, then you should not bother with him. If you know that it is his nature to steal, and you have known him to steal for the last ten years, should you trust him just because he begs for your forgiveness? You can tell him that you do not have any bad feelings towards him and that he has your forgiveness, but that is as far as you can go with such a person. You cannot afford to place trust in him or become involved with him. On the other hand, if you were to become his friend, then it would be wrong not to trust him or become suspicious of him based on your previous opinions. It is best that you not associate with him, but if you do, you should not have any prejudice towards him. Just keep in mind that whatever happens is correct.
Unfailing weapon of pratikraman to erase opinions

**Questioner:** What if I still have a negative opinion about him?

**Dadashri:** Then you should ask for forgiveness. You should ask for forgiveness from whomever you have a negative opinion about.

**Questioner:** Is it okay to have good opinions?

**Dadashri:** Do not give any opinions at all. If you do, you should erase them. You have the necessary infallible weapons at your disposal: alochana, pratikraman, and pratyakhyan.

**Questioner:** Where I have no attachment-abhorrence, or self interest, or no direct influence effect on any individual, if such a non personal opinion arises, is there a need to do pratikraman?

**Dadashri:** There is no need to give out non-personal opinions at all. But if you do, then you have to do pratikraman. Whether it is personal or non-personal, you have no right to give an opinion. To do so is your becoming guided by your ego intellect complex (swacchand) and so you should erase it.

**Questioner:** For example, I give an opinion that Hitler did great injustice to society and world, did I say anything wrong there?

**Dadashri:** You should not stick your hand unnecessarily in that. You have nothing to do with Hitler. But if you end up saying anything, then it is vyavasthit. Then you have to wash it off. Words get spoken. Even ‘we’ end up saying things like, ‘the rotli is good. The mango is good’, but then ‘we’ wash it off after that. Sometimes for certain reasons, inorder to help someone ‘we’ will say, ‘you made good food’ but then ‘we’ wash it off. Whatever opinions ‘we’ give, ‘we’ immediately wash them off. We now have the tool to wash it off, do we not?

**Questioner:** What is the tool for that?

**Dadashri:** Pratikraman.

Opinion is reversed with pratikraman
Whenever you see positive attributes in a person and you form an opinion that the person has good qualities, those qualities will arise in you. Opinions have to change. The moment you see mistake in others, that same mistake arises in you.

**Questioner:** If I see a mistake in someone by mistake, I should immediately do pratikraman and then there is no problem.

**Dadashri:** Yes, you should do pratikraman. There is no other solution like that of pratikraman.

If you have a negative thought about Chandulal, its effect will remain on your face. Chandulal will read those inner intents. So for that you have to say, ‘Chandulal is very beneficial to me’.

**This is how you get rid of strong opinions**

**Questioner:** How can I get rid of our strong opinions?

**Dadashri:** They will begin to disappear the moment you decide you want to get rid of them. If they are stubborn, you should work on them several hours a day. They too will disappear. After you attain Self-realization, You come into *purusharth dharma* - the religion of the Self-effort. This *dharma* gives you extraordinary energy to overcome the most difficult of obstructions (*atkan*). However You should first realize the cause behind the recurrent obstacle and then do pratikraman for it.

Do you give out opinions now?

**Questioner:** No, not at all anymore.

**Dadashri:** Then it is fine; the problem is solved.

**Be very aware against opinions**

The most important thing is to ‘see’ that opinions do not form. This is where You need to be most cautious, nothing else matters. The awareness of the worldly life tends to build opinions, sometimes even before you see
something or someone. Therefore opinion should be destroyed before it takes root. You should exercise extreme caution with regards to opinions. Nevertheless you will still bind opinions, but they should be immediately destroyed. Prakruti (the non-Self complex) creates opinions and pragnya shakti (the liberating energy of the Self) destroys them. Prakruti will continue to bind opinions for some time, but You should keep erasing them. Opinions are the underlying cause of this bhanjghad (destruction and creation).

If ‘we’ were to form an opinion about a person and if that person were to come here, he will see a change in ‘our’ mind and he will not see equanimity (samata) in ‘us’. Before even he sees ‘us’, he will understand that there is some kind of change in ‘us’. So opinions have this kind of effect. But when You let go of the opinion, then there is nothing there. ‘We’ have no opinion about anyone and thus equanimity is constant for ‘us’. Opinions are bound to be formed because of the presence of the prakruti, and they will be formed on an ongoing basis. You have to continue to let go of them.

**Questioner:** How do I get rid of opinions that have been formed?

**Dadashri:** To eliminate them, You should tell Chandulal, ‘you have formed such an opinion about this person, and it is completely wrong. How can we have bind such an opinion?’ When you say this to Chandulal, you will become free from it.

**Divide, the moment you multiply**

It is like this, whenever you multiply a number with say seven, then you have to divide it by seven in order to return to the same number. You want to revert to the original ‘number’, do you not? You know that it has been multiplied with a certain number and so you should divide it by the same number. If you realize that it has been multiplied by a very large number, then you have to divide it with that very large number. Hence multiplication will continue to happen, but we have the tool for dividing it. Having become a purush (Self-realised), purushartha is our dharma (duty). When you see someone, you are bound to form an opinion. Thus opinion gets formed and so You should immediately ‘divide’ it by telling Chandulal, ‘This is wrong, why should you do that?’, and You will be free. Otherwise,
opinions will be formed and bound. Once they are bound, they which will give their fruit for sure.

**Questioner:** When you say ‘it gives its fruits’, does that mean it make one suffer?

**Dadashri:** What does ‘give fruit’ mean? It means that if you form an opinion about someone, it will continually have an affect on the other person naturally. He will immediately understand that you feel that way about him. But if you get rid of that opinion, then it will not affect your mind or his mind. If you ‘divide by seven’ as soon as the opinion is formed, then it will go away before it has any effect. Otherwise, nothing goes to waste, and its effect cannot be stopped. Everyone’s conduct is different towards ‘us’, but ‘we’ do not have any opinion. ‘We’ realize that is just how it is. Do women not know what mother-in-laws are like this in *Kaliyug* (current time cycle era of lack of unity in thoughts, speech and acts)? So then why form any opinions? It is *Kaliyug*, so it is always like this.

It is like this, if you get things and circumstances to your liking, it is merit karma (*punyai*) and facing things and circumstances that you do not like is demerit karma (*paap*). Hence when the *udaya* (unfolding) is of demerit karma, you will encounter things or circumstances that you do not like. Whose *udaya* is it? It is of *paap* (demerit karma). Now it will give bitter fruit which will not last long, but if you form an opinion about your mother-in-law during that time, then it will have an effect on her and it the unpleasantry will continue longer. Hence, never form an opinion about anyone, because after all he is the Atma (the Self), so how can you form an opinion about him? He is the Self. Do not see anything of the non-Self.

**You have to become free from opinions not from things**

**Questioner:** There is a lot in my understanding, but I am not able to do according to the understanding; so what about that?

**Dadashri:** There is no problem if it does not happen that way. All one needs is, understanding (*samjan*) only. Understanding means that You are free from the moment You become separated from your opinion. If Chandulal is doing anything negative and he says ‘I do not want this; I do not want to do this’, then he becomes free from his opinion. And if this opinion of his remains forever, then he is definitely separate from it.
Whenever one becomes free from things (events and experiences through thoughts, speech and acts) it is fine, but it is more important to make it without any support (of the Self). Therefore, You have to be free from your opinions and not from the thing itself. That is why ‘we’ have given pratikraman. Pratikraman means that one has become free from opinion. If one does such firm and exact pratikraman, he will become free from the opinion.

Without pratikraman, your opinions will remain and you will stay bound to your mistakes. Whatever mistake happens your opinion about it, remains intact. Once you do this pratikraman, this opinion is erased.

The mind has arisen because of opinions. I never have any opinions about anyone. This is because, after having ‘seen’ once, there is no second opinion. If a person steals due to circumstances, and I see it with my own eyes, even then, I will not call him a thief. This is because it is circumstantial. People would immediately label a person who is caught stealing, a thief. Was it due to circumstances or not? Was he a thief forever? The world does not care about this. I would only call a person a thief, if he were a thief forever. My opinion about a person does not change, once it is made. Until now I have not changed my opinion about anyone.

**Pratikraman is disagreement with old opinion**

**Questioner**: Now, I have to continue doing pratikraman for the opinions that arise, do I not?

**Dadashri**: The opinions that arise are due to past hisaab (karmic account). If you do pratikraman now, then you do not bind an opinion again. In doing so, You are saying, ‘I am no longer of the same opinion, am not in agreement in this matter’, and so You become free at that time. Opinion that was bound in the past was cleared this time round; once You understand this much, there will be no problem. If a mistake is being protected (rakshan), then You should correct that. There is nothing else to it. If you make a mistake, if you do something that would harm someone, you will attain closure if you do pratikraman.

What does pratikraman mean? It means ‘I am not in agreement with the mistake being made’. Pratikraman itself proves that I do not agree with
that. Before I was of the opinion that it should be done a certain way, but now I do not agree with that’. It is enough if the opinion changes. This world exists on opinions.

You need to become aware right away

For you everything is moving on in agreement, is it not? You are proceeding with what you agree with, no?

**Questioner**: Opinions I have today is separate.

**Dadashri**: How does your opinion differ, were you not fighting with that man?

**Questioner**: Later, after everything was over, the opinion was different.

**Dadashri**: But after how long? Does unawareness (ajagruti) last for six to eight months? Your awareness should come within one or two hours! But so much junky karmic stock has been stored. What I am saying is that too much garbage has been filled. Do you not feel that way?

**Questioner**: That is correct.

**Dadashri**: Within how many hours should one become aware?

**Questioner**: Within two hours.

**Dadashri**: Two, four or even twelve hours, but You should become aware that ‘this is wrong’. But here, even when ‘we’ tell you, you do not realize it. This still happens in so many instances, but you are not aware of it. ‘We’ would know right away that you are doing something wrong. Would ‘we’ not know this?

**Questioner**: Yes You will.

**Dadashri**: Despite that ‘we’ allow it to continue. But we also know that eventually everything will work out fine.

There must be no intent of violence
‘We’ are saying that this worldly life is worth knowing more, and at the same time both the opinions remains separate. Both opinions run concurrently.

We should not have a violent intent (himsak bhaav) at all. Even if someone were to kill you, you should not feel that he is wrong for doing that.

**Questioner:** There should be no feeling that he is wrong at all.

**Dadashri:** Even when he is killing you, you cannot say ‘he is doing himsa against me’. My udayakarma (unfolding of karma) and his udayakarma are fighting with each other. I am the Knower; he too is the Knower. It does not matter whether he remains as the Knower, he may be drunk, but even then I don’t have anything to do with it, but I am the Knower for sure.

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**The complaint of the pudgal**

The one who is very aware jagrut does not need to do pratikraman. But to the one who has less awareness, ‘we’ do tell him to do pratikraman.

**Questioner:** One has to do pratikraman if one has less awareness jagruti?

**Dadashri:** Yes; pratikraman is to change that ‘this current one unfolding is not my opinion. I am not part of this opinion. I was bound by the opinion but I have let go of that opinion. I have a contrary opinion now. To swear at someone or hurt him is not my opinion. I became angry but that is not my opinion anymore’. So by doing pratikraman; the subatomic particles pure shuddha and leave. When you purify the subatomic particles (parmanus), they become visrasha (pure subatomic particles in discharge process). Samvar prevails (there is no simultaneous new binding of karmic matter), bandha (bondage) does not happen and visrasha happens. Actually vishrasha happens for every jiva (living being), but it happens along with a bondage (bandha) charging process (prayogsha). Whereas here in Akram; visrasha happens without bandha (bondage) happening- without new prayogsha.
After You become Self-realized, it is your obligation to make ‘Chandulal’ the relative self, pure *shuddha*. If the non-Self complex *pudgal* could express its feelings it would say:

‘I was always pure! It is you who has contaminated me with your intent *bhaav*. I had neither bones, nor blood, nor pus. I was absolutely pure. You have defiled me. Unless you make me as pure as You are, You will not attain final liberation.’ Do you understand that?

**Questioner:** Yes Dada.

**Dadashri:** So which Agna did ‘we’ put in place? The Agna to settle all accounts with equanimity. Yes, and to see only the pure Self in everyone. And if you do something that the other person does not like, the atikraman has happened and so you have to make him-Chandulal do pratikraman. So You are against his opinion. You changed the opinion. You do not hold the past opinion anymore. He becomes pure as the opinion changes. If the opinion had remained the same, then the main garbage remains. This pratikraman is to change opinions.

**The Vision that is beyond all opinions**

**Questioner:** So how can one be completely free of opinion?

**Dadashri:** You have been given the opinion free Gnan. By real viewpoint, ‘he is Shuddhatma and by relative viewpoint he is Chandubhai’. And because the relative is karma dependent, even Chandubhai is flawless (*nirdosh*). But if he were independent, then he would have been considered *doshit* (faulty). But he (Chandulal) is like a ‘top’ (that spins dictated by his karma effect) and so he is *nirdosh*. ‘He is a Shuddhatma and the external is nirdosh’. Now tell me, can you not remain opinion free all the time?

**Binding of grave karma**

**Questioner:** A human being binds so many karma day and night that it will take infinite time to discharge karma (*nirjara*) of just one lifetime, so when can he ever be free?

**Dadashri:** Who told you that? This happens to others (non Self-realised people), not to You (*mahatma*).
**Questioner:** I am talking about other people.

**Dadashri:** Those people bind so many karma that if they use bikes or airplanes; they will not be done with their karma, by eleven at night.

**Questioner:** So, what kind of a predicament they are in? The karma bound in one day is so much that even a year is not enough to discharge it.

**Dadashri:** Yes, so what will happen as he continues to bind karma? He will go from a human life with five senses to the one with four senses, then from four senses to the three senses, then from three to two and then he will become one sensed being. That is how grave the karma they are binding.

As mistakes decrease awareness increases p321

*The number denotes the Gujarati Book page*

**Questioner:** It seems that for the last year or two, I am doing a lot less pratikraman then before.

**Dadashri:** Before, you were not even aware of the mistake.

**Questioner:** Yes.

**Dadashri:** You never did any pratikraman and believed that it was the other person’s fault only.

**Questioner:** Then pratikraman continued for two or three years and for the past six months to a year and a half they have become fewer. Do I still have to do pratikraman even when the sense of mistakes has gone down?

**Dadashri:** Yes, because mistakes are going to occur right till the end. This body verily is made up of mistakes.

**Questioner:** The level of mistakes is going down.

**Dadashri:** ‘You – the Self’ have to ‘see’ and ‘know’. Your awareness will increase as the mistakes decrease. You may end up doing pratikraman the whole night, but you do not blame the other
person. You turn it around, which you never did before. You now have to see through Gnan that all his ‘letters’ (hurt) are coming to you, but now you know that he too can see his own mistakes. So he must be doing pratikraman. You have to understand that ‘this is fine with me, let the letters come to me’. The one that writes letters is prakruti and the one that does pratikraman is the Self (awakened Self). Even now he continues to write letters; that is all prakruti but he also does pratikraman. The pratikraman is the part of the Self.

The worst form of atikraman p 322

Questioner: What is the extreme, the worst form of atikraman?

Dadashri: Only Vasudevas and Prativasudevas have the extreme limit of atikraman. No one else can do atikraman beyond that. And also no one can suffer through hell, the worst level, the seventh hell like them. The ultimate atikraman is when one burns everything to death, with intent and anger of massive total destruction. Common people do not have this.

In short, you should not spoil your inner intent bhaav towards any enemy. And if it does, then improve it with pratikraman. The fact that it gets spoilt is due to weakness (kashaya); and therefore improves it with pratikraman. In this way it will become siddha ultimately attained to perfection.

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The Problem Of Compulsive Lying

Karma: cause and effect p323

Do you now bind any new karma during the course of the day? What karma have you bound so far? You will have to suffer whatever karma you have bound. It is your own responsibility. God is not responsible for any of them at all.

Questioner: Are we binding karma when we tell lies?

Dadashri: Of course! But more than telling a lie, it is the intent bhaav to tell a lie that binds more karma. Telling lies is the effect of past life karma. The actual charging of karma happens because of one’s internal intent and determination to tell lies. Will this knowledge help you?

Questioner: One should stop telling lies.

Dadashri: No. You should let go of the very opinion abhipraya that it is acceptable to lie. If you lie, you must repent for it by saying, ‘what should I do? I must not tell such lies’. You will not be able to stop lying but your opinion will change to ‘I am not going to lie from today onwards. Lying is a very big karmic offence sin. Lying causes great pain and it creates karma bondage.’ Once this opinion becomes established, then your demerit karma of lying will cease. However, the effect of the prior wrong opinions, which were not corrected, will continue as the act of lying. That much account is left to come. That much lying will be mandatory for you, and when it happens, repent
praschyatap for it. Now even if you repent after telling lies, you will continue to tell lies because the effect of karma effect, is inevitable. You have no choice but suffer it for sure. So when people leave your home, they will talk and make comments like, ‘Why does an educated person like Chandulal have to lie? Does that suit him?’ Hence you will have to suffer the fruit of that lying again, even if you repent. And if you stop that incoming ‘water’ in the ‘tank’ in the first place; if the causes are stopped in the first place, then the effect of the cause and its effect will not be there.

So what are ‘we’ saying? You may end up telling a lie but are you opposed to that lie by having the opinion, ‘I should not say things like that’? That shows that you do not like telling lies. When you do not have an opinion that you should tell lies, then Your responsibility ends.

**Questioner:** But what can one do if he has a habit of lying, and has become a compulsive liar?

**Dadashri:** He has to develop a simultaneous habit of doing pratikraman. And when he does pratikraman, then the responsibility is ‘ours—Dada’s’.

So change the opinion! Lying is tantamount to killing one’s self. To lie is the same as killing the self. That is what You have to decide. But at the same time do not become obstinately attached to insisting on the truth.

**Lying in worldly life p324**

What should the ‘relative religion’ (worldly interaction) be like? It is: ‘If you have to lie, do so; but do pratikraman.’

**Questioner:** I say everyday that ‘it is wrong to lie and I did not want to lie’ but it still happens. Why does it happen even when I do not want to?

**Dadashri:** You have brought with you that ‘over-wiseness’(lying is beneficial) from past life. That is why ‘we’ have never told you that you are never to tell a lie. Had ‘we’ done that, you would have taken heed. Have ‘we’ ever told you that you cannot lie?

**Questioner:** Then until I fall asleep, I keep doing pratikraman. Now, whenever I feel that I am doing something wrong, I have him-Chandubhai do pratikraman.
Dadashri: You have to do pratikraman if you do something wrong, don’t you?

Questioner: But what if we do not do anything wrong in the first place, in that time…

Dadashri: But that will not work. You have to withdraw Your interest from it and maintain that ‘this that is happening is wrong. It should not be this way.’ As long as you like it, you will derive a taste from it. And if you get to the point where you don’t like it, then there is no problem. You want to eat, and if it is something that is not liked by you, then there is no problem if you eat it.

After entering real religion p325

Questioner: At the time of doing wrong, should the inner intent (bhaav) be ‘I should not be doing this’, or should I remain as knower-seer gnatadrashta?

Dadashri: You have been told to remain the knower-seer and ‘do—make Chandulal’ do pratikraman, have you not?

Questioner: But such bhaav (to lie) should not occur, should it?

Dadashri: It is not that bhaav should not occur; you should give Chandulal the awareness ‘do pratikraman. Why did you do atikraman?’ Kraman happens the whole day, atikraman does not. Atikraman happens once or twice a day for which you have do pratikraman.

You should be aware of all your weaknesses. ‘You’ are not, weak; You have become the Self but prior to Self-realization, you were the main creator of all these weaknesses, were you not? So now You as a neighbour, should say, ‘Chandulal do pratikraman’.

Do a lot of pratikraman. Whatever fifty to hundred or so persons you have mistreated and abused, do hours of pratikramans a day for each such individual at a time. You will have to wash off all that. Then the Gnan will manifest in you.

Questioner: But Dada, I have abused only those who have abused me.

Dadashri: Those who have abused you will pay their own price. You are not responsible for that. They are not aware of their
responsibility. He is eating rotli (chappati flat bread) in this life, but he does not have any problem with eating bales of hay in his next life!

**Merit and demerit karma in operation p326**

**Questioner**: There are some people who even when they lie, people think they are telling the truth, and there are some people who even when they tell the truth, people think they are lying. What is this puzzle?

**Dadashri**: That happens on the basis of one’s *paap* (demerit karma) and *punyai* (merit karma). If one’s unfolding of his demerit karma in operation, then people will not believe him even when he is telling the truth and if his merit karma is in operation, people will believe him even when he is telling lies.

**Questioner**: So is there no harm in it for him?

**Dadashri**: Of course there is harm in it, but it is for the next life. Today, he is enjoying the fruit from his past life. But by telling lies today, he is sowing seeds, the fruit of which he will have to face in his next life. Today he is sowing the seeds (creating causes); this world is not haphazard or slipshod such that one can do whatever one wants!

**Questioner**: Is it acceptable if a person deliberately does wrong and then says I will do pratikraman for it.

**Dadashri**: No. You should not do it deliberately. But you should do pratikraman when something wrong happens.

If you tell someone, ‘You are a liar’, there is so much science that stirs up instantly within, that it gives rise to so many different phases, the consequence of which is that for two hours or so, it will be very hard to see anything attractive in him. That many phases can arise. Therefore, before saying a word….it is best if nothing is said. And if you end up saying something, then do pratikraman. ‘We’ cannot tell you that you cannot say anything, because it is vyavasthit but do pratikraman if you do say something. That is the tool we have. Do you do pratikraman?

**Questioner**: Yes.

**You have to empty this shop p327**

**Questioner**: So then how is one to live this life?
**Dadashri**: You have to ‘see’ how it is being lived.

**Questioner**: Then how is one to decide what is wrong and what is right?

**Dadashri**: ‘You’ have to keep ‘seeing’ what ‘Chandulal’ is doing.

**Questioner**: Is there no problem if ‘Chandulal’ does something wrong?

**Dadashri**: Whatever ‘Chandulal’ does is in the form of discharge. Nothing can be changed in that. Discharge (effect) can never be changed. Have you ever heard that? You can make changes when taking an examination, but can you change the result?

**Questioner**: No.

**Dadashri**: So, this all is a result.

**Questioner**: But something wrong continues to be done, will I have problem in my next life?

**Dadashri**: You will not. All You have to do is to tell ‘Chandulal’ to do pratikraman. Even the good things one does in the non-Self-realized state, comes back in the next life. ‘We—the enlightened ones in Akram Vignan’ do not have anything to do with right or wrong. ‘We’ just have to let everything discharge (nikal). We have to get rid of the ‘shop’. Whether the stock is good or bad, we just have to get rid of it all. Now, all this is an effect.

A firm determination to remain in the Agnas p328

**Questioner**: We have to live on the basis of the Agnas you have given us, is that not so?

**Dadashri**: You have to live and follow by the five Agnas. That protects the Atma and the Agnas protect the Gnan. It is not difficult, is it?

**Questioner**: No, they are difficult for sure. The equanimity you have told us to maintain means that we should not get angry with anyone, or we should not say anything to anyone.

**Dadashri**: No, you have to decide that, ‘I want to settle with equanimity’, that is all. You do not have to ‘see’ anything else. You do not have to ‘see’ whether it happened or not.
**Questioner:** In whatever manner it may happen, is that so?

**Dadashri:** ‘You’ do not have to enter into that complexity bhanjghad at all. Now, after Gnan, there is nothing as right or wrong. That which is right for the Hindus, is wrong for the Muslims. And that which is right for the Muslims is wrong for the Hindus. As far as God is concerned, there is no such thing as right or wrong. They are just worldly arrangements. All He says is to do pratikraman if you hurt anyone. You should not hurt anyone. The belief that ‘I am Chandulal’ is true for the world, but in the realm of the Lord-the Self, there is no Chandulal! This worldly truth is untruth there.

The worldly life will continue; it will not hinder you and Your work will get done; that is how things will work. You just have to follow my Agnas with devotion. Tell ‘Chandulal’ to do pratikraman. Telling a lie is an attribute of the prakruti and thus it will not refrain from doing so. I do not object to telling a lie. I object to not doing pratikraman after telling a lie. When you tell a lie and at that time you have the bhaav of pratikraman, the meditation that is there is dharmadhyan (absence of adverse meditation). People are looking for dharmadhyan. When a lie is spoken, then request ‘Dada’ for forgiveness and ask for energy not to do it again.

★★★★★
The mind is not as much of a problem as speech is, because the mind functions secretly whereas words cause a deep wound in a person’s heart and hurt him severely. You must ask for forgiveness from whomever you have hurt with your speech. You must recall each and every person and do pratikraman for that.

**Questioner:** Can I expect to be forgiven for all the hurt committed through speech, with pratikraman?

**Dadashri:** The faults will remain in the form of a burnt rope. It looks like a rope, but it cannot bind like a rope. With pratikraman for these mistakes in this life, the effect—the residue will instantly disintegrate in the next life like the ashes of the burnt rope. Pratikraman dissolves the binding nature of the mistakes.

Doership is the support on which karma is bound. Now that You are no longer the doer, no new karma will be bound. The
remaining karma from the past will bring forth their effects and then dissipate.

**Questioner:** But, Dada, what kind of an effect will this have on the other person?

**Dadashri:** That is not Your look out. Once you do pratikraman, you do not have to worry about that. Just do more pratikraman.

**Questioner:** Suppose I happen to say it openly, then he will definitely be hurt by what I say, will he not?

**Dadashri:** Yes, but that pain and hurt arose against your wishes, did it not? Therefore you should do pratikraman. Whatever account he had; got settled.

**Questioner:** If I say something, he will feel badly from within, will he not?

**Dadashri:** Yes. He will feel bad. If the wrong has happened, he will feel bad, will he not? The karmic account (*heesab*) that has to be paid, you have no choice but pay it to be free.

**Questioner:** I cannot control it and that is why it comes out in words.

**Dadashri:** Yes. It will come out, but then you have to do pratikraman when that happens; that is all. You have to repent and then decide not to do the same again.

Then, if you are sitting with some free time, keep doing pratikraman over and over, for it. In doing so all those mistakes will become weak and then dissolve. Only the files that are sticky need to be tackled. They need to be made smooth and easy through pratikraman. Besides, there are only three of four such files; not many more.

**Worldly interaction cannot be remedied p331**

**Questioner:** If a person speaks after becoming irritated, would that be considered atikraman?

**Dadashri:** Of course it is atikraman.

**Questioner:** What happens if speech that is hurtful comes out and hurts someone and pratikraman is not done for it?
Dadashri: When such speech vani happens to come out, it wounds the other person, then dukkha suffering-pain begins within him. How can you like that which hurts the other person?

Questioner: Does that bind karma?

Dadashri: Is it not against the law of nature to hurt anyone? And by doing so, have you not violated this law? When you follow my Agnas, you are practicing dharma, so then why not do pratikraman? What is wrong in doing it? Ask for forgiveness and make a firm resolution not to make the same mistake again. Is there even a need for you to look for justice? If a person understands the relative life interaction (vyavahar) is exact as it really is, then he would understand the natural justice. It is because of your own past accounts that your neighbor insults you. In the same token it is because of the other person’s past account that you speak harshly with him, but because you want liberation, you have to do pratikraman.

Questioner: But what about the ‘bullet’, that has already been fired?

Dadashri: That is dependant on the worldly interaction vyavahar.

Questioner: Will this kind of approach not increase revenge and vengeance cycle?

Dadashri: No, that is why we do pratikraman. Pratikraman is not just to take us to moksha, but it is also the direct phone call to God to block vengeance veyr. Vengeance is created if one does not do pratikraman. Immediately do pratikraman when you realize that you have made a mistake; then you will not bind any vengeance, even when the other person wants to bind it, because pratikraman is the ‘phone call’ directly to his Atma (Self). There is no remedy for the worldly life interaction. You do pratikraman if you want to go to moksha. Those who do not have the knowledge of the Self, if they want to to keep the worldly life interaction (vyavahar) as the worldly life, then if someone says anything negative to them, they should look at it as being correct. But if one wants to go to moksha then he has to do pratikraman, otherwise vengeance will be bound.

Pratikraman in hurtful speech effects p332
**Questioner:** Because of our Gnan, it does not affect me when people are rude or spiteful towards me. The problem is that sometimes I do end up speaking harshly during such times. At such times if I take into account what you have said about speech being part of unfolding worldly interactions is that not misusing the Gnan? Does this not support my own rude behavior towards others?

**Dadhri:** You must not use this sentence as an excuse. Under such circumstances you must do pratikraman. If you say something hurtful to someone, you must do pratikraman.

No matter how rude the other person’s speech may be; if You ‘know’ that it is of the non-Self and dependent on other factors; then you will not have any hurt at all.

Now, when you say something hurtful, then you should do pratikraman for it; that way you will not feel bad about what you said. Hence this is how everything gets resolved. You are the knower-seer of what is being spoken, but for the hurt it causes others, you have to make the one (Chandulal) who spoke the hurtful words, do pratikraman.

**When it happens even when there is no desire for it p333**

**Questioner:** Even when I wish not to talk to someone, or I do not want to argue with him or fight with him, something happens and I end up saying things; I end up arguing and quarreling with him. What should I do to stop that?

**Dadhri:** That happens on the final steps. When that path is close to ending, that is when things happen even when you have no intention (desire). What you should do at that time is repent and that will erase everything. That is the only solution when things go wrong; there is no other solution. It is only when things, the karma are coming to an end that things happen against your wish and desire. This will happen when that specific task (karma) is coming to an end. Otherwise if it is only half way finished, things will happen and you will also have the inner intent (bhaav) for it to happen. You may have an inner intent of doing wrong and it will happen that way too. When you do not have the inner intent and things happen; then realize that the time has come for it to come to an end. From that you can know that the end is in sight. Therefore, ‘Coming events cast their shadows before’.
Cautionary comment is necessary p334

Questioner: You say that speech is dependent on the non-Self interaction *paradhin*. So then I make a firm decision (*nischaya*) that I do not want to talk badly with this person no matter how sticky that file is. Will the ‘code’ (of speech) then become smaller?

Dadashri: When you say something bad; tell him, ‘Chandulal, do pratikraman’; and then tell ‘Chandulal’ not to speak badly again.

This way, it will gradually settle down. But you have to tell him that. If you do not make this cautionary comment *takor*, it means that You are of the same opinion. Your opinion must be contrary to his.

Questioner: Many times it so happens that, when I caution him, he improves again. Then such mistakes do not occur again. And sometimes even when I caution him strongly, make a firm decision not to do it again, the mistake still happens.

Dadashri: That happens because of the mistake of past karma. It is your own weakness from the past, is it not? No one else is responsible for it. You will have to remove it yourself, will you not?

A lie for the Self is the highest truth p334

Questioner: If one tells a lie for the higher good *parmartha* the Self, would he become liable for it?

Dadashri: Anything you do for the Self is not considered a mistake *dosh*. And anything that is done for the body, it is considered a mistake if it hurts others. It is a virtue if it helps others. When the intent is solely for the salvation of the Self, whatever deeds are done will not bind karma. However if in the process, someone is hurt, it is a mistake and calls for pratikraman.

The entire worldly life is mandatory and it happens p335

Questioner: When I tell someone something without any negative intent in the mind, but he feels, ‘What he is saying is not right, it is wrong’; is that considered atikraman?

Dadashri: But because it hurts him, you should do pratikraman. What effort is that going to take? You can never be happy by hurting anyone.
**Questioner:** Many times certain things have to be said in order to get work done in the worldly life. Otherwise lethargy will take over and also the other person will become lethargic.

**Dadashri:** You may do that in the worldly life, but do pratikraman for it. You have to carryout the worldly interaction; you have no choice. It is mandatory farjiat. The whole world believes the worldly life to be voluntary marjiat. This Akram Vignan has disclosed that ‘this worldly life is mandatory’. And only ‘we’ have declared that ‘it happens’.

**Questioner:** If I do not notice the effect of our pratikraman on the other person, does that mean that I am not doing it sincerely or is it because the other person has too many veils on his self?

**Dadashri:** Do not concern yourself about the state of the other person. He may even be insane, who knows? You need to be sure that you are not instrumental in hurting him.

**Questioner:** Therefore should I attempt to bring about a closure for any hurt I have caused him?

**Dadashri:** If you hurt the person, you will surely have to amend the situation. That is indeed your responsibility. This life of ours is not meant for hurting anyone.

From now on, you will not hurt others in the future. But you will have to resolve the mistakes that have already happened, will you not?

**Questioner:** Even then, if the matter is not settled to his satisfaction, how much of it is my responsibility?

**Dadashri:** If you can meet the person face to face and apologize with humility, you should do so. However, if he taunts you instead, you should realize that you are not dealing with an inferior human being. You must still resolve it, but it need not be done face to face. If while asking for his forgiveness in person, he throws it back in your face, understand that you have made a mistake, but because he is what he is, you should not bow or belittle yourself infront of him anymore.

**Golden inner intent but wrong in the eyes of the world p336**

Do people suffer because of you?
**Questioner:** Yes they do.

**Dadashri:** Do you realize that immediately?

**Questioner:** Immediately.

**Dadashri:** Is that so? What do you do then?

**Questioner:** I do pratikraman.

**Dadashri:** If you do pratikraman after you clash with them, what is wrong in that? Your intention is good, is it not? That is all that matters.

**Questioner:** Yes, the intention is good, then why do I need to do pratikraman?

**Dadashri:** You must do pratikraman because of the hurt caused to the other person. Someone will comment, and it comes to your ears, ‘Oh, just look at how this woman is scolding her husband!’ You have to do pratikraman for this. You must do pratikraman for everything that unfolds in front of you and is visible to the world. Your intentions may be as good as gold, but what good are they? Good intentions are not enough. Even though ‘My’ intentions are good, ‘I’ still have to do pratikraman. Pratikraman has to be done for any mistake that happens. Everyone who has attained the Self, has the intent for the salvation of the world, but that is simply not enough. Pratikraman must be done first and foremost. When your clothes get a stain, do you not wash them? Likewise these too are considered ‘stains’.

None of these people who are speaking in this world are really speaking! It is the tapes record that is speaking. Afterwards he repents too, so that proves to you, that he did not really do the talking, does it not? Now You have react in a manner that will make him repent, but instead you say, ‘Why did you say that?’ so instead of repenting, he will strike back, ‘What am I doing wrong?’ Your approach should be conducive towards his repentance.

Whenever this ‘tape record’ or ‘ours—Dadashri ’ plays and there is a mistake in it, then ‘we’ immediately repent; it is not acceptable any other way.

**Say cautionary words without the hurt to others p337**
**Questioner:** If someone is doing something wrong in worldly interactions, and I have to caution and warn him. What do I do if this speech hurts him?

**Dadashri:** You may be faced with the need to caution him, but because it the ego becomes associated with it, you have to do pratikraman.

**Questioner:** If I do not caution and warn him, will he not get out of control?

**Dadashri:** You may have to caution him, but you must know how to do so. You do not know how to caution *takor* in worldly interactions and therefore the caustion is associated with ego. Therefore you must do pratikraman. When you caution him, he will indeed feel hurt, but if you keep doing pratikraman, within a few months your speech will begin to become pleasant to him. During current times, tested speech is needed. No one has the right to speak untested speech. If you do pratikraman in this way, it will all straighten out no matter what it is like.

**Questioner:** Many times we have to tell people for their own good, or stop them from doing harm. What about the hurt they feel at that time?

**Dadashri:** Yes, if it is something that is likely to hurt others, then You have to say, ‘Chandulal, do pratikraman. Why did you do atikraman? Say you will not say that again and that you are repenting for what you said.’ Do you understand? That is all the pratikraman you need.

You have a right to speak, but you should know how to say it. Generally the moment one sees the other person, he pounces on him saying, ‘You are like this and you are like that!’ That is considered atikraman and so one has to do pratikraman.

**Saying potentially hurtful words with humility**

**Questioner:** So it is not my look out if the other person feels bad. I should go ahead and say it?
**Dadashri**: You should not say it, why should you say anything that will hurt anyone?

**Questioner**: Should I not say anything even when he is saying or doing something wrong?

**Dadashri**: You can say it. You can say, ‘It is better if it does not happen this way, it is good if it happens this way.’ You should say it this way. But you talk to him as if you are his boss and that is why he feels hurt. Hurtful or negative words should be spoken with humility.

**Questioner**: Can humility be maintained while using hurtful words?

**Dadashri**: It can be maintained, that verily is called science **vignan**! That is because it is ‘dramatic’, is it not? An actor named Lakshmichand plays the part of King Bhratuhari in the famous play. In the play he will say, ‘I am King Bhartuhari. I am Queen Pingda’s husband.’ Then later in the play he cries out, ‘dear mother, please give me some food,’ and tears are rolling from his eyes. Later, if you were to ask him, ‘Hey! But you are Laxmichand, are you not? Were you crying for real?’ He will reply, ‘Why should I cry? I have to act that way, otherwise they will cut my wages if I don’t do a good job!’ That is what you have to do; act after attaining Gnan. This worldly life is just a play!

**Questioner**: So do I not bind karma even when the other person feels hurt by me?

**Dadashri**: You should be careful that you do not become instrumental (**nimit**) in hurting anyone. And if someone continues to hurt, that is his own karma. Ensure that you do not become the **nimit** for his pain.

**Questioner**: Still what if in fury or passion, I end up saying something hurtful?

**Dadashri**: Then do pratikraman.

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**Pratikraman is necessary even if you are joking** p339

When you raise your voice and someone gets hurt or alas, even if you were joking with someone and that person is a little weak and
puts up with your joking, then you have done atikraman. ‘We’ do joke with people but it is innocent fun and jokes. ‘We’ joke to remove their ‘disease’ and make them stronger. ‘We’ have some fun and joy, and at the same time that person continues to make progress. But ‘our’ joke does not hurt him. Should there not be some joking and fun like that? He too will understand that ‘we’ are joking and that ‘we’ are not poking fun at him.

Now, whenever ‘we’ make fun of someone, ‘we’ have to do pratikraman for that also. ‘We’ are not exempt from that.

**Questioner:** Yes but that’s just simple fun making. Surely there is no problem with that.

**Dadashri:** No, but even then ‘we’ have to do pratikraman. It is not so necessary for you, but it is imperative for ‘us’. If ‘we’ do not do pratikraman, then the words from this taped-record (speech of the Gnani) would not come out as clear.

**Questioner:** Your pratikraman must be happening shoot-on-sight!

**Dadashri:** Yes. In that ‘we’ have no bad intent, yet it is considered a *kashaya* of laughter. Even though ‘we’ are not making fun of him, it is considered a *kashaya* of laughing. ‘That poor man is naïve, is that why you are poking fun at him?’ But ‘we’ do pratikraman.

Even ‘we’ have a little fun in that. When ‘we’ ‘poke fun’ at them, there is a little enjoyment in it but at the same time ‘we’ have a little fun with the knowledge that ‘he is going to come out strong from this, so let things be. Everything will work out.’

**Questioner:** But the laughter that arose at his expense: what kind of pratikraman does it call for?

**Dadashri:** Yes, it is pratikraman of compassion; it is for his progress. Other people will come and tell ‘us’, ‘Why don’t you say something like that to me?’ I tell them, ‘‘We’ cannot tell you.’ They do not need help to progress; they will do it on their own. They are capable of grasping everything through their wisdom. But ‘we’ have to do pratikraman. Is that not a wonder?

There is grave danger in making fun of people
I too used to make fun mashkari of all sorts of people, from the ordinary to very prominent and successful ones from all walks of life. Egoistic intellect laden people have a tendency to make fun of others. Is such an ego not futile? Is that not misuse of one’s intellect? It is a sign of misguided intellect to make fun of others.

**Questioner:** Even now I feel like making fun of people.

**Dadashri:** There is grave danger in making fun at the expense of other people. One always has the capability of making fun through his intellect (buddhi), but it also carries a grave danger along with it. ‘We’ took on a grave liability our entire life in this regard.

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

**Dadashri:** It is better to slap someone than to make fun of him. The liability involved in making fun of someone is infinitely greater than directly slapping him. You misuse your intelligence when you make fun of another person. You take advantage of your higher intellect to overcome his lesser intellect and thus make fun of him.

So then God within the other person will say, ‘Are you taking advantage of him because of his lack of intellect?’ Here therefore, you make even God turn against you. Had you slapped the person on his face, he would have understood immediately and he would have taken matters in his own hands, but when you make fun of him, because he has lesser intellect, he is not able to respond. So God within him knows, ‘Ah ha! You are cornering him because he is not intelligent enough? Very well then, come on to the battleground.’ Then the Lord will sort us out!

**Questioner:** This is all I have done in my life all along.

**Dadashri:** But you can still do pratikraman, can’t you? ‘We’ too have done the same thing but it was wrong. That was the problem I had. Because the intellect before Gnan, was being restricted, was without right direction, so what could one do? One will start bullying, won’t he? So this is the advantage of having increased intellect (Dada being sarcastic) is it not? That is why the people who make fun of others have to suffer unnecessarily.

If you laugh at someone because of the way he walks, God will say, ‘Here! Take this fruit!’ Do not make fun of any kind at the
expense of anyone in this world. All these hospitals have arisen because of such fun making mashkari. These broken legs and other limbs is a fruit of making fun of others (in the past life). Mine too (Dadashri had sustained hip fracture) was the fruit of making fun of others.

That is why ‘we’ say, ‘It is very wrong to make fun of people because that is the same thing as making fun of God (within that person). It may be a donkey but who is it in the real view? It is God. Yes ultimately it reaches the God within. Is God not present in every living being, in every creature? You cannot make fun of anyone. When you do that, the God within will know and say, ‘Yes, come on I will settle the score from this end!’

**Questioner**: Do I not have to do pratikraman as a solution to that?

**Dadashri**: Of course you have to do that. You have no choice.

**Questioner**: What if I confess and repent the wrongful mistake with You as the witness and do pratikraman and ask for forgiveness?

**Dadashri**: It will be acceptable even when you just say ‘Dada! With You as the witness, I ask for forgiveness for whomever I have hurt with my speech,’ and it will reach them.

**Silence is golden p342**

In this dushamkaad (current era of lack of unity in thoughts, speech and acts), karma is bound through speech. In sushamkaad (past era of time cycle where there was unity in thoughts, speech and acts) karma was bound through mind. Moksha is natural and spontaneous if it were not for the existence of these hurtful words. Therefore, you should not say a word about anyone. To say anything hurtful to anyone, to think negative of anyone, is tantamount to throwing dirt internally over one’s own Self. Therefore you have to do pratikraman so that you can be free. There is no problem with saying things as far as normal worldly interactions are concerned. But when you say anything negative about any living being, it all gets recorded (taped) within (both)! How long does it take to start a tape recording within these worldly people? Even the slightest of provocation will incite a hostile inner intent and response, which will begin to be recorded.
You have such inner weakness that you will start talking (retaliating, reacting) even before you are provoked.

**Questioner:** One should not only, not say anything negative, but he should not even have a negative inner intent *bhaav*, right?

**Dadashri:** It is true that one should not have such inner intent. Whatever is in the inner intent *bhaav* is bound to manifest in words. Hence the inner intent will stop if one stops saying anything. This inner intent is the echo behind the words. A hostile inner intent (*pratipakshibhaav*) cannot refrain from arising, can it? No hostile inner intent will arise in ‘us-Dadashri’. You too have to come to this state, this level; that much of your weakness must go. The weakness of hostile inner intents arising must go. However, if it ever happens, we have the weapon of pratikraman with which you can erase them. As long as the water has not turned to ice, there is no problem but once it turns into ice, it is not under your control (as long as the karma has not been bound, you can do pratikraman and erase them).

When a man scolds his wife, he thinks, ‘No one heard me say all that. Everything is fine as it is.’ When husband and wife fight, they will say all kinds of things in front of their little children. They think the children are too young to know anything. Hey you! What about the taping (recording) that is taking place within the child? It will all be expressed when he grows up!

**Wash off the mistakes of speech in this manner p343**

**Questioner:** How can one prevent the tape from recording within?

**Dadashri:** Do not creating any vibration *spandan* of any kind. Keep ‘seeing’ everything. However it is not possible, because even this is a machine (the relative self, the non-Self complex) and furthermore, it is under the control of other factors. That is why ‘we’ are showing you an alternate way. If the taping happens internally and you do pratikraman immediately, that taping is erased. Pratikraman is the tool used for erasing. With pratikraman there will be a change in your speech within one or two lifetimes and all such speech will stop altogether.

**Questioner:** After attaining the awareness *laksha* of the Self, pratikraman are happening constantly.
**Dadashri:** Therefore you are no longer accountable. If you do pratikraman for whatever you say, you will no longer be liable. If you have to speak sternly, do so but without any attachment or abhorrence, and do pratikraman vidhi immediately.

**Questioner:** What is the pratikraman vidhi?

**Dadashri:** For example if you hurt Chandulal, then you have to invoke the one who is separate from the thoughts, speech, and actions; *bhavkarma, dravyakarma, and nokarma* of ‘Chandulal’ (or the name of the person you hurt) and all illusions attached to that name. This One is the ‘Shuddhatma Bhagwan’ (the pure Soul). Then say, ‘Dear Shuddhatma Bhagwan, I have spoken in a harsh manner and that is a mistake of mine. I am repenting for this mistake. I am asking for Your forgiveness. I am resolving not to repeat this mistake. Please give me the energy not to repeat the mistake again.”

When you do your pratikraman, you have to recall of Dada Bhagwan (the fully enlightened Lord within the Gnani Purush) or the Shuddhatma Bhagwan. First do *alochana* - recall and confession of your mistake. Then do *pratikraman*, which is asking for forgiveness and that, will cleanse your mistakes, and lastly do *pratyakshyan*, which is your resolve never to repeat the mistake.

**Questioner:** Conflicts happen even when I do not wish to. What should I do about the negative and hurtful words that come out?

**Dadashri:** Anything that is coming to its end will continue to happen even when you do not wish it. In these situations you should do pratikraman after it happens.

**Questioner:** Is it correct to flatter anyone? What about when you agree with something even though you don’t?

**Dadashri:** That is not considered truth; it is not worth flattering anyone. It is a tactic one has discovered and he uses flattery because of his own mistake, which is not evident to him.

You should speak in such a way that the other person will find it acceptable.

**Questioner:** How can I ever get anywhere if I worry about how the other person is going to take it?
**Dadashri:** You do not have to think about that. You have to just tell Chandulal to do pratikraman. That is all.

This is Akram Vignan and that is why pratikraman had to be involved.

**Will speech improve in this very life?**

**Questioner:** Will our speech become very good by doing pratikraman, and will that happen in this very lifetime?

**Dadashri:** It will indeed be something to ‘see-experience’ after you do pratikraman. It is because of pratikraman that ‘My’ speech is of the highest quality. It is because of pratikraman that this speech is above any controversy or dispute and is accepted by all. Elsewhere all speech creates controversy. Purity in worldly interactions means there is no ego involved in any worldly interactions. Only such a person’s speech is accepted by all *syaadvaad*.

* * * * *
Faults of prakruti will depart this way….  

Obstacles in current life are results of past life mistakes  

**Questioner**: When I lose awareness as the Self laksha, should I consider that as my mistake or is it a karma of obstruction antarai?

**Dadashri**: As far as mistakes are concerned it is like this; the obstacles that arise are ones that you have created, and so the mistake is yours. Why did the obstacles arise? Now those obstacles will gradually go down. There is no need to have excessive concern about the mistakes.

**Questioner**: Are obstacles the result of my mistakes?

**Dadashri**: They are all the result of mistakes made in the past life. You have no choice but suffer them through obstacles.

**Questioner**: So I don’t need to have remorse for that afterwards?

**Dadashri**: No, no. Who will be having remorse? Having remorse is not the attribute of the Self, is it? You just have to maintain greater awareness. Whenever you say ‘Shuddhatma…Shuddhatma…’, the awareness will come.

**Questioner**: Is pratikraman needed instead of remorse?

**Dadashri**: The average man cannot do so many pratikramans. Not everyone has the capability. Whatever pratikramans they do in their worldly interactions are more than enough. One is not able to do
as many pratikramans; one has all kinds of work to do the whole day long.

**Poison of satsang is preferable to nectar of kusang p347**

**Questioner:** How can one take advantage from this constant suffering?

**Dadashri:** If you think deeper about this suffering, it will not feel as suffering. If you do exact pratikraman then it will not feel as if you are suffering. It is without a thought that people have labeled it as *dukkha* pain and suffering. Therefore you should not oppose it. If you happen to oppose it, then do pratikraman. Even if you think about opposing it, you have to do pratikraman.

It is better to drink the poison of this *satsang* (company of those who promote the attainment of the Self), then to drink the nectar of the worldly life where there is no satsang. At least the poison of satsang has pratikraman in it. I have ingested all the goblets of poison and have become ‘a Mahadev’ – one who drinks the poison of the world without retaliation.

You should do pratikraman for any difficulty or inconvenience you have caused others.

**Questioner:** If a person has unselfish deceit, will he bind karma after attaining Gnan?

**Dadashri:** Yes, but he should pratikraman.

**Questioner:** Should I do pratikraman after having been deceived?

**Dadashri:** Yes, you should definitely do pratikraman. It is not the fault of the Maharaj (religious teacher). He is sitting in his own place. It is your fault that you went to his ‘shop’. You instigated him, so you should do pratikraman. You should not make any mistake.

**Questioner:** We do pratikraman but the other person will bind karma, will he not?
**Dadashri:** You should do pratikraman in your mind. You should not concern yourself with the other person.

**Subtlety of Gnani’s pratikramans p348**

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

**Dadashri:** Is anything in this world under your control? You should feel remorse when you are not able to come to this satsang. You have to tell ‘Chandubhai,’ ‘Chandubhai do pratikraman, so everything can be resolved quickly. Do pratikraman because you are not able to go to satsang. Do pratyakhan.’ Your mistakes (in past life) prevent you from coming here, so make sure that you do not make the same mistake again.

Why is your current intent to come to me growing stronger and yet your wishes are not being fulfilled? Coming events cast their shadows beforehand. This is an indication of things to come. Indeed it is going to happen.

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

**Dadashri:** Do pratikraman in this way: ‘It is because of my ego that I worry. I am not the doer. Dada Bhagwan, please forgive me.’ You will have to do something, will you not?

**Questioner:** Do I have to do pratikraman when we make comments about the weather that it is too cold, too cold?

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

While urinating, if an ant should get flushed away in the stream ‘we’ do pratikraman. ‘We’ always maintain awareness. The fact that the ant drowns is a karmic effect, or discharge karma, but why did this mistake unfold for me? It is a mistake for which pratikraman was not
done in the past life *apratikraman dosha*. Everyone is liable for such mistakes.

Whenever you read Dada’s books, bow down to the book and say, ‘Dada, give me the energy to read this as it is. If you forget to do so, then bow down twice and tell Dada that it is not your intention to forget, but because you did, you are asking for His forgiveness and you will not let it happen again.

If you forget to do your *vidhi* (Dadashri’s prescribed daily instructions) at the right time, do pratikraman and then do the *vidhi*.

When ‘we’ separate two people, ‘we’ incur liability and therefore ‘we’ do pratikraman.

**Questioner**: Even when you do it without any doer ship?

**Dadashri**: Whatever the intent, you have to do pratikraman when you do anything that hurts the other person.

In Akram Vignan pratikraman is done for the atikramans that are happening in discharge. These pratikramans are for the discharge that hurts others. If you do something good for Dada or mahatmas, you do not have to do pratikraman. When you do something good for other people, you have to do pratikraman because doership may be involved due to slipping from the awakened awareness *upayoga*.

**Phenomenal value of pratikraman p349**

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

**Dadashri**: Yes, it reaches him. He will start to soften from within, whether he is aware of it or not. His attitude towards you will improve. Our pratikraman is very effective. There is tremendous energy in pratikraman. If you do pratikraman for just one hour, you will see the changes in the other person. But that will only happen if the pratikramans are done exactly and sincerely. 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:** Do we not charge new karma by doing pratikraman?

**Dadashri:** If the Self becomes the doer then karma will be charged. The Self does not do pratikraman, it is Chandubhai who does it and You, the pure Self are the ‘knower and the seer’ of it all.

True pratikraman starts only after you become Self-realized. There has to be someone to do the pratikraman (i.e. Chandulal), and someone to give the instructions that pratikraman be done (You, the pure Self).

What is our pratikraman? If you unwind a reel, whatever individual pieces come out of it, to patch them up, and to clean them up, is our pratikraman.

**Questioner:** Can one make mistakes in seeing *charitra moha* – seeing faults in discharge? Can one make the same mistake after doing pratikraman everyday, or not?

**Dadashri:** You should recognize the mistake that happens everyday. It will not go away even after you do pratikraman. One layer is being broken every time.

If you do pratikraman even for an hour, You will have experience of the realm of the Self. The one for whom pratikraman happens instantly as shoot n sight, enters the realm and state of God. There is beauty in each and every pratikraman and lack of pratikraman (*apratikraman*) is a sign of ugliness.

**Living pratikraman p350**

**Questioner:** Should we do pratikraman collectively in a group?

**Dadashri:** That is not necessary. It is okay to do it on your own. You can do it in your mind or when you are lying down to fall asleep.

What should the pratikraman be like? It should be alive.

This other is dead pratikraman. Not a single fault has gone away and on the contrary the faults have increased. The pratikraman
have continued; people have been doing pratikraman for years and yet not a single fault has gone away.

**The one with wrong belief now becomes pratikraman soul**

**p351**

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

**Dadashri:** The soul within you has now become a ‘pratikraman-soul’; the pure Soul is there. Before it used to be a ‘pratishthit soul—the one with the wrong belief ‘I am Chandulal’, it has now become a ‘pratikraman-soul’. Other people have ‘kashayi-soul—prone to attachment or abhorrence’. No one is able to do even a single pratikraman in this world. a single person in this world.

As instant pratikraman happens, the purification begins. When you do instant pratikraman against any atikraman, the mind and speech begin to purify.

Pratikraman is the roasting of the seed which would have otherwise grown into a plant.

Doing *alochana-pratikraman-pratyakhyan* is to review the entire day.

The more mistakes that are ‘seen’, that much is the profit. That many pratikraman need to be done.

**The mistake of prakruti prevents pratikraman**

**p351**

**Questioner:** Is it the fault of the *prakruti* that I am not able to do pratikraman or is it due to some obstacle causing karma *antarai karma*?

**Dadashri:** It is the *prakruti’s* fault. This is not prevalent in all situations. Sometimes this happens and sometimes it does not. It does not matter if pratikraman is not done because of the mistake of *prakruti*, but the main thing is your inner intent *bhaav*. All You have to do is to ‘see’ your intention and nothing else. Everything else is not to be ‘seen’. Do you wish to do pratikraman?

**Questioner:** Yes, absolutely.
**Dadashri:** In spite of this *bhaav*, if you are not able to do pratikraman, then it is the fault of the *prakruti*. ‘You’ are not liable for such a fault. Sometimes the *prakruti* will speak the sentences of the pratikraman vidhi and sometimes it will not. It is like a gramophone. The record may or may not play. That is not considered the karma of obstruction.

**Profound pratikramans for heavy-duty karma p352**

**Questioner:** Despite making the firm resolution to settle a dispute with equanimity, why does the clash still continue?

**Dadashri:** In how many places does that happen, a hundred or so?

**Questioner:** No, in just one.

**Dadashri:** Then the karma is very solid and strong (*nikachit karma*). And it is alochana, pratikraman, and pratyakhyan that will wash away this type of karma. They will lighten the karma, and after that You will be able to remain the ‘knower’ and the ‘seer’ of the effect. You must do continuous pratikraman for this type of karma.

With whatever force the karma became solid, a corresponding force of repentance will be needed for its pratikraman.

**The burden of the old mistakes p352**

**Questioner:** There is a lingering burden of what has happened in the past.

**Dadashri:** You should throw the burden of the past, aside. Why would You want to carry that burden? The burden will remain if it affects You.

**Questioner:** The burden is felt of the old mistakes.

**Dadashri:** How old a mistake?

**Questioner:** Month or two old.

**Dadashri:** What is so big about it? Just do pratikraman, what else can you do?
**Questioner:** I do pratikraman but I can see the mistake exactly.

**Dadashri:** It is the *prakruti* that you are seeing. Prakruti will not go away. What does *prakruti* mean? It is like an onion. After you get rid of one mistake, a second one appears, then the third. It is the same mistake with many layers for which you have to do pratikraman.

**Questioner:** Pratikraman continues, but as long as I do not become free from the mistake, the weight of the burden remains.

**Dadashri:** You have no choice. There is no other way other than doing alochana, pratikraman and pratyakhyan. Atikraman gave rise to it, and it will be destroyed with pratikraman, that is all.

**Questioner:** I make a firm resolution with absolute sincerity that I do not want to make the same mistake again. Despite this, the same mistake will happen, will it not? Is it in my hands?

**Dadashri:** Yes it will happen again. For example, if I had a ball and I threw it; once I throw that ball and tell it not to bounce, will that happen? I threw the ball once only. Then I say that it is not my desire, you please stop bouncing. Will it stop bouncing?

**Questioner:** No, it will not.

**Dadashri:** Then what will happen?

**Questioner:** It will continue bounce three or four times.

**Dadashri:** So it has gone out of my hands and into the hands of nature. Nature will make it still. That is how all this is. All our mistakes fall into nature’s hands.

**Questioner:** Then what benefits are there in pratikraman, once it falls into the hands of nature?

**Dadashri:** Many benefits; tremendous benefits. Pratikraman has such an impact that if you do pratikraman for someone for one hour, it will bring about tremendous new changes within that person. But the person doing pratikraman must have this Gnan. He must be purified through Gnan. He has to have the experience of, ‘I am a pure Soul (*Shuddhatma*).’ Pratikraman will have a tremendous effect. Pratikraman is our biggest weapon.
Can prakruti improve? P354

If a person does not have this Gnan, the prakruti will be moving in the wrong direction all day long. But after Gnan, it will be on the right path. When you snap and say something hurtful anyone, the inner one will say,’no no, this is wrong, it should not be done, do pratikraman.’ Before Gnan, you would be supporting the abusive words by thinking of giving him some more.

The nature of human beings is such that they become their prakruti.

For us mahatmas in Akram Vignan When the prakruti does not improve, we tell him within, ‘Hey you!  Let go. Do not concern yourself with improving the prakruti. Why don’t you at least improve your inner self?’ Thereafter, You are not responsible for what happens on the outside. This is all a Science. If you understand this much, everything will be resolved. Do you understand what I am saying?

**Questioner:** Yes I do.

**Dadashri:** What did you understand?

**Questioner:** I just have to ‘see’ and not become one with, not become engrossed (tamnayakar) in it.

**Dadashri:** Not like that. Even if you become one with it, You should say, ‘It should not be like this.’ This is all wrong. The prakruti will do anything because it is irresponsible. But You become free of that responsibility when you say this. Now, is there any problem with that?

**Questioner:** There is no problem, but when anger happens then awareness leaves.

**Dadashri:** Our Gnan is such that it will keep You in awareness. You will do pratikraman and everything else. Are You able to maintain awareness?

**Questioner:** Yes, Dada.

**That is called pratyakhyan p355**

**Questioner:** If one does pratikraman heartily for the mistake a but what if the decision nischaya not to repeat it is weak?
**Dadashri:** *Nischaya* the firm resolution is pratyakhyan. It is best if one does *nischaya*. If one does not resolve never to repeat the mistake, and only does pratikraman, the first mistake gets erased, then it will come again, and he will erase it again. We need all three: alochana, pratikraman and pratyakhyan. Pratyakhyan means ‘I will not do it again’, and that is the best thing.

* * * * *
Solution for Sticky Files

Settlement according to the account p356

**Questioner:** His file number two—wife still is embroiled in attachment (*raag*) and that attachment gives rise to all this.

**Dadashri:** What kind of attachment is it in?

**Questioner:** ‘This is my brother’, and if someone says anything negative about her brother, she will…

**Dadashri:** It is all the stock of karma filled in the past life, so that will happen and when she does pratikraman; that is called ‘*shuddha upyoga*’ applied awareness of the Self. When one does pratikraman it is called *shuddha upyoga*. Is she doing pratikraman for the purpose of *shuddha upyoga*? What is her intent? It is to attain pure awareness. Your file number two is tough and difficult too, is she not?

**Questioner:** I do not consider her tough and difficult, she is not so. But if I keep talking with feelings of attachment about my file, do I not become liable for karma?

**Dadashri:** Yes you do! Why would you keep talking about your file? What do you have to do with her? This is a file and it is being settled according to the unfolding karma *udayakarma*. Whatever connection from past life of attachment and abhorrence (*roonanubandha*) is there, it will continue to be settled.

**Pratikraman of sticky karma p356**

**Questioner:** Atikraman happens even as I am settling old karma with equanimity.

**Dadashri:** Then, for that you have been given the medicine of pratikraman. There is no problem if you are not able to do anything. I forgive you even if you do not do alochana. I realize that it may not quite ‘fit’ with people of today. What alochana are they going to do? Instead, why not let them do pratikraman?

**Questioner:** But pratyakhyan is also to be done in that, is it not?
**Dadashri**: It will be fine if he does not do even pratyakhyan. If he did atikraman, as long as he does pratikraman, he will be fine. People of today do not have the spiritual tenacity.

If one cannot do the whole alochana, pratikraman and pratyakshyan, it is fine if he does just pratikraman. Keep doing pratikraman for sticky files, do pratikraman of the mistakes. This way its design will be intact but it will disintegrate at the mere touch; it will fall away. The stickiness of karma will no longer remain if you do pratikraman for it. Pratikraman removes the stickiness. Otherwise, no matter how much you scrub, it will not go away.

**Questioner**: So we have to do pratikraman to destroy sticky karma?

**Dadashri**: There is no other solution besides alochana, pratikraman and pratyakshyan. Therefore invoke ‘Dada’ and say, ‘I have made this mistake, I am very sorry for it’ and do pratyakshyan ‘I will not do it again’. This is the only solution. There is no other solution.

**Maintain the intent of settling with equanimity p357**

Many people come and tell ‘Me’, ‘Dada, I try to settle with equanimity, but it does not happen.’ Then I reply, ‘Dear brother, you do not have to enter in the doership of trying to settle nikal the file! You have to keep (maintain) the intent to settle the file with equanimity. Whether it settles with equanimity sambhaav or not, is not under Your control. Why don’t You remain in My Agna? That way most of Your work will be done and if it remains pending, it is in the control of nature.’

All ‘we’ look at is your decision of, ‘I want to settle with equanimity’. Decide at least that much. Then ‘we’ are not concerned whether that happens or not. How long can we sit here and watch the drama? When will it all come to an end? We have to move on. There may be times when it may not be settled with equanimity. If the bonfire does not light, we will light it later. Why sweat trying to light it? We tried everything and if it does not light, just move on. Otherwise when will it all come to an end?

This Gnan has been given to **sansaris** (married people; people living worldly life). I have not asked them to renounce anything but I
have told them to settle their files with equanimity and do pratikraman. I have shown them these two solutions. There is no one to mess with the state You are in when You ‘do’ these two. Without these two solutions You would not be able to stand on the shore of the Self. There is danger at the shoreline.

That which is within file one is to be ‘seen’ only p358

**Questioner:** I may be able to settle all the other files with equanimity, but please explain in detail how to settle file number one with equanimity? I feel that all this meddling is of file number one.

**Dadashri:** The *dakho* initial interference ‘I am Chandulal’ leaves by ‘seeing’ only. Whether it-file- is straightforward or awkward; You don’t have much to do with it. All of it will go away by simply ‘seeing’ it. If another ‘file’ makes a claim against you, then you have to do pratikraman. Whereas here with file number one, there is no one to file anything against you is there? So because there is no one to claim anything, it will go away by ‘seeing’ it. If bad thoughts are arising in the mind, even if they are crooked; if the intellect is getting spoit; You are to simply ‘see’ all that. Whatever ‘work’ the mind and the intellect is doing, there is problem, You have to keep ‘seeing’ that.

This is the most straightforward path to moksha, the easiest moksha!

**Questioner:** Does ‘continue ‘seeing’ ’ means that I should agree with what it shows?

**Dadashri:** The one who ‘sees’ is never in any king of agreement with it. The ‘seer’ who is continuously ‘seeing’, cannot be one with what is being seen. Does watching a bonfire burn a man?

**Questioner:** No he does not get burnt.

**Dadashri:** Even if there is a huge bonfire, the eyes ‘see’ but what does it matter to the to the eyes?

**Questioner:** But Dada, the *dakho* interference –‘I am Chandulal’, happens and this hurts someone, do I not have to do pratikraman for it?

**Dadashri:** You have to do pratikraman for that. Why did you do atikraman? You should not do anything that hurts others.
**Questioner:** My daughter does pratikraman everyday, and yet her internal state does not improve.

**Dadashri:** It is because of a huge stock of karma filled in the past life. Pratikraman is itself the *purushartha* – real inner effort.

**Questioner:** Dada, are we not taking a protection by blaming the huge stock of karma?

**Dadashri:** No, no. There is no protection in this at all. The whole world does not do pratikraman. They push others around and then they say that they did the right thing by doing that.

**One sees only other’s mistakes p359**

**Questioner:** Many times I feel that it is not my mistake. Sometimes I can see my own mistake and sometimes I feel that it is not my mistake, I feel that ‘he’ (lady talking about her father) is at fault.

**Dadashri:** Is that what you feel? Then what about while you are doing pratikraman?

**Questioner:** But when he experiences increasing restless less *kadhapo* which explodes out *ajumpo*, then I feel that I should not become a *nimit* for that.

**Dadashri:** But you have to do pratikraman as if it is your mistake.

**Questioner:** But I do not feel that I am at fault. I feel that he is the one at fault.

**Dadashri:** Without a mistake, no one will get hurt. It is because of our mistake that other person feels hurt.

**Questioner:** I feel that it is because of his *prakruti* that he feels hurt.

**Dadashri:** You cannot consider *prakruti* like that. All these people say that his *prakruti* is good whereas you are the only one who says that his *prakruti* is bad. That too is a *roonanunabdha* account (link of karma from past life).

**Questioner:** I feel that he is entrenched in the habit of nagging.
Dadashri: That is why it is your fault. It is your mistake. Why do I have to hurt my parents? That is why you have to do pratikraman. They should not get hurt. You should have in your mind that you have come to make them happy. You should be enquiring, ‘What mistake did I make that keeps on making me hurt my parents?’

That is when you will be liberated p360

When You stop seeing faults, then You will be liberated. If someone were to insult you, hurt you financially, or even physically, but despite all that, You do not see any faults in him, that is when you will be free from the entanglements of this worldly life.

Have you stopped seeing faults in others?

Questioner: Yes Dada. I do pratikraman when I see faults in others.

Satsang destroys mistakes p361

Satsang is of no use if it does not destroy your mistakes. Satsang itself means to destroy mistakes. No one should be hurt through your becoming the nimit. If someone does get hurt, then the mistake is yours and that mistake has to be destroyed. And if you cannot find the mistake, then it is the unfolding of your karma and so keep on asking for forgiveness. Ask for forgiveness directly from that person if he is a reasonable man. But if he is unreasonable, then keep asking for forgiveness silently.

Questioner: Sometimes in trying to settle all the files, I get so entangled that I do not even think about doing pratikraman and samayik. Is that being slack and lazy (pol)?

Dadashri: That is not considered being slack. Slack is when you have the desire but you do not do it.

Questioner: Sooner or later one will have to do pratikraman for all one’s mistakes, right?

Dadashri: Don’t worry about that. To ‘know’ janavoo the mistakes is more than enough. Pratikraman has to be done when you hurt someone a lot.
Ours is the path of Akram, a path where karma have not been dissipated, and thus weakness will not stop from happening. Now if just a mental weakness *kashaya* arises, then one should do pratikraman for just the *kashaya* in the mind. He does not have to do a lengthy pratikraman. And when pratikraman is done, it gets cleansed. But the stock of karma that has been stored is bound to come out, is it not? Weakness arises but he is not considered guilty if he does pratikraman through his mind, speech and body, because by doing pratikraman, he is within Dada’s Agna. How is one to find that much energy? Atikraman does happen, but you should do pratikraman for it. Nevertheless, our Gnan is such that no matter what the circumstances, one can be saved from them. That is called Gnan. In this Vitrag path of ours, kraman (neutral activities) happen as long as one is happy, but when things go to the contrary, we have to do pratikraman and wash it off.

**Missed Agnas? Do pratikraman p 362**

The way to handle this is to firmly resolve, ‘I want to stay in Dada’s Agnas,’ and then begin your day. Then do pratikraman for the times you have not been able to be in the Agnas. Keep everyone happy at home by settling all conflicts with them, with equanimity. In spite of doing this, if they are still unhappy with you, then understand that it is because of your past accounts and simply be a ‘seer’ of everything. You have made this decision only today, so win them over with love. You will notice that everything will start to settle down. Still you should only believe so, when those at home certify that you are free from faults. Ultimately they are all on your side.

‘You’ are the judge and ‘Chandulal’ is the accused p362

Whatever *pudgal* (non-Self complex made of subatomic particles) is coming out, whether it is fighting with someone or hitting someone, if You continue to ‘see’ it, then you are not liable for it. Someone may ask you why you still fight after attaining Gnan? So what should you tell him? With whatever intensity of intent *bhaav* the karma was bound, it is with that same intensity that it will discharge. Continue to ‘see’ that discharge. But there should be one thing during the discharge and that is that no atikraman should happen in the process. Do pratikraman if atikraman happens. Pratikraman is to be
done by Chandulal and not You. A judge does not have to do anything; he has to make the accused do it. The one who eats is the one who is guilty. The one who eats has to go to the toilet. The Judge simply gives judgments. He will never say, ‘the crime of the accused is my crime.’ What kind of mistake is it if our mahatmas say that? This is very subtle talk.

The stock of karma (likened to garbage) has been filled in the past life and it is precisely that which is discharging. One becomes lighter because no new stock is being filled. Day by day its burden will feel lighter and then it will not be there anymore.

**When will the ‘tank’ empty? P363**

**Questioner:** Is moksha attained through pratikraman? Is it necessary to do pratikraman now to attain moksha?

**Dadashri:** Pratikraman is necessary only if you do atikraman. Otherwise there is no need to do pratikraman. If it is one’s nature to do atikraman, then he should do pratikraman. Do you understand? And that too, how long does that nature remain? No matter how mischievous a person is; that ‘tank’ will empty in eleven to fourteen years. After that it is all empty. How long will a full tank last? A tank may be full now, but how long will it last when it is not being replenished? Nevertheless it is better to do pratikraman when atikraman happens.

**Is interference vyavasthit? P363**

*Dakho* interference as, ‘I am Chandulal’ happens for you rather frequently, no?

**Questioner:** It happens sometimes.

**Dadashri:** What happens if one dies ‘sometimes’?

**Questioner:** Is *dakho* (interference-becoming Chandulal) under the control of vyavasthit?

**Dadashri:** Whatever ‘has happened’ is under the control of vyavasthit, but not ‘what is going to happen’. Do not worry about what has already happened. ‘See’ all the wrong and the hurtful and tell the one who did it, ‘Do pratikraman.’ If Chandulal did it, then tell Chandulal to do pratikraman.
**Questioner:** If I leave it to vyavasthit, then what *purushartha* (effort of the enlightened one) do I have to make?

**Dadashri:** The *purushartha* You have to ‘do’ is to continuously ‘see’ what Chandulal is doing the whole day. That is the *purushartha*!

As you continue to ‘see’, You may say, ‘Why are you being so strict with your son, Chandulal? Do pratikraman because you have done atikraman.’ You can interject this way while You are ‘seeing’ what he does.

**Questioner:** Pratikraman happens at this time.

**Dadashri:** That is what I am saying, that pratikraman happens automatically at the same time. Therefore, You just have to ‘see’ *joovo*. You have to continue ‘seeing’ that pratikraman is happenring.

**Keep ‘seeing’ ‘what happens’ p364**

We (Self-realised) do not have *bhaav*-karma (charging karma). We have become free of *bhaav*-karma. We are Shuddhatma (pure Soul) who is free of *bhaav* karma (charging; causal karma), *dravya* karma (subtle discharging karma) and *nokarma* (gross discharging karma). Therefore You, the Shuddhatma (the Self) and Chandulal (the non-Self, *prakruti*) are separate. To keep ‘seeing’ *prakruti* is *purushartha*. When one is in *purushartha* after becoming a *purusha* (the Self) it is considered *purushartha* towards moksha.

Whatever one has done and no matter how horrible its effects, if he remains in the Gnan of vyavaasthit, then he does not need to do pratikraman.

What is the other meaning of vyavasthit? It means to continuously ‘see’ what Chandulal is doing. If Chandulal does a million dollar damage to someone, continue ‘seeing’ that too. You should not become *tanmayakar* (become one) with it. ‘Why did you do that?’ is the result of becoming one with Chandulal. So now do pratikraman for that. Actually, not everyone understands this. Vyavasthit means that whatever is, is verily correct. But You are free if You continue to ‘see’ it.

**It affects the other person the moment you do pratikraman p365**
**Questioner:** I become engrossed (becoming Chandulal) in circumstances, so there no scope-time for pratikraman.

**Dadashri:** There is scope for pratikraman. When the other person gets hurt, You have to say, ‘Chandulal, do pratikraman. He will bind vengeance. It seems that atikraman has happened with him, his face becomes stern when he looks at you, so do pratikraman.’ So he will ask, ‘Should I do one pratikraman?’ You should tell him, ‘No, do twenty-five to fifty so that you see a smile on his face.’ His face will be much better looking the next day, when you do pratikraman in this manner. Try it once. Have you experienced that before?

**Questioner:** Yes.

**Dadashri:** Is that so? So after tasting such experience, have you remained that way?

**Questioner:** Does the pratikraman that I do, reach the other person?

**Dadashri:** He will not know that. He may or may not even know that but it does have an effect *asar* on him. He will begin to become milder. His bad inner intent towards you will become milder.

And if you keep getting irritated with him from within, then his bad inner intent towards you gets stronger. He too will start wondering why his negative intents are getting stronger towards you.

**Questioner:** Those files will not get stuck to me in the next life, will they?

**Dadashri:** What for? Why be concerned with the next life? Do as many pratikramans as you can in this very life. Do pratikraman whenever you have free time.

**Pratikraman of the files at home p366**

Are you able to do pratikraman now?

**Questioner:** Yes, I do.

**Dadashri:** Is that so?

**Questioner:** These files at home are the main ones, are they not Dada?

**Dadashri:** How many files do you have at home?
**Questioner**: Just these two. Much of the pratikraman have to be done for these two.

**Dadashri**: You have only one son, do you?

**Questioner**: I do pratikraman mainly for him and for file number two. Most of the pratikramans are for them.

**Dadashri**: Is that so?

**Questioner**: Yes. I have done lots of pratikramans. That is why the son has become very quiet and gives me a lot of co-operation.

I also did pratikramans for my brother and that has brought about a change in all of them. I do pratikraman everyday.

**Dadashri**: People have experienced that the inner state of the other person changes with pratikraman. That is why they will not let go of it, will they? ‘This is the cash bank’. Pratikraman is considered a ‘cash bank’. It gives instant results. Do you have to do a lot of pratikramans?

**Questioner**: Mainly for those at home.

**Dadashri**: How many pratikramans do you do?

**Questioner**: Fifty to a hundred. I do pratikraman for a few sticky files at home.

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**The effective pratikraman p367**

**Questioner**: If I do pratikraman with You as my witness for the hurt I have caused to others by lying to them, it will get erased, will it not?

**Dadashri**: What do you consider as having done pratikraman? It is doing pratikraman direct personal meeting apology or doing it silently. When that pratikraman speaks (when it brings about an effect in the other person), know that you have done pratikraman. Yes, ‘we’ too do pratikraman silently but after a few days, when that pratikraman speaks, we will know that it has had an effect on the other person. You can do such a pratikraman in your mind and he will not even know but even then he will be attracted towards you.

**The science of pratikraman P367**
Questioner: The results I get from doing pratikraman are based on what? Are they based on the ultimate incontrovertible principle siddhant that by seeing the pure Self in the other person, my negative bhaav (attachment and abhorrence) towards him decrease? Is that correct?

Dadashri: Your negative bhaavs will be dissolved. All this is for Your benefit only; it has nothing to do with the other person. The only reason to see the pure Self in others is to remain as the Self and its awareness.

Questioner: So if someone has a negative bhaav towards me, will it become less by seeing the Self in him?

Dadashri: No that will not happen. It will only lessen if you do pratikraman. That does not happen simply by seeing the Self in him, but it does happen if you do pratikraman.

Questioner: Does the pratikraman have an effect on him?

Dadashri: Yes, it does have an effect.

‘Seeing’ will also give the benefit. Although the benefits may not be so apparent in the beginning, they will gradually increase. This is because You have never seen the other person as the pure Soul before. You have only seen him as either a good person or a bad person, but never as the pure Soul.

Even a tiger will forget its violent intent

Questioner: It is written in the Aptasutra, ‘If you do pratikraman of a tiger, then it too will forget its violent intent’, what does that mean?

Dadashri: Yes, when the tiger forgets its violent intent, then you will lose your fear.

Questioner: Our fear will go away. That is fine, but does that have any effect on its soul?

Dadashri: Nothing happens. When your fear goes away, the connection (with the tiger) becomes free.

Questioner: But did you not say that its violent intent goes away.

Dadashri: Its violent intent goes away.
**Questioner:** How does that happen?

**Dadashri:** When your fear goes away, its violent intent goes away.

**Questioner:** So does that mean that it had an effect on its soul?

**Dadashri:** There is a direct affect on the soul. It does reach its soul.

Even a tiger will do whatever you command it, if you were to do its pratikraman. There is no difference between a tiger and a human. The difference is in the vibrations you emit. It is your vibrations that will affect the tiger. As long as you believe in your mind that a tiger is a violent animal, the tiger will remain violent. If you are aware that the tiger is the Soul, then it will have no violence with you. Everything is possible.

**Pratikraman is addressed to the pure Soul p369**

You must understand how effective your intent *bhaav* can be in causing an effect that can be destructive. If a monkey destroys all the mangos on your mango tree, then in a moment of frustration you say it would be better to just chop off the mango tree altogether. Beware of the inner intent behind what you say. Words spoken in the presence of the Self do not go to waste. If you are careful not to cause a negative effect, then everything will be fine.

Everything around you is the effect of what you have created yourself. From this moment onwards, stop any vibrations or thoughts towards others. If a thought arises, wash it off by doing pratikraman. That way the entire day will pass without any vibrations towards anyone. If you can get through the whole day this way, it is enough. That by itself is a great achievement towards liberation.

When we talk about the other person’s soul, which soul are we talking about? You are aware of the pratikraman you do, are you not? You are not doing pratikraman to their *pratishthit atma* (the self that has wrong beliefs, the person in ignorant state) you are doing it to his main-absolute Soul - the Shuddhatma. You are doing pratikraman for what happened in the presence of his Shuddhatma. That is why you are asking for forgiveness from the Shuddhatma. Then you have nothing to do with his *pratishthit* atma.
Purification of impure phases p369

After this Gnan, new phases that arise will not become impure. The old phases however, will have to be made pure by ‘seeing’ them or dealing with them with equanimity. Equanimity samata means vitaragta the state without raag attachment or dwesh abhorrence. New phases that arise will remain pure. If the old phases are becoming impure; they will need to be purified. Remaining in ‘our’ Agnas and maintaining equanimity will accomplish that.

Questioner: How are those phases (karma) which were bound to arise in this life because of causes created before receiving Gnan, to be purified or dissolved?

Dadashri: As long as you are living, you can wash them away by pratikraman. But a few will still remain, and those that remain will become very weak, so in your next life they will fall away by merely touching them, like a burnt rope.

Questioner: Before Gnan, if one had bound karma for going to hell, will he still go to hell?

Dadashri: This Gnan has the ability to totally burn and disintegrate all sinful karma. Even people who are headed for a life in hell can wash away the effect of their karma, as long as they do pratikraman in this life. If you put a disclaimer on your letter before you mail it stating that your mind was unstable when you wrote the letter, then the contents will have no value.

Questioner: Does intense repentance destroy causal seeds of bondage of karma?

Dadashri: Yes they will be destroyed. Our pratikraman has tremendous energy. Only certain very strong karma effects are such, however they are weakened through repentance. If you keep ‘Dada’ as your witness, it will be very effective.

Questioner: From birth to death; the mind, body and speech is in the mode of discharge, but during their discharge if I create new inner intent (bhaav), is that atikraman?
**Dadhari:** Yes, purify that inner intent.

**This is great justice p370**

There may be another life on account of karma. You may have one or two more lives to go to finish off your past karma, but after that you have no choice but go to Simandhar Swami, the current living Tirthankara. Sticky accounts of this life, created in past life lives will be washed away. This is a Science of absolute, accurate, and pure justice. It is as precise and accurate as the weighing scales of an honest goldsmith. There is no room for imprecision here.

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

**Dadhari:** Yes of course! Not only that, but you will be able to accomplish everything quicker.

**Pratikraman for the deceased p371**

**Questioner:** How do I ask for forgiveness from someone who is no longer living?

**Dadhari:** Although he is no longer living, you still have the memory of his face and you may have his photographs, so you can do his pratikraman. Even if you cannot remember his face, but you remember his name, you can still do pratikraman using the name. It reaches him.

If you had any problems or entanglements with someone who is now dead, you should recall him and ‘wash’ away those problems with pratikraman so that it is resolved. The entanglements should be resolved with alochana, pratikraman and pratyakhyan because the memory of the dead as well as the living comes to mind. Do pratikraman of whoever comes in your memory, because you know that ‘the Self’ is eternally alive; the Self never dies. In doing this, it will benefit his Soul and also you can become free from the entanglements.
It is like having expensive china. They will remain ‘alive’ (intact) as long as you have some connection with them. Then, as the account of karma (heesab) comes to an end, they will break. It is vyavasthit when they break. You do not have to think about them afterwards. People too are like china, are they not? They seem to be dead, but they do not really die. They come back right here. That is why when you do pratikraman for the deceased, it reaches them, wherever they may be.

**Questioner**: How do we do that?

**Dadashri**: Invoke the pure Soul (Shuddhatma) that is separate from the person’s mind-body-speech, the charge karma (bhaav karma), subtle effect-discharge karma (dravya karma), gross discharge karma (no karma), his name and all illusory attachment connected with his name. Then recall your mistakes ‘I made this mistake’ (alochana). I regret making such a mistake and so forgive me for them (pratikraman). I make a firm decision not to repeat such mistake (pratyakhyan). ‘You’ should remain the knower-seer of Chandulal, and know how many pratikraman Chandulal did. You should know how well he did them and how many.

**For the mahatma all these are discharge karma p372**

**Questioner**: Dada, after attaining Gnan, what should one do when sometimes bad inner intents (bhaav) arise? Why does that happen, Dada?

**Dadashri**: That too is the doing of the karma. ‘You’ are not the doer of that. You are needlessly getting perplexed by saying that you are doing them or having them.

**Questioner**: So then do I have to just continue ‘seeing’ when such bad bhaav arises?

**Dadashri**: When you say they are ‘bad’; that in itself is a danger. There is no such thing as ‘bad’. If someone gets hurt, tell Chandulal, ‘Why did you hurt him, Chandulal? Now do pratikraman for that.’ There is no such thing as good and bad as far as God is concerned; all that is applicable in the society and the worldly life.
Mahatmas have *bhaav-abhaav* good-bad inner intents but they are settling karma *nikali*. They do not represent *bhaav* karma (charge karma). Anger-pride-deceit-greed-attachment-abhorrence and good and bad intents are all discharging *nikali* settling karma. They need to be settled with equanimity. These karma settle with pratikraman. They will not settle on their own.

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When the mind becomes turbulent

The stain in the mind needs to be cleansed

**Questioner:** Sometimes when I feel insulted, I may not say anything but my mind will revolt and retaliate and continues to do so.

**Dadashri:** ‘You’ should not be concerned with what happens during that time. Even if it happens to be a physical fight, and you were to strike back, it shows absence of the underlying energy of the Self *atmashakti*. The physical reaction or the mental strikeback both represent weakness. It all depends on how strong You have grown in this Gnan. If You have complete energy *shakti* of this Gnan, then even the mind will not revolt. Whenever you revolt through mind, speech, or even the body, you must do pratikraman for all three, because there exists three types of weakness.

**Questioner:** Do I have to do pratikraman for thoughts?

**Dadashri:** The thoughts are to be ‘seen’. There is no pratikraman for thoughts. However, if there arise bad thoughts for someone, then pratikraman is necessary. Only for those that are harmful to anyone. Thoughts about cows and buffalos and anything else just disappear in the presence of Gnan. If you ‘see’ them with awareness, they will just pass. They only need to be ‘seen’. There is no need for pratikraman for these.

Suppose, when you come to satsang, and you see everyone standing around, you may become irritated and think ‘why are they all standing around?’ For such a negative thought, you should do pratikraman right away.

**Questioner:** Should one do that even when the inner intent becomes spoilt that way?

**Dadashri:** Yes. If *abhaav* (dislike, aversion, scorn) or something like that has happened; even if slightest contempt has happened in the mind, pratikraman has to be done. What is considered as spoiled mind? It is not just the mind that goes bad. When the whole ‘parliament’ (mind, intellect, chit and ego) agree, then only will opposition -counter-attacking intent *abhaav* happen.
The feeling in mind, ‘I will do this to him, I will do that to him,’ arises. This is not just caused by the mind. The mind is a gneya (that which is to be ‘known’). The mind by nature is vitarag – free from attachment or abhorrence. Just do pratikraman if the mind gets spoiled. Agreement and final decision of the parliamentary antahkaran (mind, intellect, chit and ego complex) and spoiling of the mind are two separate things. If you do pratikraman, the mind will get cleaned and cooled. So You should keep making Chandulal do pratikraman.

**Questioner:** I made him do pratikraman this afternoon.

**Dadashri:** Even then, making him do it again and again. The more You make him do pratikraman, the stronger it will become from within. A stain will be caused if the mind becomes spoiled, therefore do not let a single thought become spoiled; especially in satsang. That is what You have to understand. Everything spoils when the mind gets spoiled. A mere thought of ‘I will fall’ will make you fall. Therefore do pratikraman immediately upon having a stained thought. Be the Self. Do pratikraman if anything irritates the mind. You do not have to do pratikraman for putting garland around my neck. This is a “credit” (merit karma). It is a very big “credit”.

**When the inner intent spoils p374**

If you come here when it is very crowded here, and someone comes, and the thought arises ‘Why did he have to come back now?’ Such a thought will come to the mind but then what kind of speech comes out? ‘Welcome, welcome, come on’, you will say. The inner intent that was negative is atikraman and that requires pratikraman.

Your inner intent should not get spoiled. Externally they can be whatever they may be.

**Questioner:** What if both the inner and the external are excellent?

**Dadashri:** There is nothing better than that! However, do pratikraman when the inner gets spoiled.

**Subtle pratikraman for the spoiled thoughts p375**
**Questioner:** Should we do pratikraman for the effects of karma or for the subtle things that happen within?

**Dadashri:** Pratikraman is for that which happens within.

**Questioner:** Is it for the thoughts or for the intent?

**Dadashri:** For the intent *bhaav.* Behind every thought, there is always the intent. If there has been atikraman, then pratikraman should be done. Atikraman is when bad thoughts arise in the mind. If bad thought arises for this lady sitting here, say, thoughts should be good.' The mind may show that this person sitting here is useless. Why do such thoughts arise? You have no right to assess anyone’s worth. If you must say anything at all, then say that ‘everyone is good’. By saying this you will not be liable for the karma, but if you say or hold in your mind that this person is worthless, then that is atikraman. For this, you must do pratikraman.

So if another thought like that arises again, it is the inner content of karmic stock filled in the last life and so the thoughts will come. Whatever is in the stock; is what will continue to come out. A person may not have a lot of understanding and in his mind he thinks he is very wise and smart. That is what was stocked within. That does not cause the other person any harm and so there is no need for him to do pratikraman.

Thoughts will come without fail, but you should make them weak and ineffective (*nirmalya*). Do pratikraman for them. Thoughts are non-living (*nirjiva*).

How does it reach the pure Soul of the other person? It reaches when you say, ‘Dear Shuddhatma of Chandubhai, thou art separate from the body of (*dehdhari*) Chandubhai, all illusory attachment (*maya*) to the name of Chandubhai, the union (*yoga*) of mind, body and speech of Chandubhai, charge karma (*bhaav karma*), subtle discharge karma (*dravya karma*) and gross discharge karma (*nokarma*). I wish to send You this message. I do pratikraman and ask for forgiveness for having these thoughts about you. I will not do this again.’

Thoughts will not come without there being a knot of karma within. You should definitely do pratikraman of any negative thought.
you have. Do collective pratikraman. Whatever thoughts you have had in the last ten minutes, do a collective pratikraman for them.

**That is considered settling with equanimity** p376

**Questioner:** There are some faults which are such that if a certain person comes in front of me, the moment I see him I feel that this man is useless and unworthy. So should I do pratikraman right there? What if I miss doing pratikraman for it?

**Dadashri:** There is no problem if you miss doing pratikraman. There is no problem with doing collective pratikraman once a year for all those that you missed. Do their pratikraman in three or six months. That is still acceptable, but do not misuse this by thinking if I can do it once a year, I might as well put them altogether and do yearly pratikraman for them. If you forget to do pratikraman, then you can do a collective pratikraman later.

When you meet a man who is dumb and irritating, the moment you see him at a distance you should know, ‘This is a file and it is coming!’ Here you need to settle with equanimity. Do you caution from within or do you forget? Are you cautioned right away? Do you get cautioned too? Therefore the greatest dharma (religion) is to settle with equanimity (sambhave nikal), and do alochana, pratikraman and pratyakhyan. Despite this, if any negative intent of the non-Self complex (poudgalik bhaav) arises for someone, then tell him (file number 1) to do pratikraman. Wash off any stain that may have happened. Not letting any new stain happen is considered ‘settling with equanimity’ (sambhave nikal).

**When the other person’s inner intent spoils** p377

**Questioner:** Suppose my intent does not spoil but when talking to another person, the look on his face changes, his inner intent (bhaav) towards me becomes spoiled, what kind of pratikraman do I have to do for that?

**Dadashri:** You have to do pratikraman because you have to investigate, ‘what faults still remains within me that spoils his inner intent bhaav towards me?’ His inner intent should not be spoiled. Only purity of intent bhaav shuddhi should remain.

**Questioner:** Suppose you and I are talking and all of a sudden a third person comes along, she does not do or say anything but just
stands there, but your *bhaav* gets spoiled; there is a changed look on your face. Upon seeing that I feel, ‘why is he spoiling his intent in this way?’ How should I do pratikraman for that?

**Dadashri:** It is a fault to question and analyze another person’s change of intent. So you have to do pratikraman for it. If you see a frown on the other person’s face, then it is due to your mistake. If you invoke and recall the Shuddhatma within him and keep asking for forgiveness from him, then you will become free from the account of karma connection (*roonanubandha*).

**Suffering without blaming cleans the mind p377**

When you suffer through something that you dislike, with a clean mind, you will become *vitarag*.

**Questioner:** What is clean mind?

**Dadashri:** A clean mind is one where one does not have any negative thoughts for his opponent. What does that mean? That means that one do not bite his *nimit*, (evidentiary instrument, or a person). If bad thoughts arise against the *nimit* then these are immediately washed by doing pratikraman.

**Questioner:** A clean mind is there in the final stage, does it not? Will I have to continue doing pratikraman until it becomes clean?

**Dadashri:** Yes that is right. The mind has become clean in certain matters but not in other matters. These are all different steps. Where the mind is dirty and spoiled, pratikraman is required.

**Knots in the mind sprout with external evidences p378**

Thoughts sprout from the tubers of karma that lie within. A thought sprouts when evidences come together. One may appear to be a celibate (*brahmachari*), but he starts to have sexual thoughts when he comes across the circumstances.

**Questioner:** Do thoughts not arise due to the enviornment? Is it not due to the circumstantial evidences that one’s nature, one’s friends etc., come together?

**Dadashri:** Yes, external evidences have to arise and based on that, the tuber of thought sprouts; otherwise it will not.
Questioner: Who guides one to latch on to those certain thoughts?

Dadashri: It is all verily natural. But at the same time You have to understand that this buddhi (intellect) is wrong, and from that moment onwards the tubers begin to get cut off. Gnan is the only light in this world. If a person attains such a Gnan that helps him assess what is beneficial for him and what is harmful, then he can destroy the tubers.

You have to keep the account book of the pure Self, clean. So at night before you go to bed, tell Chandulal to do pratikraman for whoever he saw at fault, during the day. He must keep his books clean. Any negative bhaav will be purified through pratikraman. There is no other solution. Even if an income tax officer were to come and harass you, you should not see faults in him. Tell ‘Chandulal’ that he has to see the whole world as faultless before he goes to bed.

It reaches him even if it is done in your mind p379

It is atikraman when you quarrel with someone and therefore you have to pratikraman for that. That repenting will settle that account.

Questioner: Should pratikraman be done in the presence of the other person?

Dadashri: There is no problem if the pratikraman happens later on.

Questioner: If I have slandered you or hurt you, should I come to you personally and do pratikraman?

Dadashri: If you can do it personally that would be good and if that is not feasible then the pratikraman you do later on, brings about the same results.

Questioner: But how does it reach the other person?

Dadashri: ‘We’ know how it reaches. It is not possible for you to understand through your intellect (buddhi). The Gnani Purush is able to know all that. So you should do what ‘we’ tell you. Do not involve yourself in unnecessary discussion or intellect. Nevertheless, what should you do if you do not meet him? Should you just sit
around doing nothing? What should you do if you do not meet him again? What ‘we’ are telling you is the process.

**In this era, there is more people who are negative p379**

What ‘we’ are saying is that if you have a negative thought about Dada, you should continue doing pratikraman. People are not to be blamed for their hostile critical and negative nature *viradhak swabhav*. People of this current time cycle have hostility in them. It is a characteristic of this time cycle for all living beings to be hostile. All those who are not hostile, have left the world and moved on. However, there are many elevated souls who can improve.

**Negativity Towards Tirthankaras and Gnanis…p380**

If you have negative thoughts about ‘us’, you should do pratikraman immediately. The human mind is capable of seeing faults even in a Gnani Purush and tries to uproot-negate him completely. What will the mind not do? The mind that has been burnt will burn others. An unhappy mind will burn even Lord Mahavir.

**Questioner:** Those who have departed cannot do anything for others. So if you say anything negative about Lord Mahavir, does it reach him?

**Dadashri:** Yes it reaches him, but he does not accept it, and it is returned to you with double the repercussions. So you have to ask for forgiveness for yourself. Keep asking for forgiveness until you forget the words you had uttered. If you have said anything negative about Mahavir, you have to keep asking for forgiveness and it will be immediately erased. The ‘arrow’ you fired does reach Him, but He does not accept it.

**That is the result of defilement**

**Questioner:** There are forty derasars (Jain temples) in our town but what kind of irreverence (*ashatna*) or other such reasons would have happened that to this day, there is no *abhyudaya* (prosperity or uplifting in the worldly life) in our town?

**Dadashri:** It will happen. Prosperity will come. Now, the time has come for prosperity.
**Questioner:** Did some kind of sacriledge happen?

**Dadashri:** Nothing like this will happen without sacriledge. Nothing but sacrilege and defilement has happened; what else is there?

**Questioner:** What can we do to prevent that from happening? What can we do to remove it?

**Dadashri:** It can be removed if you repent; if you do real pratikraman, it can be removed. There is no other way it can be removed. Keep repenting for the fact that sacrilege did happen; some changes will take place then. But only when everyone repents will the change take place. How much can you accomplish if you alone were to do it?

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Gnan Rescues Those Drowning In The River of Worldly Life after Life

That which comes in memory calls for pratikraman p382

Questioner: Is it possible to see past faults by trying to remember them?

Dadashri: Past faults can really only be really seen by upayoga applied focused awareness of the Self and not by recalling them through memory. When a veil falls then one has to recall, no? If you had some problems with Chandulal and you did his pratikraman, Chandulal’s presence will be there. You need to apply this awareness. In this path of Akram there is nothing to remember or recall. Recollection of events is dependent upon memory. Whatever events spontaneously arise in the mind, come in order to become cleansed by pratikraman. They come so that they may be cleansed.

This memory itself tells you ‘Get rid of me; wash everything off’. If it did not come into memory, there would be all kinds of problems. What would you ‘wash’ if it did not come? How would You know where the attachment-abhorrence (raag-dwesh) lies? The memory, comes on its own to be settled. It comes so that the ‘stickiness’ can be removed. So wash off whatever comes into the memory, clear it all, so that it will be erased from the memory. The reason it comes in memory is because of your ‘sticking point’. You are sticky there. Erase it, repent for it and make a firm decision that it will not happen again. This will erase it and remove it from the memory. You have to do pratikraman one time for that which comes once in memory, but as a whole you have to pratikraman as many times as it comes in memory.

Have you not already made the decision that you do not want any worldly things when you say the Morning Prayer, ‘I do not want any temporary thing of this life except for the experience of the absolute Self’? Despite saying this, why does it come in the memory? For that you should do pratikraman. Understand that despite doing pratikraman, if anyone or anything comes in memory, it means that
there is a pending complaint and that calls for more pratikraman.

**Questioner:** Dada the pratikraman continues as long as it continues to come in memory. I do not need to recall it.

**Dadashri:** Yes, you do not have to recall it. Once you have decided to do pratikraman, it will happen on its own.

**That which arises as desire calls for pratyakhyan p383**

Remembering or memory is based on attachment and abhorrence. If they did not come to mind, you would forget the mistakes you have made. Why do you not remember people you met in passing, but you remember the loved ones who are now dead? It is because you still have some pending attachment-abhorrence. Doing pratikraman will dissolve this.

Desires *iichchha* come because pratyakhyan have not been done and events and people arise in memory *smruti* because pratikraman have not been done.

**Questioner:** Is pratikraman associated with intent or desire of ownership *maliki bhaav*?

**Dadashri:** For desire or intent of ownership pratyakhyan is needed. For the faults there is pratikraman.

**And yet atikraman continues p383**

**Questioner:** The intensity of mistakes made in the past is going down and there are many things that I don’t remember as much. So when I do pratikraman, how many of that which has been forgotten will come into my memory? You had once said that one has to do hundred or even more pratikramans daily. Now all those faults have been forgotten but they are already bound, how can they be brought in the memory?

**Dadashri:** There is no need to do all that. Most of them are burnt immediately when ‘we’ give you the Gnan. And that is why Gnan is present when you need it. If a grave mistake has happened, and it comes into your memory, then do pratikraman, otherwise you do not have to do anything. You do not have to do pratikraman for mistakes you do not remember. You don’t have to do anything if nothing comes into your memory.
**Questioner:** Even after doing pratikraman, if that mistake, wrongful hurtful act, comes recurrently in memory, does it mean that I am not free from that mistake?

**Dadashri:** The faults are like layers of an onion. As you peel the outer layer of an onion, there is yet another layer beneath. These faults have many layers. With each pratikraman done, one layer is shed. In this way when you do a hundred or more pratikramans, the fault will eventually go away. Some faults will go away after five pratikramans and some may require more. A fault requires as many pratikraman as the number of layers it has. The longer it takes to do pratikraman, the bigger and heavier the fault.

**Questioner:** Many times I know that a mistake has happened. I also do pratikraman for it, and yet the same mistake continues to happen.

**Dadashri:** When that happens again and again, keep doing pratikraman because they are in layers, and so each layer goes away with pratikraman. It is not the fault of the mistake or the one making it. It happens because there are many layers to that mistake.

**Questioner:** Does that happen because of one’s nature or is it because there is lack of awareness?

**Dadashri:** No, no, no. If one has done the same thing over and over for a thousand of life times, then there are that many layers. If it was done for just five life times, then there would be a corresponding amount of layers. And they will still happen again. Say if you take one layer away from an onion, does the onion disappear? You will get another layer, a third layer and so on. Similarly there are mistakes with so many layers. A mistake with ten layers will be resolved with ten pratikramans and mistakes with fifty layers will require fifty pratikramans to resolve it. There will be a result for the pratikraman for sure. Everything definitely becomes clean.

There should be pratikraman for any atikraman. You have not done any atikraman after coming here and so you do not need to do pratikraman. Pratikraman is necessary only when you do atikraman.

**Memory? Pratikraman. Desire? Pratyakhyan p385**
**Questioner:** Please explain what You mean by, ‘that which arises in memory needs pratikraman, and that which arises as desire, requires pratyakhan’.

**Dadashri:** When it comes in memory, know that there is stickiness present, and repeated pratikraman will make it loose and free you from it.

**Questioner:** Should pratikraman be done as many times as it comes to memory?

**Dadashri:** Yes, that many times. You should keep the intent of pratikraman. It is like this, for them to come to mind, time is required; then they will come. Do they not come to you at night?

**Questioner:** They come depending upon the circumstances.

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

**Questioner:** And what about when desire arises?

**Dadashri:** Desire means the subtle inner tendencies are moving towards externalized gross visibility vrutti sthool thavee. The intent bhaav that you had previously made is now surfacing again, and so here you need to do pratyakhyan.

**Questioner:** Dada, during such times You tell us to say, “It should not be present now.” Do we say this every time?

**Dadashri:** You have to do pratyakhyan in the following manner, “This is not mine. I am surrendering everything. I had invited all these in ignorance. But today they are not mine so I am surrendering them through the mind, speech and body. Now I do not want anything. I had invited this pleasure sookha in my ignorant state. Today this pleasure is not mine and therefore I am surrendering it. ‘I surrender it through the mind-body-speech; I do not need anything anymore.’ You had invited that which you believed gave you pleasure, but your vision drashti has changed and therefore that so called ‘pleasure’ now appears as illusory transient pleasure to you. Not only was it not real pleasure but it was not even false illusion pleasure.

**Short pratikraman p386**

The whole goal behind Akram Vignan is ‘shoot-on-sight’ pratikraman. This is the foundation upon which Akram Vignan
stands. No one is making mistakes. If you become instrumental in hurting someone, invoke that person’s pure Soul, who is completely separate from that person's *dravyakarma*, *nokarma*, and *bhaavkarma* and do pratikraman.

**Questioner:** Do I have to say all this long sentence when I do pratikraman?

**Dadashri:** No, it is not necessary. Make it short. Make a phone call to the pure Soul of the opponent and say, “I have made this mistake, please forgive me.”

**Questioner:** Even when doing ‘shoot-on-sight-pratikraman’, is there any need for one to sit still?

**Dadashri:** It is acceptable even if one does not sit still but does pratikraman; but it should be shoot-on-sight. It should be done immediately after the mistake happens. Otherwise you may forget to do pratikraman.

*Then it will not stick to you in your next life p386*

**Questioner:** How many pratikramans should one do in a day?

**Dadashri:** As many as the number of mistakes that are made, not more. They should be shoot-on-sight pratiktamans. The moment any fault happens, shoot it down. It will be shot down. Pratikraman can be done while you are drinking your tea or while taking a bath. Where there is *deha-dharma* (bodily actions), *mano-dharma* (functioning of the mind), or *buddhi-dharma* (functioning of the intellect) then the location also has to be considered. Ours is *Atma-dharma* (religion of the Self) and so it is not necessary to look into the relative; we can do pratikraman anywhere.

The more the mistakes are destroyed to pratikraman; the closer is the moksha.

**Questioner:** Will those files not stick to us in our next life?

**Dadashri:** For what? Why worry about the next life? You should do all the pratikramans in this very life. Keep doing pratikraman every free moment you get.

So you have to keep making him (Chandulal) do pratikraman. In the worldly life, tell him to do pratikraman whenever possible.
Pratikraman for the family and close relatives p387

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

So if you do pratikraman for your family for one hour, starting from everyone close to you to the extended family and going back, two to three generations, recall all of them and do pratikraman, thus you will destroy most grave and serious faults. Their minds will be cleansed towards you. You should do this for all your close relatives. If you cannot sleep at night, you should do pratikraman in this manner. When you start doing pratikraman in this way, it will start a film. When that happens, much bliss will arise then, so much so, that it will overflow.

Questioner: Yes, that is true.

Dadashri: During the time of pratikraman, The Self is in total shuddha upayoga pure awareness. There is no interference from anything.

Who does the pratikraman? Chandulal does the pratikraman. And for whom does he do pratikraman? He does pratikraman for his whole family. He recalls all his extended family to do pratikraman. The Self is the ‘seer’ jonaaro of this process; the Self does nothing. There is no other interference, and therefore much pure focused awareness shuddha upayoga remains.

Tonight, do pratikraman for everyone in your family. If you run out of time then do it tomorrow night. If you still run out of time then do it the night after. And when you are done with that, stop and then remember everyone that you know in your town and do their pratikraman. Anyone you have bumped into and have become irritated with, will you not have to cleanse all that? You will have to clear all the ‘paper work’.

Questioner: What if something happened many years ago which I do not even remember?

Dadashri: Something that you do not remember? That will remain just as it is. You will then have to do samayik (to Be the Self and ‘see’ the self) and it will come to you.
**Questioner:** Will I be able to recall it in the *samayik*?

**Dadashri:** Yes, some people can recall all the way back to when they were five years of age.

**The tuber-free state after tubers are destroyed p388**

**Questioner:** I have made mistakes during childhood, during our adult years and even later in life. I can ‘see’ all that; everything, one after the other.

**Dadashri:** Now that you have the time, do *samayik* for an hour everyday. You may not find time everyday, so do at least one *samayik* every two days. See faults related to *vishaya* (sexuality). One day see faults related to *himsa* (violence) in the *samayik*. You should arrange to do *samayik* for all these mistakes. With the grace of this ‘Dada’, you will see all the faults in *samayik*. You will see all the mistakes back to your young age. Those mistakes will wash away as You ‘see’ them. Even when they are washed, grab hold of the largest tuber of mistake and keep bringing it back in the *samayik* every day. So keep doing *samayik* in this way.

**Questioner:** How would I know whether a tuber is large?

**Dadashri:** When there are recurrent thoughts about something, that tuber is large. If there is a pile of some lemons here, some oranges over there and some onions over there; you will smell all of them. But ‘know’ that the pile that smells the most is the largest. Therefore You will ‘know’ from within. If you have thought after thought about something, then realize that that stock is large. Make a note of it being number one, another as number two; check to see how many such tubers there are within. Then take each of them in *upayoga* focused awareness of the Self. Once You ‘see’, ‘know’ and do pratikraman, one layer is removed. Some have more than five hundred such layers, some have hundred layers, some have two hundred layers, but all of them will empty eventually. You have to become *nirgranth* (free from tubers of *kashaya* and *vishaya*) to attain moksha. *Nirgranth* means that the inner tubers are gone, only the external tubers remain. And those external tubers belong to ‘Chandulal’ – the non-Self.

**Questioner:** Dada, should we arrange for a mass session of doing pratikraman in Your presence before You go to America?
Dadashri: Yes, we will do it this very evening. We will do it in My presence. I will sit there. We will make everyone do it in My presence. Many years ago I made some people do pratikraman, in My presence, for mistakes related to sexuality vishaya. They all went into it so deep that they could not stop. Their pratikraman continued even when they went home. Even during sleep and while eating, their pratikraman continued. This continued to take place day and night. Then I had to stop it for them. Even when they wanted to stop the pratikraman, it would not stop. Once this machinery of pratikraman is set in motion, it will continue on its own.

Questioner: In pratikraman Dada says that past mistakes will overflow and no matter how hard you try, they will not be contained; they will overflow.

Dadashri: Yes, they will continue to overflow and present.

Pratikraman of mistakes from the past life p390

Questioner: How is the alochana of the mistakes, committed in the past life, to be done in the pratikraman vidhi?

Dadashri: Pratikraman vidhi means that alochana has to be done when the effect of the mistakes of past life arise in this life. The effect in this life is of mistakes that were committed in the past life. Mistakes take place in the previous life, they are in the form of a plan and then they come into effect in this life. When they do, you can see that these are the mistakes that were done in the past life. That is what You ‘see’ and ‘experience’.

Questioner: Are there not certain mistakes that bypass this life and go straight into the next life? Or can they come early?

Dadashri: No, there are no such mistakes. Are there any mango trees that will give you the fruit before the blossom?

Questioner: No.

Dadashri: Similarly, you get the ‘flowers’ first for this; everything is orderly, not disorderly. It is not a falsehood. Therefore, in the past life you get the ‘flower-blossoms’ and in this life the mangos get ready to grow. Thereafter it gives bitter or sweet fruit.

Questioner: The fruit comes after one life and not later?

Dadashri: No, it is not like that.
**Questioner:** Will all the fruits come in this very life?

**Dadashri:** They all have to come in this life, because how can the next life be relied upon? One may even become a donkey in the next life. As a donkey how can he discharge the karma created before his past human life? Therefore all the fruits come in the current human life.

**Routine of detailed pratikramans for all p391**

**Dadashri:** Have you ever done pratikraman for your older brother?

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

**Dadashri:** You have to do all those pratikramans. That is when all the karma that has gathered will dissipate. The bliss *anand* that you experience when you do pratikraman is true *bliss*. First you should do pratikraman for all the people in your family, then for your relatives, then compare the residual *kashaya* with reference to each one of them daily. When you are resting in the afternoon, do pratikramans then. Do it for each and every person. First do it for the children, sons and their wives and see the bliss that arises. Do pratikraman in this way at home. Keep a practice of this for an hour and see the bliss you get from that by recalling everything! You will be able to ‘see’ even a small child.

Just look at our Gnan, it is so effective! You may not remember ordinarily but as you sit down to do pratikraman; you will ‘see’ the children and everything else.

**Questioner:** Dada, You had cautioned us to do that we do pratikraman every day. Then when I am not able to do it for one day, or lesser number of pratikraman happen during the time I set aside to do them; it bothers me. Before I use to feel that it is no big deal if I cannot do them.

**Dadashri:** If that bothers you, then recognize that you have come over on this side. Your ‘vote’ is for this side now (pro-pratikraman).

**Questioner:** Dada, this pratikraman is a very good thing for us.

**Dadashri:** Pratikraman will get your work done.
Tonight starting with all those who are close to you; first your father, then your sister all the way to the youngest child, your uncles and aunts; do pratikraman for all of them. Then tomorrow expand that circle to include other family members, in this way extend it everyday. Then do pratikramant for all those you know; this would also include your teachers. Then do pratikraman for all you know at college, you have to clear accounts with everyone. Relationships you have created in your mind too have to be cleared. We will worry later about karma that have already been bound that will express later.

Do you ever do pratikraman for anyone? You have to do pratikraman for all the bosses you know, bosses you have met and for anyone became instrumental (nimit) in hurting.

Will you not have to do pratikraman for all the raag-dwesh (attachment-abhorrence) you have done in the past? And no bliss will come close to the bliss that is experienced while clearing this with pratikraman. Whatever happened in the past, happened in ignorance, but if you do not wash it off now that You have the Gnan will it be not like keeping soiled clothes in a suitcase. What will happen?

You have kept a lot in the suitcases, haven’t you? Look inside; there may be some cloths with stains on them and are stinking.

Then take all your friends and all the rest. There is a lot work to be done. Plan it this way and check to see where you still have accounts remaining and continue doing their pratikraman. Yes, otherwise what work should you give to the mind? Let it do this pratikraman. This is not for any worldly benefits. For worldly benefits, the businessmen make the mind work by making plans like, ‘next year we will do this; we will build a warehouse over there, then we will do this or that.’ In this way they will take up several hours.

This is how ‘we’ attained closure with the universe p393

‘You’ can see all the mistakes that Chandulal has. What good is this Gnan if you cannot see the mistakes? That is why Krupadudev said,

‘Hoon to dosh anant nu, bhajan chhoo karanad,
Dithyaan nahin nij dosh to, tariye kaun upaaya?’

“I am a vessel of infinite mistakes, oh compassionate One!
Without ‘seeing’ these mistakes of the self, how will I attain salvation?”

One has to ‘see’ his mistakes. There is nothing wrong with having mistakes. Some may have twenty-five mistakes and some may have a hundred. ‘We’ may have two. That is of no significance. You simply have to maintain Your upayoga (focused awakened awareness as the Self) and You will continue to ‘see’ the mistakes. You don’t have to do anything else.

You have to tell Chandulal to continue doing pratikraman for the entire family and all the people he has hurt. Chandulal must do pratikraman for his countless previous lives in which he had committed mistakes related to attachment, abhorrence kashaya and sexuality vishaya. Taking one person at a time, the pratikraman must be done in the way I have shown you. After that, with the same focused awareness upayoga, pratikraman must be done for the neighbors too. After doing this, the burden will lessen. The burden will not lessen any other way.

As long as your mind harbors a mistake of ‘mine’, for that long ‘I’ will continue to be uneasy. Therefore with such pratikraman done by ‘us’ form here, that note is erased there in your mind.

This is how ‘we’ removed all our mistakes with the entire world, and that is how ‘we’ became free. As long as you see mistakes in ‘us’, I do not have peace. So whenever ‘we’ do pratikraman in this manner, everything over there gets erased. You do not have to do alochana in my presence; You are Shuddhatma (pure Soul) and at that time Chandulal does alochana in the presence of the Shuddhatma. Tell Chandulal to do alochana and then make him do pratikraman and pratyakhyan. Make him do this for an hour at a time. Make him do this for all the members of the family; whomever he has clashed with.

**Stickiness where there is intense prior life account p394**

You can reduce the ‘stickiness’ of raag-dwesh (attachment-abhorrence) by constantly doing pratikraman. It is your mistake that the other person is being difficult, you have not washed it off, and if you have washed it then the purushartha has not been adequate. Whenever you have a free moment, keep doing pratikraman and wash
off all the mistakes with the *roonanubandhi* (past life karma accounts) with whom there is a ‘sticky’ relationship. Usually there are not many such people; there may be five or ten individuals with whom you have a sticky relation from the past life. Those are the ones you have to do pratikraman for and thus wash away the stickiness. You have to find out who they are. You will immediately know the new ones when they arise, but you have to find the old ones. There is greater stickiness with the ones who have a closer relationship with you. What will start sprouting? Only that which is sticky!

Your speech will come out better if everything is cleared, otherwise it will not. Everything should be cleared up, wherever you have acquaintances. Then do pratikram of people in specific areas of the county, state and then by profession for example lawyers, judges, accountants etc.

You have to do a lot of other kind of pratikramans. If you meet someone when you are going somewhere and you start talking to him and he may feel hurt in the conversation, do pratikraman in his name. If you are walking along and trip on the road, why did you trip? Investigate why you tripped, encountered a problem that made you fall on a specific course of action. Clean it through pratikraman without delving too much into it.

You must do lots of pratikraman for all the people you have harassed and hurt. Whenever you have free time, take an hour or so recalling each person, and do his pratikraman. Whomever you have hurt, will you not have to wash that off? Thereafter, the Gnan will come into experience.

**Helping or hurting, both bind karma p395**

**Questioner:** When I was young, I stole ten rupees from one girl and then put it in the compass box of another girl who was in need of the money. I did pratikraman of that.

**Dadashri:** What is that like? You earned merit karma (*punyai*) for giving the money and demerit karma (*paap*) for stealing. For the *punyai* you earned say one hundred points, whereas you lost three
hundred points for stealing. This is how the world is. There is harm in also doing such interference.

So take everyone that you know and do their pratikraman. Then take all the clients, the attorneys, all the judges and do their pratikraman. Then do pratikraman for those who are acquainted to you. Try and do pratikraman in the afternoon while you are resting. This way you will not fall asleep, pratikraman will be done and at the same time you will get the rest. This is what ‘we’ do, but for ‘us’ everything is finished.

**Pratikraman of religious people p395**

After this, with Dada Bhagwan as your witness, take all the religions, and their religious heads, monks, nuns, and ascetics and do pratikraman for any negative comments or criticisms you have made, instigated others to make, in this life, past life, past calculable lives, and past infinite lives. Ask for the strength not to repeat any such transgression against such people, in the slightest degree.

**Do pratikraman this way p396**

Before Gnan, I had a very strong ego. I used to criticize people and was very disrespectful and scornful to them, but at the same time I used to be full of praise for some people. I would scorn one and praise another. After 1958, when Gnan manifest, I told A. M. Patel, “Wash away all the contempt you had towards others. Put soap of pratikraman on it and wash it off!” After that I recalled each and every person I had treated with contempt including neighbors, uncles, aunts, and in-laws. I had treated many people with contempt, so I washed them off.

**Questioner:** Did you do pratikraman in your mind or did you personally ask for their forgiveness?

**Dadashri:** I told Ambalal that, ‘you have done a lot of wrong, and I can ‘see’ that. Now wash off all of those wrong ones.’ Then he asked, ‘how do I wash them?’ Then I gave him the understanding that, ‘remember and recall, that you have hurt the other person and have abused him verbally and scorned him.’ I would show him the whole thing. I would tell him to first describe this mistake in this manner, in detail (*alochana*), and then say,
“Dear Shuddhatma Bhagwan! You are completely separate from the yoga union of mind, speech and body of Chandubhai, and his bhaavkarma, dravyakarma, and nokarma. Dear Shuddhatma Bhagwan, I am asking for Your forgiveness for all these errors committed towards Chandubhai (Insert name of the person hurt). I am asking this in the presence of Dada Bhagwan. I will never repeat such mistakes again.”

Do pratikraman in this manner and you will notice a change on the other person’s face. You do the pratikraman here and the changes will be taking place over there within him.

Questioner: Can pratikraman be done directly by being in front of other person?

Dadashri: It can be done but only if the other person is noble and reasonable. Otherwise, he will say, ‘Now she has become wise! She did not believe me when I told her, and now she has shaped up.’ The fool! He took it the wrong way? Then he will scold the poor woman. So do not do that. These people (nowadays) lack understanding; they are unwise and immature. There are only a few that are noble and who will calm down, but others will make comments like, ‘So, you realize it now? I have been telling you for a long time but you would not listen!’ I even know what he will say and I also know how you will feel. This life is all a drama! A play! So this is how we do pratikraman.

The world of intellect and interference p397

‘We’ did so much cleaning and only then did the ‘book’ of the account of karma became clean. ‘We’ have been cleaning in this way from countless past lives, and that is why ‘we’ became free from the account book of karma. I have shown you the way so you can free yourself quickly. ‘We’ had to do the washing over many life times.

You should do pratikraman, so that you can become free from the liability of these mistakes. In the beginning after Gnan, people used to attack me and question my integrity, but later they got tired of doing this, because I never retaliated. If we become belligerent and attack then they will never be tired in the counterattack. This world with the interfering intellect will not let anyone attain liberation, so you should be careful, and conduct yourself with awareness avoiding
all conflicts. The one who becomes aware and moves carefully by withdrawing thus avoiding all conflicts will attain liberation.

At least try doing pratikraman, and then ‘see’ the changes in the people in your household. There will be magical changes and effects.

It is better to remain stuck here in this satsang even if you have to take a beating as compared to being stuck over there in worldly life with no satsang. Don’t you have to check into whether the place where you are at is good or bad?

**Questioner:** The pratikraman you gave me when I had a problem with my leg, brought about a magical change within two days.

**Dadashri:** ‘We’ had sent ‘our’ blessings.

**Questioner:** It brought about a magical effect within two days.

**Dadashri:** This is a magical effect of Ours, this doing of pratikraman according to Agna. It does what even God cannot do.

**Now you can no longer afford to be tempted p398**

**Questioner:** I had a good experience in that.

**Dadashri:** Yes, because from the exact perspective, this is such an easy path. It is straightforward. It is one of equanimity and impartiality. There is no difficulty in it. And yet what does the One who shows you this path and impart His grace on you say? He tells you that He is just a *nimit* (instrumental in the process). He does not take credit for it. Otherwise a person will take at least some credit for it. Then there will a burden of that credit and fame. So, everything has become so very straightforward that You need to get Your work done; that is what I am saying. Another straightforward *sarad* path will not come again; it will not be so straightforward again. You will never get the same chance again. Therefore this is the greatest chance you will get so why don’t you curb all that ‘tickles your fancy’; all that tempts you. There is no joy in these things that entice you. You will find many people who will tempt you and allure you away but there is no benefit to You in that. So let go of your fondness for all that ‘tickles your fancy’ and tempts you. Just for one life; besides now only half the life remains. It is not even one full lifetime anymore, is it?
Bow down to his Shuddhatma and then…p398

Questioner: When you told us to do pratikraman for our friends and relatives, do we just have to ‘see’ it all or do we have to say something?

Dadashri: You have to say it in your mind.

Questioner: Having raag (attachment) for anyone is a mistake and having dwesh (abhorrence) against anyone is also a mistake, so do I have to do pratikraman for that?

Dadashri: Not just raag-dwesh. You have to say a lot more other things. You have to say that you are doing alochana, pratikraman and pratyakhyan for whatever mistakes you have made in this life, and countless previous lives, due to ignorance.

Questioner: Is that for the raag-dwesh of this life and of countless past lives?

Dadashri: Raag-dwesh, all the mistakes made in ignorance, any accusations, for hurting someone’s ego; you have to mention all that and when you say all that, your one file is cleared. Then you have to take the next file, clear it and dismiss it just like the doctor dismisses his patients.

‘We’ also cleared out all the accounts with people in ‘our’ village. People who lived on our street; we searched for all of them. Only mistakes that were done in ignorance are bound. Have you ever done that at all?

Questioner: Many.

Do as Dadashri has instructed, do not add anything else p399

Questioner: I have read in a book that if one does pratikraman for numerous and inumerous past lives, then everything will become clean for sure, is that true?

Dadasheri: There is no estimate of what has happened in the past. One simply comes (is born) with claims; he will bring forward some kind of a claim or a letter therefore you have to recognize that it
is an account from the past. It is appears that it is not a claim of the present life, then it is of the past.

**Questioner:** Yes, but what if I want to do all the pratikraman in advance so that everything becomes so pure that no claim comes calling. What if I do pratikraman in advance for even claims that I have not brought? Is it possible to do this kind of pratikraman if I say it in this manner?

**Dadashri:** It will only happen if one brings forth a claim. If there is no claim, then he has nothing to do with it. You can only do pratikraman for the claim that exists and arises.

**Questioner:** So one cannot be free until there is a claim for each and every mistake, and it is settled, is that so? Is there not a general pratikraman that you have talked about for the purpose of erasing mistakes of numerous and innumerous past lives?

**Dadashri:** Yes.

**Questioner:** I am asking for forgiveness for that. I am doing pratikraman for that. How should I do pratikraman for that?

**Dadashri:** That is all you need to say, nothing else. Do not make it your agenda to inquire into details. Do only the way it is written. Another thing is do pratikraman only for all the ‘attacks’ claims that you have brought with you and will arise as conflicts and *kashaya* and nothing more. Do general pratikraman as you have been told in Gnan.

**Questioner:** But Dada, the ‘attack’ the effect of clash-- seems to be the same again and again, and I do shoot sight pratikraman. But..

**Dadashri:** You have to do only as much as ‘we’ have told you and nothing more.

**Questioner:** No, but when I have that surplus time, if I continue to say the same thing over and over again for hours on end, will that work?

**Dadashri:** You have to do as ‘we’ have told you. When you have the surplus time, you cannot put in your own wisdom by saying ‘everything done in this life time, numerous or inumerous life times, everything…’ You cannot add your own ‘ingredients’ in it. You will poison half of it. And finish all the claims that you have brought with
you and nothing new. Do not say anything new. Do you understand? Continue doing everything the way it is supposed to be done. The intellect will paint something negative. It will kill you. ‘What’s wrong with doing it this way?’ That is what it will show you.

When does raag (attachment) arise? It arises from dwesh (abhorrence) and then dwesh gives rise to raag again. Therefore they are all mistakes. There is raag-dwesh wherever there is a mistake. That is considered a ‘sticky’ file.

Lord Mahavir’s principle is based on this p401

Whoever’s pratikraman we do, he may not have any bad feelings towards us, but respect for us will arise within him because the pratikramans have been done. No matter how much enmity there maybe, it will go away in this very life. This is the only solution. The whole principle of Lord Mahavir is based verily on pratikraman. It is alochana, pratikraman and pratyakhyan! There is no dharma (religion) where there is no alochana, pratikraman and pratyakhyan. The people of the world will not remember this alochana, pratikraman and pratyakhyan, whereas You have become a Shuddhatma, and therefore You will remember them immediately.

Pratikraman for what bothers you p401

As long as the mistake of the other person has some residence in your mind, you will not experience harmony within. When you do pratikraman, this mistake will be erased. You should do pratikraman for every sticky file of raag dwesh by placing upayoga applied focused awareness and thereby it gets cleaned. It is important to do pratikraman for files due to attachment raag.

If you are sleeping on a nice comfortable mattress but there is pebbles undeneath in it, would it not bother you until you shake it out? In the same manner, pratikraman is called for, when things bother you. Pratikraman needs to be done only where there is an internal signal of discomfort and pain. And whatever bothers the other person; he too will do the same! Everyone has different kinds of pratikraman.

There are instances where a man will oblige everyone else but in his home he behaves badly, so here he has to do pratikraman. Pratikraman has to be done wherever things bother you, but
everyone’s pratikraman is different. When anything bothers you, you will realize that you are the one at mistake. Won’t it bother you until you do pratikraman for it?

**Questioner**: It used to bother me a lot.

**Dadashri**: It bothers you because of past mistakes. We are bound by our mistakes. Whether the bondage is of *raag* (attachment) or *dwesh* (abhorrence), you have to do pratikraman for it. If the other person is gentle and straightforward, then you can ask him directly for his forgiveness; even that will clear your account.

**When both the parties do pratikraman p402**

If you have done atikraman towards someone, then all day you should do pratikraman in his name. When both the parties do pratikraman, they can become free of mistakes much quicker. If you both do five thousand pratikramans or more, then things can be resolved faster. However, if the other person does not do pratikraman, you will have to do ten thousand in order to be free.

**Questioner**: It bothers me if something like this remains pending.

**Dadashri**: Do not carry around such a burden. Instead, sit down for an hour one day and do collective pratikraman for all your mistakes towards anyone you did atikraman with. Do not go around carrying the burden of an unfinished task.

**Questioner**: When I sit down to do *samayik* in the morning, half an hour to three quarters of an hour goes into doing pratikraman.

**Dadashri**: You should not have such burden at that time. Whenever you do pratikraman, whether it is after fifteen days, a month or a year; then do them all together.

**Atikraman of atikramans**

In order to take care of one atikraman, a person does greater atikraman and even greater atikraman to take care of that atikraman.

**Questioner**: So the entanglements keep increasing.

**Dadashri**: The entanglement increases in such a way that there will never be a resolution. Day and night it torments the owner. That
is why human beings cannot become free from their entanglements. And that is why they go into a four-legged-life, for the very purpose of becoming free from the entanglements.

**Questioner:** Meaning first the atikraman stops. Then while it is halted, one goes into animal life and suffers the effects of the mistakes of karma.

**Dadashri:** No. To suffer means to repay. Through suffering it gets washed off. He does pratikraman for all the atikraman he did.

**Questioner:** So he does not do any atikraman in a ‘four legged’ life. He goes there to suffer.

**Dadashri:** There is no other problem. He suffers it for the sake of suffering; that is all. He returns to human life after suffering it all. It is not that he will remain stuck there. He will not be able to remain stuck there even if he says he wants to. He will be asked to leave as soon as he has paid off his karma account.

**Questioner:** Will one go to the animal life if he has done a lot of atikraman?

**Dadashri:** The fruit of many atikraman is a life in the animal form. And the consequence of even worse atikraman is a life in the hell.

**Questioner:** Many people take better care of animals-pets than they do of humans.

**Dadashri:** That is because there are some fortunate ones (punyashadi – one with merit karma) too; even those who do atikraman have punyai and these pets are treated royally.

**Questioner:** So they have done atikraman (hurtful karma) as well as merit karma (helpful karma); both karma together.

**Dadashri:** They do atikraman for the good of others.

**Questioner:** But you said that atikraman done for the good of others is not considered a mistake.

**Dadashri:** It gives punyai (merit karma). He would even come as an ox belonging to royalty.

**Suffering according to the account of karma p404**

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All this corruption and adulteration is equivalent to bestiality _paashavata_. This will lead to a life in the animal form. One will have to go there and suffer it, won’t he?

**Questioner:** Whatever it is, good or bad, one has to pay off the karma account and then leave, does he not?

**Dadashri:** Yes, all the account, credit or debit, will have to be paid off. After attaining this Gnan, we have a way not to create any new account. You do not bind any karma as long as You remain as the Shuddhatma, and if you slip from the Shuddhatma state and do atikraman, then by doing pratikraman you will wash it off. Provided that You remain in awareness! Otherwise some of the karma that were bound prior to attaining this Gnan have been dissolved and are gone and those karma that have jelled solid will have to be suffered. But that will not be for too long.

**Questioner:** What should I do about all the mistakes of all kinds that I did before meeting You, Dada?

**Dadashri:** You have to do collective (_jathu_) pratikraman for that. Collective means together. Do it for half an hour a day. Do pratikraman even for throwing a stone at some boy when you were young. The _pudgal_ (the non-Self complex of mind, speech and body) will become pure _shuddha_ when you do pratikraman.

**Questioner:** Can pratikraman destroy even a very big sinful act _paap_?

**Dadashri:** No matter how grave a _paap_ sin one has committed, it will be destroyed if one does pratikraman.

**Questioner:** Even if one has murdered someone?

**Dadashri:** Yes, not just one or two murders, but even for burning down an entire village.

**Questioner:** But that should be a pratikraman?

**Dadashri:** It should be good pratikraman (done with deep remorse and sincerity). The intensity of pratikraman must equal the intensity of the atikraman.

**Target specific individual pratikramans are best** p405
Pratikraman will happen as You ‘see’ all the mistakes. That is when You will become free. However many pratikraman you do, you are free from that many mistakes. However many are left, you will have to continue doing pratikraman for them.

**Questioner:** When we ask for forgiveness from all the living beings of the world, then pratikraman is considered done, is it not?

**Dada Shri:** When can you consider pratikraman as being done? When it is done individually, one by one.

**Questioner:** I am trying to get the balance sheet of all the karma done before attaining Gnan. When will all that come to light?

**Dada Shri:** Do pratikraman when they come into memory. Do pratikraman for whatever comes in memory; otherwise sit in *samayik* that ‘we’ hold here for everyone here. Sit on that day and ‘do’ it exactly and some of it will be washed off that day. In this way everything will be washed off.

**Software of pratikraman p406**

Such knowledge about pratikraman has never before been disclosed to the world. The world has never read or heard of such knowledge before.

What happens when I make people sit and do pratikraman? People are made to recall the mistakes from their childhood onwards and wash them off with pratikraman, by seeing the pure Self of the person against whom the errors were committed. In doing such pratikraman, which takes about two hours, a large portion of one’s major mistakes are erased.

One has to continue doing pratikraman in this manner. In repeating this process, the smaller mistakes will begin to come to mind and they will be washed off. Then subsequently even smaller mistakes will become visible and be washed off. Thus practically all mistakes are wiped off.

In the two-hour session of pratikraman you should wash off all past mistakes of this life that have adhered to you. Then when you make a firm decision not to repeat such mistakes again, that is considered pratyakhyan.
When you sit down to do pratikraman, you will experience the ‘nectar’ from within and you will feel very light.

Are you doing pratikraman? Do you feel light (a sense of freedom) when you do pratikraman? Are you doing pratikraman intensely? Recall everyone, and do their pratikraman. Start digging and looking for your mistakes and do pratikraman. As you start, you will recollect your mistakes and you will begin to see everything clearly. If you kicked someone at the age of eight, you will see that incident too. How do these events come into your recollection, when otherwise they do not come even if you try to recall them? The moment you begin your pratikraman, a link is established. Have you tried even once, to do pratikraman for your whole life?

**Questioner:** Yes, once I had.

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

**Questioner:** No, I did it again recently. One day all of us sat down to do it.

**Dadashri:** This you can even do at home if you want to.

**Questioner:** This is the first time I was able to sit down to do samayik. I felt very blissful.

**Dadashri:** So do pratikraman for everyone; do pratikraman everyday for people at home, then do it for your close relatives. First do pratikraman for all those who have been hurt. Do you remember them or not?

**Questioner:** Yes I do. Everyday I do that in a samayik.

**Dadashri:** By doing this pratikraman did you get convinced that it is a good experience?

**Questioner:** Do you know what it was like before, Dada? Before I used to feel that why do I need to do pratikraman because it is not my fault.

**Dadashri:** No, but what about now?

**Questioner:** Now I understand.

**Dadashri:** Did you feel bliss anand today?

**Questioner:** Yes, I understand where I was wrong. That was not the case before. For some time now I understand it.
**Dadashri:** Still when you come to see the roots of your major mistake, you will experience a lot of bliss. If you do not feel bliss when you do pratikraman, it means that you have not learnt to do it properly. If a person does atikraman and does not feel pain, then that person is not human.

**Questioner:** Dada, which is the root or major mistake?

**Dadashri:** Before, you could not see any mistakes at all, could you? The mistakes you see now are your tangible-gross *sthula* mistakes. You will see even beyond this level.

**Questioner:** Are we talking about the subtle (*sookshma*), subtler (*sookshamatar*)…?

**Dadashri:** You will continue to see your mistakes. Right now there is a density of veils. You can see the external body but how can you know what he is like from within? These two ladies are very fair on the outside but how can you know what they are like from the inside? So when You ‘see’ what is within, then You will understand the main mistake. Do you understand?

**Questioner:** Yes, Dada.

**The sign of a living pratikraman p408**

Here when you do pratikraman for two-three hours, you see nothing but your mistakes during that time. That is called live pratikraman. When you sit down to do this pratikraman, You become a Shuddhatma. When you sit down to do pratikraman, does pratikraman continue to happen? Does it happen even when you don’t want it to?

**Questioner:** Yes, it does.

**Dadashri:** What if I said, ‘Now stop doing it’?

**Questioner:** Then the pulley just keeps running.

**Dadashri:** Who makes it run? The answer is, ‘Now that you have attaind the state of Shuddhatma, all these actions are of the *pragnya shakti* – the energy of the awakened Self after Self-realization. Prior to attaining Gnan, they were actions of *ugnya shakti* (energy of ignorance mediated through ego intellect complex). For people who use the word ‘shuddhatma’ but do not have Self-realization, their actions of *ugnya shakti* continues; for them the
actions of *pragnya* has not yet arisen. What has happened with us? For us the activities of *ugnya* ignorance, have stopped, and activities of *pragnya* have started. What does *ugnya* do? It continues to bind one to the worldly life (*sansar*). It will keep giving rise to new worldly life everyday.

**Hardware for pratikraman p409**

When you do pratikraman for your entire life, you are neither in the state of liberation nor are you in this worldly life. When you do pratikraman, you are actually watching a ‘documentary’ of your past. As such you are exposing everything of the past during pratikraman. During that time there are no interruptions from the mind, intellect, chit, or ego. The entire internal mechanism of the mind, intellect, chit, and ego (*antahskaran*) is silent. During that time, only *pragnya* (direct energy of the Self) is working. The pure Self is not doing anything.

Once a mistake happens, it gets hidden. Then another layer will come on top of that; then another layer and so forth; this way the mistakes build up in layers. These layers continue to grow and at the time of death, a summary bottomline of all these mistakes takes place in the final hour.

When mistakes of the past are ‘seen’ in the present, it is due to the Light of awakened awareness *gnanprakash*. It is not from memory *smruti*.

**Questioner:** Does pratikraman have any effect on the Soul (the Self)?

**Dadashri:** No effect whatsoever can touch the Self. There is no effect on the Self. There is absolutely no doubt that the Self exists. It reigns beyond the boundaries of memory and that is why You are able to go beyond the memory. The Self is infinite energy. This energy is called *pragnya shakti* and it can break through all the layers from the core of the earth. By doing pratikraman, You become filled with a sense of freedom and that freedom is freedom from all attachment and abhorrence. All animosity is naturally broken. And it does not matter if the other person is not there for your pratikraman. Your pratikraman does not require his signature. When you committed the mistakes, no witness was present. You commit most of the mistakes against people in their absence anyway. In essence
although their very presence has precipitated these mistakes, they have not put their live signatures on them. The signatures came from your internal attachment and abhorrence.

Some day if you are sitting alone, and you start to do pratikraman, the experience of the Self will begin to solidify from within. The taste will arise. This is the experience of the Self.

The moment you accept your mistake, it is gone p410

Eventually you will not see anyone’s mistakes. You will first ‘see’ them and then you will do pratikraman. Then you will not ‘see’ anyone’s mistake at all. If you can maintain that the whole night and your book of seeing mistakes is closed, then your work for that day, is done. Then you don’t have to worry about your liability for that day in the coming life. This Gnan is such that it will bring a satisfactory solution for everything for You. Noting will be left out. It will clear everything if you do pratikraman for any mistake which hurts anyone. Pratikraman means to return what you had taken before. The book of Your account karma is cleared when you do pratikraman. So accept your mistake, and when you do that, you are no longer held responsible for that mistake. This is considered a science. It gives you instant results. Cash in hand. That will happen gradually. What ‘we’ have said does not happen all of a sudden. Accept your mistakes and they will be washed off. Do pratikraman and they will wash away.

That is when real pratikraman will happen p410

When you begin to see everyone in your family as faultless, then you will know that your pratikraman is true. People definitely are faultless; the whole world is flawless. You are bound by your own mistakes, not by theirs. When You understand this, you will be able to resolve everything.

See the fault, do not see him as faulty p 410

Seeing mistake of the other gives rise to worldly life (sansar) and by ‘seeing’ one’s own mistakes moksha is attained.

Questioner: It is natural to see the relative at fault, is it not?

Dadashri: When is a person considered at fault(doshit)? He is at fault if his Shuddhatma makes the mistake. But the Self is the non-doer. The Self cannot do anything. Everything that is happening is a
discharge; it is the unfolding effects of the past life’s karma and you consider him to be at fault (doshit). You should do pratikraman for seeing him at fault. As long as you see any living being at fault, understand that that purification has not happened completeley; until then the knowledge is relative and sense oriented indriya gnan.

By conviction faultless, by conduct is faulty

p411

A person may appear faulty based on the discharging stock of karma. But the mind should not hold this impression. You should see him as faultless (nirdosh).

Questioner: It is absolutely resolved in my unflinching determination nischaya that the whole world is flawless.

Dadashri: That is called your ‘conviction’ (pratiti). It has come into Your conviction that the world is flawless, but how much of that is your experience (anubhav)? It is not that easy. You can say that it has come into your experience when mosquitoes, bedbugs and snakes surround you and attack you, and You see them as flawless. Nevertheless at least it should remain in your conviction that they are faultless. When You see a mistake in anyone, it is your own mistake; you verily are at fault, and for that you must do pratikraman. In ‘our’ conviction and experience, the world is flawless and the same is evident in ‘our’ conduct vartan, charitra. You however, do not have the same experience. You still see mistakes in the world. You have to do pratikraman when someone does something wrong to you, because you see him as being at fault, do you not?

Questioner: If I do pratikraman afterwards, is that not considered a conviction (pratiti)?

Dadashri: But in the beginning he is looked upon as the faulty one (doshit), and that is why you have to do the pratikraman, do you not?

Questioner: Yes, I have to do pratikraman afterwards.

Dadashri: But that is because you see him at fault, is it not? That means ‘nirdosh’ (flawless vision) has not become fully established within has it?
Questioner: But pratikraman can only be done if the conviction of nirdosh flawlessness has becomes established, is that not so?

Dadashri: But keep ‘seeing’ the one who sees the fault.

Atikraman decreases as awakened awareness increases

p412

Questioner: As the awakened awareness jagruti becomes more continuous, pratikraman decreases by that much.

Dadashri: Pratikraman is to be done only when a mistake happens within, only if atikraman has happened. It is not a rule that there is increased atikraman the day the awareness is greater.

Questioner: Does atikraman happen if one remains in the awareness of the pure Self (shuddha upyoga)?

Dadashri: Yes, atikraman as well as pratikraman can happen in shuddha upyoga.

Pratikraman for missing applied focused awareness p.412

Who would let go of such a wonderful science once he has attained it? Before, one could not maintain focused awakened awareness of the Self upyoga even for five minutes. One had great difficulty in doing a forty-eight-minute samayik, whereas here no matter where you go, it is possible for You to maintain upyoga. That is what has happened.

Questioner: I understand that, Dada.

Dadashri: Now, obstruct the mistakes a little by do pratikraman. Before you leave home, make a decision that ‘Today I want to do remain in pure awareness (shuddha upyoga)’. If you don’t make that decision, You will miss the upyoga. Our science is very good, there is no other problem.

If You feel that You did not stay in the pure awareness and went off on the wrong path and became one with Chandulal, then you should do pratikraman for losing the awareness as the Self. Taking the wrong path means a waste of time and energy, but there is no loss from this because it does not hurt anyone and so pratikraman is not
necessary. You still have one more life to go, so you need not worry about this for the time being. But those who absolutely want to remain in awakened awareness should do pratikraman. Pratikraman means to turn back. One has never before turned back, has one?

**Questioner:** Does doing pratikraman send a clean reflection in the future?

**Dadashri:** Of course, everything will become clear. The vision *darshan* becomes clean and it will increase. No one has ever attained moksha without doing pratikraman. When one does pratikraman, his mistakes decrease and gradually come to an end.

**Amazing yearly pratikraman in Aurangabad p413**

‘We’ do not generally use this *vidhi* (special inner energizing message and prayers of the Gnani Purush to higher powers) anywhere else. In Aurangabad, ‘we’ did a *vidhi* to wash away mistakes of countless past lives of mahatmas. It was an hour of pratikraman after the *vidhi* in which everyone’s ego was dissolved. ‘We’ used to do this pratikraman *vidhi* once a year. There were about three hundred or more people there and they wept intensely after the *vidhi*. All their internal weakness of *kashaya* dissipated. Even the husbands prostrated at the feet of their wives and asked for forgiveness. Bondages of so many lives were washed away.

In Aurangabad, a major *vidhi* had to be performed each year, to clean the minds of mahatmas and their worldly interacting selves. ‘We’ performed a major *vidhi* and let it flow and then everyone’s minds become clear. During that time, everyone’s minds became very clean; they were not even aware of what they were writing in their confession letter to ‘us’, but they wrote down everything. The moment they confessed everything to ‘us’, they surrendered themselves and became one with ‘us’ *abheda bhaav*. Their inner energy grew.

After you confess, ‘I’ would come to know your mistakes, and I would continue to do *vidhi* for those mistakes. In the present time cycle, is there any shortage of mistakes? In this time cycle, you are the one at mistake if you look at other person’s mistakes. You should be looking at the positive qualities of the other person and not at his mistakes. You should know and ‘see’ his virtues. In this age there will be no *sillak* (useful inner energy which helps the self and others;
the state free of kashaya). Those who have any sillak are these mahatmas.

**Enmity with spiritual colleagues pg: 414**

Pratikraman done with the Gnani Purush’s Agna will destroy demerit karma- sins (paap) of infinite past lives. What kind of pratikraman is this? All enmity veyr comes to an end. The highest enmity is bound with fellow students on the same path sahadhyayi. Here for mahatmas it is the spiritual path and therefore the highest enmity is bound with a fellow mahatma. There is no enmity with the rest of the world at any given day whereas the sahadhyayi is on your mind the whole day.

**Questioner**: Was enmity bound with fellow students even in Satyuga (time cycle of unity in mind, speech and body actions)?

**Dadashri**: No, enmity was not bound at that time. People’s understanding was very elevated then. Their love was very sticky.

**Questioner**: What is the reason for enmity towards fellow students on the same path of study (liberation)?

**Dadashri**: Wrong understanding. There was no such thing during the Satyuga. A thief was a thief; a cunning person was cunning and a noble person was noble. The world has never been without thieves, but there are fewer thieves in Satyuga.

All those who are close to us now, and those in our proximity have been with us in past lives and are together with us even now. Many of them may be considered our spiritual colleagues. It is with these very people that we have bound vengeance over past lives. If both the sides did pratikraman, their accounts would clear very quickly. Do not forget anyone. Vengeance is bound more strongly especially with spiritual colleagues sahadhyayi, and if you do face-to-face pratikraman with them, your mistakes will be washed away. This is the kind of pratikraman we did in Aurangabad. Such pratikraman has never been done before, anywhere else in the world.

**There is no place like the feet of the Gnani Purush to cry**

**Questioner**: Everyone, including all the prominent famous people were crying, Dada.

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**Dadashri:** Yes. What happened in Aurangabaad was amazing. They all wept intensely. Even just one such pratikraman done throughout an entire lifetime would be enough.

**Questioner:** Where else can a prominent person find the place to cry? This (with the Gnani) is a very rare place.

**Dadashri:** You are right, they cried a lot.

**Questioner:** That was the first time I witnessed such famous people cry so openly.

**Dadashri:** They cried openly and fell at the feet of their wives. You must have been there; did you see all that?

**Questioner:** Yes, I have never seen anything quite like it before.

**Dadashri:** It could never be anywhere else. Nowhere else is there such an Akram Vignan, such pratikraman. There’s nothing like this!

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

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

**The greatest wonder of the world in Aurangabad p415**

Once a year ‘we’ make everyone do pratikraman in a special group and a special purpose; is that not a wonder? This pratikraman of ours is the greatest wonder in the world.

Tremendous energy grows within with this. It is nothing but an energy factory. During that time ‘we’ do such a *vidhi* that tremendous energies arise within everyone. Otherwise, is this attorney some ordinary man? He will tell you that he would rather die than bow down to anyone. But once, such energy did arise within him when he did pratikraman in Aurangabad. At that time he realized that there was great benefit in that for him. Tremendous energy arises within. All weaknesses go away.

**Confess only to an aptapurush p416**

**Questioner:** There are people who come to you to do alochana of their past mistakes. Do you help them become free?
**Dadashri:** When one does alochana to Me, it means he become ‘one’ with Me (abhedā). I have to free him. There is no other place to do alochana. If he goes to tell his wife, his wife will get angry with him and she will take advantage of him, if he goes to his friend, the friend will take advantage of him, if he goes to tell himself, the self will take advantage of him. So he tells no one and consequently he cannot get rid of his load.

That is why ‘We’ have kept the sysytem of direct alochana.

**Questioner:** Can we ask for forgiveness in the live presence of a Gnani Purush for all the mistakes done in this life?

**Dadashri:** Yes. Those mistakes then become insipid and weak. If he can do so in front of the Gnani Purush; it is best if he does it in person, saying it out verbally. If he cannot say it in person, then the next best thing is to write it on paper and give it to the Gnani. The third standard is to do it in the mind. So sit in whichever standard you want to sit in. It is your choice whether you want to sit in the first or the second standard.

**Questioner:** So is it possible?

**Dadashri:** Yes, it is the greatest possibility. Of all the questions here, this is the biggest question.

When one comes and confesses in person in the presence of others; that is ‘orchestra class’, then if you say that you will tell me in privacy, that is first class and not telling me in person but confessing it on paper is second class. And if you tell me that you will not do it even on paper but you will do it in your mind at home, that is the third class. You are free to sit in whichever class you want to. There is no exchange of money here.

**Questioner:** I was just asking to see if it was possible.

**Dadashri:** It is one hundred percent possible.

**Direct alochana in the presence of a living Gnani p417**

Why does one not tell a personal secret to anyone? It is because the other person will intimidate and take advantage of him. Because he has the
upper hand now, does he not? Will the other person intimidate him or not? And ‘we’ do not do this to intimidate him. ‘We’ are doing it to free him from all his mistakes. This ‘Dada Bhagwan’ has manifest! This is the greatest sentence in this world. The main thing to understand is that karma is destroyed when one does alochana in ‘our’ presence. The kramic path (the traditional path of penance and austerities) is different, whereas this path is one of oneness (abheda-dharma). There is no separation here at all between ‘Me-the Self’ and you at all!

One day I told all these people to do pratikraman. For the alochana portion, I asked them to write it down on paper and bring it to Me. Normally they do pratikraman everyday. But I told them to do alochana in My presence that day. So what kind of alochana did they do? The kind of alochana they had never been done before. They confessed the worst of their mistakes, but on paper. It was not a verbal confession. So even when it is done on paper it is more than enough. They wrote it on paper and they also signed their names at the bottom. Even the ladies did the same and gave their confessions to Me. They could ‘see’ all their mistakes. So everyone wrote down all their mistakes, they did not leave any out.

Now, do you know when that can happen? That can happen when there is abhedata (oneness). When can one find such courage? Only when there is abhedata. Even the women confessed, ‘this is what happened in this place and this is what happened at some other place’; they confessed everything and they even disclosed their names at the bottom. No matter what the mistake, there is nothing wrong in it. I am ready to destroy hundreds and thousands of your mistakes within an hour, but You have to be ready for that. How can any mistake touch the nirdosh (the flawless, the Self)?

There must be some ten thousand people who have disclosed their weaknesses to me. It is for removing those weaknesses that you have come to me. I can never divulge those weaknesses to others; not even to your brother or your wife. You can disclose to Me all your weaknesses that you are not able to tell anyone; you should not disclose them to anyone else. You can confess all your weaknesses from the smallest to the largest. That is called alochana; it wash them all off. But we know that this how the world is. What can it be like in the era of Kaliyuga?
**Questioner:** That is how it is.

**Dadashri:** We know that this is how it is and compassion flows from us, ‘oh no! What state is this?’ We wash it off for them and do ‘we’ ever say that we had no mistakes at all? ‘We’ too were born in the Kaliyuga, were we not? There has to be some kind of mistakes, right? Some have more and some have less.

**Alochana in complete privacy p419**

If someone else were to read that letter, and he came to know about it the writer would commit suicide; hence ‘we’ do a vidhi for that letter. ‘We’ destroy his mistake and return that letter to him. Because if ‘we’ tell others of your mistake; you would commit suicide. These are mistakes that cannot be disclosed to others. They are not the kind you read of in newspapers. These are mistakes one has never heard or thought of before. These are the the very private mistakes.

**Questioner:** But having come to the feet of the Gnani, why would he commit suicide?

**Dadashri:** It is fine as long as the Gnani knows of his mistakes, but it others were to know of them, it will cause problems in his worldly life interaction (vyavahar). So we do not do that. We do not divulge any of them to anyone else. How candidly and openly they disclose them, with an open heart! Why do I give their letters back to them? I tell them to keep it private and read it and repent for it over and over again for a month, shed some tears over it and then burn it.

Read it and keep repenting for a month. I have removed the main thing the root. All you have to do is to cleanse the rest that is evident externally.

**Unity lies where there is purity in heart p419**

When unity ekata arrives, it is considered purity of the heart. I attain unity with everyone because heart is ‘pure’ only, is it not? I feel oneness abhedata with everyone. And when a person writes an “affidavit” (a confession letter), he does not leave out a single mistake. All the mistakes, from the age fifteen to age forty, they do not leave out a single mistake when
disclosing them to Me. All these boys and girls disclose all their mistakes to Me. Why is that?

**Questioner**: That is the purity.

**Dadashri**: That is purity. When he discloses everything, I look at it, do a *vidhi* and give his letter back to him.

What did the Tirthankaras say? Alochana, pratikraman and pratyakhyan. When one does alochana with ‘us’, then that is all. Thereafter, there is no other superior above to accept it. This is the final acceptance. After it has been accepted, you do the pratikraman on your own and maintain an inner intent that you do not want to repeat the mistake.

**Different types of alochana p420**

So the girls ask for forgiveness by recalling all of their mistakes. ‘I made this mistake fifteen years ago, I made this mistake twenty years ago; these are the mistakes I made.’ They will recall all of them and say, ‘I am asking for forgiveness, so please forgive me.’

Then, do you know what remains after that? If one has tied a ‘double running knot’ (that which can not be undone, unentangled, opened), then in the next life the ongoing effect will be very difficult for the girls to suffer. But if you burn them now, a burnt and cindered double running knot will remain intact, but it will disintegrate with just a mere touch. So in the next life one has to do just that; that is all. Do you understand?

So is this an easy path or is it wrong? ‘We’ help wash off everything. One lady tells me, ‘Dada, I have bound enmity with that lady.’ I asked her, ‘Why have you bound enmity with her? What kind of enmity is it?’ She told me, ‘I vowed that I will come as a snake in my next life and bite her. That is the kind of enmity I have bound.’ I told to her, ‘Do not bind any enmity.’ She said, ‘But I have already bound it, so what should I do?’ So then I washed it off for her. But what revenge *veyr* did she bind for the next life?

**Questioner**: That she will become a snake and then bite her.

**Dadashri**: I asked her, ‘Sister, why have you taken on such a grave liability?’ and she told me, ‘She and my husband were friends when I
married my husband. She does not leave him alone, so that day I had
decided that I will not leave her alone in her next life, I will bite her as snake
in her next life.’ So I asked her, ‘Do you still have this enmity towards her?’
She replied, ‘No Dada, I want to be free from that enmity.’ So I told her that
I would help her free herself. I did not call for her husband. I explained
everything to her in his absence. On the contrary, if we call the husbands,
we create even more problems.

A person can become unconscious if he is hit in the head. Hey! One
will become unconscious even if he drinks a couple of bottles. Becoming
unconscious is not a crime. So do not worry if that happens to you. But if a
mistake happens, do alochana in Dada’s presence and ask for forgiveness.
That is when ‘we’ do a vidhi for him and we ‘roast the seeds’ of whatever
mistakes he committed and so they will not have the potential to germinate
and grow. They will not produce any fruit. They become ineffective.

Conduct worthy of alochana p421

This awakened awareness is the awareness jagruti ‘we’ have given
you, none other. That awareness would be at a very high level if there were
no veils over it. When ‘we’ give you Gnan, the awareness is very high that
day. That is real awareness.

Questioner: All of us do not confess to Dadashri, we do not tell Him
everything, we come here and sit down without saying a word. We do not
say anything about our mistakes…

Dadashri: It is fine if you do not talk about your mistakes here, but
you do open up in detail to the ‘Dada’ within, don’t you?

Questioner: Yes, I do that but should the awareness not increase? Or
should I keep showing the mistakes to Dada to increase the awareness?

Dadashri: You do not have to tell me all your mistakes. If you did,
when would it all end?

Those who want to get rid of their mistakes should do alochana to Me.
If someone has made a big mistake and he wants to remove it, then the
moment he does alochana to Me, that mistake is tied up (it will not be free to
happen again). His mind becomes tied up (surrendered) to Me. So how can

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he untie it then? Then we shower him with the Lord’s grace; but his mind must become bound with ‘us’. Why would I bother with all this on my own? So when he comes on his own to me and requests me to help him, then I will give him the cure. Why would I go to everyone’s home and ask?

Whatever the benefit, at least one gains by that much. Otherwise, there is no end to this. And the one who has a lot of awareness and has a desire to cleanse, then he will come to Me. If he comes and tells me in privacy and confidence, that he has made such and such a mistake, then that mistake is bound and arrested. A mistake always gets arrested when alochana is done. And once it is arrested, it can no longer stick to you.

Confess to me only the mistakes the world accepts when confessed in the presence of others. All other mistakes tell me only in private. Many people talk to me about their mistakes in private. They are personal. If the mistakes are openly declared, people will misuse the information. Only the Gnani will not misuse it. Other people will misuse the information the moment they learn of it.

When people sit in a group to eat, one will eat a lot of vegetables and sweets, but at least he eats in a group, does he not? That is not considered as hiding your mistakes; hiding or covering up mistakes is where people go behind closed doors. Things they do in secret behind closed doors. It is where people look for darkness. You do not go around looking for such darkness, do you? Those are called secret deeds. Now if you were to disclose those kinds of clandestine mistakes here, you will experience aversion from people. You cannot talk about things that create contempt. All other things such as ‘I happened to steal something the other day’, or ‘I ended up lying to him’ or ‘I cheated him’; can be discussed here openly. But some things require to be said to me in private. Do you not recognize a secret? You are aware of all the secrets before you attained Gnan, are you not? Similarly, after attaining Gnan, would you not know what a secret is? There is no problem if there are no secrets.

**Questioner:** So Dada, those mistakes have come into my vision.

**Dadashri:** Having come into vision means that you have known your mistake but they still remain hidden, do they not? You have deposited them, have you not?
If a person likes vegetables and he eats too much, people will complain that he eats too much. Then he will say, ‘I want to eat. Who are you to tell me otherwise?’ So what does it mean by keeping a secret, in this world? It means that when something is disclosed, people will start to complain and criticize, ‘you did that!? Is this what you’ve resorted to?’ These are all the things that people of the world disapprove and criticise lokenindya. Will anyone scold you for shaving in the middle of the street in the daytime? If you say you want to shave in the daylight, on the street, you can say it, couldn’t you? Someone may say that he wants to shave sitting on the toilet. You have to tell him go ahead and do whatever you want. People are free to do things like that. Those are not activities that one has to hide from.

**True alochana p424**

No one has done true alochana. That is the very obstacle that prevents one from moksha. There is no problem with the mistakes. And if one is able to do true alochana, there is no problem. And alochana has to be done to a Gnani Purush who is allmighty. Have you ever confessed your mistakes in this way? Who could you confess to? Without doing alochana, there is no liberation. Without alochana, who will forgive you? The Gnani Purush can do anything, because he is not the doer. If he were the doer, then he too would bind karma. But because he is not a doer, he can do whatever he chooses.

**‘Dada Bhagwan’ the final guru p424**

You should do alochana to your guru. Your final guru is this ‘Dada Bhagwan’ (The Self that has awakened within You after Gnan Vidhi); I merely show you the way. Now that I have shown You the final guru, He will continue to answer your questions and that is why He is ‘Dada Bhagwan’. However until He takes over being your living internal Lord, you may consider this ‘Dada’ (the Gnani Purush) and the Lord, as Your pure Self. When He becomes established within You, the answers will come from within. Ultimately He will be fully enlightened.

**If you hide a mistake from ‘us’, it is very grave p424**

If you hide things from the Gnani Purush, it will hinder you severely. People do pratikraman in order to bring things out into the open. That man brought so much baggage with him and he came here to confess everything.
What happens when you try to hide things? Your mistakes will remain hidden and they will double.

**It is just like an affidavit**

Men and women come to me to give their ‘affidavit’, just as they do to the priest in the Catholic church. There they go inside the confession stand and it is dark in there. They don’t show their faces because the offender cannot bear to show his face. People do not have enough courage to confess their mistakes face to face with the other person.

Whereas here, many men and women give me the entire mirror image of their lives from age sixteen till the present. There has never been such a large ‘affidavit’. It is called alochana. They show the whole mirror to me and so I look at it. I give them My blessing and so all their misdeeds are removed. The essence and grip hold of those mistakes within goes away. Just as you burn a rope full of knots, the knots will remain intact but will they cause any harm? No. Similarly, I burn the rope. Then you will still have the knots, but you will have to shake them with pratikraman so that everything will fall off.

**Extreme faults in sexuality**

People bring their letter of alochana to ‘us’. They write down their every mistakes on paper. Not just one person but thousands have done that. What do I do about all those mistakes? I read their letters; I do *vidhi* on it and give them back to their owners. If ‘we’ were to ever tell others that such and such a person committed such and such a mistake; if ever a little bit of the information were to leak out and made public, then…one does not disclose his mistakes openly and that is why the poor man keeps protecting them and keeps them hidden. Do people protect their mistakes or not? Why do they not make them public? It is because they will lose their reputation. Does he give it to me in writing so that he can ruin his reputation? He tells me, ‘Sir, these are the mistakes I have committed. Please wash them for me. Please forgive me.’ How much trust he must have in me! People write of mistakes, which have never happened in the world before! You would be flabbergasted just reading them.

Thousands of people had written down such mistakes for me. Women have completely disclosed all their mistakes to me. If one has had seven lovers, she will give the names of all seven in her confession. Now, tell me what should ‘we’ do? She would commit suicide even if a word of it was to get out, and that would place a grave liability on us. The liability is ours. So
what do ‘we’ do? If ‘we’ let it get out, then all seven of her mistakes would be exposed, and is that why she confided in ‘us’? Therefore ‘we’ have taken on a great responsibility. A man who has a young daughter, will come and tell me, ‘Dada, I am worthy of being killed’. I ask him, ‘Hey you! Why is that?’ He would tell me he molested his daughter.

**Questioner:** What kind of karma does he bind because of this?

**Dadashri:** It is not just one man; so many such men have come to ‘us’. He told his wife, ‘Now that she is ten-eleven years old, why don’t you let me enjoy her!’ The father would touch her and molest her and so her hunger changes and then she starts looking at other men. The girl then becomes tainted with abnormal sexuality. A father has to maintain strict discipline. He should not look at any other woman. Men are not aware of such things! That man was beaten up. His wife and everyone got together and beat him up; how dare he make a suggestion like that? So do you now know about conduct in the *dushamkaal* – current time cycle where pain and misery is dominant.

**Questioner:** Yes.

**Dadashri:** Some boys had come to satsang, came to the *jatra* pilgrimage with other married couples who were in satsang. One twenty-five year old wrote confessing that his intentions towards a thirty-five year old married man were sexual. He said he was doing pratikraman for it.

‘You fool! Is that what you did? Hey you! You did not have any shame or respect for the fifteen people around in the satsang?’ All these kinds of things are to be repented and they need to be forgiven. This is the effect of this time cycle! Now they have sexual relations with and between boys and between girls. What kind of nonsense is this? Things go on which have never been heard of before; things that would bring pain to the eyes and ears! People have gone astray and out of control! Enough, be aware, even now be warned!

**Each and every mistake with innumerable layers p427**

Repentance and forgiveness *maafī* is the greatest weapon in this world. God does not forgive you. He does not have the right to forgive. The Gnani Purush will forgive everyone’s mistakes. He is the agent of God. God in reality does not have a body, only those who have a body can forgive. So, even now, if you have made any mistakes, come and ask for forgiveness.

How many mistakes of yours are you able to see everyday?
**Questioner:** I can see two hundred to three hundred.

**Dadashri:** For seven years You have been ‘seeing’ two hundred to three hundred, so those will go away. Then You will ‘see’ new ones.

Or there may be many petals of that mistake. It may also be a new mistake; all these mistakes contain endless layers.

**Questioner:** If the mistakes are happening everyday and I continue repenting in this way, when will it come to an end?

**Dadashri:** It will end for certain. All the mistakes will come to an end if you do it this way. I am showing you the path that I myself have travelled.

**Love pratikraman just like you love your wife p427**

You ought to have the same familiarity with pratikraman as you do with the wife. Just as you cannot forget the wife, in the same manner you cannot forget to do pratikraman. All day long you should keep asking for forgiveness. You should make it a habit to ask for forgiveness. But instead you make it a habit to see mistakes in others.

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

**Dadashri:** You eat, drink and breathe air the whole day. That is how you have to do pratikraman the whole day.

**Caravans of pratikraman p428**

The more pratikraman you do; the more mistakes You will be able to ‘see’. There are some who can see up to two hundred mistakes at a time. One man once asked me, ‘how can I cope with it when I sees five hundred to thousands of mistakes every day and that too is not enough. My mind gets exhausted.’ That is because that is the kind of stock he has filled. This poor man on the other hand does not have any stock. He has stocked only a small shop, whereas the other man has stocked big warehouses. A lot has been emptied.

**Questioner:** Mahatmas immediately have the inner intent of doing pratikraman when anything happens.

**Dadashri:** Immediately. It happens automatically. It happens naturally and spontaneously. How many pratikraman do you have to do?
**Questioner**: Over five hundred everyday.

**Dadashri**: This lady here does up to five hundred pratikraman everyday. Some do fifty and some do hundred. As the awareness increases, the more pratikraman are done. This is the path of constant pratikraman.

This is a shoot-on-sight pratikraman. Shoot-on-sight means the mistake is removed with pratikraman, the moment it happens. That is how much awareness one maintains. One will have so much awareness that he will not fail to do shoot-on-sight pratikraman. He does not miss seeing a single mistake. That is why all the mistakes go away and one constantly remains kashaya free (saiyam). I have told everyone to eat whatever they enjoy; eat all they wish and yet they remain in saiyam. Such is this path of the Vitaragas.

**Questioner**: You said that people do up to five hundred pratikraman a day. So which is better, more pratikramans happening or less?

**Dadashri**: The more the better. This is nothing but warehouses of mistakes. Krupadudev Srimad Rajchandra has said; ‘I am a vessel of infinite mistakes oh compassionate One! If I cannot ‘see’ these mistakes, how will I attain liberation?’ How can one overcome these warehouses of mistakes when he cannot even see five mistakes? It is nothing but a warehouse full of mistakes. Therefore, if one does upto five hundred pratikraman daily, then his warehouse of mistakes will empty quicker. For some fifty mistakes will come out and for others hundred mistakes will come out; but they have started to come out.

**Questioner**: But as one rises higher in awareness (urdhavikaran), the mistakes will begin to decrease, will they not?

**Dadashri**: There is no need for one to rise higher urdhavikaran. A mistake will be spotted immediately if there is awareness. And once the mistake is spotted, one does pratikraman right there and then. He will do alochana, pratikraman and pratyakhyan immediately, on the moment. A ‘shoot-on-sight’ pratikraman!

**Questioner**: After doing so many pratikramans, there will come a time when they will decrease in number, will they not? How can they continue to increase?
Dadashri: It takes a long time for the decrease in number to happen because this is a stock of karma that has accumulated over infinite past lives.

He will end up becoming and being a God

Niruben here has been doing more than five hundred pratikraman daily for years, and today most of the mistakes have come an end. There is nothing else to be done. All one has to do is get the Agna and do the shoot-on-sight pratikraman. If someone comes here and in you feel, ‘Why did he have to come when it is so crowded here?’ With this you just did viradhana (disrespect), and therefore his Self within knows that. Do you understand that? So you should immediately say, ‘Chandubhai, why did you have such an intent bhavna? You did atikraman and so do pratikraman.’ Do you understand this?

This is the path of pratikraman. It is the path of alochana, pratikraman and pratyakshyan, a path of shoot-on-sight-pratikraman. You will be able to see three hundred to four hundred mistakes daily. The one who can see only one of his own mistakes, can become a God. And if there were no mistakes in man, then there would be Gods everywhere. Any man who becomes flawless is a God.

Your work is done. Still, as the energy of the awareness increases, you will be able to ‘see’ more mistakes. For now You ‘see’ gross (sthoool) mistakes. Then you will be able to see subtle (shookshma) mistakes. Whatever mistakes You ‘see’, they are gone. The rule is that whatever mistakes that lie within, the moment You ‘see’ them, they leave. Like the analogy of a robber entering your home while you are sleeping. What happens when you wake up? The robber will run away the moment you wake up. Similarly, these mistakes will get ready to leave, the moment you wake up!

The shortest and methodical pratikraman

Questioner: Dada please explain the process of pratikraman. Some people say that they did two hundred pratikraman, how do they do them?

Dadashri: It is like this, as one goes deeper, he is able to ‘see’ more mistakes.

Questioner: I can ‘see’ my own mistakes only.
**Dadashri**: That is because You have now been given the Gnan; otherwise you could not see your mistakes before, could you? You can ‘see’ them now, can’t you? You can ‘see’ them now and so you have to ask for forgiveness for the ones you see. You begin to ‘see’ the mistakes as you do pratikraman. Some can ‘see’ twenty five mistakes daily, some can ‘see’ fifty mistakes and some can ‘see’ hundred mistakes. It is possible for one to ‘see’ up to five hundred mistakes a day; such is the vision that can open up. The *darshan* (vision as the Self) will continue to open up.

If he is talking to you, he may use harsh words. But at the same time he can ‘see’ his mistake that he did something wrong. And can you see mistakes or not?

**Questioner**: Yes, I can see my mistake.

**Dadashri**: Then You are blessed, are you not?

What kind of pratikraman do our mahatmas do? They do instant, shoot-on-sight pratikraman. Then the mistake does not arise, does it?

**Questioner**: Do I have to recite the full long *vidhi* of pratikraman or can I shorten it and do it with positive inner intent?

**Dadashri**: Do it in short with *bhaav*. We write ‘dravya (effect) karma, *bhaav* (cause) karma and nokarma (neutral) and all that in the pratikraman *vidhi*, however, you can shorten it and that is acceptable.

**Questioner**: So Dada, how should I do short pratikraman?

**Dadashri**: You should feel that what happened is not good.

**Questioner**: Yes, but what is the way to ‘do’ the shortest pratikraman?

**Dadashri**:Say, ‘In the presence of Dada Bhagwan, I am asking for forgiveness for this mistake which just happened and I will not do it again.’ That is all. That is considered the shortest pratikraman. There is no need to say ‘...separate from his mind-speech-body, *bhaav* karma, dravya karma and no karma...’; all that is to teach the new comers.

Now, when a person has enmity *veyr* towards someone, he has to say this methodically so that it reaches the other person and then he can be freed from the enmity, the revenge reaction. When he keeps
saying it methodically in details, then enmity in all will continue to go down. And at the same time the other person will know that his mind is getting better towards you. There is a tremendous energy in pratikraman.

**Questioner:** With reference to the mistakes, can I say that I am doing pratikraman for ‘this life, countless past lives, mistakes of speech from countless past lives, all mistakes related to attachment and abhorrence’ – can I say all that?

**Dadashri:** Yes, you should say all that. For mistakes with certain people, you can also do it another way. Ask for forgiveness. If you repent for the mistakes, that will be acceptable.

**That is our subtlest discovery p432**

You should start the ‘sacrificial fire’ *yagna* of intense pratikraman with whomever you have had excessive atikraman. You have done so many atikraman and all these problems that you have are because you have not done pratikraman.

This pratikraman is ‘our’ most subtle discovery. If you can understand this discovery of pratikraman, then you will not have any problems with anyone at all.

**One can even see his past life in deep pratikraman p432**

The one who dwells deep into pratikraman can also see right through to his past life. Some can also ‘see’ their past life, not everyone can do that. For some that happens naturally, they can ‘see’ clearly through it. Now what will you do by ‘seeing’ your past life? We want moksha, do we not?

**Collective pratikraman p432**

**Questioner:** In the pratikraman I do, I recall all the mistakes and ask for forgiveness for them. If there are many mistakes and I have forgotten them, why should I invite misery by revisiting them again?

**Dadashri:** It is not to invite misery. However much of your book of account of karma you clear, that much becomes clear. You
will eventually clear the book, will you not? What is wrong in using an hour of your free time for that?

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

**Dadashri:** If it is long, then for a hundred different kinds of mistake with just one person, you should do collective pratikraman. ‘I am asking for forgiveness from you for all these mistakes that I have committed.’

**Questioner:** The ‘jathu’ pratikraman we do, is that the same as ‘samuhik’ (collective) pratikraman?

**Dadashri:** Yes that is the *samuhik* pratikraman.

**Individualised target specific pratikraman p433**

For whom do you have to do individualised pratikraman? It is for the one with whom you do specific atikraman. Collective (*samuhik*) pratikraman is done for karma of past life, all other karma of those who are not related to you, or incidents you are not aware of where you may have hurt someone. For all that you have to do collective pratikraman. And if I know that I have hurt you with my leg, then I have to do individual pratikraman for that. That has to be done immediately.

**Powerful circumstances obstruct pratikraman p433**

**Questioner:** Dada, many times when I make a mistake, I remember You and all I say is, ‘Dear Dada, I am asking for forgiveness for the mistake I made.’ I do not do a lengthy pratikraman.

**Dadashri:** There is nothing wrong in asking for forgiveness, but make sure you do the pratikraman. Ask for forgiveness if you are not able to do pratikraman.

**Questioner:** Sometimes the circumstances are so strong that they prevent me from doing pratikraman.

**Dadashri:** Ask for forgiveness for that.

**Bombardment of atikraman p434**
Questioner: Five to twenty-five atikraman happen within an hour.

Dadashri: Then you can combine them and do pratikraman for them together. If they happen together, then say that you are doing collective pratikraman for them.

Questioner: How do we do collective pratikraman?

Dadashri: Say, ‘All these atikramans have happened for which I am doing collective pratikraman.’ If atikraman has happened on a certain topic, then say that atikraman happened on this subject, on this subject and on this subject; so I am doing a collective pratikraman for atikraman done on all these subjects.’ And so they will all be resolved. And if some still remain, then I will wash them off for you. But do not sit around because of that. Everything will remain stagnant within if you sit idle. There is no need to get entangled in all this.

One man tells me, ‘I have to do up to two thousand pratikramans a day. I get tired of it. What should I do?’ So ‘we’ told him to do collective pratikraman. How can a man do two thousand pratikramans at a time? How can one say and do it two thousand times over? Now whatever mistakes You see, they go away and then others come. Whatever mistakes You see, they fall off. Whereas someone would say, ‘I see the same mistake again and again.’ So ‘we’ tell him that the same mistake cannot come back. An onion has many layers. As you remove one layer, another layer comes forth. Similarly, these mistakes have layers. When one layer is removed it is replaced by the next one. So it is not the same layer; the previous layer is gone. If there were thirty layers, twenty-nine will remain. Then when you remove another layer from that, twenty-eight layers will remain.

This is a receptacle of infinite mistakes. You may ‘see’ up to three thousand mistakes a day. That man got tired so ‘we’ lowered the level for him. One cannot do so much. He could ‘see’ many mistakes because his awareness has increased a lot. Now he would find it very difficult to do that many pratikraman as he is a working man, would he not? Therefore, ‘we’ dimmed his awareness and told him to do jathu (collective) pratikraman. Jathu means to do pratikraman of everything together. However, what should our pratikraman be like? It should be shoot-on-sight pratikraman. It should be ‘cash’.
Pratikraman is done the moment the mistake happens. There are some who go as far as to tell me, ‘Dada, I cannot bear it. I cannot do pratikraman at all. I have to do so many pratikramans, that in doing them one by one, there is no end to them. I can see that many mistakes.’ So ‘we’ tell them to do collective pratikraman. What can you do when so many mistakes happen? It is a warehouse full of mistakes. And, in his mind, he thinks, ‘I am something special…I am something special.’ You will know exactly what you are when someone insults you!

**Solution for the residual mistakes p435**

**Questioner:** If by mistake we forget to do pratikraman, will they go away with collective (*samuhik*) pratikraman?

**Dadashri:** Yes, collective pratikraman will remove a lot of mistakes. That is the greatest way to remove quickly the balance of pratikraman of many days. On the contrary, that is a better way.

**Mistakes before Gnan p435**

**Questioner:** How can one do shoot-on-sight pratikraman for all the mistakes that happened prior to attaining Gnan?

**Dadashri:** Those mistakes are more evident, at the gross level and therefore they will keep showing up in the *prakruti*. So you will recognize that they are from the past. You have to do more pratikraman for them.

**Questioner:** They can be recognized more by a *samayik*, can they not?

**Dadashri:** Yes, you can recognize a lot more in *samayik*. But when this mistake comes before you, it is of the *prakruti*, so these mistakes were there before. Therefore you have to do more pratikraman for them. And you don’t have to do anything for mistakes you don’t have.

**You can become free from karma through Gnan p436**

**Questioner:** Can karma be bound after attaining Gnan?

**Dadashri:** If you say anything negative, you will not bind any new karma, but you will not be free from the karma either. When can you become free from karma? It is when you clear them according to Gnan. Therefore it can be resolved with understanding and Gnan.
They were bound through *agnan* (ignorance of the Self and the non-Self) hence we can be free of them if they are resolved through Gnan. Even if you do not like them now, you have to resolve them through Gnan. Come into Your state as ‘I am Shuddhatma’ and keep ‘seeing’ what happens; that is how You are to resolve everything.

**Energies arise at the feet of the Gnani Purush p436**

**Questioner**: What if I do pratikraman? Will that not bring about a quicker resolution?

**Dadashri**: When?

**Questioner**: When I do Charan Vidhi at Your feet.

**Dadashri**: No, at that time You are filling energy within. Pratikraman has to be done later on on its own.

**Pratikraman even at the time of marriage p437**

**Questioner**: I keep on washing and yet there are so many sticky karma.

**Dadashri**: *Sansar* (worldly life) means atikraman. It has to be washed off with pratikraman. Do you not eat regularly, drink, and breathe air all day? Similarly, pratikraman has to be done regularly everyday.

Did you not feel embarrassed wearing a tassel-head gear on the head when you were getting married? Did everyone not get married wearing a tassel that way? Did you not think at that time that you will have to do pratikraman for all that? Now when you have to do collective pratikraman, you find it difficult.

**The mistake is there and the ‘seer’ is also there p437**

**Questioner**: Dada, do something so that the mistakes cease to be ‘seen’.

**Dadashri**: No, mistake will be ‘seen’. Because the mistakes are ‘seen’ that the ‘seer’ the Self is there and the mistakes are ‘gneya’ - that which is to be known.

**Questioner**: But can something be done so that they are not ‘seen’?
**Questioner**: Today there are many files, and I am seeing so many mistakes all daylong that I am completely tired and frustrated.

**Dadashri**: That will happen.

**Questioner**: Every moment of the day I can see so many mistakes.

**Dadashri**: Those mistakes are being ‘seen’ and therefore they are going away. The mistakes will be ‘seen’ for sure. If you can see your mistakes, then You have become the Self – the Atma. You can only see them when you become ‘shuddha (pure)’, will you not?

**Questioner**: But the whole day; every moment of the day?

**Dadashri**: Yes, on the contrary it is good that you can ‘see’ them. You are told to do penance (tapa) so that You can ‘see’ the mistakes. That is awareness. The awareness is verily the one that shows you the mistakes.

**The repenting is done by Chandulal p438**

**Questioner**: When I make a mistake and then do pratikraman for it afterwards, why do I not become pure despite doing pratikraman? Why does the mind continue to feel unhappiness? Why does that state still remain stuck with me for a day or so?

**Dadashri**: What is wrong with that? A mistake will not be repeated if your repenting is more. Awareness will prevail so there is no harm. Let the mistake latch on to you, the mistake will not be repeated.

**Questioner**: When I repent, my meditation dhyan shifts from other things to repenting. Is that true?

**Dadashri**: It is better if you repent. ‘You’ are not to repent, Chandulal has to repent. ‘You’ have not made the mistake.
Questioner: It will be better if this drama of life comes to an end quickly.

Dadashri: Why did you say such a thing? Then who will wear these bangles?

Questioner: I do not want to wear them any more.

Dadashri: No, wear them, go out, enjoy. You cannot ask to end it quicker. There is still a lot of work for You to do. You have to take care of this body. Why are you saying such things?

Questioner: You were in this city for twenty days and I was not able to attend even one of your satsang.

Dadashri: Do you have to bring an end to your life because of that?

Questioner: But how weak it is all.

Dadashri: You have come to know ‘Dada Bhagwan’, through this body, so You should be indebted to it. You must take care of it. You have to take whatever medicine is necessary to care for it. It is through this body that you have met Dada. You have lost countless bodies; all of them were wasted away. This body has become a second friend because you met Dada through it, so look after it. Tonight do pratikraman for having spoken this way. Do you do pratikraman for what you say?

Questioner: Yes, Dada.

Dadashri: If you are sitting in a cinema, what should you do if the movie stops in the middle?
Understanding the Principles of Pratikraman

To become one with the non-Self p440

Questioner: You have suggested doing pratikraman immediately for any atikraman that happens in the worldly interaction, but what should I do if I get drawn from the Self into the non-Self or when I become tanmayakar one with the non-Self? Is this an atikraman against pure Soul?

Dadashri: You should do pratikraman. Now, the one who remains in ‘our’ Agnas can never go into the non-Self. He cannot go there even if he wants to. Therefore start applying the Agnas so that You will not at all go into the non-Self. You will never be drawn into the pardravya (state of the non-Self). So do not worry. Even if you become engrossed (tanmayakar), you are not into the parbhaav (being the non-Self) or pardravya (in the non-Self state). If you practice the Agnas, then you cannot be in that state, and if that state was to be, then you could not practice the Agnas. That is how scientific this all is.

Questioner: When I become tanmayakar (the shape the body and the mind), the non-Self, the awareness becomes veiled and consequently the karma are not discharged completely with
awareness. The realization comes later on, so is there a way to do pratikraman for this so that karma gets discharged properly?

**Dadashri:** When pratikraman is done, the karma will become lighter. When they come again, they will be even lighter. But if pratikraman is not done, then the same burden will return with the same weight. All these are discharge karma and through repeated pratikramans they will become progressively lighter and then end.

**Questioner:** You say that atikraman is ‘neutral’ (does not create new karma for *mahatmas*) so why is there a need to do pratikraman?

**Dadashri:** Atikraman is indeed ‘neutral’, but when one becomes one with it *tanmayakar*, a seed is planted (for the one who is not separated as the Self). If this does not happen during atikraman then new cause is not created. Atikraman in itself does not do anything. And pratikraman, is happening even when You do not become one with it. You are the knower of, ‘Chandubhai-ego- has become one with the non-Self, and also when he is not’. You (the Self) never become *tanmayakar*. It is the mind, the intellect, the chit, and the ego that become engrossed and ‘You’ are the Knower and Seer of these.

**Questioner:** If Chandubhai becomes *tanmayakar*, then I have to tell Chandubhai to do pratikraman, right?

**Dadashri:** Yes, Chandubhai has to do pratikraman.

Pratikraman and dreams p441

**Questioner:** Is it possible to do pratikraman in a dream?

**Dadashri:** Yes, very pratikraman good can happen in a dream. The pratikraman that happens in a dream is better than the one that happens in the awakened state. Right now you ‘do’ them quickly, but whatever work gets done during the state of dreaming is very methodical. It is also very good when You ‘see’ Dada in a dream. You can ‘see’ Dada better in a dream than you can in the wakeful state. This is because a dream is a natural and spontaneous state *sahaj* and here this awake state is unnatural *asahaj*.

**Questioner:** If I have committed a sin, a hurtful act, in a dream, can I do pratikraman for it upon awakening?
Dadashri: Of course you can. Whenever it arises in your *laksha* awareness, you can do pratikraman for it; because you were the one in the dream too.

**Questioner:** Does it then become cleansed?

Dadashri: Yes, the guilty one may confess at anytime. The laws in the worldly courts are different; but here you can confess anytime.

**Questioner:** Karma happens in a dream. When should I do pratikraman for that? Am I to do them after awakening?

Dadashri: Yes. If you remember when you wake up, then do it. In the dream, if you hit someone, there is a *himsak-bhaav* (violent-intent) behind it; that is for certain isn’t it? And whether it hurt the other person or not, is a different matter. So you have to do pratikraman. You can get irritated even in your dream. You see your uncle and you get irritated.

**Questioner:** Many a times pratikraman for a mistake made in a dream, happens in the same dream.

Dadashri: Yes, that can happen.

**Questioner:** But Dada, sometimes pratikraman does not happen in the dream, and then I realise that I did not do pratikraman for it, when I wake up in the morning. So should I go ahead and do the pratikraman in the morning?

Dadashri: Yes do that. You can do pratikraman any time. If you fight with your husband and you should ask forgiveness with pure Soul (Shuddhatma) as a witness, then that is acceptable too. When you get upset with him, it is acceptable to just say, ‘I am asking for forgiveness in the presence of Shuddhatma.’ These are technical words, but simple words will do also. The ‘cloth’ has to be washed, one way or another.

_Dream is always a discharge karma p443_

**Questioner:** When I have sexual dreams, it leaves its effect on me.

Dadashri: You can do pratikraman for that, can you not?

**Questioner:** That can be done.
Dadashri: On the contrary, that is even better. It is beneficial if pratikraman happens. There is no problem with that. And pratikraman must be done. If You let go, then it will remain unresolved and pending. By doing pratikraman, you remove it from its roots. And that is good. When that happens you say that this is wrong, don’t you? If you feel it was wrong, that is good.

What is a dream? It is a *galan* (discharge); not *puran* (charge). That which has no *puran* new charging at all is called a dream. And in the awakened state, both charge and discharge happen due to the presence of ego, whereas, in a dream, there is only discharge. Discharge means *galan* and no one has to worry about discharge. Stop worrying about something that has already happened.

**What can one where there is no solution? P443**

Questioner: After attaining this ‘Gnan’ you have called the worldly life interaction (*vyavahar*) as a discharge (*nikali*) and that is fine. But there are some interactions that are such that they cannot be avoided and there is no cure for it. Where is the danger point for charging there?

Dadashri: There are no danger points-situations at all where charging (of karma) happens. But charging may happen where there are doubts and suspicion. Whenever suspicion arises, recognize that there is danger there for charging. What kind of suspicion? The kind of suspicion that will not let one sleep at all; not little suspicion which goes away, the kind that is forgotten. There is no significance to such suspicions.

Questioner: So then should one remain carefree and nonchalant?

Dadashri: No. You will suffer if you are carefree. Why do people not stick their hands in a fire?

Questioner: Then what kind of appropriate remedy should one take?

Dadashri: What other action will You take? The only action needed there is repenting and pratikraman.

**Do mahatmas charge karma? P444**
**Questioner**: The most important thing I wanted to know is whether karma is ever bound-charged for a mahatma?

**Dadashri**: You do not charge karma. But it is better to do pratikraman. Doing pratikraman means You are following ‘our’ Agna. Do pratikraman when atikraman happens. ‘You’ never do atikraman. ‘You’ do not even like to do atikraman and nor do You have a desire to do so, do You?

**Questioner**: No, no desire at all.

For mahatmas, when every karma is a discharge, then is there a need to do pratikraman?

**Dadashri**: Because it is a discharge, there is no need to do pratikraman. Patikraman is to be done when atikraman happens. Pratikraman is not to be done for eating or drinking. Do I keep asking you, ‘Have you eaten a mango or not? Why did you eat oily fritters? Why did you go to a hotel?’ Do ‘we’ ask you all that? No, because ‘we’ know that all of that is discharge.

If you accuse or hurt someone as part of discharge intent discharge bhaav, then do pratikraman.

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

**Dadashri**: Yes, he too should do pratikraman, with ‘what mistake did I commit that caused him to accuse me? Nevertheless the accuser is more at fault.

**Questioner**: Are new bhaavs (inner intents) not caused by becoming tanmayakar one with the discharge?

**Dadashri**: Yes, everything carries a danger. Everything gets washed when you do pratikraman. Doing pratikraman if one is not Self-realized binds merit karma (punyai). The binder of karma is not of the Self. Binding of merit (punyai) or demerit (paap) karma is all of the non-Self. When you deal with them with equanimity (sambhaav), it will decrease by that much.

**After Gnan, You have to continue ‘seeing’ p445**

**Questioner**: After Gnan if I insult someone and then I feel I want to do it again, and I do it also. Then I ‘see’ that Chandubhai was the one who felt like doing it and that he did it again, and I ‘see’
Chandubhai doing it again. What is that called? Is that considered ‘charging’ of karma?

_Dadashri_: Did You keep ‘seeing’ all that happened?

_Questioner_: Yes.

_Dadashri_: Then that is gone. You the Self have nothing to with it.

_Questioner_: When someone insults me, ‘I’ feel that ‘I’ should not insult him back. But Chandubhai says no, and that I should insult him and then he goes on and does it. But even then from within ‘I’ feel it was wrong. ‘I’ continue to ‘see’ all that but ‘I’ am not able to stop Chandubhai.

_Dadashri_: There is no problem with that. That is not Your responsibility, but it is the responsibility of Chandubhai. That other man will scold Chandubhai and tell him, ‘You are worthless. Why do you keep talking in this manner?’ Or he may even slap you-Chandubhai. The guilty one has to take the beating.

_Questioner_: So does that mean that karma became charged?

_Dadashri_: No. That is why pratikraman has to be done. But ‘You’ do not have to do the pratikraman; Chandubhai has to do it. ‘You’ have to tell Chandubhai, ‘Why did you do atikraman? Do pratikraman for it’.

_Questioner_: But suppose that Chandubhai has not done pratikraman, and will not do the pratikraman?

_Dadashri_: Then it can be acceptable.

_Questioner_: So it got ‘charged’, did it not?

_Dadashri_: No. It does not get ‘charged’.

_Questioner_: Pratikraman should be done.

_Dadashri_: All the files will be cleared if you do it. They got cleared with Gnan and got put away. Whatever clothes you wash, put them away. They will go for ironing automatically.

**When does karma get charged? P446**

_Questioner_: Does charging of karma take place after Gnan?
**Dadashri**: How can charging take place? When does charging happen? Are you convinced that vyavasthit is the doer?

**Questioner**: Yes.

**Dadashri**: And that Chandubhai is not the ‘doer’ – are you convinced of that?

**Questioner**: Yes.

**Dadashri**: If Chandubhai is the doer, then the charging would take place. So that question no longer applies. Do you understand? Did you get a clarification to your question?

**Questioner**: If I do pratikraman, will I not charge a new karma?

**Dadashri**: If the Self becomes the doer, then only a karma will be charged.

**No new credit or debit after Gnan p447**

**Questioner**: Is there a charging of the good karma, just as there is charging of the bad karma?

**Dadashri**: No. Even bad deeds do not get charged after Gnan. We do pratikraman when atikraman happens during discharge of past karma. Atikraman that were done in the past are such that they hurt others now.

**Questioner** Do I have to do pratikraman for the raag-dwesh (attachment-abhorrence) that happens during discharge?

**Dadashri** You have to do pratikraman for the discharge, and there is no charging, so that is out of the question. So, for ‘us’, there is no new credit or debit of karma.

If credit takes place, one will get a life in the celestial world. If there is debit, one will spend a life in the animal world, but that does not happen anymore for You mahatmas. But we are talking about this current credit-debit, which is discharge; when there is atikraman during that, then you have to do pratikraman.

**Correct understanding of doership p447**

**Questioner**: Some individuals say that we have been given a state of Shuddhatma – the pure Self. The Self does not do anything
and therefore nothing obstructs us. There is no need to do anything. There is no need to do pratikraman.

**Dadashri:** That is all wrong.

**Questioner:** Now that is one viewpoint. There is another person who says that one needs to do pratikraman when certain karma come into effect.

**Dadashri:** If there is no need to do anything then ask him, ‘Why do you eat? Especially when you are saying ‘nothing needs to be done’?’ If he stops eating then there is nothing to be done. But have he stopped eating?

**Questioner:** No, that still continues.

**Dadashri:** The statement ‘nothing needs to be done’ means that You should not have any sense of ‘doership’. One becomes spinning top (binding karma life after life) through doership.

**Pratikraman is discharge too p448**

**Questioner:** If nothing affects me, *raag-dwesh* no longer happens, then is there a need to do pratikraman?

**Dadashri:** *Raag-dwesh* do not happen to You, therefore ‘You’ do not have to do pratikraman, but if *raag-dwesh* do happen to Chandubhai, then he has to do pratikraman, does he not?

**Questioner:** Many times the conduct happens as ‘I am Chandubhai’. I realize this after a long time has passed. Sometimes I do not even become aware of that, so should I do pratikraman for that?

**Dadashri:** Do pratikraman for whatever is in Your awareness.

**Questioner:** Why do I have to do it?

**Dadashri:** You (the Self) are not doing pratikraman, are You? It is Chandubhai that has to do it.

**Questioner:** Why does Chandubhai have to do it?

**Dadashri:** Why?

**Questioner:** When everything is in the form of discharge?
Dadashri: No. Pratikraman has to be done if your conduct hurts anyone. If your action causes someone pain, then you have to do pratikraman, otherwise you do not have to do anything.

Questioner: But this Chandubhai is a discharge, is he not? Then what is the need for pratikraman? I still do not understand that.

Dadashri: Even pratikraman is a discharge. Saying ‘what is the need for pratikraman?’ is also discharge.

Questioner: So then ‘why should I do so many pratikramans?’ is that also a discharge?

Dadashri: That too is a discharge. Do not object to pratikraman. If you say or do something that hurts someone, do pratikraman. You should tell Chandubhai, ‘do pratikraman, and don’t behave in a way that hurts people.’

Questioner: If Chandubhai becomes obstinate and says, ‘I do not want to do pratikraman.’

Dadashri: No problem. He will settle down in time, then make him do pratikraman. Make him do a big pratikraman in the evening. If he becomes obstinate, then tell him to go to sleep.

Why do pratikraman? P449

Questioner: Here in America, people immediately say sorry even when a mistake has been made unknowingly. Is that saying sorry, something like pratikraman?

Dadashri: That ‘sorry’ is not pratikraman, but it is a good thing. It is good because, in that way the other person will not have an ‘attacking’ intent in his mind. It will stop the attacking intent. So it is very good that he has learned to say sorry from others. But there is nothing comparable to pratikraman.

Questioner: If the Self is the non-doer, then whether one does atikraman or pratikraman, what does it matter to ‘me’? Do I not have to just keep ‘seeing’ all that?

Dadashri: ‘You’ continue to ‘see’ who does the atikraman and tell him, ‘Why did you do atikraman? Now do pratikraman for it. I would not have asked you to do pratikraman had you not done atikraman.’ That is what You say to him.

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**Questioner:** Do we do pratikraman so that the next life will be easy?

**Dadashri:** It is to clean everything. You are removing the stain immediately after it happens, otherwise you will have to come back to wash it. Wash off the stain. A stain happens when you do atikraman. Whatever the ‘color’ of the stain; wash it off and then you can relax. If Chandubahi is being obstinate at that time, then wash the whole thing at night. If five, or seven or ten atikraman have happened, then do collective pratikraman and cleanse them.

**Questioner:** Is doing pratikraman part of the fourth Agna (Dadashri’s five directives prescribed after Self-realization) of ‘settling with equanimity’?

**Dadashri:** Settling with equanimity and pratikraman have nothing to with each other. Settling of files is a different thing.

**Pratikraman in Akram path p450**

**Questioner:** One person had so much aversion to pratikraman that he told me that when you do pratikraman, you are not the Atma (Self) and that in doing pratikraman; you are losing your Self.

**Dadashri:** The kramic path is such that once You attain the Self, there is no pratikraman. He loses the Self if he does pratikraman.

**Questioner:** But Dada, the pratikraman we do is done according to your Agna (special directive) - ‘by remaining separate’.

**Dadashri:** Yes, ‘Chandubhai’ - the one who made the mistake, the one who did atikraman - does the pratikraman.

In the kramic path, there is no need for pratikraman after attaining the Self. Pratikraman is considered poison in that. ‘We’ too do not have to do pratikraman (in the Akram path). ‘We’ make Chandubhai do it, because this is Akram and all the karmic stock is still present within. There is all kind of stock within. How can one cope with all of that? And people keep wondering what this is all about. They think ‘these people are crazy; so how can they do satsang about moksha?’ Therefore the world says that crazy people have no right to moksha or to do satsang about moksha; they have a right to do satsang on good and bad (shubhashuba). So then I have to tell them that the Gnan that I have discovered; is a discovery of a very high level.
Pratikraman in the kramic path 451

Questioner: Is there pratikraman in the kramic path?

Dadashri: There is pratikraman in the kramic path but it is not of this type. In the kramic path, doing pratikraman after attaining the Self is like poison, because one would never do atikraman in the kramic path. A person who has attained the Self in the karmic path will never do atikraman. So then why does he have to do pratikraman? They do kraman (natural and neutral activities), and their atikraman is only about two-five percent. And for that he will have to suffer the consequences. Otherwise they would never do atikraman.

Whereas here (in the Akram path), we have attained Gnan out of the blue and therefore will have to do pratikraman for whatever kind of stock we have filled, whenever it comes out.

In the kramic path, there is no need to do pratikraman, after Self-realization. But because ours is the Akram path, we still have a large stock of baggage of karma and despite this, we became the pure Soul (Shuddhatma), so doing pratikraman will wash away the stock! But ‘we – the Self’ do not have to do pratikraman. ‘We’ have become the pure Self and so we have to tell Chandubhai, ‘Dear man, you had spoilt this and so now improve it.’ This pratikraman stops all enmity between people. If you have any problems with this man, if he were to say something unpleasant, then you would feel very hurt and consequently you will think badly of him. You will have a negative meditation about him, so you should do pratikraman directly to his Shuddhatma and become free from that mistake. You have to do pratyakhyan that you will not do it again and so that mistake will be washed away.

The Self is never the doer of pratikraman p452

It is not acceptable if I don’t tell you to do pratikraman.

What you are saying is completely true, that pratikraman is considered poisonous. If one were to do pratikraman after attaining the Self and the natural meditation as the Self (shukladhyan), then it can never be a shukladhyan. But this pratikraman is not to be done by the Self. Who do you ask to do pratikraman?
**Questioner:** I make ‘Chandubhai’ do pratikraman, but who is the one that tells Chandubhai to do pratikraman?

**Dadashri:** The *pragna shakti* (the awakened energy of the Self) that is within is the energy that does all the work.

**Questioner:** That which is naturally leaving is being halted and being given a home.

**Dadashri:** If you go deeper than that, you will find mud. This is all circumstantial evidence. Everyone will say that one does not need a blanket in the summer. Everyone will say that but ‘circumstantial evidences’ will make one use a blanket. What if you are running a fever in summer? So that is evidence. Evidence cannot be measured by saying, ‘Why are you asking for a blanket when you said that you will not need it for the summer?’ Hey you! It is because I have a fever, so just give me the blanket. You do not have the understanding. Besides, the Self does not have to do pratikraman. You have to make Chandubhai do pratikraman. When the Self is not the doer of atikraman, why should the Self do pratikraman?

‘He’ does not have to do pratikraman p454

When ‘we’ give you Gnan, You say, ‘I am Shuddhatma’, is that not exact? Yes, then what is left? Your vyavasthit! What does vyavasthit mean? Just keep on ‘seeing’ what Chandubhai is doing, that is vyavasthit. If Chandubhai causes someone a damage of two hundred thousand, You have to keep ‘seeing’ that. But when you don’t understand, then ‘we’ tell you to do pratikraman. Vyavasthit means to see exactly as it is; whatever it may be; so then You are free.

You have to do pratikraman because you are facing the circumstances due to your interference related effects (*viparinam*). Pratikraman will erase that. The exact scientist does not need to do pratikraman. People become dazed and therefore they make the mistake of becoming Chandulal. A real scientist will never ‘stick his finger, interfere (*dakho*) in it. The world is the science.

Not a slightest contradiction in this p453

**Questioner:** Your speech is dependent on the *nimit*, and therefore sometimes ‘Dada’ says to do pratikraman and sometimes he says not to. So what is that?
**Dadashri:** ‘We’ will never tell you that there is no need to do pratikraman. And if ‘we’ have ever said that, it is for the circumstances that were of no significance. ‘Our’ speech is circumstance dependent.

**Questioner:** That is why this puzzle has arisen.

**Dadashri:** No, there is no need to give rise to that puzzle.

And our statements are never one-sided and they are dependent upon circumstances. They depend on the circumstances of the other person.

**Questioner:** That is correct.

**Dadashri:** If a person is likely to get tired, ‘we’ would go a little further and help him progress. If a person is tired, then what will happen if we put the extra burden of pratikraman on him? ‘We’ would tell him he does not need to do pratikraman and that he may do something else. In this way, ‘we’ would help him move forward. So we speak according to circumstances. But ‘our’ main opinion is that ‘one has to do pratikraman’.

**Questioner:** It is because the other person’s enthusiasm does not die…

**Dadashri:** If he is doing just this much, he will not be able to tolerate if you give him the burden of pratikraman, then he will drop everything. So ‘we’ have to say different things to different individuals.

Therefore, if we have said one thing once, and then another thing at another time, understand that ‘our’ speech is dependent upon circumstances. That is why people do not misunderstand. But those who want to get hold of the wrong thing, they will find a way to do so.

And there is nothing wrong with that either; if he takes it the wrong way, he will get rid of it himself. This science itself is such that if he gets hold of the wrong thing, then that in itself will trouble him. Therefore, do not worry about that.

So what ‘we’ are saying is that you have to do pratikraman, if you do atikraman, and when pratikraman is going on, You keep ‘seeing’ what is going on.

**What forgiveness you ask for as the Self? P455**

**Questioner:** The one that asks for forgiveness, is it the *pratisthit atma* (the relative self) that is asking for it, right?
Dadashri: Yes. Why would the Self have to ask for it? The one, who makes a mistake, has to ask for it. *Pratisthhit atma* (the one who believes I am Chandulal) makes the mistake and *pratisthhit atma* asks for forgiveness.

It is not just atikraman, but Chandubhai does everything else too. The Self does not do anything in it; it simply gives the light.

**Lord Mahavir continuously ‘saw’ only one pudgal p455**

Dadashri: Now what kind of fear do you expect to arise?

**Questioner:** What do I have to fear? Now that I have surrendered everything to You, why would I want anything?

Dadashri: But do you not have any fear that still remains? If you have surrendered your all, then you should not have the slightest fear. Not even a palpitation of your heart remains; that is how wonderful this is. Whatever you surrender is good. Having surrendered, sit down and have a nice meal in comfort. Then there is no one out there to scold you. There is no one superior to boss you around. Your mistakes and your blunder were your superiors before. Dada has destroyed your blunder and you will have to wash off your mistakes. Do you ever see some, five or ten of your mistakes?

**Questioner:** I am beginning to see them. Five or ten mistakes at a time –– I ask for forgiveness for them.

Dadashri: No. You will have to learn to do pratikraman because this is the Akram path. The *acharya* (spiritual master in Jain faith) may ask you why you are doing pratikraman having attained Self-realization. Do you understand? But this is the Akram path, so what do ‘You – the Self’, have to do? ‘You’ do not have to do anything. ‘You’ have to tell Chandubhai that since he has done atikraman, he has to do pratikraman. This is because You are free, but You cannot be freed completely until Chandubhai also becomes free. You will have to cleanse all these *parmanus* (subatomic karmic particles within) before you let them go. They had been spoilt through you as the *nimit*.

**Questioner:** The bungling mess of Chandubhai is still there and it needs to be cleansed.

Dadashri: Yes, it is not the Self that does the *vidhi* of Dada. ‘You’ have to tell Chandubhai to do Dada’s *vidhi*. You still have to purify
things. So You as the Self have to continue to ‘Know’, as to ‘how Chandubhai did Dada’s vidhi today? Did he do it well?’

Continuously ‘knowing’ is ‘Our’ job and constantly ‘doing’ is Chandubhai’s job. ‘Chandubhai’ is the servant and ‘You’ are the boss!

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

**Dadashri**: Yes, and since Chandubhai is the servant, You have to maintain your royalty and aura. You have to tell Chandubhai, ‘sit at the table and eat well.’ ‘I’ am with you now. He will say, ‘But Maharaj said not to’. So you can tell him, ‘The Maharaj may say no but you just eat with splendor. You have now met Dada!’

Make the one who did the atikraman do all the pratikraman. ‘You’ do not have to do it. ‘You’ are the knower of what Chandubhai does. Is there any problem then? Lord Mahavir did the same. He constantly saw just one *pudgal* (body complex). He would not see any other pudgal, just His.

**Pratikraman by force p457**

**Questioner**: Dada, even when I feel, ‘this is not mine’, I still get trapped there.

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

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

**Dadashri**: But Chandubhai does it, does he not? You are not doing it are You?

**Questioner**: That is when I feel that there is so much worthlessness in Chandubhai.

**Dadashri**: No, no, Chandubhai will be caught, because he has done it. Therefore, tell him to do pratikraman even if he is reluctant to do so. Make him do pratikramn ‘by force’. Tell him, ‘Why did you do atikraman? So now do pratikraman’. Chandubhai is the one who gets caught; ‘You’ does not get caught, do You?

As a neighbor, You have to tell Chandubhai, ‘How are you going to become free if you make such mistakes? You will have free from ‘Me’ (Self) and you have to become clean. So do pratikraman.’ That is all You have to tell him. That is all You have to say. Pratikraman has to be done
whenever atikraman happens. You do not have to get it done it for good things.

You begin to be free with that p457

**Questioner:** With some of the insistence *pakkad* that I tend to get into, I know that it is wrong and yet that insistence happens even when I do not wish it. Then I repent and do pratikraman. But why does the insistence not go away?

**Dadashri:** ‘You’ are letting go of it and it leaves You. You are becoming free from it, if you do pratikraman. As the pratikramans are done, it moves far away. However many pratikraman you do, that much further (remote, not return in memory) they go.

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

**Dadashri:** Yes but as many pratikraman as you do; You become free and separate by that much. One pratikraman is done and it is pushed away. Then you do pratikraman again, and it is pushed away even more. Then as it goes farther, it becomes separate and less.

This lady causes problems at home only once in three months now. She used to do it two to four times every day, so for every ninety days she would do it three hundred and sixty times! But now she clashes only once. That will happen for you too. There was another lady just like her who would fight everyday at home. She would say only negative things. Only through pratikraman was she able to get rid of it. She does pratikraman everyday.

**Questioner:** I have made a firm decision (*nischaya*) that I do not want to enjoy (suffer) a single worldly thing, but when certain desires arise within, I end up behaving accordingly. So what should I do?

**Dadashri:** Then do pratikraman for it. Ask for forgiveness that ‘despite having no new desires, I made this mistake. I ask for forgiveness, so please forgive me so that I do not do that again.’

Pratikraman is the purushartha of awareness p458

**Questioner:** Pratikraman is considered *pudgalik* (of the non-Self), so then is it not under the control-influence of vyavastit?
**Dadashri:** No. Pratikraman is not the Self. It is of and by the non-Self (pudgalik). But it is a spiritual, inner effort (purushartha); it is dependent on awareness (jagruti). Awareness is verily purushartha. Once awareness prevails, You will not have to do it; it will happen on its own.

**Questioner:** When I do pratikraman, I do it for all the infinite phases created of the non-Self and all the obstacles created in countless past lives.

**Dadashri:** We here do pratikraman for all the mistakes; the phases of the non-Self pudgal paryaya are automatically included in that.

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**Pudgal (the relative-self or the non-Self) runs the world p459**

**Questioner:** How does the pudgal (the non-Self) do atikraman?

**Dadashri:** The pudgal doesn’t do just atikraman; this whole world is being run by only the pudgal. All the fighting is carried out by the pudgal. All this is run by the pudgal. How is anyone else to comprehend the language of the Gnanis? The Gnanis tell you everything having ‘seen’ it all, whereas others have to bring it into their conviction pratiti. All this is nothing but pudgal.

**Questioner:** Everything that happens with and to the pudgal is being dictated by vyavasthit, but how does it do atikraman?

**Dadashri:** It can do kraman and it can also do atikraman.

**Questioner:** It can only happen when the energy of the Self (chetana) enters into the body (pudgal), is that not so?

**Dadashri:** That verily is called pudgal. These pudgal parmanus (the smallest part of matter) we call it ‘pudgal’, that is all. The Lord has called that pudgal as ‘mishrachetan’. What is pudgal parmanu? Mishrachetan is that which is charged with chetan bhaav (the life energy of the Self) and is called ‘puran’ (to fill) and which will empty (galan) in the next life. Then it charges again. It gets charged puran (filling or coming together) and discharges galan (emptying or dissipating).

Atikraman is considered galan – discharge of past karma. But if atikraman happens after Gnan, and if it has happened through the self-I am Chandulal, mishrachetan then it is considered puran. (This does not happen after Gnan because the Self is not the doer, the mishrachetan is
the doer) If svaparinati (the Self becomes the doer) happens, then it is puran and if parparinati (of the non-Self) happens, then it is galan.

**Questioner:** If Chandubhai does it, he does not have any *raag-dwesh* attachment-abhorrence, so for him there is no such thing as atikraman or pratikraman!

**Dadashri:** *Raag-dwesh* all belongs to Chandubhai (the one one with the wrong belief) only.

**Who is asking for forgiveness and from whom? P460**

Our pratikraman is one that follows atikraman; it is not for kraman (that which is happening without *kashaya*). When you make a ‘phone call’ to the pure Soul of the other person, it reaches Him immediately, and his pure Soul also passes your ‘phone message’ on his *pudgal* non-Self complex. Pratikraman has to be done with living beings not with the *jada* (inanimate, non-living).

**Questioner:** ‘You are the Self -Shuddhatma, so the Self does not have to do pratikraman. When one does atikraman, it is not directed towards the pure Soul (shuddhatma); it is directed towards the other person’s *pudgal*. So when I ask forgiveness in pratikraman, do I have to ask for it from the other person’s Shuddhatma or his *pudgal*?

**Dadashri:** The forgiveness has to be asked from the Shuddhatma. But who is asking for forgiveness? The *pudgal*. And you have to ask for forgiveness from the Shuddhatma of the other person. ‘Dear Shuddhatma Bhagwan, with you as a witness, I am asking for forgiveness.’

**Pratikraman even of the *pudgal* P460**

**Questioner:** The pratikraman we do, is it of the *pudgal* or of some thing else?

**Dadashri:** It is of the *pudgal*, the non-Self complex only, who else?

**Questioner:** It is of the *pudgal*! So can similar pratikraman be done for my own *pudgal* too?

**Dadashri:** It has to be done for verily your own *pudgal*. You do pratikraman of the other person if you have hurt the other person’s *pudgal*. Otherwise, you have to do pratikraman of your own *pudgal*, do you not?
**Questioner**: Who does the pratikraman of our *pudgal*?

**Dadashri**: All that is done by ‘our’ *pragnya shakti*; *pragnya shakti* (the energy that takes the awakened one in Akram Vignan to final liberation) makes Chandubhai do it.

**Who tells us to do pratikraman? P461**

**Questioner**: But Dada, in the pratikraman *vidhi* we say, ‘Dear Shuddhatma Bhagwan, who are completely separate from the mind, body and speech…’, do we not? So then how can we say it is of the *pudgal*?

**Dadashri**: You are asking for forgiveness from the Shuddhatma for the mistake you made.

**Questioner**: But we have to ask for forgiveness *maafî* from Shuddhatma and do pratikraman of the *pudgal*?

**Dadashri**: No. Pratikraman and forgiveness is the same thing. You have to ask for forgiveness from his Shuddhatma, saying ‘I have made a mistake with your *pratishtit atma* (the relative self, the one wrong belief); for that I am asking for forgiveness.’

**Questioner**: The one who has not received the Self in Akram Vignan, has not taken Gnan, does he have to do pratikraman the same way?

**Dadashri**: He cannot do that. It will not work. The one who has not taken Gnan, has to apologize in a simple standard way.

**Questioner**: What if I have taken Gnan and the other person has not, what then?

**Dadashri**: No problem with that. There is no problem if the other person has not taken Gnan. You still can do the pratikraman.

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

**Dadashri**: It is our energy *shakti* known as *pragnya*, that is alerting and calling for the need to do pratikraman.

**Questioner**: When we do our own pratikraman, then is it the *pudgal* doing pratikraman of the Shuddhatma?

**Dadashri**: He is doing it to the Shuddhatma. Therefore, *shuddha chetan* the Self and *pragnya shakti* energy of the Self, are working in pratikraman.
**Questioner:** Atikraman can happen towards one’s own self and not just towards others, right?

**Dadashri:** You have to pratikraman with your Shuddhatma for your own self. You have to say, ‘Dear, Chandubhai, do pratikraman, why do you make such mistakes?’

**The mistake and the Knower of the mistake are separate**

**Questioner:** When ‘I’ ‘know’ janavoo the mistake, then how can it be considered a mistake?

**Dadashri:** You are the Knower. Then it is not the mistake of the Knower. But You know what Chandubhai is doing. There is no problem with kraman (neutral activities). But when he is scolding someone, ‘You’ tell Chandubhai that it is his mistake. This is the path of Akram and in this path if the discharging stock is seen (by the non-Self) as good (shubha), then there is no problem.

**Questioner:** If one is the knower gnayak, then what is wrong with even the bad (ashubha)?

**Dadashri:** But one does not have such awareness jagruti, does one? That is why ‘we’ tell you to do pratikraman.

This ‘packing’ (the body complex, the relative-self) should become just like the image of the Self. It too has to be made Godlike. That is why you have to do pratikraman, do you not? In the kramic path, everything is shubha (good, auspicious). That is why they do not have to do pratikraman. Pratikraman is considered a mistake in the kramic path. There, there is only kraman (neutral activities) and shubha (good).

**There is no pratikraman for the ‘seer’**

**Questioner:** Do I have to do pratikraman when a bad thought arises about someone?

**Dadashri:** Yes, that thought reaches him immediately and then his mind spoils. If you do pratikraman, then even if his mind is spoiled, it will get better. You should never have bad thoughts about anyone.

**Questioner:** A bad thought that arises about anyone, I only ‘see’ that thought.

**Dadashri:** There is nothing wrong if there is the ‘seer’. But if You fail to ‘see’, then do pratikraman. It will automatically go away if You ‘see’.
Through Gnan, if you are able to ‘see’ it ‘correctly’, then there is no problem.

**Questioner:** If one is able to remain separate and ‘see’, then no such thoughts will come at all.

**Dadashri:** They will come. They will come even if You remain completely separate. It is a stock of karma that was within, is it not? Effect of karma will come without fail.

**The mistake vanishes where the Knower is p463**

**Questioner:** What if the mistake has happened from my side only?

**Dadashri:** Those are to be ‘seen’. If the mistakes of others are ‘seen’, those can be dissolved with pratikraman, and do so.

**Questioner:** If I remain the knower—seer of the mistakes, will they go away or do I have to pratikraman?

**Dadashri:** Then the mistakes do not remain. However, one is not aware and does not ‘know’ at the time of the mistake. He does not remain the *gnata drashta* knower-seer.

**There is nothing to be done when one is the knower-seer p463**

One is the knower-seer (*gnata-drashta*) only if he has awakened awareness (*jagruti*) and pratikraman happens only with such awareness. Now You do not have to do the pratikraman. The one who is the knower-seer does not ‘do’ anything. The one who ‘does’ anything, he cannot Be the knower-seer. Hence, Chandubhai has to do the pratikraman. The one who does the atikraman, has to be told to do pratikraman.

Tell the one who has the attacking nature to do pratikraman. When You tell Chandubhai to do pratikraman, it can happen only if You are a Shuddhatma.

**Ego in atikraman and pratikraman p464**

**Questioner:** Who does the pratikraman?

**Dadashri:** The one who does the atikraman.

**Questioner:** But who does the atikraman?

**Dadashri:** The ego does atikraman.
**Questioner:** If the ego does atikraman, then does the ego have to do pratikraman?

**Dadashri:** Yes, even the pratikraman has to be done by the ego. But who does the cautioning? It is *pragnya shakti* (the liberating energy of the Self). *Pragnya* says, ‘Why did you do atikraman? So do pratikraman.’

**Questioner:** So does *pragnya* come from the real or from the relative?

**Dadashri:** It comes from the real. It is the energy arising from the real. There are two kinds of energies. One arising from the real is *pragnya*. And that arising from the relative is called *ugna*. *Ugna* will not allow one to get out of *sansar* (worldly life) and *pragnya* will not let You go until You attain moksha. During the time when the body is discarded and one’s moksha is ready, at that time *pragnya shakti* becomes one with the Self. It is not a separate energy.

**Questioner:** So then the ego comes under the relative, does it not?

**Dadashri:** Everything goes into the relative only.

**Questioner:** Then Dada, the real and the relative are separate, so then why did we have to come in the middle? What is the need for us to do pratikraman? Why do we have to interefere with the relative?

**Dadashri:** There is no need to interfere with the relative. But when someone gets hurt, ‘You’ have to tell Chandubhai (the relative self), ‘Why did you hurt him? Now do pratikraman for that.’ That is it, wash it off. Wash off the stain that happens. You also have to keep the ‘relative’ cloth clean.

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

**Dadashri:** The ‘real’ does not do anything. Everything is in the ‘relative plane’. Even the pain is experienced by the relative; it does not touch the real at all.

**Who experiences the pain? P465**

**Questioner:** When the other person gets hurt, is it his ego that experiences the pain and hurt?

**Dadashri:** Yes. It is the ego that experiences the pain *dukkha*.

**Questioner:** Then what is the need for pratikraman? Why is the need to enter the relative again?
**Dadashri:** But the ‘stain’ of pain caused to that person remains on our relative, does it not? You are not to keep the relative stained. You will have to remove the stain eventually. You have to make this ‘cloth’ (non-Self complex) clean, do you understand? You will have to leave this cloth (non-Self complex) in a clean state (before Your liberation).

There is nothing wrong with kraman. Kraman is that which happens without *kashayas*. There is nothing wrong; when it gets dirty on its own, there is no problem. If it suddenly gets stained due to atikraman, then you have to wash off the stain immediately.

**Questioner:** So it is imperative to keep the relative clean, is that so?

**Dadashri:** Not like that. The relative will get old. There is nothing wrong with the cloth getting old with kraman. But if it stains suddenly, then it goes against you. So you must remove that stain. Hence, do pratikraman if such atikraman happens. And that happens only sometimes, not every day. And if pratikraman does not happen then it is not a big mistake. But, it is better to do pratikraman.

**Questioner:** If atikraman is not under ‘our’ control, then how is it that ‘we’ have control over pratikraman?

**Dadashri:** Atikraman is not under your control. Pratikraman, it is the cautionary warning that comes from *pragnya shakti* of the *chetan* the Self that resides within. It is that energy that cautions.

**The science of Akram in operation p466**

**Questioner:** Then who does the pratikraman?

**Dadashri:** The one doing atikraman is made to do pratikraman.

**Questioner:** Tell me the most obvious thing here; is it the body that does pratikraman? If I go and tell Chandubhai, ‘Forgive me for hurting you yesterday,’ that pratikraman is carried out by the body, so that is at the gross level, so what is the subtle (*sookshma*) part in that?

**Dadashri:** Why? The *bhaav* (inner intent) that happened within, that is the subtle part and all that which happened externally, that is all gross. It is fine even if the gross does not happen, but it is more than enough if you do the subtle. And the one who did atikraman, make him do the pratikraman. Tell him, ‘You did atikraman so now do pratikraman and become pure.’ So the one that did the atikraman, has to nullify it. Tell him, ‘Brother, why are you doing all this now?’
There is no path like pratikraman.

If Gnan remains ‘scientifically’ \textit{vignan in operation}, then there is no problem even if You remain \textit{maun} silent. There is no internal conversation either. But it does not remain ‘scientifically’ for our people (\textit{mahatmas}), so you have to say something like this, because the one saying is not the pure Soul (Shuddhatma). It is the energy known as \textit{pragnya shakti} that is saying so. Do you understand? So the Shuddhatma has no need to say anything, does it? The energy known as \textit{pragnya} says, ‘Why are you doing this? This should not be so!’ That is all it says and that is enough. Do you understand? Or if your conduct is such that it has hurt someone, \textit{pragnya} will say, ‘Do pratikraman and pratyakhyan’. That is all. Is there anything difficult in this?

\textbf{Pratikraman again and again p467}

\textbf{Questioner:} One does pratikraman once, but what if he does the same atikraman again?

\textbf{Dadashri:} If that happens again, then do pratikraman again. If pratikraman is done again, eventually it all will end.

\textbf{Questioner:} If a person hangs on to these talks about pratikraman, not through words but through experience, then he will have awareness readily. It does give results.

\textbf{Dadashri:} Our mahatmas have already experienced that, but for people elsewhere to experience that, will take time. Whatever the distance you have travelled in the wrong direction as atikraman, if you do a corresponding amount of pratikraman, you will come back to the starting point, so then have you lost anything?

\textbf{Questioner:} Then no more loss remains.

\textbf{Got on the right path p467}

\textbf{Dadashri:} After Gnan everything within runs on the right track. Before, the entire day used to pass with the inner state in turmoil and wrong direction. This Gnan ‘does’ everything right. Even if you slap someone, it will tell you from within, ‘No, no, you cannot do that, do pratikraman,’ whereas before Gnan it would say, ‘He deserves more! This is the way he needs to be treated!’ So now everything that is going on within, is the energy of the Self-realized (\textit{samkit bada}). It is a tremendous energy. It works day and night. It works constantly.
**Questioner:** Is pragnya doing all that?

**Dadashri:** Yes, pragnya is doing all in order to take You to moksha. It will take you to moksha dragging along your bedding and luggage!

**Absolute conviction of Akram Vignan p468**

Our mahatmas’ conviction (pratiti) ‘I am pure Soul’, does not leave even when they are clashing with someone. They may slip from their awareness (laksha) but they will never lose their pratiti, because it is kshayak (absolute) pratiti (conviction). It will not leave them even for a moment. If they are fighting with someone, ‘we-Dadashri’ will not rebuke them. Even if two Gnanis (mahatmas) are quarrelling, ‘we’ will not rebuke them. ‘We’ recognize that they are settling their files. Then they immediately turn around and do pratikraman. ‘We’ do not have to tell anything, they will do pratikraman on their own. This is how pratikraman is in this path.

The Self is a Shuddhatma and the one within that carries out the internal actions is called pragnya bhaav. And it is this pragnya bhaav that says, ‘Do pratikraman’. That is how in a different way, the dialogue is carried out within. ‘It’ pragnya shakti tells Chandubhai, ‘You did atikraman, so do pratikraman.’ Atikraman means if you were coming here and his bhaav (inner intent) changes even a little (it becomes negative), you would not be aware of it, nor would anyone else. But he would know that his inner intent became spoilt. So then pragnya shakti will immediately tell him, ‘Do pratikraman for that person.’ So he will do pratikraman in your name; he will do a shoot-on-sight-pratikraman in your name. Not a single pratikraman will remain to be done.

**Make the neigbor do pratikraman p468**

**Questioner:** When I keep awareness of the Self, the Self does not bind karma, so then why do I have to do pratikraman?

**Dadashri:** This is all a neighborly duty. You are taking Your closest neighbor; Your first neighbor (Chandubhai), and explaining to him that he has done atikraman, so he should do pratikraman. Otherwise he will have to face the liability. Pratikraman has to be done for atikraman. This is the path of Akram and so nothing will burn out (mistakes will not be destroyed) on its own. Without alochna, prikraman and pratyakhyan, not a single thing in this world will burn out and one will not attain moksha.

**Bails and bails of mistakes p469**
**Questioner:** Pratikraman should be done only if a mistake has happened, is that not so?

**Dadashri:** There is nothing but mistakes. One is full of mistakes (aparadha). He is indeed covered with mistakes. Even those at the fourth gunasthanak (spiritual level) are considered to be with mistakes. One has not become without mistakes (niraparadhi) at all, not even for a moment. One becomes niraparadhi only when he attains the Self. When one becomes niraparadhi, it means that the ego ahamkar and my-ness (mamta) is gone. But the neighbor (Chandulal, non-Self complex) is aparadhi. So then here we have separated everything in two parts: The prakruti (non-Self) and the Purush (the Self). Having become the Purush (the Self), You are letting the prakruti know that, ‘you are my neighbor. That is why I advise you to do pratikraman for the atikraman you do.’

So all this happens naturally, does it not? This Gnan is such. And then we have the Agnas. So the Agnas will take it up and get things done. The Self does not have to do anything. With our Agnas, everything can be done. Therefore this ‘file’ (file # 1) will not see the other file at fault (doshit). No man appears as doshit faulty to ‘us’ whatsoever. Whether he offers flowers or throws stones, he is flawless. This Akram Science is available very rarely, once in a million years.

**Mistakes are washed through repenting p469**

Insistence (aagraha) is the greatest poison. Insistence in any matter is is poisonous. ‘We’ do not have any insistence (niragrahi). Whatever part of you becomes free from insistence (niragrahi); that much has been corrected.

Not a single living being is at fault in this world; that is the vision of a Gnan. If one appears as doshit at fault, that is a mistake of our own vision drashti dosh; it is our own raag-dwesh.

If anyone appears at fault, it is all egoism; it is all raag-dwesh (attachment-abhorrence). If someone were to slap us, to ‘us’, he would appear nirdosh (flawless).

**Questioner:** I regret a lot after seeing someone at fault. But it still happens again.

**Dadashri:** Repenting begins to wash off whatever mistakes are created against him. Whatever mistake you created, it will wash off.
The world cannot see others as *nirdosh* (faultless). To the world, the court system is the only place to resolve faults. Otherwise everyone appears as *doshit* faulty; whether it is his father or his mother, regardless of who it is, they all appear at fault.

You haven’t seen anyone at fault, have you?

**Questioner:** Fundamentally, everyone is *nirdosh*; I understand that much but the ‘mistake seeing’ starts again sometimes. But at the same time, pratikraman starts instantly.

**Dadashri:** So then they get washed off. Whatever mistake happens, it gets washed off. When a mistake happens and You can ‘see’ it and you wash it off, that itself is the process of ‘seeing’ the world as *nirdosh* faultless. You have to do that; for ‘us’ too, we have to do this pratikraman.

**Questioner:** When we do pratikraman, does that mean we are adjusting again?

**Dadashri:** It happens automatically. There are some people who do a hundred to six hundred pratikramans. They do pratikraman for the atikramans they do.

**We have to do pratikraman for this p471**

When I go to Aurangabad, all the ministers, members of parliament and MLA (member of legislative assembley); they all came to visit me. Now, when they come, I have to do everything. One will say, ‘I am M.L.A. I want to increase my fame in this way, so please do a *vidhi* for me!’ Now the man may has no substance whatsoever; there is nothing within! He is not even worthy of being given a job!

**Questioner:** In plain language, they have the intellect of a bull.

**Dadashri:** What can we do? But, if we say something like this, then we have to do pratikraman, we have no choice! There is no way out. ‘We’ would never say such a thing but we do pratikraman afterwards. What else can ‘we’ do? Even this karmic stock has been stored and that is why it comes out, does it not? Would it come out otherwise? In return ‘we’ have to do pratikraman for it; ‘we’ have no choice! It is not acceptable for ‘us’ not to. Such irresponsible conduct is not acceptable from anyone.

**The cause, the effect and the effect of effect  p471**
The consequences of actions *kriya* are not to be received in the future. The consequence of *bhaav* (inner intent) will to be received in the future. The consequences of action are received here and now.

‘We’ also have to do pratikraman but it is on a very rare occasion. ‘Our’ *dravya* (subtle discharging karma) also is completely clean. Not a single *kriya* (action) of ‘ours’ can be criticized. They are all actions that win over people’s minds (*manohar*).

**Questioner:** None will warrant criticism or censure.

**Dadashri:** They will not warrant criticism and they will win your mind over. That speech, conduct and humility will win over minds. It wins the mind of others. And only then is it possible for this world to become free. Otherwise if they read books, scriptures and do other *kriyas* (rituals), those actions will give results. Many *kriyas* are such that they will give effects. God’s law is that whatever *kriya* (actions) you do, you will have to suffer the consequences, pleasant or painful, of that action without fail. So if you have the desire to enjoy the fruits of your actions, then continue doing the actions, which in turn will sow new seeds of causes. Hence this problem of cause and effect will continue!

**Dadashri talks about his pratikraman  p472**

**Questioner:** I liked one thing you had said. You had said that your pratikraman happens even before the mistake happens.

**Dadashri:** Yes. These pratikramans that happen are the shoot-on-sight kind. They start even before the mistake has happened. We could not even know where it came from. That is because it is the fruit of awakened awareness *jagruti*. And absolute awareness is called Keval Gnan (absolute knowledge). What else? Awakened awareness is the main thing.

Just now ‘we’ did atikraman towards the *sanghapati* (the head of the association), and pratikraman for that is already done. Our pratikraman happens simultaneously. ‘We’ talk and ‘we’ do even pratikraman. If ‘we’ did not speak, things will not happen.

**Questioner:** Dada, the same thing happens to us too sometimes. We could be saying something hurtful and pratikraman is also happening simultaneously. But the way You are doing it and the way we are doing it; we see the difference between the two.
Dadashri: Ours is different. How can we compare this difference? It is like the difference in the smoothness between black hair and white hair.

Questioner: Tell us how you do pratikraman, please.

Dadashri: Alas you cannot find its method. After attaining Gnan and until the buddhi intellect goes away, do not try to look for the method. You should continue to climb on your own; whatever progress you make, that much is good.

Questioner: We do not want to look for the method; we just want to know Dada.

Dadashri: No, but that method can never be found. When everything has become ‘clean’, where everything is ‘clear’; what else remains to be done there? On the one hand a mistake is being made and on the other hand it is being washed off. Here there is no other interference. Elsewhere everything is ‘unclear’, there are piles and piles of dirt and rocks lying around; that is not acceptable. Nevertheless now that You are beginning to ‘see’ the dirt on the road, understand that you will reach your destination. What is the problem now that You are able to ‘see’?

Questioner: No, I simply asked because I wanted to know.

Dadashri: As long as You can ‘see’ your mistake, realize that your work is done.

When people from Bhadran come, I may even say to him, ‘your uncle was like this.’

Questioner: It is different for You.

Dadashri: No. No matter how different it is for ‘us’, ‘we’ still have to do pratikraman for the other person, for that mistake. We cannot let even one word slip by, because he is God. What do you think? Should a person stop backbiting and criticize negatively ninda?

Questioner: A person would not do ninda (backbiting) if he had awareness.

Dadashri: Awareness is there. On the one hand there is awareness and on the other side he is also talking that way; he even realizes that what he is saying is wrong; he has knowledge of that also.

Questioner: That is applicable to the Gnani Purush.
**Dadashri:** No, the same is the case with You too!

**Questioner:** What happens is that the awareness is there and at the same time ninda is happening; both are happening at the same time. And at that time pratikraman happens.

**Our mistakes are subtler and subtlest p 474**

Our prakruti is free from mistakes. No one can find any mistakes in ‘us’ because ‘we—the Gnani’ are without mistakes. What kind of mistakes do ‘we’ have? We do not have any gross (sthool) mistake. We do not have sookshma (subtle) mistake. Your gross mistakes are gone, but the subtle ones still remain, whereas ‘we’ have neither gross nor subtle mistakes. We have sukhsmattar (subtler) and sukhsmattam (subtlest) mistakes, which cause no harm to anyone. These mistakes of the level of sukhsmattar and sukhsmattam do not hurt anyone.

There is no superior over a person who is able to see his own mistakes. As long as you cannot see your own mistakes, there is a superior above you. There is no one above you when You ‘see’ your own mistakes. This is the law of nature.

Whatever mistakes I ‘see’ happening by ‘me—the Gnani Purush’, if I were to disclose it to the world, the world would be full of praise and awe (aafrin). Is this considered a mistake? ‘We’ no longer have these kinds of mistakes (gross and subtle). That is all garbage. My mistakes that I can see, if I were to declare them to everyone, people would be awed and question as to how it can be regarded as a mistake. So imagine what the Lord is like! What absoluteness (kevalya), what Godly qualities (aishvarya); full aishvarya! Everywhere in the world. That is why we tell you; remain close to me even if you do not understand.

**Questioner:** Dada, give one example of one such mistake that you said would amaze people.

**Dadashri:** When the time is right, I will give you the example and you will be delighted.

‘We’ will not miss seeing that mistake and if you were to look at that, you would question how it can even be considered a mistake. ‘We’ can see the mistake when eating; ‘we’ can see all the mistakes. The mistakes are of the pudgal – the non-Self complex, nevertheless who is the owner? Ultimately ‘we’ are responsible, are we not? The ‘title’ belonged to ‘us’ before did it not? Right now ‘we’ have relinquished the ‘title’, but are the
‘attorneys’ likely to let ‘us’ off? They will hold ‘us’ to the law, will they not?

**Questioner:** You are saying that the ‘ownership’ has been relinquished, so how can they be ‘our’ mistakes? What do we have to do with the mistakes of the *pudgal*?

**Dadashri:** They are not considered ‘yours’, but you are responsible for sure.

**Questioner:** No, I am talking about You.

**Dadashri:** ‘We’ can see that mistake; ‘we’ understand that. O ho ho! How much energy has arisen in God-the Self, that He can still see mistake within me-the Gnani Purush. And I accept them as such. We understand where I am at and where ‘He’ is at. What other problem is there? They are not worldly mistakes.

**Questioner:** Are those mistakes very subtle *sookshma*?

**Dadashri:** Subtler than very subtle. That which we call *sookshmattam* – the subtest. Therefore I can understand ‘Oh ho ho! Where is this Gnani at and where is the Lord (Dada Bhagwan) at!’ Would I not understand that?

**Questioner:** Yes.

**Dadashri:** That is why I do this (Dadashri folds his hands towards his heart) and say, ‘Dada Bhagwan na aseem jai jai kar ho!’.

I got hold of the real God! I showed Him to you. And I will continue to show the world this real God in this world or not! People have no faith in whether there is God or whether there is Soul. Even the ones who did not have faith have now seen Him. People are convinced that there is a Soul (Atma).

We show you the mistakes. The mistakes that You are not able to ‘see’ in you, will remain as your superior even in the future. You need someone to show them to you, do you not? That is why I have had to become your ‘superior’; otherwise I should not have to become your ‘superior’. I am free after giving you Gnan. But I have to remain your superior because you need someone to show you your mistakes. It is because you are not able to see your mistakes. Whatever few that You are able to ‘see’, is because of the vision that I have given You. Are You now able to ‘see’ more and more or not?
Questioner: Yes I am.

Dadashri: Nevertheless, you have still not reached the sukhsha (subtle) level. All this is still at the gross sthoola level.

The Gnani’s vision towards his followers p476

The subtlest of mistakes (within the Gnani Purush) do not escape ‘my’ vision. ‘We’ immediately become aware of the subtlest mistake the moment it happens. None amongst you can tell that these mistakes are happening because they are not sthool – gross.

Questioner: Can you see our mistakes too?

Dadashri: ‘We’ can see; ‘we’ can see all of them but ‘our’ vision is not directed towards the mistakes. ‘We’ will immediately know about mistakes of all of you, but ‘our’ vision is directed exclusively towards your Shuddhatma (pure Soul). It is never focused on the unfolding effects of your karma (udaya karma). ‘We’ are aware of everyone’s mistakes, but they have no effect on ‘us’. And that is why Kavi has written:

‘A mother never sees mistakes; Dada too does not see mistakes in anyone.’

We know that such weaknesses will be there for sure. And that is why ‘we’ have sahaj kshama - natural and instantaneous forgiveness. And that is why we never have to scold anyone. If ‘we’ feel that someone is making a grave mistake, then ‘we’ will call for him and say a few words to him. We will only do so if ‘we’ feel that he is going to go astray from the satsang or slip from the satsang. ‘We’ know that if he does not wake up today, he will tomorrow, because this is the path of awareness (jagruti). There is constant alertness in this path.

No laziness in the path of Akram p477

Questioner: Who gives support to laziness (pramad)?

Dadashri: That is talk of the kramic path. There is no pramad (spiritual sloth or laziness) in the path of Akram. Pramad (idleness) means that if there is ego, then there is mada (pride); then there will be pramad; there will be pramat spiritual laziness. There is no such thing as that in the Akram path. This path is completely a different path. This path is such that not even a day will go by without one cleaning his books of account of karma. One will do pratikraman at night and will clear out his
books without fail. And no one will be seen as doshit (faulty) in this world. They will all be seen as nirdosh (faultless).

All the mistakes are one’s own. Hence the whole world is nirdosh flawless. No one is at fault. One’s mistakes are the cause of everything in this world. Therefore wash off all the mistakes. What are ‘we’ saying? We are telling you to do pratikraman. This world has arisen from seeing mistakes of others, and by ‘seeing’ your own mistakes, You will attain moksha. No one can see his own mistakes in this world, not even the sadhus and acharyas – the monks and the religious masters. It is because of the power of this Gnan; the power of the Akram Vignan, that one can ‘see’ his own mistakes. Otherwise one would not be able to see even one mistake and having done atrikraman, one would not be able to do pratikraman. How wonderful a science this is! It gives constant samadhi (inner blissful state of being the Self) even while fighting. Fighting when it happens is the effect of a cause from the past life. Yes it is due to the stock of karma from the past life, but this science gives constant samadhi!

**Spontaneous and natural forgiveness of the Gnani p477**

Whether one does something positive or negative, it is dependant upon vyavasthit.

**Questioner:** But what if one has a habit of seeing the negative from time immemorial?

**Dadashri:** Yes, but You have to maintain upyoga (focused awakened awareness) and clear it off with pratikraman.

**Questioner:** If one is wounded from an insult, how it be improved, how can he do pratikraman?

**Dadashri:** Pratikraman for someone insulting you and you feeling wounded?

**Questioner:** Yes, how should I do pratikraman for that?

**Dadashri:** You do not have to do pratikraman for that. He has to do it.

**Questioner:** With what inner intent bhaav can he be improved?

**Dadashri:** He has to improve himself. You do not have to improve him. You have to forgive him.

**Questioner:** So, on my part I have to grant forgiveness, do I not?
Dadashri: Whatever happens, you have to say you it in worldly language, but otherwise it is not the forgiveness of a *vir purush* – an enlightened One in whom there is spontaneous forgiveness.

Questioner: It is mandatory for me to forgive?

Dadashri: No, it is only vyavasthit. In doing that, what did you do for the other person? What new thing did you do in that?

‘Ours’ is a *sahaj kshama* – spontaneous and natural forgiveness. When the other person makes a mistake, he regrets it from within. I tell him ‘Don’t feel bad, it is fine.’ Therefore, there is always natural and spontaneous forgiveness from ‘us’ without fail.

Forgiveness should be natural and spontaneous (*sahaj*).

Questioner: When I make a mistake in Dadashri’s presence, within a second I experience the feeling of tremendous grace from Dada.

Dadashri: Yes, that is *sahaj kshama*.

The other forgiveness (*kshama*) which is not spontaneous and natural, is neither the attribute of the Self, nor of the non-Self. Forgiveness is such a thing. People use that word in the worldly life and they ‘give’ ‘forgiveness’, they do it through ego. It still it is good. It is good to use it as a language to communicate. It is a good ‘ornamental’ word. A greater man forgives the lesser. One will say, ‘Sir, please forgive him.’ He will say, ‘Yes, I forgive you.’ That is good ornamentally. However forgiveness should be a natural and a spontaneous *sahaj*. Forgiveness is an attribute; it is something that is naturally there.

I have met many such people, but still ‘we’ remain *vitarag* (absolutely without attachment or abhorrence). He may become obstinate and awkward but ‘we’ will remain *vitarag*. If we punish him, he may suffer the punishment but it will leave a stain on ‘us’, will it not? Even those who deserve punishment for their karma have our forgiveness and that forgiveness is spontaneous and natural. They do not have to ask for forgiveness from us.

Wherever there is natural and spontaneous forgiveness, there people become cleansed.

Wherever one has to say, ‘Sir, please forgive me’, that is the very place they become stained and dirty. Where one can get *sahaj kshama*, there one can become very much cleansed.
Questioner: If one gets sahaj kshama spontaneous and natural forgiveness from me, then he does no need to do pratikraman, does he?

Dadashri: He has to do pratikraman. He will be hurt if he does not. But ‘we’ ask for him to be forgiven. The Gnani Purush asks Ambalal to forgive the offender. Sahaj kshama can only be found with ‘us’; no one else can give it, can they? If you do pratikraman for ‘me’, then your obstructions on the path of liberation will break. There is never a reason anyone to do pratikraman for ‘us’. No one has to do pratikraman of ‘us’. There is not a single mistake in ‘us’ such that the other person has to do ‘our’ pratikraman. If you have erred and you do pratikraman for it, you will benefit by that much. Otherwise spontaneous forgiveness is always there through ‘us’.

Questioner: Why should we make the effort to do pratikraman if there is natural and spontaneous forgiveness from You?

Dadashri: Yes, but whatever you ruined for yourself, still remains unwashed, does it not? We forgive you but what will become of that which is spoilt on your part? Forgiveness means that you will not be punished from this end.

Pratikraman for loss of spontaneity and naturalness p480

Questioner: Our awareness should be such that we should not make Dada do many pratikraman.

Dadashri: It is very good if a person has this kind of understanding. Without any purpose if a person discusses something he may have heard elsewhere, then he comes and tells me at that time from within, the mind will not like it. His intention may not be that way, but he has brought such a prakruti and he is not at fault. The mistake is ‘ours’ that ‘we’ have to do the pratikraman. The mistake is of the one whose time is wasted. The ‘band’ will play the music. It is the nature of the band to play music.

As long as there is naturalness sahajikata within ‘us’, no pratikraman is required. This would also apply to you if you were to become natural as well. The moment one loses the natural state, pratikraman should be done. Whenever you see ‘Me’, you will see naturalness. ‘We’ always remain in ‘our’ natural state, the pure Self. There is never a change in our natural state.

Pratikraman in the famous pilgrimage with Dada p480
Tremendous energies will blossom by doing pratikraman, but only if it is done as per ‘our’ Agna.

**Questioner:** When and how should it be done?

**Dadashri:** If a person does it after taking our Agna, then his work will be accomplished. Especially in this *jatra* – pilgrimage. Even in circumstances as these, one should do according to our Agna.

In 1973, we had gone on a thirty-eight day *jatra* (pilgrimage). There too, we had the ‘law’ of ‘no-laws’. That meant that there was no law that people were forbidden to quarrel or fight with each other. That did not mean that they were given the freedom to fight and clash, nor were they forbidden. In fact, they were free to fight with anyone they chose. If they fought, then ‘we’ would just ‘see’ them fighting. But at night, they would wash off their mistakes by doing pratikraman in ‘our’ presence. They would ‘stain’ themselves and then they would wash them off. This is a pure *vimarag* path, and therefore one has to do ‘cash’ (instant) pratikraman. Here, there is no fortnightly or yearly pratikraman. Pratikraman is done the instant a mistake happens.

**Questioner:** There is this awareness that ‘I am Shuddhatma’, yet all that stuff from before...

**Dadashri:** Any garbage (of karma effect) that does not come out will remain within. So it is better if it gets out. In the *jatra*, some of them were Patels and some were Vaniks; they would fight amongst themselves. They would fight so much that others would come and tell me, ‘Dada please separate them! They are using bad words and they are fighting very intensely.’ My reply was if they fought in My presence, then their problem will be resolved quickly and the poor people would not bind any karma. So even if they were physically attacking each other, I would let them fight. I would tell them, ‘Go ahead hit to your hearts content!’ That is what I used to say, ‘Hit properly!’ They would hit only if they had the baggage within. How were they going to hit if they did not have the baggage within?

Therefore, these problems would continue the whole day long in the bus, so the bus driver tells me, ‘Dada, you are like God, how did you come to have love for such people?’ I told him, ‘These people are of highest quality. They will improve one day!’
Then in the evening they would all get together and do *arati* of Dadabhagwan in the bus. They would fight and hit each other, but they would all do the *arati*. Then they would do pratikraman. All those who fought would go over to each other; bow down and ask for forgiveness and do pratikraman together.

So then the driver would say, ‘I have never seen anything like this before in this world.’ They would do pratikraman right away. Everyday they would do pratikraman at least once a day. They were to do pratikraman only for the fighting they did and that too by bowing at each other’s feet. Now is there any problem?

We give you thoughts in the form of pratikraman. If you do pratikraman as per Agna, then you will be blessed in no time. You will have to suffer the demerit karma-sins, but not so many.

**Pratikraman for not being in the Agna p482**

After ‘I’ give you this Gnan, ‘I’ also give you the Five Agnas for your protection, so that You remain as the Self. And if you remain within these Agnas, you will attain liberation. And what was given as the sixth instruction? Whenever atikraman happens, you should do pratikraman. If you forget to remain in the Agnas, do pratikraman. To forget is a human, but do pratikraman nevertheless. Do pratikraman in this way: ‘Dada, I forgot to remain in Your Agnas for the last two hours. I want to follow Your Agnas without fail. Please forgive me.’ Then everything of the past will be forgiven. You will get full 100 out of 100. Therefore no liability remains. The one who does not have the desire to repeat his mistakes, is forgiven. ‘We’ have a license to grant forgiveness.

Your work will be done if You remain within ‘our’ Agna. But what will happen if you churn things over and over again and make them ‘sticky’?

You have to do pratikraman if you are not able to remain within the Agnas. Leave home everyday with the decision that you want to remain within the Agnas and then immediately do pratikraman if you cannot. Everything will be settled within six to twelve months. Then it will be settled forever.

Everyone sitting in a train or a bus is free, is he not? What do they care? They will look and there and here, and have all kinds of
thoughts. One must not miss being in *shuddha upyoga* (pure awakened awareness as the Self) in such situations. Why do you not miss your *upyoga* awareness, when you are counting money? You do not even take your eyes away from it. If you were counting thousand rupee notes, you will not take your eyes off them, whereas, this Self that you have attained is priceless! People keep counting even ten cent coins! And that too without making a single mistake!

‘You’ do not have to do anything. All You have to ‘do’ is decide that you want to remain in Dada’s Agnas. Then do not worry if you cannot. For your mother-in-law who scolds you, you have to simply make a firm decision (*nischaya*) before you even see her, that you want to remain in Dada’s Agna and deal with her with equanimity, without fail! Then You are not responsible if you are not able to do so. Your domain and energy is to remain in the Agnas. You are the holder of Your *nischaya* determination, but have no claim over its result. You should hold the *nischaya* that You want to remain in the Agnas. Thereafter, you do not have to have remorse for not being able to remain in them. But you should do pratikraman as I show you. Do pratikraman for the atikraman that happens. This path is so simple, straightforward and attainable; all You have to do is understand it.

**Pratikraman pump p483**

You should increasingly remain in the five Agnas. Nothing else is worth attaining. Decide in the morning that You want to remain in the five Agnas and if you cannot remain, then do pratikraman at night. So, the next day You will be able to remain in them. Then the force will increase later on. There is no other ‘pump’ for it; just this one is it.

**Questioner:** Yes a pump for pratikraman.

**Dadashri:** Pratikraman pump! So the rule ‘I’ made was; follow as many Agnas as you can. If you cannot, then ask for forgiveness from Dada, ‘Dada I am trying to follow your Agnas as much as I can, but what can I do about the one’s I could not? So I am asking for Your forgiveness.’ By doing this, it is considered that you have followed all Agnas. But don’t use this approach to avoid and bypass Your *purushartha*.

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

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**Dadashri**: If you cannot follow it ‘heartily’-with sincere effort, then do it this way, then I will accept it as if You have followed all the Agnas.

This is because how much can a person do? He will do as much as he can. And ask for forgiveness for the rest. And for all that I will ask God-Dadabhagwan within, ‘what is wrong with that? He is following Your Agna for sure. What can he do if he cannot follow Your Agna?’

So all our rules are very wonderful! You have to do pratikraman. And that pratikraman will take You higher; all the way to the top. With pratikraman, You will be able to reach the top.

We have the ways and the path and you have to remain on these path. There is no need to have any tension or worries. You do not lose anything here. All you need to do is to hold on tenaciously this path and to this Gnan.

**Parmatma as long as You remain in the Agnas** p484

You are a *Parmatma* (absolute Self) as long as You remain within the Agnas, but if you go out of the Agnas, that is the end of it. There is no problem if you can follow it less, but You must have a desire to be more in it. Have the inner intent to be in the Agnas. However if you follow them less, then you should do pratikraman everyday. If one does *swachhand* (to be guided by one’s own whim and intellect) in Gnani’s Agna, he qualifies for a life in hell. He did *swachhand* where one is absolutely not supposed to do so! He was deceitful there. This is a major betrayal.

**No obstacles in pratikraman** p485

**Questioner**: When obstacles or laziness arises in doing pratikraman, what should I do?

**Dadashri**: No obstacles ever come in pratikraman.

**Questioner**: Dada, pratikraman does not happen properly.

**Dadashri**: You even have to do pratikraman for not being able to do the pratikraman. You also have to do pratikraman for not being able to remain in the Agnas, so that there is no liability in future.
What is the meaning of *shuddha vyavahar* (pure worldly interaction) in the path of Akram? It is to remain in the five Agnas. Remain in them as much as You can and do pratikraman for the rest.

**Shuddha upyoga p485**

The Self is nothing but *gnan-darshan* (knowledge-vision). To be in *shuddha upyoga* means to be the knower-seer (*gnata drashta*). What is pure *gnan-darshan* means to be the knower-seer (*gnata drashta*). That which is without *raag-āwesha* attachment-abhorrence is *shuddha gnan-darshan*. The worldly *gnan-darshan* has attachment-abhorrence in it. It is impure (*ashuddha*) knowing-seeing. What is it?

**Questioner:** *Ashuddha* (impure).

**Dadashri:** It is with attachment-abhorrence and that which is without attachment-abhorrence is considered pure *shuddha* Gnan. Any kind of *shuddha upyoga* (pure awakened awareness) can be attained with pure Gnan. If not, then if you just sit and ‘see’ everything by simply being in *shuddha upyoga* (by being in the awareness as the Self), that is fine too. It will work even when you are walking on the street. If nothing, then keep doing pratikraman while at home. This all has come together from the connection of so many past lives, has it not? So even if you spend half an hour a day to do pratikraman, so much of it (karma baggage) will come out. Take the name of each person at home and keep doing his pratikraman. Each and every mistake of this and countless past lives will remain in the *upyoga* (focused awakened awareness) and will be cleared. We have many such things that need to be done, that is considered *shuddha upyoga*. Why have all these people become your relatives? It is because of all the entanglements that have been woven with them in the past life. You can become free from them if you do pratikraman. It is one’s choice whether he wants to be free or not. We have become free.

There is no one to bind the one who wants to be free.

Even Lord Mahavir was loved by many, but that did not bind Him, but if the Lord showed any attachment then he would become bound.

So people ask me, ‘What will happen to me if the other person hurts me?’ Hey! The other person can do whatever he wants to, why should you care? If people believe a man to be a woman, can you tell
them not to believe so? Then if one were to file a complaint in the court, would you do the same? One can do as he pleases; one is independent; one can do whatever he wants to. Can he not?

**Questioner:** Yes he can.

**Dadashri:** Why should we be concerned with that? You take care of your ownself. So you have to put many such things in upyoga. There is upyoga even when you are just ‘seeing’. Your work does not end when you become a Shuddhatma. Who is Shuddhatma? If someone insults you and it affects you, then you are not a Shuddhatma. You should be able to ‘see’ the Shuddhatma of the person insulting you at that time. When he insults you, it is the unfolding of your own karma (udaya karma). It is an ‘instrument’ that is playing; it is a ‘taped record’ that is playing, nevertheless the unfolding of karma is your own, is it not? To see the Self as being shuddha (pure) is called shuddha upyoga. To see every living being as shuddha is called shuddha upyoga.

**Knowledge of separation through Akram p486**

**Questioner:** The superiority of this Akram Vignan is that the separation between the Self and the non-Self has happened through a bheda-vignani – a scientist who separates. That is the divinity of Akram, whereas in the kramic path the mixture of the Self and the -Self continues right till the end (moksha).

**Dadashri:** The ego is present till the end, but it does decrease.

**Questioner:** In the kramic path the ego decreases gradually. Here it has become separate from day one and the state one experiences due to that, is the superiority visheshata of Akram Vignan.

**Dadashri:** That is why one has to do pratikraman in Akram. One has attained Gnan at an untimely state (one’s spiritual state is not ready).

**The greatest tool to attain moksha p487**

**Questioner:** If one wants to go to the terrace, the stairs are the only tool to get there. Similarly, if one wants to go to moksha, after attaining this Gnan, pratikraman is the only tool to do so. That is what I believe.
**Dadashri:** No, not like that. Pratikraman is one of many other tools there are. Knowledge of the Self (swarup gnan) is the only vehicle or tool for attaining moksha; there is no other.

**Questioner:** Yes, you have given us that Gnan but after that, is pratikraman not the main tool?

**Dadashri:** Some people do not have to do any pratikraman.

**Questioner:** If one does not make mistakes, then he does not have to do pratikraman.

**Dadashri:** For that reason many people do not have to do pratikraman. Hence that tool is used by those who find it necessary to do so. The main thing is the Gnan. You can attain moksha if you have Gnan. But if you do not have Gnan, then no matter how much pratikraman you do; you will still remain in the worldly life.

**Questioner:** But how can one do pratikraman without attaining Gnan?

**Dadashri:** People do that! They do pratikraman with the ego by saying, ‘I will not do it again’. People are doing it anyway! And their life goes on too. Just as they do atikraman through the ego, they do pratikraman through the ego also. It is all a doing of the non-Self (pudgal); it is all a creation of the non-Self, there is no Self in it.

**Moksha only through pratikraman of the Akram Path p488**

**Questioner:** But Dada this is one weapon with which one is going to attain moksha.

**Dadashri:** That is one way. And this is Akram, so moksha liberation is its nature.

**Questioner:** That is true, but we will have to continue doing pratikraman and pratyakhyan, will we not?

**Dadashri:** You will have to do it. But even then, only those who can do it will do it. What about those who cannot? If a person cannot walk, I have to carry him on my back. So when they do it on their own, then the energy will arise within them and they will do pratikraman again. They are not so shameless that they will not do it at all. Those who have met Dada; do have shame.

**Questioner:** Dada, please explain that in detail.
Dadashri: For what I have to explain to you, I will tell you to do alochana, pratikraman and pratyakhyan; and you are to do all three. This is because you all have become free from such pain. For these other people (those who do not have Self-realization), they can never be free from pain. How is one to become free from pain in Kaliyuga?

This is a scientific discovery p488

Questioner: If I have done something wrong and I know about it, and do pratikraman for it. So how does pratikraman make me free I become free from the liability of that mistake?

Dadashri: The mistake that happens is an effect of past karma. It is a result. So what was the cause bhaav behind it? Those causes were bad, and that is why you do pratikraman for the causes and not for the result-effect. The result in this life can be anything. So this is how You get rid of all the mistakes.

Questioner: So pratikraman is for the causes?

Dadashri: Yes, pratikraman destroys the causes, not the results (effect). Did you understand that?

We hurt someone, then we do pratikraman. Hurting him is an effect. It is a result. The intention bhaav, irado to hurt him was the cause (in the past life). So by doing pratikraman, that intention is destroyed and that is why pratikraman destroys the causes. Otherwise whatever happens is a result and by doing pratikraman it is cleared. This is a ‘scientific discovery’!

Questioner: How does pratikraman that cleanses our mistakes and brings us in our pure form work? Does that pratikraman reach the other person’s Shuddhatma and wipe everything clean; what is it?

Dadashri: It is like this, if you press the button, the light will come on and if you press the button again, the light will go off. Similarly, if you have made a mistake and you do pratikraman, the mistake stops.

Unique atikramn of Dadashri p489

Questioner: Does atikraman ever give anyone happiness?
Dadashri: Yes, when ‘we’ tell someone, ‘Hey you! You have no sense,’ he will laugh.

Questioner: We too feel joy when You scold someone thus.

Dadashri: That way, some people’s atikraman will give happiness to others.

The beauty and exactness of Akram Vignan p 490

Questioner: Many times a lot of churning happens in the mind.

Dadashri: Keep ‘seeing’ it continuously.

Questioner: Then I do pratikraman and the problem starts all over again.

Dadashri: Keep on ‘seeing’ the one who is doing pratikraman also.

As much of continuous state of knowing-seeing gnan-darshan accumulates, that much conduct charitra of the Self will arise.

Now where will that experience anubhav arise? By ‘seeing’ charitra moha (discharging illusory effect), the experience of the Self anubhav happens. So the experience ‘sees’ everything that Chandubhai is doing.

Questioner: What about a bad thought that arises when ‘I’ am ‘seeing’ the charitra moha of Chandubhai?

Dadashri: A bad thought that arises is also charitra moha.

Questioner: Does it go away just by verily ‘seeing’ it continuously, or do I have to do pratikraman for it?

Dadashri: Pratikraman is not to be done. Pratikraman is for when after everything is over and You feel that atikraman has happened, then ‘You’ tell Chandubhai, ‘do pratikraman’. ‘You’ do not have to do it; the one who did the atikraman has to do pratikraman.

Questioner: So, does the entire charitra moha discharging illusory effect dissipate by simply ‘seeing’ it?

Dadashri: They (non-Self subatomic particles) become pure because they are ‘seen’. Your atmadrashti (vision as the Self) verily falls on it.
Questioner: Chandubhai is constantly doing atikraman, is he not?

Dadashri: Atikraman that were done need to be cleansed with pratikraman.

Questioner: In doing so, are we asking for the shakti energy from the other person’s Shuddhatma?

Dadashri: That is simply the vyavahar (interaction of the non-Self complex, worldly interaction). There is no vyavahar-nischaya in pratikraman. (Pratikraman is done entirely by the non-Self complex; the Self is never involved in it). For the sake of humility vinaya, You have to ask for the energy shakti.

Questioner: All the desires that happen, is charitra moha, is it not? But what about the desire which is not fulfilled, and that for which, proper pratikraman has not happened?

Dadashri: What ‘I’ am saying is that One who continuously ‘sees’, does not even need to do pratikraman. He does not have to do anything.

Purification of subatomic particles by ‘seeing-knowing’

Questioner: Dada, in order to purify each and every parmanu (smallest particle of matter) of this body; do they become pure shuddha if I keep ‘seeing’ whatever happens by remaining the gnata-drashta (knower-seer) or by doing pratikraman?

Dadashri: They become pure by remaining as the knower-seer.

Questioner: So then what happens with pratikraman?

Dadashri: What happens in pratikraman is that if a major mistake has been made which hurt the other person, then ‘You’ have to tell Chandubhai, ‘please do not do that’ and since atikraman has been done, pratikraman is required. There is no need to do pratikraman if atikraman has not happened.

Questioner: But do parmanus not become pure with pratikraman?

Dadashri: No, pratikraman is done inorder to become free. The parmanus do not become pure by doing pratikraman. They remain as
they are. ‘We’ have to ‘see’ the ‘Self’ in all. ‘We’ become free, the moment ‘we’ ‘see’ them.

The *pudgal* the non-Self complex will make a claim, ‘You have become a Shuddhatma, but I will not attain *moksha*.’ We say, ‘Why, what is the problem? I have become pure. I have realized the Self.’ So then the *pudgal* will say, ‘You will not go to *moksha*. How are you going to go until I let go of you?’ So then we ask, ‘Sir, what is your objection?’ The *pudgal* will say, ‘You have spoiled us. We were in our nature. You have become pure, now you have to make us pure. So you make us the way we were to begin with so that we too become free!’

So that is why You have to ‘see’ the pure, the *shuddha*. The world sees the impure *ashuddha*, because they do it with the inner intent *bhaav* of ‘I am the doer’. Now the inner intent is ‘I am not the doer’, so they *pudgal parmanu* become free.

**Questioner**: What happens with pratikraman? What is the effect of pratikraman? You said that the subatomic particles (*parmanus*) do not become pure, so what happens with pratikraman?

**Dadashri**: The *parmanus* only become pure through ‘seeing’ *jaovoo* them. The hurt vibration *asar* that arises, to another person or to the self, will remain, and so when you do pratikraman, it will be washed away. As much as possible, one should not be the cause-*nimit* of that hurt.

**Questioner**: Can it be said that it becomes pure with pratikraman?

**Dadashri**: You may in a general gross terms.

**Pratikraman has been inserted in Akram Vignan p493.**

**Questioner**: One life is to be spent by constantly ‘seeing’. Is the ‘seeing’ to be done while doing pratikraman?

**Dadashri**: You should be constantly aware *khyal, laksha* that ‘I am not doing anything at all’. If this remains continuously, then it is fine pratikraman is nor done. ‘We’ have the constant-continuous awareness. We tell you what ‘we’ experience. After attaining the Gnan, that is ‘our’ constant experience.
Nevertheless, pratikraman has no place in this Gnan at all. This Gnan is the ultimate kind where pratikraman does not exist at all. But here, ‘we’ graduate even the one who is at the level of the fourth grade. So then what happens to all those skipped middle grades? So ‘we’ have added pratikramn and taken on the responsibility. Otherwise there is no pratikraman in this Gnan; nevertheless it has been put in the middle at ‘our’ own liability.

Except for the Shuddhatma, everything else is garbage. In that, one is kraman and the other is atikraman. Everything other than the Shuddhatma is a mistakes and pratikraman has to be done for them.

**Just look at the beauty of the Akram Vignan p493**

**Questioner**: We are satisfied having heard the clarification from You personally.

**Dadashri**: So in all this, You are separate for sure.

Pratikraman happens simultaneously. So then tell me who is going to bother you, in future?

**Questioner**: With this body, pratikraman continues every moment, day and night. Due to this, before even the pratikraman starts, atikraman simply vanishes.

**Dadashri**: This is a science, which works instantly. This is the Akram science. It is a whole *siddhant* (established incontrovertible principle which attains the ultimate) that will produce results. Just as when you remove one layer of an onion, all the qualities of the onion express (water in the eyes); in the same manner if you were to cut a slice of this Gnan, it will give you nothing but the reward of the *siddhant* of Gnan itself. In the same token if you were to take a slice of ignorance *agnan*, you will get the fruit of ignorance. Even just a single slice will show the attributes, will it not?

This is Akram Vignan. ‘*Vignan*’ means that it is a science and therefore it gives immediate results. Where there is no need to do anything; it is called *vignan*, and wherever one has to ‘do’ something, that is callaed *gnan* (relative knowledge)

The critical thinker will wonder how without doing anything, all this is. What is all this? That is the wonder of Akram Vignan.
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PART 2

Understanding Samayik

Definition of samayik p495

Questioner: What is a samayik?

Dadashri: There are two kinds of samayik. One that is which is prevalent in the world, where the doer of the samayik does not allow the mind to move away from a certain circle defined prior to the process. Thus he attempts to keep the mind confined within a circle, a boundary. Where the mind remains still in what is happening outside, is called vyavahar samayik.

And the other kind of samayik is the exact samayik that Lord Mahavir had spoken of; the kind that we all do in this path of Akram. (The samayik of Akram Vignan is where for forty-eight minutes goonthanoo, one remains as the Self and ‘sees’ file number one).

Questioner: Please explain the samayik of our Akram path.

Dadashri: In our samayik one becomes the Self atmaswaroop, and ‘see’ jovoo what is going on within Chandubhai (file number one). There You ‘see’, that this thought came, that thought came, and to ‘see’ all of them, and You are the ‘seer’ jonaar.

Thoughts are drashya – that which is to be seen. And ‘You’ are drashta – the seer. And those thoughts that are understandable are called gneya (that which is known) and You are gnata – the knower.

Then You have to ‘know’ what Chandubhai’s buddhi intellect is doing, what his chit is doing, that he has pain in his leg and whether Chandubhai is paying attention to it or not. You have to ‘know’ all that. If he has hunger pangs in his stomach, You have to ‘know’ that too.

When the thoughts of someone outside come, ‘see’ him as pure shuddha. That is our samayik. It is to remain pure shuddha and to see the pure shuddha.
If he has quarreled all night with someone, then later when sitting in *samayik*, see through the pure *shuddha*, the Self and say, ‘Chandubhai, come, ask for forgiveness’.

**Questioner:** Dada how can I do that *samayik* properly and precisely?

**Dadashri:** Everyone here does such *samayik*. They take a certain topic, and they do a *samayik* on that specific topic, such that, that particular topic will begin to dissolve and will eventually come to an end. Whatever you want to dissolve, you can do so by doing this *samayik*. If you have a weakness for a certain taste in food, then take that very subject in the *samayik*, and continue ‘seeing’ what ‘this-pragnya shakti’ ‘shows’ You. Merely by ‘seeing’, all tubers *granthi* of *kashaya* dissolve. The tubers of *kashaya*, which are most bothersome, will dissolve in *samayik*. Do the kind of *samayik* that are being done here.

**Definition of samayik-pratikraman p496**

**Questioner:** What is the connection between our *samayik* (of Akram Vignan) and pratikraman?

**Dadashri:** Pratikraman is for any atikraman that happens. Your day to day activities is kraman (neutral activities that do not hurt anyone), then if you say something that hurts someone; that is called atikraman. Then you have to tell Chandubhai, ‘why did you do atikraman? So do pratikraman now.’ If you do atikraman, you should do pratikraman for it.

*Samayik* means the awareness, ‘I am Shuddhatma’. *Samayik* prevails continuously in the five Agnas. To settle with equanimity is the first *samayik*. To remain in a state of naturalness as the Self constantly, is a *samayik* like ‘ours’ (the Gnani Purush and the Lord within). To a lesser degree, this state can prevail for You too.

When You ‘do’ *samayik*, at that time the *prakruti* (the non-Self complex) is considered completely *sahaj* – natural. After a series of *samayiks*, You will learn to catch on to the present (vartman kaad). You cannot attain this directly. When you sit in a *samayik* for an hour, you are in the present only.

**Samayik of the kramic path and that of the Akram path p497**
The *samayik* people do in this world is different and the *samayik* that we do here is different. This *samayik* that we do is incredibly magnificent and supreme. Such a *samayik* cannot be found anywhere, can it? Elsewhere when people sit to do *samayik*, they create a little boundary, and then if they get a thought, they will push it out of this boundary. If they think about their shop, they will push that thought away, and then they will push out another thought. So they just keep pushing away their thoughts and when they pass one goon thanu (48 minutes) doing this; they call it a *samayik*.

And our *samayik* is of a completely different nature. What is this *samayik* for? If is for dissolving the tubers of *kashaya* (anger-pride-deceit-greed) in the non-Self complex, the external. It can only be done only after one has become the Self.

We say, ‘I know the habits and the nature of the habits of the mind, speech and body and I also know the nature of ‘my’ own Self.’ Therefore You have to dissolve the nature of the mind, speech and body. When someone asks me how it can be dissolved, I tell him, by ‘seeing’ what the nature of the mind, body and speech is. By ‘seeing’ how intense and dense it is. Can you not know the density of it?

**Questioner:** Yes I can.

**Dadashri:** So You have to take the nature *swabhaav* of that habit and make it the focus of Your *samayik*. In doing so, that much of the nature will be dissolved. Then you take another ‘nature’ of another habit. So the *samayik* is for the purpose of dissolving these tubers of *kashayas*. Our path is Akram is without any specific steps. So in order to dissolve the nature of different habits, the *samayik* is to be ‘done’. If it was not for these *kashayas*, this Gnan is such that one will be verily in *samayik* the whole daylong.

Absence of *kashaya* (anger-pride-deceit-greed), is called *samayik*. That is true *samayik*. But how are people to be free from *kashaya*?

For us here, there is *samayik* the whole day long, but why do we have to do this particular *samayik*? It is to get rid of all the baggage of karma filled in the past life, that still remains within. There is a lot of baggage within. There are so many ‘spices’ within; you have even brought them from many other markets. Hey you! Why don’t you just buy from the Indian market? But he will say, ‘no this
looks like potatoes!’ In this way so many different kinds of things have been filled within. It is shameful even to discuss this!

**Worldly samayik p498**

In the *vyavahar samayik*, worldly *samayik* one tries to still the mind. Just like a cow that will be kept confined within a certain area. If the mind wanders outside its limit, he will keep confining it. If one has a thought about his mother-in-law, she will push away that thought. She will push that thought outside her designated ‘circle’; she will not let it enter the circle. Any thoughts that come along, he will keep pushing them away. But even then, the mind has become weak and prone to temptations *lapatoo*. It is bound to stray, isn’t it? By *lapatoo* ‘we’ mean that when a bottle is laid on its side, the cork has become so loose that the contents will spill out slowly. So this method of trying to pull the mind back within a boundary and keeping it there; this is the kind of *samayik* people do elsewhere.

During that time, no one bothers him. He is able to sit peacefully. He keeps an hour-glass in one place. The sand will fall into the compartment below. When the top bottle becomes empty, he turns it over again. It takes forty-eight minutes for the sand from the top part to fall into the bottom one. So when there is a heap of sand in the bottom one, he will claim, ‘my *samayik* is done.’ That is why he keeps an hour glass. But what does he do? He will decide from the day before, ‘Tomorrow I don’t want to think about my shop when I do *samayik*.’ So the moment he closes his eyes in the *samayik*, the very first thing that will raid his thoughts is his shop! That, which he does not want to remember is the first thing that will come to him. So the poor fellow gets tired and the next day he will tell me, ‘this is what happened.’ So I tell him, ‘why do you remember it by saying, ‘tomorrow I don’t want to think about the shop?’’ You created an action and that is why the reaction came. Why must you create an action in the first place? But what is he to do in the *samayik*? He has not become a Shuddhatma, so whatever thoughts he gets, he pushes them away. Thoughts that do not belong within his circle, he will push away. And so the time for the *samayik* ends. During the forty-eight minutes, he goes on looking at the hourglass; still there is some
time left. Even though the Lord said not to, he keeps looking at the hour glass!

So be it, people say that at least he is sitting quietly in one place instead of running around. Otherwise, outside the fishermen are killing fish and this guy is killing fish (jumping thoughts) within. This cannot be called a samayik at all! It is a kind of stillness sthirata. Nevertheless from the overall perspective, such samayik is not wrong. At least he is able to remain still for that amount of time. We cannot call it wrong at all.

Even in his shop, if a man is not able to sit still for three hours, he would not be able to do business. His income is based on how long he is able to sit there. He should stay put for three hours in one place. Many people are so hyper that they cannot sit for even five minutes.

Swadhyaya samayik p499

Seeker: When we do samayik of two gadis (forty-eight minutes; one gadi is twenty-four minutes), what actions kriya can be carried out in that?

Dadashri: It is like this; this samayik is the samayik of the mind. When a person has thoughts about his shops, or the kitchen, he will keep pushing them away.

Seeker: I do not get such thoughts.

Dadashri: Then what do you get?

Questioner: Whatever happens but I do not get thoughts. I read books.

Dadashri: So samayik will happen by reading books. What does samayik mean? It means that during the time of forty-eight minutes, instead of being in other things, your meditation dhyan remained in this; it remained in swadhyaya (scripture study here). That is called swadhyaya samayik. The upyoga (the relative awareness) is in something else. However the true samayik is one which if you were to do just once, there would be no end to Your bliss; all Your demerit karma-sins will be destroyed.
Seeker: So is there no discharge (nirjara) of karma in this?

Dadashri: There is nirjara (discharge of karma) but very little. There cannot significant nirjara. Everyone can do samayik by reading a book. Reading books feels good. Instead of reading fiction novels, one reads the scriptures. Even the scriptures can be interesting. You can get a lot of joy from it. But one will not gain anything from it. You will only gain if you do the real samayik of the Self. Anything You ‘do’ as the Self (Atma) after becoming the Self, will bring You salvation. But you have to become the Self first (one must have Self-realization). When You feel that you have become the Self, then you will be able say so. If you become the Self for only a minute, it is more than enough.

So with this worldly samayik, it is acceptable for one to sit in it reading scriptures, but that is all considered samayik of the mind. Samayik of the mind means the Self has nothing to do with it. That samayik will still the mind, it strengthens the mind. The other benefit is that while he reads the scriptures, he will not have any other thoughts.

Samayik through one’s own understanding p500

Seeker: What is the benefit of doing samayik everyday?

Dadashri: Yes. But you are talking about doing a samayik through your own understanding, are you not? It is not the samayik the Lord had prescribed, is it? It is a samayik of your own understanding.

Seeker: We are doing it just the way the Lord had prescribed.

Dadashri: Is that where one keeps looking at the hourglass to see whether all the sand has fallen through or not?

Seeker: One needs to look to see if the time is over or not.

Dadashri: You do not have to keep looking at that. When you look and see that the sand has fallen through, you will know that the samayik is over. Samayik is to increase the strength of the mind (manobud) and it increases your faith in the self.

Seeker: One will bind punyai (merit karma) with it right?
**Dadashri**: Yes, the *punyai* increases. If you are able to keep the mind confined within the circle, you will increase the merit karma for sure.

**Seeker**: But the mind does not remain confined within the circle. It wanders everywhere.

**Dadashri**: Then that *samayik* is not considered complete. For however long the mind remains in the circle; that much of it is *samayik*. That is *vyavahar* (worldly) *samayik* and the real *samayik* is one which takes place everywhere you go.

**Such a samayik is useless p501**

**Seeker**: I do *samayik*, pratikraman and all other rituals but I cannot maintain my attention in what I do.

**Dadashri**: Then what good is that? What good is it if your *dhyan* (natural meditation and attention) is not in it? It is only good if there is *dhyan* in it. Where does your *dhyan* attention lie?

**Seeker**: It goes into the worldly life (*sansar*).

**Dadashri**: But what do you like about the *sansar*? When it (the *chit*) leaves from here, it will go and sit some place else, will it not? So where does your mind (*mun*) sit?

**Seeker**: It goes into whatever work I may be involved with at that time. If there is any work at home that I am doing, it will go there.

**Dadashri**: So then you should do that work. Do the work where your *dhyan* goes. What will you gain by doing things where it does not remain? All your efforts will be wasted and you will not gain anything.

**Living a good worldly life is itself a samayik p502**

**Seeker**: I have made a firm decision that I want to do certain *kriyas* (rituals) every day, so what will happen about that?

**Dadashri**: It will go to waste. All your efforts will be in vain. Spend less effort but make the effort meaningful. And live well in the worldly life (*sansar*).

Do *samayik* in it, there is *samayik* in the worldly life. Raising your children without scolding them, not getting angry with them; that itself is a *samayik*. What is the point of doing this *samayik*? Do
samayik with your children, with your husband, with your mother-in-law, with your sister-in-law. Do all those samayiks. It is worth doing if your mind is in it. What good is a samayik in which your mind is not engaged?

Seeker: But these are daily rituals and routines so I keep doing them.

Dadashri: Yes, but what is the point of doing it if your mind is not in it? Your chit should be in them, should it not?

Seeker: The chit does not remain in it.

Dadashri: Then what will you do?

Seeker: That is what we have come to ask from you.

Dadashri: Yes. So this is not dear to you. You do not like this. You like your children and other things. The chit will always go to things and that which you like. Remove the value of your children, devalue them and increase the value of this talks about God, then you will benefit from it; how can it otherwise?

If you want to do samayik, then do the samayik of repentance. Repentance for what? Repent for taking money from others wrongfully; repent for any sexual desire that is not right.

Seeker: So should I not consider the samayik of the Navkar Mantra as samayik?

Dadashri: Alas it is because you have considered it as a samayik that you find yourself in this predicament. You have not recited the Navkar Mantra correctly even once. Don’t you have to take into consideration the person that is prescribing these rituals?

These are all gross samayiks p503

Wherever there is artadhyan (adverse internal meditation that hurts the self) and raudradhyan (adverse internal meditation that hurts the self and others), there is no Jain religion.

Seeker: Is doing samayik not the Jain religion?

Dadashri: What do you consider as samayik? Do you call samayik a samayik or asamayik (that which is not samayik) a samayik?

Seeker: Please explain what is samayik and asamayik?
**Dadashri:** What kind of *samayik* do these people do? The monks and religious teachers do *sthool* gross *samayik*. Gross *samayik* means to bring a restless mind into concentration on one target.

Some people take a book and read for hours. Some do deep thinking, some are doing mantras, whatever it may be in, but they remain in that *samayik*. But even then they do not remain still. How can even God accept this as credit? One does not remain still for even forty-eight minutes. What can anyone do?

Even the laborers have such gross *sthool* *samayik*. All the businessmen whose minds have become restless, are not able to do *samayik*. The laborers are able to do gross *sthool* *samayik*, but it is of no use to them. It is only helpful if it makes the restless mind still.

**The essence of Jain religion** p504

The cessation of *artadhyan* and *raudradhyan* is the essence of the Jain religion.

**Seeker:** In pratikraman we say ‘may *artadhyan* and *raudradhyan* go away, and may *dharma* (absence of adverse internal meditation) and *shukla* (meditation as the Self) happen.’ Then we ask for forgiveness *micchhami dukkhadam* for that.

**Dadashri:** Yes, but you gain nothing from that. Is that all possible by just saying so? The consequences of *articulation* are a life in an animal form, and of *raudradhyan* is a life in hell. So what can one do? One may go into an animal life despite being born a Jain! What a waste of this life!

**Rituals of other religions** p504

**Seeker:** Do other religions also have the rituals like those in the Jain religion?

**Dadashri:** It is there everywhere. They too have rituals to bring about a state of stillness. There they do *bhakti* (devotional singing) and here they do *samayik*. All this stills the mind for a while.

**To block or obstruct the mind in *samayik*** p504

What *samayik* are you talking about?

**Seeker:** When we do *samayik* for an hour, what are we to do in it?
Dadashri: In order to still the mind, you have to keep pushing away all external thoughts. That kind of worldly samayik is done in the worldly life.

Seeker: Is it what the ascetics and the monks do in apasara, upashraya Jain meditation hall?

Dadashri: All that involves the mind. It is all worldly in nature. It is all aimed at making the mind still. The mind will not remain still, will it? It is great if they can still the mind for an hour. Then the energy of the mind will increase. And one gains that much of space. So for that duration of time, he stops binding karma and that will improve his coming life. They obstruct and prevent the mind; they make it still. This binds merit karma punyai.

Seeker: There may be a rare person whose mind can remain confined within the circle. When they go to the upasraya (Jain monastery) where discourses are going on, people will sit in samayik, but their minds are always wandering outside; they never remain still.

Dadashri: The mind is not in the discourse; it is the chit that remains in the discourse and that too if he likes the discourse. If one likes the discourse of the guru, then his chit will remain there for a little while, it will not wander off outside. And the mind simply does the thinking on one side. Only when the mind remains subservient, can one make any progress. That is when samayik happens properly.

Seeker: If someone has been told to recite Navkar Mantra a hundred times in the samayik, his attention will be on when he will finish the hundredth mantra.

Dadashri: Yes, there they are always in a rush. Even during the samayik, they will keep looking at the hourglass. Then he says paush-adha but what good does that do sitting in the monastery? People of other caste say, ‘When we take a bull to drink water, we say posho… posho…that is how the bull is prompted to drink water’. Paushadha-vrat means to nurture the Soul. So that is why they leave home and live a life of a monk in the monastery. That is when they nurtures poshey a spiritual life, leaving aside their worldly life.

Samrambha, samaarambha and arambha p 506

People use the word arambha but do they understand what it means? They will use the word samaarambha, but what is samaarambha? They
do not understand even that. Even the great scholars do not understand it. They do not know up to what degree it is considered a state of samaarambha, and then up to what degree it is arambha. They do not know the degrees. They just use the words. These words are in the scriptures.

Questioner: Samrambha causes karma bondage, does it not?

Dadashri: Samrambha itself is karma. That is the first karma; it is considered a mental karma. Samaarambha is a karma of both, the mind and the speech. And arambha is a karma of all three; mind, speech and the body. And after attaining this Gnan, if you curse someone, if you do such an arambha, it will still not touch You. That is how this science is. The only thing you have to do is to tell Chandubhai to do pratikraman for the atikraman he did in the process. That is all You have to do. It is never our intent to hurt anyone. It is not possible to hurt anyone and attain moksha, no matter what kind of a science we have.

Questioner: Is the binding of karma through samrambha less or is it more when all the three come together?

Dadashri: Samrambha done through mind, is considered less. Samrambha means only through the mind. It is a much larger karma when all the three come together. That is why the Lord has called it arambha.

Questioner: If I do karma through the mind only and then I stop, then will that not cause great bondage?

Dadashri: It will not remain for long. If he thinks about it, he will become free; he will become free by simply thinking about it.

Questioner: In the scriptures, one is told to put a limit in arambha parigraha – to commence moving beyond the confines of that which is good and beneficial). So does it make a difference if one does and does not place a limit?

Dadashri: If he puts a limit, then the consequences of karma will be less. If he does that in this life, then the karma effect will be less in the next life. In doing this, one will gradually climb higher spiritually.

Questioner: Is it like that samayik?
**Dadashri**: *Samayik* means without any *arambha*, without any involvent of mind, speech or body. To become free from *arambha-parigraha* (being Chandulal), ie to be the Self for an hour, is *samayik*.

**Who does such a samayik? P507**

**Seeker**: When a person is doing a *samayik*, then even if there is an an earthquake, he should not leave his *samayik*, should he?

**Dadashri**: Who does such a *samayik*? No one would do such a *samayik*, would he?

So *samayik* in this sense a process to make the body still. If one remains still, then there will be a worldly benefit; he will get more material wealth. How can wealth come to the one who cannot sit still for even a minute? So that *samayik* is not true *samayik*.

**Samayik that is not given by an enlightened One p507**

That which people have believed to be the *atma* (soul); is the mechanical *atma* – mechanical soul. It can never be the real Self. That mechanical self is what they try to make still. Hey you! It is mechanical; it can never be made still!

**Seeker**: I did not understand that.

**Dadashri**: This ‘*vyavahar atma’* (the relative self; the non-Self complex) is a mechanical self. It is not to be stilled. ‘You’ are to simply study whether the mind can remain still or not. That is all You have to ‘see’. This *samayik* is done to still the mind so that that this body will remain still for a while. The mind will remain still for a while. This is meant to hold the mind steady for a little while. Just as when a tired person sits down to rest, that does not mean he is going to remain seated forever, does it?

**Seeker**: No.

**Dadashri**: That is how this is.

This *samayik* is like sitting down when you are tired.

Here in Akram Vignan, this machinery runs day and night and the Self remains constantly in the *samayik*. It is not outside of *samayik* even for a moment. It constantly remains in *samayik* even while moving about in the worldly life, or at home with wife and children.
And the Self is verily samayik. Elsewhere the samayik they do is vyavahar samayik. The vyavahar samayik is to be done for the purpose of attaining the real samayik.

This worldly samayik should be given-prescribed by a true purush (the Gnani Purush)

**Questioner:** What is the definition of true purush?

**Dadashri:** True purush means, for example say the collector of the Thana district has written an order for you that this much land has been given to you. Now what would happen if he is really not a collector, and had just a written the order, and stamped it as if signed by the collector? That order would not be valid, would it? It would not have any legal backing. Similarly all these ‘collectors’-worldly spiritual teachers that prescribe samayiks, are not true purush.

**Useless samayik p509**

I was sitting at a table drinking tea and a seventy-five year old sheth businessman was doing samayik, when some glasses fell in the adjacent room and broke. I am hard was hearing so I did not hear them break, but the businessman had good hearing and heard them. So then he calls out, ‘What broke?’ I said to him, ‘Your atma broke! What else was going to break?’ Otherwise if a woman were to fall, would she make such a noise? Nothing else will break, only the glasses broke! It was just the noise of the breaking glass. So while doing the samayik, the man is asking ‘what broke?’ How can you consider that a samayik? When one does not leave the samayik even if his wife is dying, that is called a samayik. How can you call this a samayik? Why should you cry over broken glasses and cups? Is it still like this everywhere?

**Questioner:** Yes.

**Dadashri:** Is that so? So then would the cups and glasses come alive again? Because you left the samayik?

**Gross karma and subtle karma**

When Acharya Maharaj (religious head or teacher) does pratikraman, samayik, gives a discourse or a lecture; that is his vocation and external conduct; that is his sthool (gross) karma, but his inner state is important. What is being charg within him, is what is going to be of benefit to him in his next life. His conduct of today is a discharge. The entire external conduct is in the form of discharge. And yet people claim, ‘I did a
samayik. I did dhyan (auspicious) meditation, I donated money.’ For that he will get the reward in this very life. What does all that have to do with the next life? The Lord is not so naïve that he will allow such hollowness.

One maybe doing samayik on the outside, but God knows what is going on within him internally! One sheth businessman was sitting in samayik, when someone knocked on his door. His wife opened the door. The man outside asked her, ‘Where is the sheth?’ The wife replied, ‘in the dumping yard’. The sheth heard that and when he checked within, he realized that that is exactly where he was. There were negative thoughts going on within him while externally he was doing the samayik. The Lord does not allow such hollowness.-insincerity. It is acceptable if there is a samayik going on within whereas it may not be on the outside. This external pomp and showcasing is not acceptable over there.

**Lord Mahavir’s samayik  p510**

What does the Lord consider as samayik? He has said that the one who does not have artadhyan and raudradhyan is in samayik the whole day. How wise is Lord Mahavir! He does not leave any effort for You to make.

The Lord would not accept any samayik these people practice today. Artadhyan and raudradhyan should stop for one gunthanu forty-eight minutes, should they not?

One sits down to do samayik with the ego of ,’I am Chandulal.’ This samayik is like the Neem tree growing back even after it has been cut down, and it will still remain bitter in taste, will it not? If you put sugar on the trunk after it has been cut down, will it not grow back bitter?

**Seeker:** Yes, because bitterness is in its roots, Dada.

**Dadashri:** That bitterness is its main nature swabhaav. So when ‘Chandubhai’ sits in a samayik, having stopped all the raag-dwesh (attachment-abhorrence), then what will he do the samayik on? He has not known the Self, nor does he understand mithyatva (to believe the illusion as real, the belief, ‘I am Chandulal’). The one who understands mithyatva is bound to attain samkit or sanyaktva (established in the right vision, ‘I am the Self’). So when the sheth sits down in the samayik, he does not know how to do anything else. So what does he do? He sets himself a circle (boundary) and then if he has any thoughts about his shop, money, sex etc., he will push them out of that circle. Just as cows
and dogs calves get entry into a closed yard; he will drive out his thoughts and will not allow them back in. They call that a *samayik*. Nevertheless they are able to do that *samayik* because there is no *artadhyan* or *raudradhyan* while doing it.

**Seeker:** If there is no *artadhyan* or *raudradhyan*, then that is considered equanimity *samata*, is it not?

**Dadashri:** But *artadhyan* and *raudradhyan* do not go away. They are always there. In order for them to go away, you have to establish some discipline before doing *samayik*. You have to say, ‘Dear Dada Bhagwan, I surrender this Chandulal, my name, my body, my wrong beliefs, all to You. Please give me vitarag bhaav (intent free of attachment or abhorrence) while I am doing the *samayik*.’ It will work if you do it with such a *vidhi*.

**True samayik gives moksha p511**

**Seeker:** Can one attain *moksha* by doing the *dharmadhyan* via *samayik* and pratikraman?

**Dadashri:** Yes, one can, but not with the *samayik* and pratikraman that people do today. These ‘products’ are not authentic. If the *samayik* was real, then just doing just one *samayik* will give you *moksha*. Right now, no one is to be blamed. It is the nature of the current time cycle.

**Questioner:** How can we know that the *samayik* we are doing is wrong? We do it with the assurance and hope that we are doing the right thing.

**Dadashri:** You can do the right *samayik* after knowing the Self, not until then. Until then, it is a good tool to still the mind and the body.

They are all *laukik* (worldly) *samayiks*, whereas this is *alaukik* (beyond the worldly, of the Self). It is to still the ‘*vyavahar atma*’ (relative self, non-Self complex). After attaining Gnan, You can still the relative self, can You not? How is it possible to do so without knowing the Self? The Gnan that is attained, will keep making the relative self still. There is great awareness *jagruti* here, whereas over there, there is no awareness at all.

**Who is the doer of samayik? p512**

If a person does *samayik*, he will tell people, ‘I do four *samayiks* every day. That man does only one.’ So you will understand that he has
the egoism of doing *samayik*, and that is why he sees the mistake of the other person by saying, ‘He does only one *samayik*, whereas I do four.’ Then if you were to visit him after a few days and ask him, ‘why are you not doing *samayik* today?’ He will tell you, ‘My legs are hurting.’ So ‘we’ ask him, ‘Do your legs do the *samayik*, or do you? If your legs do the *samayik*, then you were lying before, when you told me you did the *samayik*.’ Therefore, one needs his legs to be healthy, his mind to be healthy, his intellect and ego must be accommodating in order to do *samayik*. All the circumstances have to be right for a *samayik* to happen.

Even the ego has to be subservient at that time; otherwise the *samayik* will not happen. Therefore, when all these circumstances come together, then the work gets done. So in all this, why do you take the credit for doing it? What is your contribution in what external circumstances accomplish? Do people not take credit for doing such things? It is just the egoism people have of doing something. Scientific circumstantial evidences do everything and yet a person claims, ‘I am doing it.’ That is all *garvaras* (to taste the sweet juice of doership). And as long as one has the habit of tasting this *ras* (sweet juice) one gives rise to the worldly life (*sansar*). You will have to understand the facts won’t you? Will such falsehood work?

The expression ‘noose around the neck’ applies here. When a person takes credit for doing *samayik*, pratikraman; it is the same as having a noose around the neck; because they enjoyed the taste of the doership.

**Samayik of Punya Shravak p512**

**Questioner**: What was the *samayik* of Punya Shravak like?

**Dadashri**: It was just like the one we do here in Akram Vignan. He took it to that level in the *kramic* path.

When King Shrenik was doomed to spend a life in hell, he asked Lord Mahavir to show him ways to prevent this. He said to the Lord, ‘Lord I have just met you and I have to go to hell?’ the Lord said, ‘what can anyone do now? No one can do anything about it. Once the karma for the next life is bound, it is bound and nothing can be done about it.’ But even then he pleaded the Lord to give him a solution, so the Lord showed him a way. The Lord told him to accomplish one of four tasks and if he were successful, he would avoid a life in hell. Three of the solutions
failed. That left the *samayik* of Punya Shravak. So the King said he will go to Punya Shravak and get the *samayik* from him.

King Shrenik goes to Shravak Punya and tells him, ‘Give me the *samayik*. You live in my kingdom. I will give you whatever you ask for it. Give me the fruit of your forty-eight minute *samayik*; please give it to me. Just say to me, ‘I give it to you; I surrender it to you.’ That is all!’ So Shravak Punya replies, ‘Sir I cannot give you that. It is not something that I can give to you.’ So the King asks, ‘Why not? You will have to give it to me. I do not want to hear the word ‘no’.’ Shravak says, ‘I cannot give it to you until the Lord says so.’ The King tells him, ‘The Lord has told me to get the *samayik* from you, so name your price.’ So then the Shravak gives in and agrees to give it to him, since the Lord had said so. The king thought it would be a promise that would exchange hands and so he asked Punya Shravak for his asking price. Since he was the king, naturally he would not do anything that would bring an obligation on him. So the king asks Punya Shravak again, ‘Tell me your price’, to which Punya Shravak replied, ‘I will charge you whatever the Lord says to.’

The king thought since Punya Shravak has agreed to give it to him, he will not have any problems. So he comes to the Lord and says, ‘I had a good fortune today.’ the Lord asked him, ‘What was that good fortune?’ And the king replied, ‘Shravak has agreed to give me the *samayik*. He has happily agreed to do so. So now I will not have to go to hell, will I?’ The Lord asked, ‘How did he give it to you?’ The King thought the Lord will make him pay the Shravak five or ten hundred thousand rupees, what else will he do? All that for forty-eight minutes! He thought now he will not have to go to hell. The Lord replied, ‘then you will not have to. But who told you this? How did he give you the *samayik*?’ The king replied, ‘He has left it up to You my Lord. You just tell me the price and I will pay him.’ The Lord questioned, ‘He left it up to me? Of course I would know its worth, wouldn’t I? And I cannot say anything wrong, can I?’ So then the king says, ‘tell me the price so that I can pay him right now.’ So the Lord replied, ‘let me explain to you. Do you realize the value of that *samayik*? Your entire kingdom will go into paying only the commission for it. The commission alone which is three percent is your entire kingdom! The rest will still remain to be paid. How are you going to pay that?’ So the King says, ‘my entire kingdom will go into commission? So then where will I get the rest? So that means that
my life in hell cannot be avoided; can it?’ The Lord said, ‘This samayik is worth so much that you can never pay for it.’ So the King agreed and accepted that he could not afford it and so he stopped trying, and went to hell. He will come back as the first Tirthankara by the name of Lord Padmanabha in the next chovisi (a time cycle of twenty-four Tirthankaras). That is the kind of samayik ‘we’ have you do everyday, but people do not realize or appreciate its value. They ‘chew’ paan (beetle nut in leaves) and then they spit it out.’ They have no appreciation for its value.

**Questioner:** If you give a diamond to a primitive man, will he not see it as a piece of glass?

**Dadashri:** Yes, that is the way it is. It is like giving a diamond to a child; that is what has happened. Still, someday it will start working. The child will grow up. Once or twice someone will take it away from him, but then he will come to ‘Dada’ and get it again and then he will never give it up. He will not be deceived again once he has been punished once. He will not give it up again, will he?

And at that time there is great bliss anand. When such a samayik is done, like the one of Punya Shravak’s, there will be great bliss. It does not matter if at that time the body is emitting vibrations; it may continue emitting vibrations. The bliss that one feels during the samayik is because there are no vibrations of kashayas.

**Samayik with kayotsarg p515**

What kind of samayik has the Lord said to do? It should be done with the meditation, ‘this body and all in it, is not mine.’

Samayik should be with kayotsarg (renunciation of the body complex). Those who have attained this Gnan; their samayik is inclusive of kayotsarg. That is very valuable.

Now how was kayotsarg done? The ganadhara (enlightened masters who managed the masses who came to the Lord) and other prominent disciples used to do kayotsarg? They would stand like this, like a pole and then they first decide, ‘I am not the leg; I am not the stomach, not the chest, not the head and so on’, they do such utsarg (inner renunciation). And then they meditate from within, ‘I am Shuddhatma (pure Soul)’ If
you were to ask them, ‘Atma of what kind?’ They will say one with infinite knowledge (anant gnan), infinite vision (anant darshan), infinite energy (anant shakti), they will know five or six such attributes of the Self and they will tell you of them. Based on these scriptural words, they will keep churning these sentences over and over. First they do utsarg (renounce). The Lord has considered kayotsarg as the ultimate oopchar (solution).

The meditation ‘I am not this mind-body-speech; I am a Shuddhatma’, is kaoosagga or kayotsarg Now people do not understand this kaoosagga. This kaoosagga or kayotsarg happened just now when we made you speak the sentences of the Gnan Vidhi.

When we made you say, ‘I am the manifest Shuddhatma who is absolutely separate from mind-speech-body’; all that was kayotsarg.

**The Gnan Vidhi is the samayik of the Self p515**

The one hour Gnan Vidhi that was conducted for you by Me, is a samayik in itself. Samayik means to remain in one meditation state in spiritual realm. Human beings of this era cannot complete that samayik properly on their own. For that one needs a Gnani Purush to wash away the demerit karma-sins. Until then nothing can be attained.

What do ‘we’ say when ‘we’ give Gnan again? We tell you to sit in it, Gnan Vidhi again. Such a samayik will not happen again. Therefore, if you do not have anything to do, sit in the Gnan Vidhi again. If you do not have free time, then finish what you have to do and then come here.

**Constant samayik in Akram Vignan p516**

**Questioner:** What is the special significance of samayik in our Akram path?

**Dadashri:** We are constantly in samayik all day long. For us all, the state is more than samayik. We have the awareness laksha of ‘I am Shuddhatma’. That itself is considered a samayik. And furthermore, it is true samayik. It stays with us the whole day.

‘I am Shuddhatma’ when it remains for one hour, that itself is samayik. To ‘do’ sambhave nikal (settle with equanimity) is samayik. To ‘see’ the relative and the real is samayik. Our five sentences (Agnas) are in the form of samayik.
**Questioner:** Is Punya Shravak’s *samayik*, the highest *samayik* in the *kramic* path?

**Dadashri:** Yes, it is the same as the *samayik* You are ‘doing’. When you leave home in the morning and you see a cow through your physical eyes and with your inner vision (Gnan) you see the pure Soul in it; that is the *samayik* of Punya Shravak. That is why I tell you that I have given you Punya Shravak’s *samayik*; pure *samayik*. Now if you know how to enjoy this, then do so.

Such a *samayik* is possible in the current era. Is it not a mistake if you do not take advantage of it?

If you keep the *upyoga* (focused awakened awareness) of seeing the relative and the real as separate for one hour; the Lord has called this *upyoga* as *shuddha upyoga* – pure awakened awareness. If that pure *upyoga* can be maintained for forty eight minutes (one gunthanu), then it is possible to attain Punya Shravak’s *samayik*. So take advantage of that if you can.

No matter what the mind instigates from within, tell it, ‘stay out right now, and come back in an hour if you want to. Whatever is to come; come later.’ Inside, there are all kinds of things that will come to complain and make noise. Tell them all to be quiet for an hour. Tell them to come back in an hour because your *samayik* is going on. No one has a right to enter the ‘home department’. Tell them, ‘shut up and stay in the relative department. I will deal with you when I come out of my home department after an hour’. If you say this, they will stop automatically. They will behave the way you order them to, because all those things are non-living (*nischetan*), but they have been powered with the energy of the animate (*sachetan*); so they have become alive - *sachetan*. So do this Punya Shravak’s *samayik* for an hour and everything will be shed and will vanish!

**That which makes you forget the world is samayik p517**

What does *samayik* mean? It is that which makes you forget the world. Even if there is ‘interesting’ discussion about fugitives and outlaws, it makes you forget them. When you go home and the dinner is not ready, you get upset and irritated. So then you start reading a book. After a while your wife calls out saying the dinner is ready, but you don’t get up to eat. Hey you! How come? You say you became engrossed reading the book. That is because *sanskaras* habits that make men fall
(attributes that impact negatively, against spirituality), will make a man become focused faster in them; his concentration will be very strong. He is so strongly focused, that he will not get up.

Now at that time he forgets the world (too), but that will take him to a lower life form. It will cash in your own ‘wealth’ (spiritual), give you a beating and make you suffer. Whereas the samayik that takes you spiritually higher takes a longer time. It will take a longer time for you to forget the world there.

**Dada on your mind makes you forget the world. p517**

Does everyone (mahatmas) have Dada on his or her mind the whole day? And what happens when Dada remains on your mind the whole day? One forgets the world. You can have only one thing on your mind. Either you have the world on your mind or you have Dada on your mind. And when you have Dada on your mind, you will forget the world. Karma will seem less when you forget the world. Krupadudev Srimad Rajchandra used to speak about forgetting the world. He has put a tremendous value for the state where one is able to forget the world vismrut for just one hour.

What can one do if the mind is that way (remains absorbed in worldly things)? That may well be on the mind, but it is separate from the Self. Even the sheth that sits down to do the samayik will know that his mind is wandering around in dirt. Now who is the ‘knower’ that knows this? The mind gets pleasure from it, so it runs there again. Because he gets pleasure from it, he starts a collection of things there. He starts a collection!

Right now, in my presences have you forgotten everything or not? That is called a samayik. Here there is no talk about the worldly life at all. Here there is only talk of two things; the Atma and the Parmatma. You forgot everything didn’t you; that is the greatest samayik. If you do not know how to do anything else, come and sit here, even for an hour and then you can leave. You will see that so many of your demerit karma will be washed away. They will be destroyed. In this samayik, demerit karma get destroyed. That is the wonder of the Gnani Purush!

**Settling with equanimity is samayik p518**

What is the samayik of the Jains? It nurtures the intent of equanimity (samta bhaav).
Now, when you practice the Agna of settling with equanimity (sambhaave nikal to be without kashaya), that verily is samayik. And to remain in vishambhaav (to be in kashaya) is worldly life (sansar). And what is this worldly vyavahar samayik? It is to not come into any other thoughts for forty-eight minutes; it is to remain in one thought. That is that samayik.

When the thoughts of only the Self are there and there are no other worldly thoughts; that is considered shuddha samayik (pure samayik). This is possible for forty-eight minutes; not any longer. No one can do it longer than that.

The exact definition of samayik p519

Questioner: Please explain the intent- meaning bhaavarth, the underlying intent of the word samayik?

Dadashri: Samayik does not mean ekagrata (concentration on one topic). It exists when you hear ten of your precious china break in the next room, and equanimity remains within you. The scale of equanimity does not tip on either side, neither towards raag nor towards dwesh; that is called a samayik. Samayik means that the needle of the scale is exactly in the center.

The other samayik means that whatever (thoughts) is coming in, he keeps pushing it away. So then who remains? He does (is the doer of) this samayik. He can never do the other samayik of equanimity. Equanimity can never be maintained, can it?

Before sitting down to do the samayik, if he decides that he does not want to think about his shop, the moment he closes his eyes, his shop is the first thing that will raid his thoughts. Whereas here (in Akram Path) we say, ‘Shop or whatever else that wants to come, let them do so. You can all come and create your mischief in samayik.’ And all of them will run away. They will wonder what you have done and and that maybe you must have some medicine with you. If they light the fireworks, what should we do? Why do you feed the flame by saying, ‘I don’t want to think about the shop.’ You have to challenge it, ‘come, I am sitting here’ But here he says, ‘dear Lord do not let thoughts of my shop come in my samayik.’ Hey you! what kind of foolishness is this? If you don’t get thoughts about your shop, you will have thoughts about the wife, but the thoughts will come for sure. She too is a ‘shop’, is she not? Is the wife not a shop?
Questioner: A big shop!

Dadashri: Just look! This man is saying that the wife is a big shop!

The real meaning of *samayik* is to not allow *visham bhaav* raag-dwesh attachment-aversion to happen under any circumstance. *Sam* – equanimity may not prevail, but do not let *visham bhaav* to happen, meaning equanimity may not prevail, but do not react with attachment-abhorrence. That is considered a *samayik*. A son may be insulting his mother and the father happens to overhear, but the father will not allow *visham bhaav* (*kashaya bhaav*) to happen. He may get a little agitated from within, but he will bring everything into balance. Just as when one is weighing on a weighing scale. If the scale tips to the left, he will add weight on the right side to balance it, and vice versa. The scales would not work like that if one used a frog as a weight!

**That which does not allow kashaya to happen p520**

When you go to buy vegetables in the morning, seeing Shuddhatma (pure Soul) in everyone, is anyone likely to get upset with you? Is that so? Will the donkey complain ‘why you are you looking at the Shuddhatma in me?’ Will it say that? Therefore that is equanimity *samta* and not *vishamta*. It becomes a problem when you try to balance using ‘frogs’ as weights! You will not find equanimity there.

It is like this, say you have a five-pound weight on a scale and you want to increase it to ten pounds, then you have to put five pounds weight on the scale. So having used the five pounds you have to add another five pounds, then you will be able to weigh ten pounds. What does one do to add another five pound of weight, if one does not have anything to increase the weight? So what did one man do? He put frogs on the scale! But by the time he went to add two more frogs, the other three would jump off. So as he tried to catch them and put them back on, the others would jump off. So he would never be able to keep the scale steady. That is what happens with these people’s *samayik*.

So their scales would keep tipping back and forth. In this manner, one can never do a *samayik* using ‘frog weights’. If we were to compare it to ‘frog weights’, people would start quarrelling. ‘Hey you! You are calling our *samayik* ‘frog weights’?’ ‘Very well, we will not call it that. We will just say that the scales keep tipping back and forth’. But otherwise, it is like the ‘frog weights’, is it not? By the time you get two of them on, three would jump out. Can you have a stable scale?
**Questioner**: No.

**Dadashri**: So the exact meaning of *samayik* has been revealed today. That which was in the hearts of the Tirthankaras, is not what is being practiced today. For two thousand years, no one has known that real *samayik* means to not allow *visham bhaav – kashaya* to happen. To begin with, one does not have Gnan (knowledge of the Self) and then to not allow *visham bhaav* to happen – my goodness that is a great wonder! Mind you that is not the meaning of *samayik* that prevails currently, but that is the true definition of *samayik*.

A man cannot bear it when his son is cursing his wife. But if he is sitting in the *samayik*, he is certain that he does not want to do any *vishamta – raag dwesh*. If he were to do such a *samayik*, then his work is verily done. Our mahatmas have such *samta* equanimity of the *samayik*. There is no question about it.

**In samayik the married one becomes a monk p521**

**Questioner**: In doing *samayik*, even an seeker-listener (*shravak*) becomes like a *sadhu* monk.

**Dadashri**: What is the definition of a *shraman* (monk)? It is one who has greater *samta* - equanimity. Those who have attained equanimity are called *shraman*. So such a seeker becomes like a *sadhu*, does he not?

**Questioner**: My understanding of a *shravak* is someone who leads a worldly life, someone who is a householder (*grahasthi*).

**Dadashri**: Yes, but a married person *grahasthi* cannot have equanimity (be *shraman*) but when he does *samayik* for an hour, he becomes like a *shraman* for that day. If the real meaning of *samayik* did not come out as it just did,, then saying that one becomes like a *shraman* monk, would cause problems.

This is because *ekagrata* (concentration) is done even by the *bavas* (*bavas* - those who renounce their worldly life and live through begging, the ascetics.) and all others including married people who practice different *yoga*.

**Nothing can compare to the samayik that exists continuously p522**

**Questioner**: It is said that one should do all kinds of samayiks. What are the different forms of *samayik*?
Dashri: Yes, by various forms, it means that the one we do for forty-eight minutes is considered samayik, but when you go out on a street and happen to get into a clash with someone, take that incident into a samayik. You should come back into equanimity. Wherever you find yourself in such situations, You should come into the balanced state (equanimity). And that is our path; the path of equanimity. Our whole path is that of samayik. This path of ours is the ultimate path of alochana, pratikraman, pratyakhyan and samayik.

Is there anything else you want to know?

Questioner: Why should we come into samayik for just forty-eight minutes? Do we not have to remain in equanimity only, all twenty-four hours?

Dashri: There is nothing better than that is there? That is completely unique. You know, you cannot put a value on the pratikraman that we do here. People forget the world for two to three hours, and they continue to see their own mistakes!

Whatever mistakes You ‘see’ will go away. That is considered live pratikraman. The other is non-living (nirjiv) pratikraman, but one binds merit karma with that. It will not go unrewarded.

How critical is padmasana in samayik? P522

One man asked me whether he should do padmasana crossed leg sitting posture- when he does samayik. I told him, ‘in this time cycle, do not do padmasana otherwise you will have to go for therapy for your knees. But do sit still during samayik and if you cannot do that then you can do it lying down. Close your eyes when you do. Only a Gnani Purush can do samayik with the eyes open. Others do not have the capacity to do so.

You have to continue to ‘see’ in the samayik p523

Questioner: It is fine, I remain the ‘knower-seer’ during a samayik, but what is the state of the mind, the intellect, the chit and the ego during that time? What should I pay specific attention to during the samayik?

Dashri: You have to ‘see’ what the mind, the intellect and the chit and ego are doing. Just like a supervisor. What does a supervisor do when his boss tells him to supervise a task?
**Questioner:** He has to keep an eye on everyone and see what each one is doing.

**Dadashri:** Only supervision is to be done, not go and slap-hurt or interfere in anyone. In the same way You have to ‘see’ what the mind, intellect, chit and ego are doing, and keep ‘seeing’ only.

In *samayik* you have to keep separating the Self and keep ‘seeing’ the rest within (the chit, the mind, the intellect, the ego and what they are doing). To ‘see’ jovoo and ‘know’ jaanavoo are the two study functions of the Self, that is all. The Self does not get involved in any other study. ‘What happened’, is being ‘seen’ continuously. What the mind is doing (*dharma*), what the intellect is doing (*dharma* of intellect), is being ‘seen’ continuously. All are being ‘seen’, and are to be simply ‘seen’ only, continuously. Just like when you are watching a movie and in the movie people are fighting, you do not become part of the movie, do you? You do not become emotional, do you? Similarly just as You watch a movie, You have to watch the ‘cinema’ inside. That is *samayik*. It is very beneficial if you do it for forty-eight minutes.

**Questioner:** So then is there no need to remember *yaad* the past in this?

**Dadashri:** You are not to recall the past; you are to do the *samayik*. *Samayik* means the Self continues to simply ‘see’ that which jumps around within. During that time the Self is completely *gnata-drashta* (knower and seer).

*Samayik is for shuddha upayoga p523*

**Questioner:** Is there a need for *samayik* in the path of Akram?

**Dadashri:** If you have the awareness of ‘Dada’ (the Self), if other awareness prevails, if You have learnt to remain within the Five Agnas, then it is fine if you do not do *samayik*.

However you all have to do *samayik* for wherever you have entered into the mistakes of *abrahamcharanya* sexuality or other similar mistakes.

**Questioner:** The interest to do *samayik* has not arisen yet.
**Dadashri:** It is not mandatory that you have to do *samayik*. There is no problem if you can maintain ‘*shuddha upyoga* (pure awareness as the Self). *Samayik* is to be done inorder to maintain ‘*shuddha upyoga*’ and not the other way around, meaning you don’t have to maintain *shuddha upyoga* inorder to do *samayik*.

**Tuber of sexuality dissolves with samayik p524**

**Questioner:** I am young so my tuber of sexuality *vishaya granthi* is large. So that tuber will only dissolve if my *upyoga* focus of awakened awareness is in *samayik*, am I right?

**Dadashri:** Yes, it will dissolve just by ‘seeing’ it.

**Questioner:** Yes, so I have to dissolve it by constantly ‘seeing’ it. That is why it is good if I sit in the *samayik*, is it not? But I do not feel that I want to sit in the *samayik*.

**Dadashri:** If you cannot sit in the *samayik*, then whenever the tuber within sprouts and sexual thoughts arise, cleansing them with Gnan is called awareness - *jagruti*. Ultimately if nothing else, then even if You say ‘these thoughts is not mine’, You become free from it. Whenever the thought arises, and the ‘vision’ spoils, it becomes sexual, saying ‘not mine’, will stop it.

**Questioner:** So in that, it is not necessary to do an hour long sitting *samayik*.

**Dadashri:** It is good if you can do this *samayik*. But if you cannot, then as the mistakes arise within, you have to keep getting rid of them in this manner.

**Questioner:** My desire is to do *samayik* and yet why is it that I am are not able to sit and do *samayik*?

**Dadashri:** You will be able to do so when you sit down to do it as a group. You will not find it easy to do it by yourself. There is strength in numbers. A special environment is arises when people sit in a group. So you should all sit down again as a group for *samayik*.
**Questioner:** How can we arrange it such that we reap the most benefit?

**Dadashri:** The more people get together, the greater the benefit. There is an effect of the satsang. When you sit down to do *samayik*, if there are ten-twelve people, then the *samayik* will go well. If you sit by yourself, there is no effect of the group. The effect arises from the group.

**There is no doership in this p525**

**Questioner:** This is about our science. You have said that we should do *samayik* for forty-eight minutes to dissolve these tubers of *kashaya*?

**Dadashri:** Ours is Akram Vignan. The process mentioned here is to sit still and dissolve the tubers in the *samayik*. *Samayik* is not the ideal word for this in Akram Vignan. ‘We’ have to give it another unique name but because ‘we’ cannot find another name, ‘we’ are making do with this one.

And *samayik* does not mean anything but to remain the ‘knower-seer’ (*gnata-drashta*) of whatever sprouts from the mind (*gneya*).

**Questioner:** Is *samayik* and pratikraman considered a *kriya* (ritual)?

**Dadashri:** No, *samayik* and pratikraman are not *kriya*. They are *gnankriya*. That which is carried out in ignorance is *agnan kriya* and that which is ‘done’—happens through Gnan (the Self) is *gnan kriya*. *Gnan kriya* liberates whereas this *agnan kriya* brings worldly happiness.

**Questioner:** My personal experience is that awareness *jagruti* increases a lot with *samayik*.

**Dadashri:** *Jagruti* will increase a lot. There is nothing better than a *samayik* for awareness.

**Questioner:** But I understood it to be a *kriya* (ritual).

**Dadashri:** *Jagruti* is a *gnan kriya*. *Gnan kriya* is not considered a *kriya* action. As far as worldly interaction *vyavahaar* is concerned, you have to say that you are ‘doing’ *samayik*.
We just use the word ‘doing’ that is all. ‘You’ (the Self) have to ‘remain’ in samayik, not ‘do’ the samayik. It is an old habit of speaking and using such words and that is why we speak that way. The language has developed such that we say, ‘we have to ‘do’ the samayik’, but otherwise samayik is what You have Be in. In our path of Akram, there is no ‘doership’, is there? The language has simply become so and that is why we have to speak that way. We, in the Akram path do not have to ‘do’ anything, do we?

**Inner purity through samayik p526**

**Questioner:** When I am sitting in samayik and then a bad thought arises in the mind, should I do pratikraman at that time right away?

**Dadashri:** Yes You should do everthing at that time. ‘You’, the Self are not to ‘do’ it; ‘You’ are the ‘knower’ gnata of that thought, and Chandubhai does not have the awareness and he is the doer karta. Therefore You have to tell the doer, ‘why did you do that? Do pratikraman for it.’ You are the ‘knower’ gnata and he is the ‘doer’ karta.

When you come here next time, we will show you the vidhi of dhyan-sadhana (the way to meditation as the Self). There is one such a samayik by which You will be able to ‘see’ within, all the mistakes of the entire life. ‘You’ will be able to ‘see’ all those mistakes and by simply ‘seeing’ them, they will decrease. We will show you such a samayik when you come here next time. But till then why don’t you try and remain in the Five Agnas.

**Samayik dissolves all tubers p527**

**Questioner:** My mind is weak and that is why , I am not able to sit in our samayik.

**Dadashri:** You will be able to do it when you sit down to do samayik in a group; in doing so there is a mutual effect of others around. You do not have to place any particular tuber (to ‘see’ a specific tuber) in the samayik. You just have to ‘see’ what the mind is doing. You just have to spend the entire samayik just ‘seeing’ within. Keep ‘seeing’ what the weakness of the mind is doing. Sooner or later You will have to dissolve these tubers, will
You not? Whatever You dissolve, that much will be the benefit in this very life. The energy of saiym- kashaya free state, will increase greatly. This path, this opportunity will never come again and again, so get Your work done. No matter what kind of tuber (problematic karma effect which recurs, usually of pride, greed or sexuality) there is, it will be dissolved with this samayik. This path of ours is one of constant samadhi (the state of the Self which is free from any effects of mental, physical or externally induced pain). However much You remain in our Agna; that much You will be in samadhi. The more You remain in our Agnas, the more You will reap the benefit of samadhi.

The science of the samayik of Akram Vignan  p527

There is no need for samayik after Self-realization (atmagnan). Shuddhatma, the Self is verily samayik. We do not have to do the samayik that the world does anymore. Nevertheless, why do we do the samayik that is done here? In the Akram path, we have gone high (spiritual level of the Self) in the ‘lift’ (Gnan Vidhi), without having taken care of (settling with equanimity) the discharging karma. The tubers of karma are still intact and so the samayik is done to dissolve these tubers. A large tuber is ‘placed’ (with prior decision-vidhi) as gneya (that which is to be known) and You ‘see’ them as the ‘knower’ gnata, for forty-eight minutes. Thereby, that tuber will dissolve by that much. If the tuber is large it will need many hours of samayik. If one takes one hour daily, then, such a tuber will be dissolved completely. In this very life everything will come to dissolution.

What does one do in samayik? Our Gnan is this: ‘I ‘know’ the habits of the mind, speech and body and their nature swabhaav and ‘I’ also ‘know’ My swabhaav nature.’ But what happens with the nature swabhaav of those habits? Some habits have a strong nature and some have a mild nature. Now in the samayik, if You ‘place’ that nature in it, it will dissolve. If You become the knower-seer gnata drashta of that nature, then it will begin to dissolve.

What is our samayik like? It is a samayik of the gnata-drashta (knower-seer), it is inclusive of kayotsarg (internal renunciation of mind, speech and body complex). No one does this samayik, do they? This is a completely different type of samayik.
Whatever needs to be dissolved, that *swabhaav* (nature) has to be placed in the *samayik* and it will dissolve as You ‘know’ *jaano* it. And the other benefit is that You experience the bliss of the Self. The Self is still, and so You will experience the bliss if You ‘make’ the non-Self still. If the external becomes still, then You will taste the blissful sweetness of it. That is why other people do *samayik*, they do *kayotsarg* and experience the sweetness pleasure *sukkha* within. They thus come to believe that happiness does not lie in the senses (*indriyas*); it lies within. Whereas we know that it lies within, so now we have to do *samayik* to experience this bliss; to enjoy the ‘juice, the essence’ of the Self *atmaras*. And others have to do it to become aware that this bliss is there within.

**The nature of the mistake and the intensity of interest p 528**

“*Shuddha chetan* (the Self) knows the nature (*swabhaav*) of the mind, body and speech and, also knows its own nature because it is ‘*swa-par-prakashak*’ (illuminates the Self as well as the non-Self)”.

The nature of the Self is to move towards liberation; it is the ‘knower-seer’. And after attaining the knowledge of the Self, ‘You’ know Your own nature and ‘You’ also know the habits of the mind, body and speech. Would You not ‘know’ *jaano* that the mind is like this, this is the habit of speech, it is not pleasant to others, it is bad language, etc.? You ‘know’ this and you ‘know’ the ‘other-the non-Self’ as well, because You illuminate the Self and the non-Self; whereas an *agnani* (without the knowledge of the Self) can illuminate only the non-Self but not the Self. He does know that the mind is very bad, but where can he go from there? Whereas the one who has the knowledge of the Self (*atmagnan*) remains separate from the mind.

**Questioner**: I did not understand the term, ‘habits and their nature’.

**Dadashri**: Not only the habits of the mind, body, and speech but also their nature have been mentioned along with them. Nature *swabhaav* means that some habits are very strong and some that are very weak; the latter can be dissolved with just a few pratikraman. Those that are very strong need a lot of pratikraman. You will have to constantly keep scrubbing away before they dissolve completely.
The habits of the mind, body and speech will not go away till one dies, but You need to erase their nature (swabhaav). Those habits that were bound by light interest ras can be removed with two to five pratikramans, whereas those that were bound by very deep interest will require up to five hundred pratikramans a day. And there are some tubers, such as tubers of greed lobha, which are so large that even if you do two to three hours of pratikraman a day for them, they will not be gone even after six years! While others have such a tuber of greed, that they can get rid of them within a day or even few hours. That is how there are all intensity of interest inherent in the nature of the habits of the mind, speech and body.

The samayik of our Akram Vignan is different altogether. We take all tubers of mistakes within and place them in the samayik. Tubers of greed, anger, pride etc., are placed in the samayik. These ‘tubers’ are all ‘gneya’ (that which is to be known) and ‘You, the Self’ are the ‘gnata’. This is how You do samayik for forty-eight minutes. The tubers can dissolve through the gneya-gnata ‘knower-known’ relationship. The samayik that they do elsewhere is a samayik for concentration (ekagrata), whereas our samayik is for the purpose of dissolving the kashaya tubers within. The tuber that harasses you the most, the greater the number of thoughts about a certain topic, the bigger that tuber is within you.

Samayik related to sexuality p530

Once ‘we’ made mahatmas do samayik for mistakes related to sexuality. They were to ‘see’ deep within going back from current age of forty years and ‘see’ what happened. Then they were to go back when they were thirty-nine years old and they were to ‘see’ what happened then. They were to keep going back in this manner. Some even reached the age of ten! It is a different matter that they went so far back but afterwards, they continued to ‘see’ those mistakes for up to eight days. They could not stop. They continued at home even while eating and drinking. It kept gnawing and scratching them from within; they got very tired of this. So then they came and told ‘us’ they were exhausted from it and wanted ‘us’ to stop it, and so ‘we’ had to have it stopped. It remained ‘turned on’ from within and kept finding mistakes within, non-stop. They could ‘see’ all the phases like what they did at the age of twenty-five and so forth. To ‘see’ the phases of that which was locked up in the past is our samayik.
Mistakes can be washed off in this *samayik*. This is a *samayik* to ‘see’ all the mistakes that happened prior to attaining Gnan. What mistakes do you want to ‘see’? By ‘seeing’ the mistakes, which happened prior to attaining Gnan; in the *samayik*, they can be washed off. They will get washed even if You were to ‘see’ them now. But if you try to recall them in your memory, you will not remember any. It is through this Gnan that You are able to ‘see’ them all. In the presence of the Self, everything can be ‘seen’. You can ‘see’ it all the way back; You can see the entire life and all the mistakes related to sexual matters…

**Questioner:** I did *samayik* on sexuality related mistakes.

**Dadashri:** Yes, you will be able to ‘see’ all sexual mistakes that took place all the way back. As You keep ‘seeing’, You will ‘see’ them all the way back to when you were twelve years old. You will see all the way back to when they started. Whatever You ‘see’ from the beginning till the end, will all go away.

**Keep tearing away all the paintings that you had painted p531**

And what is a *samayik*? Whatever habit you have; for example like that man who said that he has a habit of reading. So to break the habit of reading, imagine a pile of books in front of you, then remain the ‘knower-seer’ and keep ripping those books. Do that for an hour. You just ‘see’ and tell Chandubhai to rip all those books. Thus the tuber of reading will dissolve. If you have a tuber of greed, then place the tuber of greed in your *samayik*. *Samayik* is an instrument to dissolve tubers. You have all these tubers within you and so you will have to become tuber-free (*nirgranth*) one day. You have no choice but become tuberless.

**Begin samayik in this manner p531**

**Questioner:** How many atikramans must I have done in my past life? What kind of atikraman? What did I do in the past life? I have no knowledge of that. How can I know about them?

**Dadashri:** Why do you have to do with the past life? You have to wash off the atikraman you have done in this life.
**Questioner:** I do not even know all the atikraman I have done in this life.

**Dadashri:** You will be able to ‘see’ in details, all the atikraman you have done in this life, if You make it a point that you want to track it all down in a samayik. Then you will be able to find it, very precisely.

Today, do one samayik.

**Questioner:** Yes, how should I do the samayik?

**Dadashri:** Yes. From the time you were young up until now, whomever you have made mistakes with, made mistakes of *himsa* violence with any living being, whomever you have hurt, whomever you have spoken harshly to and hurt; these are all mistakes and mistakes related to *himsa*.

Then ‘see’ mistakes about lying, cheating, mistakes of sexual nature, attachment to things and acquisitiveness *parigraha*. Whatever mistakes of this nature you have committed, recall all these mistakes, bow to Simandhar Swami or Dada Bhagwan and ask for forgiveness. Do this much, can you do that much?

**Questioner:** I can. However many I am able to remember, I will, I will follow Your instructions.

**Dadashri:** Do them for as long as you can recall these mistakes; continue doing pratikraman for them. The one, who has the desire to see his own mistakes, will not refrain from seeing them. In the Lord’s path, straightforwardness is the easy path to liberation. It is the hightest path. If a person does not become straightforward, then he is not in the Lord’s path.

If you have hurt any animals in your childhood; if you have thrown a stone at a monkey, You will be able to ‘see’ all that within. You will be able to ‘see’ all the different phases, if you do many samayik. You may not be able to see all of a sudden in the first few samayik. However after you do more samayik, You will be able to ‘see’ in great details.

First hold Dada in your *dhyan* meditation, recall Him, read one or two pad (Dada’s spiritual hymn), recite the Trimantra and repeat several times, ‘I am pure Soul’ and come into the stillness of the Self. Then whatever You
‘see’ starting from today going back to your younger years, whatever mistakes committed with reference to himsa violence, lying, fraud, deceit, sexual mistakes, etc.; start doing pratikraman for whatever You ‘see’. Go back in time starting from today. Recall all that You can from your childhood or else, recall with whomever you did atrikraman with yesterday and the day before and so on; they will naturally come to you. If they do not come to You naturally, do not worry. Once you begin, there will be a very heavy ‘rainfall’; it will ‘rain’ even in the desert! Then if you have hurt anyone through any wrong doing, through speech, deceit, greed, pride, if you insulted or talked negatively about any religion; do pratikraman for all that and move forward. Then if you have made mistakes regarding sexuality, adultery or even had thoughts about them, recall them too and do pratikraman. Where anything happens that the world looks down upon, are the acts which brings on a future life in lower life form; and so do pratikraman for all that.

This speech (of the Gnani Purush) is filled with chetan (life), thus this speech will verily do the work, take you to liberation. Start doing pratikraman with purity. There are five Mahavrats (five cardinal vows of non-possession, non-violence, not stealing, not lying and celibacy) and you have to do pratikraman for where ever you have violated these mahavrats; you do not have to do anything else. You don’t have to do pratikraman if you have gone out, eaten a paan, smoked a cigarette etc. Human beings have to do pratikraman for atikraman done against each other; meaning do pratikraman for mistakes against mishrachetan (the one who believes ‘I am Chandulal’). So I am telling you to do pratikraman for mistakes committed against other people (mishrachetan). This is now being given to You as Dada’s Agna and follow it as such. As it is, you do pratikraman every day. If you have had any sexual thoughts about another living being, or any other such mistakes, recall them, going back to your childhood and do pratikraman for it. Because this pratikraman is through the Agna of the Gnani Purush, everything will be erased. What are human beings not capable of doing? But if you follow My Agna, everything will clear up.

**Questioner:** What falls in the category of mishrachetan?

**Dadashri:** Mishrachetan means, if you have kicked a dog, it means you have bound vengeance with it. If you have pushed at or shoved someone in the way, that too is a mistake against mishrachetan. Recall all
such mistakes committed against every mishrachetan (mixture of the Self and the non-Self) do aalochana, pratikraman and pratyakhyan. You can ‘operate’ on all your mistakes by remaining in the Agna of the Gnani Purush. This is a ‘lift (elevator – a quick short-cut)’ path. You happen to come across it in passing (it is not something you have worked to earn), so by remaining in the Agnas, You will clear everything. In so doing You will be able to go to moksha.

Questioner: What if I am not able to remember my mistakes?

Dadashri: Then recall Dada and tell him, ‘Oh Dada Bhagwan, I can’t remember anymore’, and it will come to You. As many mistakes You are able to ‘see’, that many will be destroyed. Now, Your experience of bliss has begun but whatever mistakes you have committed with other mishrachetan will come for demand-collection. So instead of shaping up after taking a beating, if you start asking for forgiveness for mistakes committed with all mishrachetan, your load of liability will be to lighten. Do pratikraman for children, wife, father and mother; these are all mishrachetan. Do pratikraman for all of them. The energie of the Gnani’s speech is behind His Agnas, and so Your work will be accomplished.

Now keep on ‘seeing’ and go all the way back and ‘see’ into your life when you were very young. Go from the age of one year to the next and you will be able to see everything; all the way to when you were young.

You can start seeing either from your young age to now, or start from now and go all the way back to when you were young. Whatever it may be, but do one of the two studies. ‘See’ it through the Self; continue ‘seeing’ even if you get stuck. So You will be able to ‘see’ further and further ahead. Many times there are no obstacles, but if one has obstacles, then he will get stuck. If a person has no obstacles, then he will be able to ‘see’ all the way to his childhood. You will ‘see’ everything that you did when you were young.

The Vidhi of Samayik p534

For those who have attained the Self through Gnan Vidhi
Niruben: Dear Dadabhagwan, Dear Simandhar Swami, give me the energy to do samayik - pratikraman, with pure awakened awareness, of all the mistakes of sexuality done in my life.

Dadashri: …to ‘see’ the mistakes.

Niruben: Give me energy to’ see’ the sexually related mistakes.

I surrender the mind-body-speech, all the illusory attachments associated with my name, bhaav karma (charge karma), dravya karma (subtle discharge karma), no-karma (gross discharge karma), at Your lotus feet, Oh manifest absolute Self.

Dadashri: I am pure Soul (Shuddhatma) (5 times)
I am absolutely pure Soul (Vishuddhatma)
I am the light of Absolute Knowledge.
I am pure Soul that is completely separate from mind-speech and body.
I am pure Soul free from bhaavkarma.
I am pure Soul free from dravyakarma.
I am pure Soul free from nokarma.
I am full of infinite knowledge. (5 times)
I am full of infinite vision. (5 times)
I am full of infinite energy. (5 times)
I am abode of infinite bliss. (5 times)
I am pure Soul (Hu Shuddhatma chhoo.) (5 times)

Now go deep within.
(After the forty eight minutes samayik...)

**Questioner:** Samayik does wonders.

**Dadashri:** When you do it alone, it does not work as well as You would like too. When ‘I’ make you say the vidhi, everything separates within.

**Questioner:** This is the first time I did a samayik. I liked it.

**Dadashri:** It will work out. In our samayik that non-Self complex ‘thing’ (tuber) is made to come in front of the Self. This is considered the samayik of the Self. The pudgal non-Self complex has nothing to do with it. There is no exchange between the pudgal and the Self. This samayik is such that it works by Being the gnata of the pudgal.

‘You’ have not ‘seen’ anything like that before, have You?

**Questioner:** No.

**Dadashri:** It is absolutely new. It may not work properly for someone in the beginning, but this is the best solution.

How far could You ‘see’?

**Questioner:** From the time when I was young, till now.

**Dadashri:** Everything is ‘seen’ just like seeing photographs. You will even ‘see’ where you pinched someone or bit someone.

**Dadashri addressing a seeker:** You should not worry too much if you did not see anything. You will not see anything yet, because ‘I’ have not given you that vision drashti yet. You will see all that after ‘I ‘give you such a vision. Where will you sit when everyone is doing samayik? Where could you have gone when they were all doing samayik?

**Questioner:** I tried to see.

**Dadashri:** Yes for sure, otherwise you will feel, ‘why has Dada put me in this jungle?’
Is this your first *samayik*?

**Questioner:** Yes.

**Dadashri:** Now, no one else (non-*mahatma*), no saint, monk or ascetic can do such a *samayik*.

**Questioner:** This *samayik* that was done today is the most powerful technique.

**Dadashri:** This is not a *samayik*; this is ‘our’ discovery. *Samayik* means to Be in equanimity. It is to not allow attachment-abhorrence (*raag-dwesh*) to happen. You experience that the whole day anyway, do You not? You are in *samayik* the whole day. ‘You’ do not experience any attachment-abhorrence, and therefore your whole day, your days and days that unfold, are in *samayik*.

And when You went deep within to ‘see’, at that time what did the Self become! How much energy it has! During that time, You were not Chandubhai, You were not anyone’s husband, You were nothing to anyone; that is why You could ‘see’ all that. Otherwise what is the ‘blind (ignorant) one who is a husband going to see? That will require the full light of the Self.

You will not think of a single such phase if you try to recall it from memory and yet look at all the phases You ‘saw’! Otherwise memory cannot work that fast. This *samayik* will continue to show You everything that happened when you were young, when you were growing; it will continue you showing ‘You’ everything.

Now that which is ‘seen’ is different for everyone. Some can ‘see’ it very clearly, some ‘see’ it through a veil; there is a difference in what every one ‘sees’ and with what clarity it is ‘seen.’

**Questioner:** The ‘film’ came to an end within fifteen to twenty minutes into the *samayik*. 
**Dadashri:** Yes, it will end.

**Questioner:** What should I do then?

**Dadashri:** Then remain still as You are; there is nothing wrong with that. Or else You may switch the *upyoga* on to something else.

**Questioner:** But, I saw that film twice.

**Dadashri:** Good, nothing wrong with that. Whatever You can ‘see’, you have that much time to wash it off. This is a pure *shuddha* Atma-Self.

Otherwise if you want to remember all your mistakes, you will not be able to but if you sit in a *samayik*, You will see them effortlessly. So the ‘seer’ that saw that ‘film’ is the Self who is the ‘knower-seer’. The Self ‘sees’ what you are doing.

Does anyone else want to talk about his experience of the *samayik*?

**Questioner:** Total peace arose, lot of mistakes were ‘seen’

**Dadashri:** Whatever mistakes *dosho* You saw, are gone. Now, the remaining small ones, if there are any, will go away when you do a *samayik* like this again.

Did anything else come to you?

**Questioner:** Yes, I saw all the mistakes from the young age up until now. And now I have a special prayer and request Dada, please do something so that, I will not repeat any mistakes in sexuality.

**Dadashri:** Yes, ‘I’ will do that for you. But up to what age did you see them?

**Questioner:** From a very young age.

**Dadashri:** Did you see all the mistakes, beginning from a very young age up until now! That is very good.
The ‘seer’ is the gnata-drashta Self; you ‘saw’ the Self (experienced the Self)! Otherwise if you try to recall the mistakes, you will not be able to do that at all, whereas here You ‘saw’ all this. That is a lot. Still, whatever you saw, it is all gone. Those mistakes will not come again.

**The mind is not involved in samayik p538**

**Questioner:** When I am ‘seeing’ my ‘film’ and the mind gets involved in it, it likes it, gets stuck in places, yet in all that there is no bhaav feeling of ‘I have done something bad or wrong’; how does that appear?

**Dadashri:** The mind is not present at all during samayik. There is no existence of the mind at that time. You were just to ‘see’ only. You are not to see – opine whether anything was good or bad.

**Questioner:** After ‘seeing’ do I not have to say that I am asking for forgiveness?

**Dadashri:** Pratikraman is a different thing. But you cannot say things like, it was like this and like that, that ‘it got stuck’; there is nothing there to get stuck. It is not the activity of the mind; it is the ‘activity’ of the Self. ‘You’ can ‘see’ all that because it is the activity of the Self; and that is why the mind has nothing to do with it.

**You can see the conduct of the Atma p539**

**Questioner:** If I do pratikraman once, will they (mistakes) come back again?

**Dadashri:** If it is with very thick and heavy veils (of karma effect), then it will keep coming back. If it is long in duration, that karma will stay with you right till the end. And that is why You have to ‘see’ it again, and keep ‘seeing’ it until it comes to an end. And all this time, You got to see-experience the charitra conduct as the Self, in the samayik. This is called charitra (conduct); it is pure shuddha charitra conduct.

Anyone here that was able to ‘see’ properly, raise your hand please. You too could see! Even one from a patidar Patel community could ‘see’?
Questioner: I ‘saw’ very clearly.

Dadashri: They will not let even a snake go by without killing it first. Such are the patidars. If such patidars can ‘see’ too, then what kind of an Atma they must have attained?

This is considered the wonder of the world! To attain one hour of Punya Shravak’s samayik, it would take King Shrenik’s entire kingdom just to cover the commission for it, so imagine the total value of this one hour! Do you now understand what Dada has given to you?

Then it will automatically keep searching for mistakes within p 540

Have you lost anything by sitting the whole day with ‘me’?

Questioner: I have not lost anything.

Dadashri: So then why do you not run around with ‘me’? What is wrong with running around with ‘me’, instead of running around the world?

Questioner: That is major running around; this with You Dada, cannot be called running around.

Dadashri: You have been given the reign of the whole universe. I have given you something that no sadhu or acharya will ever attain.

I have helped You launched Your kite with, ‘I am Shuddhatma’. A while ago, I had people do samayik on himsa (violence), so when they go home, they keep seeing their mistakes of violence even when they go to the bathroom. It would not stop. It continued like that for three days. It kept bothering them, because it kept going deeper and deeper seeking mistakes of violence. I had to put a stop to it by doing a vidhi.

Why only for forty-eight minutes? P540

Questioner: Whose Agna should I take in your absence for samayik?
**Dadashri:** ‘We-the supreme Self-Dada’ are never absent, ‘our’ presence is always there. And as far as You are concerned, there is never an absence of ‘us’ for you; you are very particular and shrewd!

**Questioner:** What is the minimum time one should a *samayik* for?

**Dadashri:** The minimum time is eight minutes and maximum time is forty-eight minutes.

**Questioner:** When I do *samayik* in the morning, then after forty-eight minutes, bliss overflows.

**Dadashri:** Of course there will be! Because what I have given to You is the Self; and it is unshakable Self and You are in *samayik* as the Self. Hence You will have tremendous bliss *anand*. The more still You become; the more bliss will be experienced.

**Questioner:** Why is the *samayik* kept for forty eight minutes?

**Dadashri:** Not forty seven minutes, it is for forty eight minutes. Do you know that if you can do a forty eight minute *samayik* for even one day, that is more than enough. It is the glorious Self! It is the tested experience!

Where the mind-speech-body stops for eight minutes, the Lord has called it the beginning of a *samayik*, and if it stays like that from eight minutes to forty-eight minutes, He calls it a *samayik*. No one can maintain more than forty-eight minutes. *Samayik* means to remain as the Self.

**Samayik in the Akram Path p541**

**Questioner:** In the *samayik*, thoughts come and at the same time ‘Dada Bhagwan na aseem jai jai kar ho’ continues within. What is that?

**Dadashri:** If there is an oil mill in your neighbourhood and you hear the churning of the wheels in the mill and you are sitting here spinning a spinning wheel, what would you do? It is the same with the mind; the mind keeps spinning round and round. You just have to keep ‘seeing’ it. Whether it is a good thought or a bad thought; You just have to keep ‘seeing’ it. Now how can you stop your neighbor from speaking? Say we are doing satsang
here, in your study room, what is it to you if there is a riot going on outside? The mind is a gneya (that which is to be known) and You are a knower (gnata) and this is how the mind is under Your control. ‘We’ too have a mind until ‘we’ attain final moksha. But what is ‘our’ mind like? It continues to move forward like the second hand on the clock; it does not stop anywhere. Our mind has come to an end. The mind comes to an end if You remain its ‘knower-seer’.

**Questioner:** What is the difference between vyavahar samayik (worldly samayik) and nischaya samayik (samayik of the Self)? Which is more beneficial?

**Dadashri:** Nischaya samayik! Vyavahar samayik (worldly samayik) happens through the mind and nischaya samayik happens through the Self. Vyavahar samayik is to focus the mind and not allow it to wander around on the outside.

**Questioner:** What is the fruit of the vyavahar samayik?

**Dadashri:** Punyanubandhi punyai (merit karma which more merit karma).

Nischaya samayik makes You established further as the Self-Shuddhatma. Then it starts to ‘see’ sexual mistakes from current age, say age 35 to 34 to 33 and all the way back. Then it sees himsa (violence) related mistakes, kashaya mistakes (mistakes of anger-pride-deceit-greed). There is only the Self in all this. The mind, the intellect buddhi etc., remain idle.

To keep ‘seeing’ is considered samayik, whereas this worldly samayik is considered pratikraman.

**Questioner:** Can karma be washed off just with samayik or do I have to do to do pratikraman for it?

**Dadashri:** One has to do pratikraman. This is called samayik pratikraman. Samayik means that external interactions stop and pratikraman means that it continues within.

**Questioner:** We get together and do samayik. What should we all do in that?
**Dadashri**: Do more *samayik* on the topic of sexuality *vishaya*. First take the pratikraman for mistakes of sexuality and go back all the way to your childhood. Then do pratikraman for the *roonanubandha*. *Roonanubandha* means all those you have met and do their pratikraman. Then by seeing *himsa* violence related mistakes, the subatomic particles *parmanus* of *himsa* will go away. By doing *samayik* on sexuality, the *parmanus* of sexuality will go away.

One can recognize that there are tubers of *kashaya* or *vishaya*, but it is not possible to understand them through worldly external interaction. And that is why ‘we’ tell You to ‘see’ those tubers in *samayik*. When You try to dissolve one tuber in the *samayik*, another tuber will sprout within, thoughts will be ‘seen’. This will not allow You to have *upyoga* (focused awakened awareness) on the tuber. During such a time, ‘see’ whatever arises in front of You.

**Questioner**: If one ‘sees’ mistakes in ‘*samayik* pratikraman’ process and does pratikraman, then one still has to suffer the effect of those mistakes, does one not?

**Dadashri**: No, they are washed off. Some sticky ones may remain. But what are they like? They will stick to the wall but the minute you touch them, they will fall away.

**Questioner**: How should I do pratikraman of the mistakes that I ‘see’ in the *samayik*?

**Dadashri**: There is no need for pratikraman of all that You ‘see’ in the *samayik*. That which You ‘see’, is all gone. Pratikraman has to be done for those that are not ‘seen’, (‘Seeing’ was not done through through the Self, or when the person gets hurt) What You ‘saw’ is cleared. It became clean the moment you You ‘saw’ it.

**Questioner**: But it will be ‘seen’ again, will it not?

**Dadashri**: You see different phases, layers again. By ‘seeing’, it is like peeling away of one layer of an onion at a time. It will still look like an onion.
Questioner: But I can ‘see’ the same drashya scene (that what is to be seen) again.

Dadashri: You cannot ‘see’ the same drashya scene again; you cannot see it twice.

Questioner: If I do pratikraman for an enmity veyr effect towards someone; do I have to do pratikraman for the same person again?

Dadashri: Yes, when you do pratikraman for a major mistake that exists, you peel off one layer, but hundreds of thousands of other layers may still remain intact. Those layers are deeper. So you will have to keep on doing pratikraman until those layers are finished. With some people, your account of karma will be paid off in a month or two months of pratikramans. And with some, it continues for the whole life. That tuber (granthi) is very large. When you peel one layer of this onion, will you not see the onion again? Similarly, mistakes have layers. So by doing pratikraman once, definitely one layer is peeled off for sure. So you do not have to do pratikraman for that layer again. One layer requires only one pratikraman.

Effect of Dada’s presence or absence p544

Questioner: The experience we have when we do this pratikraman and samayik in Dadashri’s presence, does it also happen in Dadashri’s absence?

Dadashri: No, the experience is much better if Dadashri’s presence is there. There will be no external effect and the atmosphere is of a very high level. And when ‘I’ too say, ‘I am Shuddhatma’ five or six times, that works a lot for You too. ‘Our’ words have a lot of effect.

Questioner: But the effect is still there, even in Dadashri’s absence, is it not?

Dadashri: You can do it, you can do it; it is just things will go back and forth, that is all. Even then, it is more than enough, even if it happens for two minutes. Some people have an immediate experience. The samayik that ‘we’ have You do here is a great purushartha (spiritual effort as the Self). It is a vitamin for the Self. In the worldly dealing you have to take vitamin for the body. This is the vitamin that you have to take for the Self. For You the
whole day and the whole life is a *samayik*. Does it not remain even when you are driving the car? That is how it should be. The Self is *samayik*. There is infinite energy within, it is just that it has not manifest fully yet.

**Samayik of separation p545**

We are showing you the *samayik* to separate the Self and the non-Self today. This is the greatest method of separating Chandubhai (non-Self) and Shuddhatma (the Self). In this *samayik*, you have to keep saying this:

1. ‘Dear Shuddhatma Bhagwan! You are separate and Chandubhai is separate.’
2. ‘Dear Shuddhatma Bhagwan! You are real and Chandubhai is relative.’
3. ‘Dear Shuddhatma Bhagwan! You are permanent and Chandubhai is temporary.’

Do this for forty-eight minutes.

‘I’ and ‘Chandubhai’ are absolutely separate; give me such energy to remain so. Give me energy to remain separate like You and let Chandubhai remain separate. Dear Dadabhagwan! Shower me with Your grace. ‘My’ ‘work’ is to ‘know and see.’

You can ask Shuddhatma Bhagwan for whatever energy you feel you are lacking, when you are doing *samayik*. This will definitely result in complete separation. Whenever you think about it during the day, if you say these three sentences five or twenty-five times, even then everything will separate and become clear within.

**Samayik in front of the mirror p545**

In the mirror you will see Chandubhai in front of You. In that, one is the Self and the one in the mirror is ‘Chandubhai’. ‘You’ can tell him, ‘Chandubhai, how long are you going to keep making these mistakes? You need to be scolded a little.’ You can even say that.

Do you ever look into the mirror and scold ‘Chandubhai’? See Chandubhai in front of the mirror, make him have a seat and say, ‘You have helped in printing Dada’s books with your donations. You have done good work. But then why do you go and make mistakes like this?’ Should you not
be telling the self-Chandulal, this? Should only Dada keep saying it? But
instead, Chandubhai will listen more if You too were to say something to
him. He will listen to You more. If I were to tell you that, how would you
feel? You would feel, ‘why does Dada not say anything to the one who is
next to me, and why is he is telling me?’ So You should reprimand him
yourself.

One is generally very good at pointing mistakes but he cannot see
even one of his own mistakes. But You do not have to look for mistakes,
You just have to scold ‘Chandubhai’ a little. You know ‘Chandubhai’\textsc{‘}s
mistakes, so now ‘You’ have to scold Chandubhai. But then Chandubhai is
laden with pride \textit{maani}. So you can achieve everything when you stroke his
pride.

Now when will You practice scolding him? You can employ one or
two people to do that, but they will not truly scold him, will they? Only
when you have someone who truly scolds that you get results. Artificial
scolding will not produce results. You should take advantage of the situation
when someone scolds you. But you do not know how to arrange for it, do
you?

\textbf{Questioner}: I will not like it if there was someone to scold me
regularly.

\textbf{Dadashri}: You do not like that, but if you find someone to scold you
everyday, then would you not know how to settle it because you would
accept that it is an everyday thing, so when is it likely to end? Instead, why
not just go back deep within the Self?

\textbf{Questioner}: You have told me that I am not ‘\textit{jiva}’ (mortal) but I am
‘\textit{Shiva}’ (immortal), but that separation does not happen.

\textbf{Dadashri}: It-the non-Self complex \textit{prakruti} will not let go of its
\textit{bhaav} (nature), will it? He will not let go of his claim, will he? Therefore,
you have to slowly coax him into getting your work done, because he is
naive \textit{bhodo}. What is the nature of the \textit{pudgal} (non-Self complex)? It is
naïve. So you can catch him with this technique. \textit{Jiva} and \textit{Shiva} are are both
separate, are they not? When he comes into \textit{jiva bhaav}, he will eat potato
fritters and everything, and when comes into *shiva bhaav*, he will do *darshan*.

**Questioner**: But is the mind of a *jīva* (that which lives and dies), independent?

**Dadashri**: Absolutely independent. Have you or have you not seen the mind confront and oppose you? Hey you! How can it confront or oppose you if it were ‘your’ mind? You will realize whether it is independent or not when it confronts you.

**Questioner**: Because I do not have control over speech and that is why I have no control over the mind.

**Dadashri**: You do not have control over anything that confronts or opposes you. Before you believed that ‘I am *jīva*’ (I am living). Now that belief has been destroyed and You have the realization of ‘I am Shiva’ (I am eternal), but the *jīva* part will not let go of his *bhaav*, he will not let go of his claim or his rights. But he will let go if you coax him gently. Just as when *kusang* (bad company) touches him, he becomes a *kusangi* (tainted by bad habits of the company) when satsang touches him, he becomes a satsangi and when you explain things to him, he will listen and leave the bad habits; he is good in that way. Now what you have to do is to sit down with Chandubhai and talk to him, ‘You have been coming to satsang everyday even at the age of sixty-seven years, you are doing a good job of making sure of that.’ But at the same time you have to make him understand and give him advice, ‘Why are you taking so much care of this body? If this happens to the body, let it happen. Why don’t you come and sit here at the table with ‘me’. There lies infinite bliss with ‘me’.’ That is what you should tell Chandubhai. If you were to sit Chandubhai in front of You, can You or can Youou not see him exactly?

**Questioner**: My talks with him go on for hours.

**Dadashri**: But there others within him who also accept the ‘phone call (conversation), that is why You have to make him sit infront of You and talk to him, loudly and directly. That way some one else will not take the phone.
**Questioner:** How should I make him sit across me?

**Dadashri:** ‘Chandubhai’ will become very wise if You seat him across from You and keep scolding him.’ You should scold him personally. Say to him, ‘Chandubhai should you be doing this? What nonsense is this? Why don’t you become straightforward?’ What is wrong in speaking to him this way? Does it look good if someone else has to correct you? That is why ‘we’ tell You to scold ‘Chandubhai’, otherwise he will continue walking in complete darkness. What **pudgal** is saying now is ‘You’ have become a Shuddhatma, but what about me?’ He will put in a claim, he has a right too. He too has a desire that he wants something. He is naïve so you can coax him. Naïve because in the company of fools, he becomes a fool and it the company of wise, he becomes wise. In a company of thieves, he becomes a thief. Jevo sang evo rang! One becomes like the company that he keeps.

You have to sit in front of the mirror, so ‘Chandubhai’ will be in front of You and then start this experiment. You can see his whole face in the mirror. Then You tell ‘Chandubhai’, ‘why did you do that? You are not to do that. Why do you have separation due to difference in opinion **matabheda** with your wife? Is this why you got married to her? Why are you doing this after getting married?’ You have to tell him such things. When you scold him like this in front of the mirror for one hour, then tremendous energy will manifest. This is considered the highest of all **samayik**. You know of all Chandubhai’s mistakes, doYou not? Whatever mistakes You see, when you seat Chandubhai in front of You in the mirror for an hour and tell him about them; that is the highest **samayik**.

**Questioner:** If I do not do it in front of the mirror but instead I talk to the mind within, will it work?

**Dadashri:** No, that is not possible. ‘You’ should be able to ‘see’ Chandubhai in the mirror. You will not know how to do it if You do it alone within. Only the Gnani Purush can do that. But You have to be taught at kindergarten level. It is good that mirrors exist abundantly, otherwise you would have to buy a mirror worth hundred thousands. Mirrors nowadays are inexpensive. Only Emperor Bharat had built a palace of mirrors in the time of Lord Rushabhdev (first Tirthankara). And today one sees large mirrors everywhere.
All this is the science of *parmanus* (smallest indivisible part of matter). But if You seat him in front of You in a mirror and do the scolding, then it is possible to achieve a lot. But no one does that, does he? He does it once or twice, when ‘we’ instruct him; then he forgets.

Lord Rushabdev gave the knowledge of Akram Gnan to Emperor Bharat and ultimately when the Emperor Bharat took the help of the mirrors in his palace, that is when the Gnan expressed precisely. When he looked in the mirror he noticed that one of his fingers looked different from his other fingers. Then he realized that the ring on that finger had fallen off. That is when he started thinking, ‘the finger looks different. Was it the ring the made the finger look beautiful?’ In this way he went on thinking and questioning deeply within, ‘is it because of the ring that the finger looked beautiful? Not because of me?’ Then by process of elimination, ‘this is not mine, this is not mine…’ he attained *keval* absolute Gnan – absolute enlightenment. So you should take advantage of the mirrors in the home. Ours is the science of Akram. Whoever takes advantage of this, will get his work done. But no one can know about this, can he? It does not matter if he is not Self-realized; even then the mirror *samayik* can give great benefits.

**Samayik of scolding p550**

You should go to your room and say to Chandubhai, ‘Chandubhai, who do you think you are? Take your left hand and slap your right cheek!’ A young man could not get rid of his anger, so I told him, ‘Scold him!’ The poor man would do pratikraman all day but still he would not listen to the pratikraman. He would go back to the way he was.’ So I told him to go up to the terrace and scold him. So He scolded his file number one, ‘who do you think you are?’ He scolded him so hard that he burst out crying. ‘He’ did the scolding and he began to cry and the Self became separate. The Self separates when You do such scolding.

So you should go into your room and scold Chandubhai. You are to do this scolding *samayik* only after taking ‘our’ Agna (after taking Dada’s permission). Only then will *pragnya* (energy of the Self that arises in Gnan Vidhi) remain, otherwise something else will latch on and cause problems.
**Questioner:** The process of doing *samayik* in the mirror and talking to the *prakruti* seems good when You show us and it lasts for two to three days but then it becomes weak.

**Dadashri:** When weakness arises, then you should start that process all over again. Once it becomes old, all kinds of weakness will come. The nature of *pudgal* is that once it gets old, it loses interest and energy. You have to start by making it new.

**Questioner:** So I am not able to accomplish the work through this process as I ought to and the process ends midway.

**Dadashri:** That is how it will be accomplished gradually; it cannot happen all of a sudden.

**Questioner:** One experiment remains unfinished and I start a new one. I leave that unfinished and start a third one, so they all remain unfinished.

**Dadashri:** You should take them up again, and complete those experiments gradually. It is not yet over, is it?

**Samayik is happening  p551**

**Questioner:** I can never do the *samayik*.

**Dadashri:** Then You should do a *samayik* for, ‘can’t do it, can’t do it’.

The only thing the Lord asks is whether You were attentive *dhyan* or inattentive *bedhyan*. Yes, there was no *bedhyan* inattention. One was aware of ‘I can’t do it’ and the other person had the *dhyan*-awareness of ‘I can do it’. There are no other issues. It is the one and the same thing, whether You look at it this way or that way. If you were to turn and face this way, this would be your back and if you were to turn around and face the other way, this would be your back.

So ‘we’ acknowledge this negative-wrong of ‘I cannot do it’. But ‘I-as the ‘seer’’, do not have to give in to it, be moved by it. So all the obstacles or anything else would all go away. The obstacles will say, ‘we cannot conquer
him. He is doing the contrary.’ If one direction or way is not working out for ‘us’, we simply turn to the other way. Then if we go forward in that direction, it will be contrary to this side, so then we turn the other way. Direction will keep on changing, but it is all the same. But there, one should not become unaware (bedhyan). If the dhyan is on ‘I can’t do it…I can’t do it…’ that should be the only thing that prevails, then thoughts of home or anything else should not be there. Here Dadashri’s hair looks all grey. For some people in their dhyan they look all black. There is no problem with that.

What is of significance to us all? It is whether there was unchanging one meditation (ekagra dhyan) or not? When can it be said that dhyan has happened? It is when there is only one thing in the dhyan. (ekagra) Elsewhere when people recite the Lord’s name ‘Ram… Ram’; that is not dhyan.

And this dhyan is called ‘Dadavi’ dhyan (meditation as awakened by Dadashri – the Gnani Purush, meditation as the Self). That is considered a wonder!

The one doing the dhyan meditating is ‘Chandubhai’, the one experiencing the dhyan is ‘Chandubhai’ and the knower jaanaraar, is the Self. So you know that the meditation is not happening properly when you say ‘I can’t do it, I can’t do it’. The Self knows that ‘it is happening, it is happening’.

So all the paths are open. When Gnan is there, then all the paths are open, and when Gnan is not there, then only one path is open. Any other path will lead to confusion.

You ‘saw’ the ‘seer’ in samayik p552

The ‘seer’ was ‘seen’ by You in the samayik. All the mistakes are washed off in the samayik! At the time of samayik, You are the absolute Self, and You are also seeing the ‘seer’ jonaro (awakened one, gnani bavo) within. Otherwise, a human being does not have the capacity to remember so much, does he? Here the ‘seer’ ‘sees’ every layer.

Did You ‘see’ some of it within? Is that so? What are you saying! And what about you, what is it like for You within? Did you find some solution?
You got the benefit of this *samayik*, because this is the *samayik* of the Self. And what is *vyavahar samayik*? It is the *samayik* they do out there (in the *kramic* path); it is a *samayik* to still the mind. Even that is very good if the mind does become still. And here in Akram Vignan, there is no mention of the mind, is there? These are all *samayiks* of Punya Shravak!

**Questioner:** Please explain more what You just said about ‘seeing’ the ‘seer’ in the *samayik*?

**Dadashri:** Besides the Self, even the intellect *buddhi* has energy *shakti* and that is why it is able to see everything on the outside; it can see all worldly things. And ‘it’ sees *jovoo* all these mistakes. And so the ‘knowing’ *janavani* energy is of the Self.

The Self is *swa-par parkashak* (that which illuminates the Self and the non-Self). So it can ‘see’ both.

**Questioner:** But you said that ‘it’ ‘sees’ the ‘seer’.

**Dadashri:** Yes, there, it is actually the absolute Self that is ‘involved’. That is why ‘we’ made the distinction. It is verily the *sva-par prakashak* (the awakened Self, the Gnani *bavo*, the one who attained the Gnan) who is working there. And that is why You have the assurance that there is the *swa-par prakashak* awakened one within, and that is the entity doing the work; this You have ‘seen’. Hence You have ‘seen’ the ‘seer’ (*the sva-par prakashak*). There is no other study for the ‘Seer’ other than to ‘see’. Now here, we are convinced about who did the ‘seeing.’ The answer is the ‘seer’. That is why we say, ‘I’ ‘saw’ the ‘seer’.

**Questioner:** You are in *samayik* twenty-four hours, are You not?

**Dadashri:** Yes, the *samayik* is always there. *Samayik* is a natural attribute, is it not? That is because the Self is *sama*, and it verily is *samayik*. When the self comes into the Self (*swabhaav*), it is a state of *samayik*. But the Gnani Purush is beyond *samayik*. He has many other attributes that are manifest. He has many natural attributes.

**The Self is samayik p 553**

You are not the doer of the *samayik*; You are not the doer of pratikraman. It is the *udayakarma* (unfolding karma effect) that makes you
do them, and yet these sadhus claim out of ignorance, ‘I did samayik. I am doing it.’ It is all ignorance agnan that has taken hold.

**Questioner:** Sambhaav equanimity means samayik, so does one have to do samayik if he can maintain equanimity?

**Dadashri:** The Self verily is samayik. You have attained this Gnan and if You remain in my Agnas, that is considered samayik all day long.

And you do not have to do that other samayik. This is just to wash off past mistakes. This is a kind of very elevated pratikraman. It washes off past mistakes. People call it a samayik. However, the Self is itself samayik and having attained the Self, one can remain in samayik the whole day.

**Jai Sat Chit Anand**
Pratikraman Key Points

- What does the world exist on? It exists on the mistakes of atikraman. There is no problem with kraman, but pratikraman has to be done if atikraman happens.
- Happening of atikraman is natural; doing pratikraman needs your purushartha (spiritual effort).
- The one who repents after any action will one day attain moksha; that is certain.
- When pratikraman is done after a conflict; that conflict gets washed off. Newly attained energy goes away by entering into conflict again.
- It is natural for a human being to enter into a mistake. But what is the way to be free from the mistake? Only a ‘Gnani Purush’ can show this, the pratikraman that liberates.
- Generally when people ask for forgiveness, there is no pratikraman in it. It is comparable to the common practice of saying ‘sorry’ and ‘thank-you’. It has no significant value. The importance is in doing alochana-pratikraman-pratyakhyan.
- It is possible to attain the state of Godhood if one does instant pratikraman.
- That which you do not want to remember but still comes into your memory, is a mistake that needs pratikraman.
- True pratikraman happens when you see others in the family as nirdosh (faultless; flawless) and you can see only your own mistakes.
- We end up saying things we do not want to. It is the prakruti that ‘dances’ (does everything) and creates problems. After many pratikraman, that prakruti will come to an end.
- What happens when you do pratikraman? When the reactions of your past mistakes come into unfolding, you will not feel like interfering in them again.
- The one whose alochana-pratikraman-pratyakhyan are real is sure to attain the Self.
Nav Kalamo

Nine Deep Inner Intents

[Dada Bhagwan is The Lord within all living beings. This recitation is meant to take hold within you, and is not to be recited mechanically. Reciting this daily is worthy of your deep inner intent, as this teaching encompasses the essence of all religions.]

1. Dearest Dada Bhagwan (pure Soul within), give me the absolute inner energy not to hurt, cause someone to hurt, nor instigate anyone to hurt the ego of any living being, even to the slightest extent. Give me the infinite inner energy not to hurt the ego of any living being and to conduct my thoughts, speech and action in a manner that is accepted by all viewpoints.

Hey Dada Bhagwan! Maney koi pan dehadhari jeevatma no kinchit maatra pan aham na dubhaya, na dubhavaya, ke dubhavva pratye na anumodaya evi param shakti aapo. Maney koi dehadhari jeevatma no kinchit maatra pan aham na dubhaya evi syadvaad vani, syadvaad vartan aney syadvaad manan karvani param shakti aapo.

2. Dearest Dada Bhagwan (pure Soul within), give me the absolute inner energy not to hurt, cause someone to hurt, nor instigate anyone to hurt the foundation of any religion, even to the slightest extent. Give me the infinite inner energy not to hurt, even to the slightest extent, the foundation of any religion and to conduct my thoughts, speech and action in a manner that is accepted by all.

Hey Dada Bhagwan! Maney koi pan dharma nu kinchit maatra pan pramaan na dubhaya, na dubhavaya, ke dubhavva pratye na anumodaya evi param shakti aapo. Maney koi pan dharma nu, kinchit maatra pan pramaan na dubhavaya evi syadvaad vani, syadvaad vartan aney syadvaad manan karvani param shakti aapo.

3. Dearest Dada Bhagwan (pure Soul within), give me the absolute inner energy not to criticize, offend or insult any living monk, nun, preacher or a religious head.

Hey Dada Bhagwan! Maney koi pan dehadhari upadeshak, sadhu, sadhavi, ke acharya no avarnavaad, aparadha, avinaya na karvani param shakti aapo.
4. Dearest Dada Bhagwan (pure Soul within), give me the absolute inner energy not to, nor cause anyone to, nor instigate anyone to dislike or hate any living being, even to the slightest extent.

Hey Dada Bhagwan! Maney koi pan dehadhari jeevatma pratye kinchit maatra pan abhaav, tiraskaar kyaareya pan na karaaya, na karaavaaya ke karta pratye na anumodaya evi param shakti aapo.

5. Dearest Dada Bhagwan (pure Soul within), give me the absolute inner energy not to, nor cause anyone to, nor instigate anyone to speak any harsh or hurtful language towards any living being, even to the slightest extent. If someone speaks in harsh or hurtful language, please give me the energy to speak kindly and softly in reply.

Hey Dada Bhagwan! Maney koi pan dehadhari jeevatma saathe kyaareya pan kathor bhasha, tanteeli bhasha na bolaya, na bolavaya, ke bolva pratye na anumodaya evi param shakti aapo. Koi kathor bhasha, tanteeli bhasha bole to maney mrudu-ruju bhasha bolvani shaktio aapo.

6. Dearest Dada Bhagwan (pure Soul within), give me the absolute inner energy not to have, nor cause to have, nor instigate someone to have any sexual desires, feelings or gestures towards any living being, be it male or female or of bissexual orientation. Give me the supreme energy to be eternally free of sexual desire.

Hey Dada Bhagwan! Maney koi pan dehadhari jeevatma pratye stri, purush agar napunsak, gammey te lingadhari hoi, to tena sambandhi kinchit maatra pan vishaya vikar sambhandhi dosho, ichchhao, cheshtao ke vichaar sambandhi dosho na karaaya, na karaavaaya ke karta pratye na anumodaya evi param shakti aapo. Maney nirantar nirvikar rahevani param shakti aapo.

7. Dearest Dada Bhagwan (pure Soul within), give me the absolute inner energy to control my excessive temptation towards any particular food taste. Give me the energy to take meals with a balance of all tastes.

Hey Dada Bhagwan! Maney koi pan ras ma lubdbhapanu na karaaya evi shakti aapo. Samrasi khoraak levaya evi param shakti aapo.
8. Dearest Dada Bhagwan (pure Soul within), give me the absolute inner energy not to, nor cause anyone to, nor instigate anyone to criticize, offend or insult any being, present or absent, living or dead.

Hey Dada Bhagwan! Maney koi dehadhari jeevatma no pratyaksh agar paroksha, jeevant agar mrutyu paamelano, koi no kinchit maatra pan avarnavaad, aparadha, avinaya na karaaya, na karaavaaya ke karta pratye na anumodaya evi param shakti aapo.

9. Dearest Dada Bhagwan (pure Soul within), give me the absolute inner energy to become an instrument in the path of salvation for the world.

Hey Dada Bhagwan! Maney jagat kalyan karvaanu nimit banvaani param shakti aapo, shakti aapo, shakti aapo.

**Jai Sat Chit Anand**

Awareness of the Eternal is Bliss

*(For further clarification, please read the book ‘The Essence of All Religions’ by Dadashri)*

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