Pratikraman

The master key that resolves all conflicts



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The master key that resolves all conflicts

- Dada Bhagwan

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Trimantra

(The Three Mantras)

Namo Arihantanam

I bow to the Lord who has annihilated all the inner enemies of anger, pride, attachment and greed.

Namo Siddhanam

I bow to all the Lord who have attained final liberation.

Namo Aayariyanam

I bow to all the Self-realized masters who unfold the path of liberation.

Namo Uvazzayanam

I bow to the Self-realized teachers of the path of liberation.

Namo Loye Savva Saahunam

I bow to all who have attained the Self and are progressing in this path in the universe.

Eso Pancha Namukkaro

These five salutations.

Saava Paavappanasano

Destroy all the sins.

Mangalanam cha Saavesim

Of all that is auspicious mantras.

Padhamam Havai Mangalam

This is the highest.

ॐ Namo Bhagavate Vasudevaya

I bow to the One who has become the Supreme Lord from a human being.

ॐ Namah Shivaaya

I bow to all auspicious beings of this universe who are the instruments of salvation of the world.

Jai Sat Chit Anand

The Awareness Of The Eternal Is Bliss

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Note About This Translation

Gnani Purush Ambalal M. Patel, popularly known as Dadashri or Dada or Dadaji, used to say that it is not possible to exactly translate his satsang on the Science of Self-Realization and the art of worldly interaction, into English. Some of the depth and intent of meaning to be conveyed to the seeker, would be lost. He stressed the importance of learning Gujarati to precisely understand all his teachings.

Dadashri did however grant his blessings to convey his original words to the world through translations in English and other languages. It was his deepest desire and fervor that the suffering human beings of the world attain the living freedom of the wonderful Akram Vignan that expressed within him. He further stated that a day would come when the world would be in awe of the phenomenal powers of this science.

This is an humble attempt to present to the world the essence of the teachings of Dadashri, the Gnani Purush. A lot of care has been taken to preserve the tone and message of his words. This is not a literal translation of his words. Many individuals have worked diligently for this product and we remain deeply thankful to them all.

This is an elementary introduction to the vast new treasure of his teachings. Please note that any errors committed in the translation are entirely those of the translators and for those we request your pardon.

Jai Sat Chit Anand

Books of Akram Vignan of Dada Bhagwan

1. **Adjust Everywhere**
2. **Ahimsa : Non-Violence**
3. **Anger**
4. **Aptavani 1**
5. **Aptavani 2**
6. **Aptavani 5**
7. **Aptavani 6**
8. **Aptavani 9**
9. **Autobiography of Gnani Purush A.M.Patel**
10. **Avoid Clashes**
11. **Brahmacharya : Celibacy Attained With Understanding**
12. **Death : Before, During & After...**
13. **Flawless Vision**
14. **Generation Gap**
15. **Harmony In Marriage**
16. **Life Without Conflict**
17. **Money**
18. **Noble Use of Money**
19. **Pratikraman : The master key that resolves all conflicts (Abridge & Big Volume)**
20. **Pure Love**
21. **Right Understanding to Help Others**
22. **Science of Karma**
23. **Science of Speech**
24. **Shree Simandhar Swami : The Living God**
25. **The Essence Of All Religion**
26. **The Fault Is Of the Sufferer**
27. **The Guru and The Disciple**
28. **Tri Mantra : The mantra that removes all worldly obstacles**
29. **Whatever Happened is Justice**
30. **Who Am I ?**
31. **Worries**

Introduction to The 'Gnani Purush'

On a June evening in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man, a contractor by profession, was sitting on a bench on the busy platform number 3 of Surat's train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization occurred within Ambalal M. Patel. During this event his ego completely melted and from that moment onwards he became completely detached from all Ambalal's thoughts, speech and acts. He became the Lord's living instrument for the salvation of mankind, through the path of knowledge. He called this Lord, Dada Bhagwan. To everyone he met, he would say, "This Lord, Dada Bhagwan is fully manifest within me. He also resides within all living beings. The difference is that within me He is completely expressed and in you, he is yet to manifest."

Who are we? What is God? Who runs this world? What is karma? What is liberation? Etc. All the world's spiritual questions were answered during this event. Thus nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarsali, a suburb of the city of Baroda and raised in Bhadran, Gujarat. His wife's name was Hiraba. Although he was a contractor by profession, his life at home and his interaction with everyone around him was exemplary even prior to his Self-realization. After becoming Self-realized and attaining the state of a Gnani, (The Awakened One), his body became a 'public charitable trust.'

Throughout his whole life he lived by the principle that there should not be any commerce in religion, and in all commerce there must be religion. He also never took money

from anyone for his own use. He used the profits from his business to take his devotees for pilgrimages to various parts of India.

His words became the foundation for the new, direct and step-less path to Self-realization called Akram Vignan. Through his divine original scientific experiment (The Gnan Vidhi), he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. 'Akram' means without steps; an elevator path or a short cut, whereas 'Kram' means an orderly step-by-step spiritual path. Akram is now recognized as a direct shortcut to the bliss of the Self.

Who is Dada Bhagwan ?

When he explained to others who 'Dada Bhagwan' is, he would say:

"What you see here is not 'Dada Bhagwan.' What you see is 'A.M.Patel.' I am a Gnani Purush and He that is manifest within me, is 'Dada Bhagwan'. He is the Lord within. He is within you and everyone else. He has not yet manifest within you, whereas within me he is fully manifest. I myself am not a Bhagwan. I too bow down to Dada Bhagwan within me."

Current link for attaining the knowledge of Self-Realization (Atmagnan)

"I am personally going to impart siddhis (special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, won't they?"

~ Dadashri

Param Pujya Dadashri used to go from town to town and country-to-country to give satsang and impart the knowledge of

the Self as well as knowledge of harmonious worldly interaction to all who came to see him. In his final days in late 1987, he graced Dr. Niruben Amin with the siddhis to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988, Dr. Niruben continued his Work, traveling within India to cities and villages; and going abroad visiting all continents of the world. She was Dadashri's representative of Akram Vignan, until March 19, 2006, when she left her mortal body entrusting all further care of the Work to Shri Deepakbhai Desai. She was instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self-realization for modern times. Hundreds of thousands of spiritual seekers had taken advantage of this opportunity and are established in the experience of pure Soul while carrying out their worldly duties. They experience freedom, here and now while living their daily life.

Shri Deepakbhai Desai had been given the siddhi to conduct satsang of Akram Vignan by Gnani Purush Dadashri in presence of Pujya Niruben Amin. Between 1988 and 2006, he has given satsang nationally and internationally as directed by Dadashri under the guidance of Dr. Niruben Amin. Now these satsangs and Gnan Vidhis of Akram Vignan continue in full force through the medium of Atmagnani Shri Deepakbhai Desai.

Powerful words in scriptures help the seeker in increasing their desire for liberation and thus they represent the path. The knowledge of the Self is the final goal of all seekers. Without the knowledge of the Self there is no liberation. This knowledge does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of the Akram Vignan, even today one can attain Atmagnan, by meeting a living Atmagnani. Only a lit candle can light another candle!

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PREFACE

Should there not be some unfailing remedy for those who are sincerely trying to move forward along the path of liberation? There must be some remedy to successfully remove all *kashays* (internal anger, pride, 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 *kashays* 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 internal 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 *kashays* from our lives, and progress spiritually toward liberation. Surely there must 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 *kashays* not decrease or his sins erase? Doesn't the liability for all this fall upon the heads of religion? This statement is not made with any

malice, it is made with 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? How can we be liberated from the bondage of our past karmas and the bondage created through our inherent attachment and abhorrence?

It is said that the path of liberation is for the brave and not for cowards, but where must this valor be used to expedite liberation? Is it possible for a person with a lot of bad karmas to acquire good karmas?

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 *kashays* 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? 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 *pratyakhyan* (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 the vast tree of hatred and abhorrence, grows. *Gnani Purush*, Dada Bhagwan, through his *Keval Gnan* 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." 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

Contents

		Page
1.	The True Nature of *Pratikraman*	1
2.	Every Religion Mentions *Pratikraman*	6
3.	These Are Not Lord Mahavir's *Pratikramans*	10
4.	The *Gnani Purush's* Awareness	16
5.	The Way of *Akram Vignan*	20
6.	The Thorns Vanish And The Blossom Remains	24
7.	Thus The Business Runs Clean	34
8.	Freedom From Human Bondage	36
9.	*Pratikramans* In Varying Situations	38
10.	When Conflicts Arise	42
11.	*Purusharth* Against One's Negative Qualities…	45
12.	Destroying Addiction With *Gnan*	47
13.	Liberation From *Artadhyana* and *Raudradhyana*	50
14.	Release From Bondage Of Inner Enemies	53
15.	On The Path Of Cause *Ahimsa*	57
16.	Vengeance of Enmity Is Unbearable	60
17.	Removal Of The Root Cause Of Opinions	62
18.	He Who Conquers Sexual Impulses is The King....	65
19.	Addiction Of Compulsive Lying	67
20.	Awareness While Speaking…	68
21.	Faults Of The *Prakruti* Will Leave In This Way….	74
22.	Solution for Sticky Files	79
23.	When The Mind Goes Haywire….	83
24.	*Gnan* Rescues Those Drowning In The Ocean Of Life	86
25.	Understanding The Principles Behind *Pratikraman*	100

Please note that the numbers given in brackets after some paragraphs correspond to the page number in the original unabridged textbook.

Pratikraman

The master key that resolves all conflicts

1. The True Nature of Pratikraman

Questioner: 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 utter pleasant words, but harbor negative thoughts in your mind, then you must do pratikraman (ask for forgiveness). You should do pratikraman with Dada Bhagwan as your witness. This body that you see in front of you is not Dada Bhagwan. This body is called, 'A.M. Patel of Bhadaran (a town in Gujarat, India)'. Dada Bhagwan is the omniscient one, the Lord of the universe, manifested 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 recalling his name.

To do good deeds, is dharma, and to do bad deeds is adharma. Atma dharma (religion of the Self) is to go beyond both. If you do good karmas, you will earn merits (punya) in your karmic account, of which the benefits you will have to experience in the next life. For your bad karmas (paap) you will incur debt, which you will have to suffer in the next life. A person can attain the Self, when he has cleared all debits and credits from his karmic account.

Questioner: In life, karma is inevitable. What should one do when he incurs a negative karma either knowingly or unknowingly?

Dadashri: If that happens, there is a remedy for it. Once a misdeed has been committed, repentance should follow immediately. You must repent wholeheartedly and with sincerity. Even after repentance, should you repeat the mistake, 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 negative deeds do not stop. Why they do not stop, is also a science in itself. You must simply carry on repenting. If you repent for your misdeeds wholeheartedly, all your bad karma will be washed away. If you hurt someone, then you absolutely must repent.

Questioner: 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 karmas. The tangled knots of karmas will loosen through repentance with a view to undoing wrong deeds. If not, the result of the sins you bind will be so horrendous that you may even forfeit human birth in your next life. However, 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 'indirect devotion' (not directed to wards the Self). Until you attain Self-Realization, such acts are necessary.

Now, who should be a witness to your repentance? It must 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.

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

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

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

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

Questioner: So then 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 must understand that the person who insults you is not at fault, not even in the slightest degree. He is merely a nimit (instrument), and it is because of your own karma, which is unfolding, that you both are brought together. The fault is your

own and you must do pratikraman if you harbor any negative feelings towards him. You do not have to do pratikraman if you have no ill feelings towards him or if you feel a sense of obligation to him for being instrumental in the discharge of your karma.

When a person is unpleasant or abusive towards you, you should look upon the incident as being your own account, and see him as 'instrument'. Even a pickpocket would be an instrument to settle your karmic account. All disputes arise because people blame the instrument. Atikraman is to walk on the wrong path and pratikraman is to retrace your footsteps.

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

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.

It is atikraman even to say, "I am Chandubhai." But for the sake of the worldly and social interactions, it is ok. If you do not hurt anyone it is not called atikraman. If during the course of your day you hurt someone, it would be atikraman for which you must do pratikraman.

This is the science of the Vitarag. Atikraman takes you to a birth in the lower life forms, namely the animal kingdom or even hell, while pratikraman transports you to a higher life form. Only pratikraman will help you until you attain final liberation.

Who does not need to do pratikraman? The one who has not done atikraman.

Questioner: When I see injustice in daily life, it upsets me. So what should I do if this affects the way I interact with others? How should I repent if there is any injustice on my part?

Dadashri: You should do alochana (confession), pratikraman (repentance), and pratyakhyan (resolve never to repeat the mistake). This should be done in the presence of whichever God you believe in. Which God do you believe in?

Questioner: Lord Shiva.

Dadashri: So Lord Shiva should be your witness when you repent. Your alochana should be that, having recognized your fault, you do not wish to repeat it. You must repeatedly repent. If you err, you must repent. In doing, so your wrong deeds will decrease. You may cause injustice although you may not wish to. This can be attributed to the faults of prakruti (inborn nature), and the fault in your prakruti stems from your previous life, not from this life. Today you want to improve, but because of your previous causes, these faults continue to occur and they will not leave without harassing you. For this, you must continuously do alochana, pratikraman, and pratyakhyan.

Questioner: What is the solution when one has to tolerate and endure a lot of things?

Dadashri: You should tolerate without complaining. Tolerate with equanimity, without cursing the other person in your mind. In fact you should consider the other person as obliging you for releasing you from the bonds of your previous karma, and thank him. You should feel an obligation towards him. No one suffers without a reason. Your suffering is the result of your own past karmas.

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

Dadashri: Not just for that, but also for telling lies or for insulting or hurting someone. Pratikraman should be done if any violence through thoughts, speech, or acts is committed towards any living being. Pratikraman should also be done for violating

any of the five mahavrats (the five supreme vows of: ahimsa- non-violence, satya- truth, achoriya - not stealing, aparigraha - non-greed, and bhramcharya (celibacy).

2. Every Religion Mentions Pratikraman

God has said that alochana, pratikraman, and pratyakhyan, are the essence of relative religion. These have to be done instantaneously; you should not keep anything pending. If you hurt someone, keep a mental note of it and then do alochana, pratikraman and pratyakhyan.

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

One is bound to attain Self-Realization if his alochana, pratikraman, and pratyakhyan are done with sincerity.

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

Dadashri: Yes. Sincere repentance is called pratikraman. Once pratikraman is done, the atikraman will not occur 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 shed. Now if the same atikraman should occur again, it is because of another layer of karma, so you should not panic, just continue with your pratikramans.

Questioner: What is alochana?

Dadashri: Alochana is to confess your misdeed as it is

and exactly the way it happened, to your guru or to a Gnani.

The amount of pratikraman one needs to do depends on the amount of atikraman one does. Atikraman includes deeds that are not acceptable in society, deeds that are condemned, and deeds that inflict pain on others. If any of this applies, pratikraman is necessary.

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

Questioner: My name is Chandulal.

Dadashri: Then the one who says, "I am Chandulal," is the entity that binds karma. Karmas are bound even during sleep, throughout the night. What is the reason behind this? It is because of the misconception of your true identity, (You are really pure Self, but you say you are Chandulal) that karmas are being charged. In reality you are not Chandulal, and yet you claim that you are. "I am Chandulal," is a false accusation and with this belief you are continuously charging karmas. 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, which cannot be avoided. But if you purify your ego of its conviction of, "I am Chandulal," you will not bind as many karmas.

Even after the ego becomes somewhat pure, you will still have to perform some rituals. If your daughter-in-law breaks something expensive and you shout at her, 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 become lighter. Whenever you do atikraman, you must erase it with pratikraman. It should be a shoot-on-sight, instantaneous 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 Vitarag, your suffering will depart.

Questioner: How does one do pratikraman?

Dadashri: If you have attained Self-Realization, you will become aware of the Self within the other person. It is precisely the Self within that person that you must address. Otherwise, you can direct your pratikraman towards God by saying, "O Lord! I repent for my mistake. I ask for your forgiveness and resolve never to repeat it." That is all.

Questioner: Do the bad deeds get washed away?

Dadashri: Yes, yes of course they will! After pratikraman, the fault will not remain. Even a massive karma will appear as though it were a burnt rope with its cinders intact, which crumble and disperse at the slightest touch.

Questioner: And how should one repent? Should it be done outwardly so that it is visible to others or should it be done from within, in one's mind?

Dadashri: In your mind! You should remember Dadaji, apologize for your mistake, and make a resolve never to do it again. In doing so, the pain will be erased and the mistake destroyed. If you fail to do this, your mistakes will accumulate.

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

Questioner: On 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 commits a bad deed and he repents, he can never feign repentance. When he repents, that repentance is sincere and with that, a layer of

karma is removed. The onion still appears whole although one layer is gone. Another layer will be removed the next time. Repentance never goes to waste.

Questioner: Should we not ask for forgiveness with a sincere heart?

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

Questioner: Then it will just become a habit.

Dadashri: Even if it does become a habit, it is fine as long as an apology is made. Just realize that if you do not repent, you will have to pay for it.

If someone is an alcoholic and asks for forgiveness, I tell him to keep asking for forgiveness and to make a firm resolution that he wants to quit his bad habit, even as he continues to drink. One day he will be free of his addiction. I give you this absolute guarantee through my Science. This Science is bound to grow and proliferate, yielding immediate results.

"This is the cash bank of Divine Solution." The only 'cash bank.' Such a bank has not appeared in the last one million years. It offers liberation within just two hours. I am ready to grant you whatever you ask of me.

Nature forgives a man, who after he steals, repents. If he repents, even God does not regard it as a sin. People on the other hand will punish him and he will have to suffer the consequences in this life. If one repents heartily his faults would eventually disappear, but they speak superficially. Although you may commit a terrible mistake, if you sincerely regret it, it will not happen again. If it occurs again, it does not matter as long as you continue to repent.

Questioner: What is the difference between pratikraman and praschyatap?

Dadashri: Praschyatap is repentance and is general and for a number of faults and 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 the moment atikraman takes place. Shoot-on-sight pratikraman should be done so that fault is erased.

Alochana, pratikraman, and pratyakhyan, 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 must simply understand that the Gnani's Agnas (five cardinal instructions after Gnan) is your religion and penance. But alas! From time immemorial, people have had a tendency to interfere and not follow instructions.

3. These Are Not Lord Mahavir's Pratikramans

Questioner: For endless lifetimes, one has been doing pratikraman but has not attained liberation.

Dadashri: That is because one's pratikraman has not been real. Liberation is possible only when true pratikramans and true pratyakhyans are done. Pratikraman should be shoot-on-sight pratikraman. If I utter a word to cause you even the slightest hurt, I should do pratikraman instantaneously, without hesitating even for a second. You cannot afford to let things sit and stagnate.

'Pratikraman' means regret, repentance. What does one have to repent for?

Question: We are not really able to repent. We just keep doing all these rituals.

Dadashri: Pratikraman is to retrace one's steps. To repent for the anger and sins you have done, is pratikraman.

What is pratikraman? You can only call it pratikraman when your faults decrease. How can it be called pratikraman if your faults increase? God 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 (ancient) 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 (Mahavir) has instructed that only the Navkar Mantra be spoken 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. You must first understand the true meaning of pratikraman and realize that you are doing it, but for whom? It is either for Chandubhai insulting you or you insulting someone else.

Pratikraman means to destroy inner enemies of anger, false pride, greed, and illusionary conduct.

Nowadays, people only perform their pratikraman rituals once a year. They wear new clothes and gather together for that day. What sort of pratikraman do you call this? Is this some sort of a wedding ceremony? Pratikraman means to be remorseful. What is the relevance of wearing fancy clothes? Is someone getting married? Not only this, but they do 'rayshi' (early morning pratikraman) and 'devshi' (late evening pratikraman). How is it possible to recall each fault committed throughout the day when they can't even remember what they ate for breakfast?

What is the religion of the Vitarag? In it five hundred or more pratikramans happen everyday. The religion of the Jain can be found everywhere but not the religion of the Vitarag. How can one do pratikraman just once a year and call himself a Jain? Nevertheless it is better to do it even once a year than not to do it at all.

Although I make this statement, I have already done pratikraman before speaking in this manner. You however must not speak in such a harsh manner. Although I am saying such harsh things and pointing out mistakes, I speak out of compassion and I see everyone as faultless. Someone has to enlighten this world. People need to understand the reality as it is.

Knowledge of the Self is the path of liberation. Pratikramans after Self-realization puts you on the path to liberation. After Self-realization, all other ways of spiritual seeking will become beneficial towards your liberation.

Questioner: Can pratikramans become the cause of Atma Gnan (Self-Realization)?

Dadashri: No. This is because one does pratikraman for past mistakes, but at the same time new atikramans are taking place due to his ignorance of the Self. This ignorance and illusion is unrelenting, it never stops. This illusion, to take that which appears in worldly view as real, is the cause of new karma. One is perpetually creating new karmas as he destroys old ones through pratikraman. Old karma is an effect and one is doing pratikramans for the effects. When people do pratikraman, they bind punya (good karma).

In the worldly life, people generally do pratikraman and if they have the awareness, they do pratikramans in the morning and at the end of the day. By doing this, they will decrease many faults, but as long as they remain ignorant about their real

Self, they will not attain liberation, and their faults will continue to occur. The faults one does pratikraman for will be erased.

But today, let alone 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. It is done once a year and even then, without any understanding. They just make a fashion parade out of it. No one actually does the real pratikraman and therefore his faults keep increasing. One can only call it pratikraman if his faults decrease.

If ever this lady (Self-realized person sitting next to Dada), sitting here has a negative thought, she would not allow you to notice it. While she manages to smile, she is doing pratikraman. She does more than five hundred pratikramans each day. A single negative thought is atikraman. People are not aware of how much atikraman they do throughout their day.

Questioner: That is all bhaav-pratikraman (intent and feelings). One cannot do kriya-pratikraman (pratikraman through action) right?

Dadashri: No, there is no pratikraman through action. Pratikraman is an internal process. There is no action-oriented pratikraman.

Questioner: Can you explain what dravya (effect)-pratikraman is and what bhaav (cause)-pratikraman is?

Dadashri: Your inner intentions should be, "This should not be so." That would be called 'bhaav-pratikraman.' In dravya-pratikraman, you actually have to utter each and every written word. It becomes a ritual. It is an effect.

The way pratikramans are done today, it would find everyone in jail if the Lord were to be present here. Pratikraman is to ask for forgiveness for each and every fault and to clear

that fault, thoroughly, removing even the minutest stain, so that it is as clean as before. Today all you see is stained clothing.

People have not done pratikraman for even a single fault and so now there are countless warehouses of faults.

How is it possible for this young lady here (lady who is Self-realized), to possess such highly noble and distinguished thoughts? It is because she does countless pratikramans on a daily basis, while others do not do even a single one.

There is always a veil of ignorance in any act of 'doership.' One's faults become concealed once the veil appears. The fault is only visible when the veil of ignorance of doership is destroyed. Only a Gnani Purush can clear this sense of doership, you cannot do it on your own. The Gnani Purush will fracture and cast off all sense of doership.

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

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

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

Questioner: To remove the stain.

Dadashri: Likewise, you must wash away internal stains. These people here immediately wash away their internal stains (arising reactions of anger, greed, false pride, and illusionary

behavior), so everything remains spotless and meticulous. When it is done only once a year, are you able to clean all your clothes?

My pratikraman is the 'shoot-on-sight' pratikraman. What you consider pratikraman is not pratikiraman at all, because the stains are not removed, while mine are spotless. Pratikraman is when all the stains (atikraman) are removed and the clothes are immaculate.

Clothes must be laundered every single day. Each individual clothing needs washing. What do the Jains do? They accumulate a year's worth of dirty laundry and then attempt to wash it all at once. The Lord certainly does not allow it. Each clothing needs to be washed separately with great care. When you manage to wash at least five hundred a day, you will be making progress.

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

The Lord has emphasized the need to do pratikraman daily, but people only do it once a year during Paryushan (Jain religious event of eight days). 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 occurs, it must be erased through pratikraman.

4. The Gnani Purush's Awareness

Everyone in this world is faultless. And yet look how my speech comes out some times. When I have seen everyone as faultless. I view no one as being at fault whatsoever, so how can I speak in this manner? Is it necessary for me to speak this way? I should not speak this way about anyone and that is why I do pratikraman immediately after I say it. This is because I fall short by four degrees (360° is Absolute Enlightenment, Dadashri is at 356° degrees) and therefore I must do pratikraman.

Although I deliberately use stern words, according to nature, this is an error and therefore I make the one who has done atikraman (A.M.Patel), do pratikraman. Each mistake has its pratikraman. My intention however is not to hurt anyone.

I cannot say that it is not so, when it is and vice versa, which is why some people feel hurt by what I say. If I say something exists when it does not, you will be deluded and if I say it like it is, people question my saying it. For all this I have to do pratikraman, because no matter what, no one should be hurt. If someone believed that there was a ghost in the banyan tree, and if I told him that no such thing existed, I may hurt his feelings by disagreeing with him. So I must do pratikraman. I always have to.

Questioner: If someone misinterprets something, what should we do?

Dadashri: All these so-called truths that you come across are relative truths; they are false. They may be right according to the way of the world, but from the real viewpoint, they are all wrong. Pratikraman must be done for each and every viewpoint. You must even do pratikraman for saying, "I am a spiritual teacher," because this is a wrong belief. In reality you are pure Self. All other beliefs are wrong beliefs. Do you understand this?

Questioner: Yes I do indeed.

Dadashri: Everything is false. Because people lack understanding, they proclaim that they are telling the truth. If it were indeed the truth, it would not offend anyone.

The instant I utter a word, I am simultaneously doing pratikraman with fervor.

Questioner: But when you tell the truth about something, then why is it necessary to do pratikraman?

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 faultless? Why did I criticize him despite this? Any truth that hurts others is not considered truth and must not be uttered. If uttered, this truth becomes a fault. It represents violence.

The way to liberation is through alochana, pratikraman, and pratyakhyan. What do our mahatmas (people who are Self-Realized) do? They do alochana, pratikraman, and pratyakhyan throughout the entire day. If you were to ask them to do rituals and practice austerities such as fasting and penance, they will tell you that they have no need for such austerities because they have no worries and 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 these 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, karmas are being dispelled.

Dadashri: That will never happen. Which penance brings about a discharge of karmas? It is not the penance that is visible to the eye, and heard by the ears. This is all external penance. Only internal penance, can lead to discharge of karmas. That is the kind of penance these mahatmas 'do'. Any penance, which is visible to others, will result in punya. The penance that remains unseen will lead to liberation.

These sadhavijis (Jain nuns) know that they experience internal kashays (anger, pride, attachment, and greed) throughout their day, so what should they do? Every evening they should mentally recall the day's events during which they experienced even the slightest negative inner feelings towards others. For each and every incident where such a feeling arose, they must do pratikraman and pratyakhyan, for forty-eight minutes. If they do this then they are on the path of liberation. But the poor things, they do not do any such thing, so what can one do? If they were to understand the path to moksha, they would be on it, but first they need to understand it.

Questioner: Until they can confess and repent on a one on one basis, they will still harbor a grudge from within. So do they need to ask for forgiveness in person?

Dadashri: There is no need to ask for forgiveness directly from the person with whom the fault is committed. The Lord has forbidden this. You can only ask someone's forgiveness directly, if that person is well meaning and noble. However, if you attempt to do this with a weak 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 must 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.

The path to liberation does not have any rituals. Rituals are only present in the worldly life. The worldly life is for those who want material and physical comforts. For them, rituals are appropriate; however they are not needed for liberation. What is the path for liberation? It is alochana, pratikraman, and pratyakhyan. These will fuel your vehicle en route to moksha. The way to moksha is through these, no other rituals are needed. This is what I myself have done for countless lives. For so many lives I have done alochana, pratikraman, and pratyakhyan and my efforts have brought me thus far.

There are two religious doctrines. One is not to engage in any kashays (anger, false pride, greed, and illusionary conduct) and the other is to do pratikraman. If kashays occur as a result of your past karmas, you must do pratikraman. That is dharma (relative religion) and nothing else. Unfortunately it is precisely these two things that people have eliminated.

If you say something hurtful to anyone, you must do pratikraman. He in turn must 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 must do pratikraman for his previous life’s karma and you must do pratikraman for the present. Only through such pratikraman, being done at least five hundred times a day, can one attain liberation

It will be enough to do just this and nothing more. You need not seek any other religion. I am giving you my guarantee and am blessing you for liberation. 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 would be enough.

5. The Way of Akram Vignan

What does The Science of Akram say? If I were to ask a person who steals in a kind and gentle manner, whether he steals, he would confess everything to me. I would tell him that I do not have an objection to his stealing, but that he must regret his acts and do pratikraman for them.

I would teach him to do pratikraman in Dada's name by saying, "It is wrong to steal and I will never steal again." Whatever pratikraman he does will erase the consequences of the stealing (cause karma) he has done in the past. By doing pratikraman his opinion about stealing will change. His opinion will not support the act of stealing. He should continue this pratikraman even if he continues to steal. Only I understand what happens when one utters such pratikraman. Akram Vignan teaches us that whatever has occurred cannot be undone. However is a way to make things better for the life to come.

Every religion says that you are the 'doer' of penance and renunciation. They tell you to renounce and if you do not they accuse you of not doing so. To say, "You are not doing it," implies that you are the 'doer'. By saying this they accept 'doer-ship'. Even when someone says that he is not able to renounce anything, it is tantamount to claiming 'doership'. Any path that accepts or believes in 'doership' is the path of worldly wanderings. In Akram, we do not accept 'doership.' None of the literature of Akram prescribes 'doership' of any sort.

Nowadays, people are being told to 'do' things that are irrelevant and then what really needs to be done is overlooked. Moreover, they are not even successful in doing the things that they are not supposed to do. It is all a sheer waste of time and energy. Really, they must do something completely different. All they need 'to do', is ask for inner strength (bhaavna). Everything

that is taking place now is because of the strength that was previously asked for.

Questioner: Everything from our previous lifetime is in the form of an effect, is it not?

Dadashri: Yes, everything that you have done in the past life has come into effect in this life. So now ask for strength as a cause for the next life. Just ask for the strength by saying the Nine Kalams (See at the end of this book). If we were to write one to two hundred such kalams, it would incorporate all the scriptures. All you really have to do is ask for strength and nothing more. If you want to do something as a doer, then ask for strength.

Questioner: Is it simply a matter of asking for strength?

Dadashri: Yes, because not everyone will seek liberation. However, if people want to be 'doers' of anything, they should just ask for strength.

Questioner: This applies only to those who have not acquired Gnan, right?

Dadashri: Yes, this is applicable to them only. This is for the people at large because at the moment the path they are taking is completely wrong and they will never succeed in their endeavors.

A person may want to do something and yet he is prevented from doing so; what can he do if the effects of his karmas work against him? The Lord says that you must remain in the present and observe all that is happening around you. The Lord did not advocate doing anything, yet people perpetually gripe about not being able to do something. They constantly complain about their desire to do things, the efforts they put into doing it, and their inability to get things done. Are you aware of

the effects this ongoing contemplation of your inability to do things has on the relative self? It will turn the soul (relative self) into a stone (without feelings). In spite of this, people carry on with their rituals and austerities, while griping about how difficult they are to perform.

I tell people that they should never say, "I cannot do…," because within them, they have infinite strength. I tell them to keep repeating the following: "I have infinite strength." Until now you kept saying, "I can't do it." Did the infinite strength within abandon you?

Man is not capable of 'doing' anything. It is not in his nature to do anything. The control of 'doership' is in the hands of another power. All these living beings are simply knowers'. Therefore all that you must do is to be the knower. When you understand this, your false beliefs and opinions disappear. Your opinion about lying being harmless, will change. This is the real purusharth (real knowledge based effort); no other effort is needed. This is a profound message, which requires profound thinking.

Questioner: Yes, it is very acceptable.

Dadashri: Even the simple act of going to the bathroom (emptying your bowels) is not in your hands, so how is it possible for you to do anything? No such man has yet been born, who has even the slightest power to do anything. You simply must Know and make a firm resolution to be the Knower. 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 something? Is it easy to do and attain anything?

Questioner: I understand what you mean to say, but surely some things will 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 to know?

Dadashri: No. One has the power to know. To do is not in one's power. This is very subtle, but it will be enough if you understand just this much.

A youngster has turned into a thief and he steals at every opportunity. He even steals from guests who come to his house. Now what lesson should we teach this boy? We should tell him to ask Dada Bhagwan (the Lord within) to give him the strength not to steal. People may question what good it does to ask for strength when he continues to steal. Let him steal as long as he asks for the strength to not steal. Only I know the effect this remedy has on him. What do you know about how this medicine works?

Questioner: It is true that people have no idea about how this medicine works, and that is why they do not realize the benefits in asking for strength.

Dadashri: What is the significance of asking for strength? First of all, his asking for the strength to stop stealing means that his opinion about, "There is nothing wrong in stealing," has changed to that of, "Stealing is wrong." This change of opinion is the greatest achievement.

Once his opinion changes, he ceases to be nature's offender.

Secondly, by asking for strength from the Lord within, he achieves the ultimate state of humility. When he earnestly and sincerely asks, "Oh Lord, grant me the strength to…," he is guaranteed strength by God. He will grant it to everyone, but first one must ask and know what to ask for. Keep asking. You never ask for a thing. Do you understand why you should ask for strength?

Whatever you need forgiveness for, you must ask for the strength from Dada. Ask for the strength, but do not use any of your own, lest you run out of it. If you ask for the strength and use it, you will never run out of it. Moreover, you will have some left over. How much stock can you have in your own shop?

You should ask Dada for strength in everything. If you fail to do pratikraman, you must ask for the strength to do proper pratikraman. Ask for all the strength. I have as much strength as you need.

6. The Thorns Vanish, But the Blossom Remains

Prakruti (the complex of thoughts, speech and acts) has arisen out of doer ship and normal action and through atikraman it has proliferated. This proliferation decreases with pratikraman and as a result a person will become aware.

If you go to meet a person you think is a Gnani, but in actuality is a phony, it would be your karma effect. Karma effect is responsible for taking you there. And if after meeting him, you have negative thoughts about him, then you will sow new seeds of bad karma. The effect of this causal karma will be experienced in your next life. You will have to suffer the consequences of this negative cause in your next life. Thoughts may occur, but you must do pratikraman for having them, and that will erase the new cause.

Remember to do pratikraman in the name of whichever God you believe in. When you do your pratikraman, your bhaav should be that regardless of what the other person is like, your thoughts or behavior should not be negative. There is no accountability on your part in saying that someone is good, when he is good, but there is a tremendous accountability in saying someone is bad when he or she is not. There is also a

liability in saying that someone is bad, when he is bad. Because in reality a person is never bad, it is his effect karma that makes him good or bad. He is not at fault, but it is his circumstances that make him so. So how can you blame him?

If a group of women are passing by and the person you are with makes a comment about one of them being a prostitute, and you become prejudiced based on what he says, you will incur a tremendous liability. The woman has been forced in that predicament by her circumstances; she is suffering the consequences of her own effect karma. Why must you take on a liability on her account? She has not become a prostitute of her own will. No living being likes to be degraded. It is a circumstance that initially drives a person to do something, but later it becomes a habit with him or her. Nevertheless initially it was circumstances that drove them to do so.

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

Dadashri: I tell them they should learn to ask for forgiveness for their faults. Whatever faults they perceive in themselves, they should ask for forgiveness. They should never condone their fault; otherwise the fault will double. Ask for forgiveness after you do something wrong.

Questioner: How should those who are not Self-Realized do pratikraman when they see their own faults?

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

What happens in the process of pratikraman? The Self puts pressure on the ‘relative’ self. Atikraman is the process

whereby the ‘Real’ becomes suppressed. When the karma is an atikraman, and you support it, a new setback will occur. It is a fault if you do not accept something wrong, as wrong. Therefore atikraman is very necessary.

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 forgiving you. The atikraman tendencies within you must go. You must become an opponent of atikraman. That is how it should be.

Questioner: What if the other person continues to be 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.

Pratikraman is to be done to destroy your opinions and to show that you are not endorsing atikraman. Pratikraman is to be done to show your opposition towards any aggression. Do you understand?

Questioner: If it is just a part of discharge, effect of karma, then why must one do pratikraman?

Dadashri: Everything is discharge. Everything. Pratikraman is only for the atikraman done, and not for anything else. If you do not do pratikraman, your innate nature and tendencies will never change. Do you understand?

Unless you oppose it, it will never become exposed and that opinion will stay with you. If you become angry, you must 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 karmas. There should be a means through which you can defy your anger.

Do you want anger to become 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 must 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.

What does pratikraman mean? It means to become lighter and feel freer. If the same fault were to occur 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 vanished or decreased?

Questioner: Only here, nowhere else.

Dadashri: You will only be able to do pratikraman when, after Gnan, you realize from within that a fault has occurred. Until then, you will not. After taking this Gnan, you will be more aware of your atikraman and you will immediately do pratikraman, automatically washing away your faults. This process will continue to take place systematically. Once these faults are cleared, the other person will not feel any negativity towards you. Otherwise when you meet the other person again, there will be tension.

Questioner: How are we to wash away our paap (demerit) karmas?

Dadashri: For each stain (effect of hurting others) that appears from your paap karma, you must do pratikraman. If a

stain is stubborn, then it will need to be washed over and over again.

Questioner: How can you tell whether that stain is gone or not?

Dadashri: You will know when your mind becomes clean. Your face will glow. A natural smile will take hold. Will you not know then that the stain is gone? And even if the stain has not gone, there is no problem. All you have to do is continue with your pratikraman. Keep scrubbing away with the soap of pratikraman. Do you understand what paap is?

Questioner: It is paap when one does not comply with Dada's Agnas.

Dadashri: No it is not that. That is not paap. Paap is when you hurt others, whether it is a tree, a human, an animal, or any other living being. To pick leaves from a tree unnecessarily, is a sin because the tree also perceives pain.

By not following my Agnas, you will be the one to suffer, whereas paap karma hurts others. It is a sin when you hurt others, therefore you should not inflict even the slightest pain on others.

When you do pratikraman, your clothes will become cleaner. 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?

Whenever you hurt someone even slightly, you must accept the fault as your own. You will know that you have hurt him because you will feel uneasy from within. You can see that the other person's mistake is evident because he is suffering, but you too are at fault because you became instrumental in his suffering. Dada does not have any suffering because he no

longer has any faults. So if someone is hurt by your actions, you must immediately do pratikraman and erase that fault. Also if someone else commits a fault because of you, you have to do pratikraman.

Questioner: I never got much out of doing pratikraman as prescribed in the kramic path(traditional path of liberation involving rituals, penance, recitation of scriptures, etc), but when I do the pratikraman as shown in Akram Vignan, I feel as light as a flower.

Dadashri: But those were not pratikramans in any case. Those pratikramans were done in ignorance and without any understanding. Pratikraman means that your faults must decrease right away. Pratikraman means to backtrack whatever distance you have traveled in the wrong direction. But when people do pratikraman, not only do they fail to do this, but they also continue to walk further in that wrong direction. How can that be called pratikraman?

From now on, if you encounter any internal conflict, they will not become further complicated, because Dada and the practical science of Akram will automatically come to mind, and will relieve you of all conflicts. I caution you not to make mistakes and if ever you happen to do so, you must continue to do pratikraman. Now you have the understanding of the implications of your mistakes. Elsewhere people are tired of listening to the same old preaching of, "Be truthful, do not steal, be kind etc."

Do not sleep on your mistakes. If you have any conflicts within, you must 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 continually occur. Forgiveness is the greatest weapon.

When you scold someone, do you ever stop to think about how you would feel if someone scolded you? You should consider this before you scold anyone. To think about the other person and to put yourself in his shoes is the mark of a human ego, whereas being inconsiderate and getting into a disagreement with him and thinking only about yourself when you interact with him, is a bestial ego.

If someone points out your mistakes, you should tell Chandulal (your relative self) that he (Chandulal) must indeed have made a mistake, and that is why it is being pointed out to him. Why else would someone bring it to his attention? People in general would not say anything without reason, so naturally he must have done something wrong. Tell Chandubhai to do pratikraman when he hurts anyone. If you want liberation, you can no longer afford to do as you please.

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

Questioner: I am not yet able to do the kind of pratikraman that is called for.

Dadashri: You must make the firm resolution of what you really want to accomplish.

Questioner: Would that not involve the ego of 'doership'? What is meant by this firm resolution?

Dadashri: This is merely the use of words. The resolution is internal.

Questioner: Many of the mahatmas are under the

impression that they do not have to do a thing, including making resolutions.

Dadashri: No, if they were to ask me, I would tell them that a resolution is a firm decision. It means that when you undertake something, you do it in precisely a certain way and no other. Such is the case with pratikraman.

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 had 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 occurs to you later on, you must do pratikraman. If you do something wrong, you must do pratikraman:

If it is not possible to do it immediately, do it after a couple of hours or even at night. You can also do pratikraman after a week for all the faults 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.

Questioner: Sometimes, even while I think of Dada, or do aarti, my mind wanders and I lose track of my thought and I begin to sing something entirely different, but eventually I do come back to the present.

Dadashri: When that happens, you must do pratikraman. When you have thoughts, it matters little as long as you are able to recognize that they belong to ‘Chandulal’. If you can perceive

this, then you and Chandulal become two separate entities. Your mind wanders because your awareness becomes a little dim.

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

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

Questioner: Sometimes I realize quite a bit later that I have to do pratikraman for certain people.

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

It is not easy to see your own faults. I illuminate everything for you. You must first have your awareness towards your faults, and the desire to see them. It is like bringing up your hand in order to eat. Would the food go into your mouth just by wishing for it? Some kind of an effort has to be made on your part.

It is natural for humans to err, but how can they escape from this? Only a Gnani Purush can show you how. It is through pratikraman.

Pratikraman is occurring 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. The pratikraman is occurring automatically. Furthermore this science is such that there is no more hatred.

Questioner: This person is asking why can he not do pratikraman.

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 come to a halt. Whatever your prayers, such will be your worship. If you say pratikramans are indeed beneficial and are occurring from within, they will occur. If you say they are of no benefit or they are not necessary, they will stop. The pratikraman will start after some time.

Questioner: I do not like it when I hurt someone, but that's as far as it goes. I do not do any pratikraman.

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 saying that you are able to do pratikraman and before you know it, you too will be doing five hundred or more pratikramans a day.

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. Through the latter, however, you might forget a few of your mistakes. Who is going to take care of those? Therefore it is your responsibility to do shoot-on-sight pratikraman.

Know that your ticket for liberation has arrived when you begin to see your own faults. Generally people cannot see their own faults, including these monks and religious teachers. Not to be able to perceive your own faults is the greatest of all shortcomings. This Science is such that it gives you an unbiased judgment by uncovering and disclosing all your faults. It uncovers them for you, even though sometimes it may do so after they occur. Whatever happens happens, but at least you realize your mistakes.

7. Thus The Business Runs Clean.

Questioner: If you set Chandulal free, then he is likely to do anything on a whim!

Dadashri: No. That is why I have emphasized vyavasthit. You cannot change anything at all for this current life, the life in which I am giving you vyavasthit. Vyavasthit cannot be changed at all. So in giving you this knowledge of vyavasthit, you cannot change a single thing in this life. This is why I am setting you free. I can see all this in my Gnan, so I do not need to reprimand you for any of your effects. You are not held accountable for just this life.

Questioner: Can one charge interest on money he lends?

Dadashri: If Chandulal wants to claim interest, let him do so, but tell him he will have to do pratikraman for it.(P 130)

If you have lent someone money and he is not returning it, your pratikraman will affect the other person positively and he will be inspired to return your money. Generally, people create havoc and curse their creditors who demand payment. Would this not create a negative karma? People make matters worse. The entire world is effective and that is why you have to do pratikraman for the person who is refusing to return your money.

Questioner: If you do pratikraman for the borrower, will he not continue to borrow?

Dadashri: It is not a question of whether he will ask to borrow from you or not. The important thing here is not to let any attachment or abhorrence occur. The borrowing may still continue.

If a person wants to be happy in this world but does not care about religion, I would tell him that he should be honest

and ethical. Then, he does not need to go to a temple. Giving to others is a godly quality. To avoid taking something that does not belong to you is a human quality. Honesty is the highest religion. Dishonesty is the best foolishness.

It is not possible to be honest all the time, but if one understands that it is wrong to be dishonest and does pratikraman for it, then his next life will be happy. A person is surely honest when he repents.

If you have a disagreement with your associate in any worldly endeavors and you realize that you have said more than you should have, then you should immediately do pratikraman.

If your bank manager refuses you a loan, you will begin to dislike him and have negative thoughts towards him. You should realize that the mistake is yours, so you should wash it off by doing pratikraman. This is what I call awareness.

I will explain to you how obstacles in life come about. If you call a person who works for you, an idiot, this becomes an obstacle for your own commonsense. Obstacles created in this way, trap the entire world and the human life goes to waste. You have no right to tell anyone that he has 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.

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

Dadashri: You must 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.

8. Freedom From Human Bondage

Questioner: What must we do to be free from the relations of previous lives 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 must do pratikraman in his name. The suffering for you in this life is the effect of your atikraman from 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 errors that have been caused in these sticky relationships.

If a man dislikes his wife, he will see many faults in her and will harp on her negative points. This constant faultfinding leads to abhorrence. This abhorrence results in fear. He will experience fear in certain interactions with her and when he sees her, he feels a sense of suffocation and bondage. We all tend to be afraid of those or that which we dislike intensely. All this is the result of abhorrence. 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.

Life is nothing but a play. Is it appropriate to assume that those playing the role of your wife and children are yours to take home? It is fine if when introducing your son you say, "This is my son Shataayu." But say it as you would in a drama. The reason you have to do pratikraman is because you have taken all these relatives to be real. You must do pratikraman because all along you have acted as if they are really 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.

No one possesses the power to bother anyone or the power to endure. Each person is merely a puppet going about his business on the world's stage. 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.

If you do pratikraman all day long for several days, for a person you do not get along with, you will be able to get along with him and he will seek your company. All strife and bitterness is because of your atikraman faults.

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 must 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: What should that pratikraman be for?

Dadashri: Pratikraman should be done because of your past life cause which has come into effect now. And it should be done because you are now becoming instrumental in his binding a new karma.

The world will not allow anyone to be 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 sentence. There is no way out. When is one able to do pratikraman correctly? It is when he attains the knowledge of the Real Self from a Gnani

Purush. With this knowledge you become aware of the Self, and this awareness will allow you to do pratikraman and be released from the burden of any liability.

Questioner: How can you restore the trust you had for someone who has betrayed you?

Dadashri: You must repent for all the times you have harbored negative thoughts about him. If you have lost faith in him, you must repent. Only then will things be settled. That is why pratikraman is so necessary.

9. Pratikramans in Varying Situations

Questioner: How can we 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 has the capability to perceive 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 must 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 this 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 instantly. 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: What do you call it when after treating someone with contempt you feel remorse?

Dadashri: If you feel remorse, you will break the habit of contempt. However, if you feel no remorse and on the contrary feel good about yourself and your deeds, that it is a sign of going to hell. You must have remorse after doing something wrong.

Questioner: What should we do if we have hurt someone so badly that he is depressed?

Dadashri: Do pratikraman. And if you happen to meet that person again, then must tell him that the mistake was all yours and that you were insensitive. Tell him that you are sincerely sorry and that you are asking for his forgiveness. His wounds will heal when you say this.

Questioner: What should we do in order not to suffer the effects of behaving contemptuously towards others in the past?

Dadashri: For acts of contempt there is no other solution but to do 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. Say to 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.

I can see the effect of contempt from previous lives; therefore I am telling you not to have contempt towards anyone. Do not mistreat people. If you treat manual workers with contempt, they will take revenge in their next life. They may even become a snake and bite you out of vengeance. Contempt will never free you from its grip. Only pratikraman can save you.

Questioner: If we have made someone miserable beyond words and have hurt him so deeply that we cannot remove his pain, will we bind karmas even if we do pratikraman?

Dadashri: You must continue to do the pratikraman in his name with the same intensity as the pain you caused him.

A judge asked me whether or not he should give a death penalty now that he had attained the Gnan from Dada. I asked him what other choice he had. He wanted to know whether he would still bind karma if he were to confer a death sentence upon someone. I asked him whether he was the 'Pure Self' or 'Chandulal', and he replied that he was the Pure Self. Then I proceeded to tell him, "If you are the Pure Self, then whatever Chandulal does, is done by Chandulal, at Chandulal's risk and responsibility. It is entirely up to you. If you want ton be responsible for the death penalty, you are Chandulal. I do not have any problem with that." I warned him not to be a partner in crime and gave him a way to resolve his dilemma. I told him to beseech in prayer, "Oh Dada Bhagwan, why do I have to deal with such an unpleasant task?" and do pratikraman for it. I counseled him to continue with his line of work as prescribed by the laws.

Questioner: Since we rid ourselves of our faults by doing pratikraman, would this not give people the right to do as they please?

Dadashri: No, you don't have to look at it that way. The importance is given to pratikraman. You are free from your responsibility when you do pratikraman.

Sometimes, very rarely, I myself end up hurting people, against my will. Within the past twenty years, I may have hurt two or three people. I however, followed up with my pratikramans, constructing a fortress around them so that they would not suffer a spiritual fall. A person should not fall from where I have put him. I give him all the support and protection and then let go of him gently, once he is stable.

My principle is to go as far as to change the course of a highway to protect a newly planted sapling from harm. In the same way I would never allow anyone to come to harm.

Questioner: If someone does something wrong to us and he comes to ask for forgiveness, we forgive him. We have forgiven him internally even when he does not ask for forgiveness. What should we 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 gentle manner. There is no other way because you do not have any control over the matter. You have no choice other than to forgive him. If you do not forgive, you will end up forgiving after more suffering. There is no other way. You have to make him understand and you should try to make him see his error. If he changes his internal intent and recognizes that it is wrong for him to hurt you, your work is done. His hurting you is an effect for him.

How much good would it do you to know that your son has pilfered some loose change from your wallet while running an errand for you? You must accept him the way he is. Can you throw him out and find another son?

10. When Conflicts Arise

Questioner: Do we need to do pratikraman more often or would it suffice to do it just once, for the karma created during a prolonged period of conflict where there was an exchange of a lot of words?

Dadashri: Do as many individual pratikramans as you can, and then do collective pratikramans. If too many pratikramans accumulate, do them all at once. "Oh Dada Bhagwan, I am doing the pratikraman simultaneously for all the faults I have committed." Then it will be all over.

I guarantee that you will attain full liberation in only three lifetimes, provided you stop the conflict with others. If the conflicts occur, you must do pratikraman. Conflicts occur between two pudagals (effective complexes of thoughts, speech, and acts) and these conflicts can be dissolved with pratikraman.

If the other person is 'dividing' then you should be 'multiplying', so that there will be no remainder. To blame others for saying hurtful things to you, is your own fault. Why don't you blame the wall when you bump into it?

Questioner: Give me an example of gross, subtle, very subtle and the extremely subtle forms of conflict. What is a subtle conflict?

Dadashri: Subtle conflict for example would be that which you have with your father.

Questioner: Like what?

Dadashri: Do you fight?

Questioner: No.

Dadashri: That is a subtle conflict.

Questioner: Does it have anything to do with the mind? Does verbal conflict also come under subtle?

Dadashri: No verbal is gross conflict. Subtle conflict is that which the other person cannot see.

Questioner: How can we avoid such subtle conflicts?

Dadashri: First you must tackle the gross conflict, then the subtle, then the very subtle, and finally the extremely subtle conflicts.

Questioner: What is an example of a very subtle conflict?

Dadashri: This applies only to the one who is Self-Realized. If you slap someone and a Self-Realized person happens to witness it, the Self Realized person maintains the awareness of the Self, and sees that it was vyavasthit for the other person to receive the slap. If even for an instant he sees you or the other person as being at fault, this would be considered a very subtle fault or conflict.

Questioner: Please explain that to me again. I did not understand.

Dadashri: For you who have taken this Gnan of the Self, to see faults of others is an example of very subtle conflict or fault.

Questioner: So when we look at others' faults, it is very subtle conflict?

Dadashri: No that's not it. Very subtle conflict is to see others' faults, even when you have attained the conviction through Gnan that no one is at fault. How can you see faults in a person when he is in reality the pure Self? You should have an awareness of these very subtle faults.

Questioner: So does that include all these mental conflicts?

Dadashri: All that belongs to subtle conflicts.

Questioner: So what is the difference between the two?

Dadashri: This all goes beyond the realm of the mind.

Questioner: Mental conflict and those faults. ….

Dadashri: That does not belong to the mind. The very faults are beyond the mind.

Questioner: Does it mean that where there is very subtle conflict, subtle conflict is also present?

Dadashri: You do not have to be concerned about that. They are all different. The extremely subtle conflict or fault comes last.

Questioner: It was mentioned once during satsang that when we become engrossed with our relative self (Chandulal), it is considered an extremely subtle fault.

Dadashri: Yes. That is an extremely subtle fault. Such a fault should be avoided. You will inadvertently become engrossed with your relative self, but eventually you will realize that mistake.

Questioner: Although through our prayers, we ask for the experience of the Self and not for temporary, worldly things, our relative self still becomes engrossed in worldly matters. Is that not an extremely subtle fault?

Dadashri: Yes.

Questioner: Is there any other remedy available or is pratikraman the only cure for this?

Dadashri: There is no other weapon.

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 fault and therefore he is the one that must do pratikraman. The pure Self is simply the knower and has never erred. This worldly life is a consequence of atikraman. The ego and the intellect together are responsible for atikraman.

11. Purusharth Against One's Negative Qualities…

Not a single lifetime has gone by without raag (attachment). People continue to do raag-dwesh (abhorrence) until the moment they become Self-realized. Besides these two there is nothing else.

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 later. Anything that is done in excess will lead to an initial dislike and then abhorrence. When anything exceeds its limit, we start disliking it. Excess dislike is abhorrence. Do you understand?

Questioner: Yes I understand.

Dadashri: You must understand that whatever you encounter are your own reactions, or effects of past causes. When you greet someone with a lot of respect but he appears to be sulking, you should understand that it is because of your own previous cause, and then do pratikraman. Generally people will respond by sulking in return, perpetuating the cycle of attachment-abhorrence. Now after having received this Gnan, you must accept your mistakes and settle them with equanimity. As a Gnani Purush I accept all the mistakes.

Questioner: What can we do to stop feelings of jealousy after this Gnan?

Dadashri: There are two ways to deal with that. One is to repent when you experience such feelings. The other is to realize that the jealousy is the result or effect from your previous life, and that they just happen, you do not make them happen. These feelings will disappear provided you do not accept them as yours and become involved with them. Just be aware of the traits of jealousy occurring within and remain separate. If however, you become jealous then you have to pratikraman.

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

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

If you are walking alone at night and fear you might get mugged, you must do pratikraman for this. This suspicion spoils everything. Take the necessary precautions while doing pratikramans. If you harbor suspicions, things may go wrong. Do not allow yourself to become suspicious of any living being. Suspicion brings suffering. If you do nothing to dismiss your doubts, they will consume you.

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

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

A large portion of effects of the deeds done in this life, is destroyed with pratikraman. When you do pratikraman, your karma will weaken like a burnt rope with its cinders intact, and will disintegrate at the slightest jolt. In your next life all you will have to do is shake off the cinders. Every act done in this life is an effect. Within it, unknown to the doer of the act, are the causes of next life. These causes give their results as effects in next life. For negative acts performed in this life, pratikraman changes the causes within, and therefore the desired result is the effect in the next life.

12. Destroying Addiction with Gnan

Questioner: I am addicted to smoking. What should I do?

Dadashri: Maintain from within, that this smoking is wrong. Furthermore never defend the act of smoking in any manner. If you do, it will only serve to reinforce and protect your habit. Admit that you have a weakness and that it is a bad habit. Only then will the time come that you will be able to break yourself of this addition. If you do not, then this addiction will stay with you forever.

I do pratikraman also. One must become free from all opinions held within. It is not acceptable to have an opinion of any kind.

By doing pratikraman one attains the ultimate thing. Technically pratikraman is required, but scientifically it is not necessary.

Questioner: How is it scientific?

Dadashri: Scientifically it is all a discharge. Everything that happens is an effect of past life causes. After this Gnan, you become completely separate from Chandulal. So why then do

you need to do pratikraman? The state of separation does not remain because of the lack of exact awareness of the separation. Pratikraman erases all opinions. If pratikraman is not done, all opinions that have become ingrained within you will not leave. By doing pratikraman, you are distancing yourself from these opinions.

The mind is composed and constructed through opinions. So, as many opinions you have, that much of a mind you will have.

I do not have any objection to your addiction, but you must 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 strength to not drink again. Do this much for your own sake.

People generally make matters worse by raising objections and criticizing the addict. All I have to say is that it does not matter how grave a mistake has been made, but you must do pratikraman for it.

Questioner: This morning, Dada, you said that before drinking tea you do pratyakhyan (I will never do it again).

Dadashri: Ah Yes!

Questioner: Since we were on the subject, I had to mention 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, I (A. M. Patel) do not drink without first doing pratyakhyan, otherwise the one who likes tea will continue to do so. Pratyakhyan is like smearing oil on a surface so that nothing will adhere to it.

This is worth understanding. Do pratyakhyan whenever you do anything, even if it does not hurt others. Pratikraman

should be done whenever atikraman has occurred. Drinking tea is not considered atikraman. You are compelled to drink tea, but that is not considered atikraman, but if you do not do pratyakhyan, then a little of it will 'stick' to you. From now on remember to do pratyakhyan.

Very rarely do I have physical suffering. There was an entire month after my car accident, when it seemed that this light was going to extinguish.

Questioner: Nothing like that is going to happen Dada.

Dadashri: No. But did Hiraba (Dada's wife) not pass away? Would the same not befall this body? What kind of karma was it that brought physical suffering?

Questioner: The karma of physical suffering.

Dadashri: People assume that I have been suffering, but I am not affected by any suffering. Nor does it affect the Tirthankars. I felt no sorrow when Hiraba passed away. I am not affected by anything. People think that I experience grief and sorrow, but not once has sorrow touched me for the last twenty years. This is precisely the Science that I am giving you. If you do not experience the bliss of this science in exactness, then there is a mistake on your part. If you understand this Science, you will not face any suffering.

Questioner: Dada Bhagwan is immune to the karma of suffering, but it would affect Ambalalbhai?

Dadashri: No. Neither one are affected. That is the power of this Science. One would go insane if it affected him. Suffering is there because of the absence of knowledge. If the knowledge prevails, it would not affect even this file (Chandulal). It does not affect anyone. Suffering is where there is no knowledge. How could there be any suffering if you know this

Gnan? In the presence of Gnan, there is no pleasure or pain.

13. Liberation from Artadhyana and Raudradhyana

Questioner: It is said that two forms of adverse mediations are constantly occurring, one being artadhyan and the other, raudradhyan. Please explain the difference between the two.

Dadashri: Artadhyan involves only you. It occurs when you suffer silently without anyone's knowledge. Raudradhyan is when you suffer and others also suffer because of for your internal state.

A person who is not Self-Realized will experience adverse meditation of the type, which affects him only (artadhyan), because he identifies himself with his relative self. He believes that everything that is happening is happening to him. For example, he may start worrying about his daughter's marriage when she is only five years old, or the welfare of his family if he were to die. To worry, or be confused oneself is considered artadhyan.

Adverse meditation that affects others is raudradhyan. Here one blames others for his predicament. To think negatively of others, cheat others, or to wish them harm, is all raudradhyan. Say for example a cloth merchant cheats his customers by stretching the material when he measures it. The moment he decides to cheat his customers, he becomes guilty of raudradhyan.

If a person has committed severe raudradhyan, he can turn it into artadhyan by doing pratikraman. If two people are guilty 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 can be diverted from a birth in hell to a birth in the animal kingdom. With further intense repentance, one can turn raudradhyan into dharmadhyan. Actions and events may not change, but changes are taking place from within.

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

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

Questioner: Is it considered artadhyan or raudradhyan when we see faults in others?

Dadashri: Yes. A person will see faults in others if that is the kind of baggage he has brought with him from his previous life. The Self is faultless and does not see fault in others. He must do pratikraman when he sees faults in others. That is all he has to do. Everything he does in this life is the discharge of the baggage he has brought with him from his previous life.

For instance, if someone knocks on your door in the middle of the night and when you check to see who it is, you see a friend of yours with a group of his friends, would you not open the door?

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 moral 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 your mind you are thinking what a nuisance it is that they come visiting at such an inappropriate hour. When you do this, it is raudradhyan, not artadhyan. Artadhyan means to suffer the consequences within only. But in this case, you start additional adverse meditation, and blame your guests for the problem. This is the spoiling of your internal bhaav towards your guests. You are blaming them for visiting you so late in the night.

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 they would prefer a simple, hot meal instead. You now think to yourself, "Just wait until my wife hears this. She's going to stew you in the kitchen!" She also starts raudradhyan.

What is the Lord's Agna? What should people who want liberation do? We live in a terrible time cycle that influences our bhaav negatively, so that in such circumstances it is natural to have a bhaav like, "Why are they here at this hour?" All the prevailing circumstances in such a time, lead even the most noble of men to have such a bhaav.

Why are you creating such a cause from within, when on

the outside you portray an image of graciousness? Your welcoming them nicely is an effect. Through your bhaav, however, you are sowing new seeds, which will give its effect in the next life. With your negative bhaav, you are creating a new account.

Then faced with such a situation, you must ask God for forgiveness and admit your mistakes. Do not worry about changing anything, as long as you do pratikraman and erase your mistakes, you will be doing the right thing for your next life.

These strange times will indeed pressure you to act in an ambiguous and contradictory manner. Even those who seem to have control over their senses fail in this respect. If you erase it with pratikraman, you will reap its benefits in the next life.

Questioner: Within an hour I do at least twenty-five atikramans.

Dadashri: Then do collective pratikraman for them.

Questioner: How do I go about doing 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 faults related to harsh speech, or anger etc., and for each topic say that you are doing pratikraman collectively. 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 all of them entirely. You do not need to complicate the matter.

14. Release From Bondage Of Inner Enemies

Questioner: If someone makes us very angry and we lash out, and then we continue to feel internal turmoil, should we do pratikramans more than once?

Dadashri: If you do pratikraman wholeheartedly a few times, everything will be resolved. For example, say, "Dear Dada Bhagwan, a very grave fault has occurred. Severe anger has taken place. How much hurt must have resulted in the other person? I am sincerely repenting for this and asking for his forgiveness with you as my witness. I am sincerely asking for your forgiveness."

Questioner: When prolonged arguments have occurred, the result within is a greater rift and distance from him. For the small disagreements, we do pratikraman several times. Can we do just one long pratikraman to cover everything or do we have to do individual pratikramans for each fault?

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 can not do pratikraman for each and every one of your faults. Address your predicament to Dada Bhagwan and the message will surely reach him.

Questioner: When we become very angry with someone, we do instant pratikraman for this mistake. Does the effect of our anger continue to linger within that person, or does it stop as soon as we do the pratikraman?

Dadashri: You should not concern yourself with what is happening within the other person. Just keep washing your 'clothes' and keep them clean. Besides, you have no control over your anger. You become angry even though you do not want to. Do you get angry?

Questioner: Yes. It happens.

Dadashri: 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 your task. Your task is to remain aware of the faults that happen.

Questioner: When we are very angry with someone, we begin to talk negatively about him in his absence.

Dadashri: That is called 'kashaya.' When you come under someone else's control, it is kashaya. You have come under the control of your inner enemies of anger, pride, attachment, and greed. You realize 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 become aware of it sooner or later. This can only happen if you were the knower of the fault when it was happening. The fact that you regret the event later, means that you were in fact aware as a knower when the fault was happening.

Questioner: In my office, I have three to four secretaries. Despite multiple instructions on repeated occasions, they continue to make the same mistake. This results in my getting very angry and frustrated with them. What should I do?

Dadashri: You are now the pure Self, so how can you become angry? It is 'Chandulal' who feels the anger, so you should tell him, "You have met Dada now. What reason is there for you to become so angry?"

Questioner: But my secretary does not improve at all. Unless I say something to her, she will not change.

Dadashri: You can tell 'Chandulal' that he can scold his secretary with equanimity. He should scold her in a make-believe manner. He can even tell her that if she continues to be inefficient, she risks losing her job.

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 make-believe manner. In doing so, you do not consider the relative as real. Hence there is no ego involved in your words. She will become aware of her mistake and she will resolve to change. You can only hurt her if your intention is to hurt.

If you remain the Knower and the Seer of the rage that occurs, it will leave without charging new causes. The atoms of rage will become cleansed and dissipate. You are obligated to do at least this much.

Questioner: Is the pratikraman we do after becoming angry, called 'pursuant' or 'parakram' (heroic deed or great achievement)?

Dadashri: That is called purusharth. It cannot be called parakram.

Questioner: Then what is parakram?

Dadashri: Parakram is higher than purusharth. This is certainly not parakram. How can you call this parakram when you are nursing a burn with a healing ointment? You can say that it is parakram when you are the 'Knower' of all that is happening within. Doing pratikraman is purusharth. With continued pratikraman your verbal conflicts 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.

Pratikraman for those who are Self-realized, completely erases all karma because of the absence of the doer. When the doer is absent, only the effects of past karma are felt. People, who have not received the knowledge of the Self, suffer the effect because of the presence of the doer (ego). Their karmas may weaken a little by doing pratikraman, but they are not erased completely and they will have to suffer the consequences

of the causal karmas, whereas for you, the karmas are destroyed altogether.

When you no longer see faults in anyone, know that you have attained the state of stillness, the state of the Self even amidst the din of worldly life. This state in Akram Vignan is very different. Even while enjoying life's pleasures, one sees the world as flawless.

Those who have no trace of any abhorrence will be liberated in one more lifetime. If elements of abhorrence remain then it may take him three or four lifetimes to attain liberation.

15. On the Path of Cause Ahimsa

Questioner: On the path of liberation, does pratiraman free one from all previous accounts?

Dadashri: Hmm… Yes.

Questioner: But what words do we to say when doing pratikraman?

Dadashri: Say, "Every 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 microorganisms like the ones present in air (vayukaya), water (jalkaya), and fire (tejokaya)?

Dadashri: It includes everything.

Questioner: What should we do if we kill something unknowingly?

Dadashri: Even when it is done in ignorance, once you become aware of your deed, you should feel remorse immediately. You should repent for it and do pratyakhyan.

Beware that it does not happen again. This should be your goal. God had told us to be firm and resolute in our determination not to kill any living thing. Every morning when you begin your day, you must repeat this five times: “I do not wish to hurt a single living being through my mind, my speech, or my body.” You will lighten the burden of your responsibility because in reality you only have control over your intent. To hurt or not to hurt any living being is not in your hands as far as result is concerned.

Questioner: Do we still commit a sin if we hurt someone by accident?

Dadashri: What would happen if you put your hand in the fire by accident?

Questioner: My hand would burn.

Dadashri: Would a child not burn himself too?

Questioner: Yes he would.

Dadashri: Even a child? You will not escape, whether you do something knowingly or unknowingly.

Questioner: What happens to a person if he continues to kill mosquitoes, even after he has received Gnan?

Dadashri: You can say that such a person has spoilt his intent. That is not considered awareness of Gnan.

Questioner: Is that considered violent intentions?

Dadashri: Not only that, but in doing so, he has reverted back to what he was before Gnan. If however, he were to do pratikraman, his bad karma would be erased.

Questioner: What if he keeps doing it repeatedly?

Dadashri: Even if he were to do it a hundred times over,

as long as he did pratikraman, his bad karma would be erased.

You should not have a single thought about killing. If you cannot tolerate the insects, take them outside. The Tirthankars eliminated the word 'kill' from common usage, because it is laden with risk. Thoughts about killing are laden with violent subatomic particles. Each and every atom of your body must be completely ahimsak.

Questioner: Do cause violence (dravaya himsa) and effect violence (bhaav himsa) have the same consequences?

Dadashri: Cause violence cannot be seen because it is subtle. Only effect violence is visible. It can be perceived through the mind, speech, and body. If you have reverence for life, and you believe that no harm should come to any living being, then you are not held accountable for anything that happens to them, even if you kill something accidentally. Your compassion is the only requirement. You must nevertheless repent and do pratikraman to eliminate any responsibility on your part.

Questioner: I have read in your books that, "Through this mind, speech, and body, let me not hurt, even in the slightest degree, any living entity." I am a farmer and I grow tobacco. While the plants are growing, I must constantly pinch tender, new leaves off their stalks. Would that not hurt the plant? Is that not a sinful act? We do this to thousands of our plants! How can we put an end to this sinful act?

Dadashri: You should feel remorse for the act. You should regret 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 undertake such a disagreeable occupation.

Questioner: Yes, but are we still committing a sin?

Dadashri: Yes, it is a sin. But you must 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 employed doing something other than tobacco farming. Before, when you were not aware of all this, you would not have been so reluctant to mutilate 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 remorse.

All farmers and crop owners are liable for their faults when they annihilate so many living organisms in the fields. They should earnestly pray to God and ask to be forgiven for their faults daily. I tell every farmer to take about five to ten minutes to repent in front of the Lord, for this violence. They must do pratikraman because the work they are engaged in, involves so much violence. I show them how to do pratikraman.

Questioner: Is it enough to just say the prayer you mentioned earlier that 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 internal focus as one has when counting money. Say it with the same concentration and say it aloud.

16. Vengeance of Enmity Is Unbearable

Questioner: Let us say that a relationship based on deep abhorrence and vengeance has occurred. If we do not do any pratikraman, will we not have to meet the other person sooner or later to settle the account?

Dadashri: It has nothing to do with the other person. He does not have to settle anything. You will remain bound.

Questioner: But aren't we supposed to settle the account?

Dadashri: The fact that it has occurred means that you have become bound, and so you must do pratikraman. Everything heals with pratikraman, which is why you have been given this weapon.

Questioner: When we do pratikraman, we get rid of our bitter feelings of vengeance, but what about the other person? What if he still feels animosity towards us?

Dadashri: What did it matter to Lord Mahavir when those around him felt so much attachment towards him? Some even hated him. Nothing affects the Vitarag. A Vitarag goes around without putting 'oil' on his body. Nothing of the world will stick to them (they will not be affected by them). Others spread oil over their body before going outside and resultantly they will become covered with the dirt and dust of the world.

Questioner: There is animosity between myself and another person. There has been a lot of attachment and consequent abhorrence between us. While I have managed to get rid of my animosity, the other person still continues to harbor deep vengeance. Does this mean that in my next life, he will come to settle the account? After all, he is the one perpetuating the abhorrence.

Dadashri: With pratikraman, his animosity towards you will lessen. With each pratikraman, a layer of karma is shed. Karma comes in layers, as do onions. You will have to do as many pratikramans as the number of layers you have caused. Do you understand?

Questioner: What should we do when, while doing pratikraman, atikraman occurs simultaneously?

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.

If someone were to insult me and do wrong by me, I would still help him and give him protection. A man once challenged me, so I told everyone around me that they should not have a single negative thought towards him and if they did, they should do pratikraman, because in actuality, he was a good man being controlled by his internal enemies (kashaya). If he were under the control of the Self, he would never have spoken the way he did. A person, who succumbs to his internal enemies, must be forgiven, for he does not have the support of the Self. When someone becomes the victim of the internal enemies and becomes angry, you must remain calm or else everything will be ruined.

To be controlled by internal enemies is to be swayed by the effects of the karma of your past life. Everything unfolds according to the effects of past karma.

17. Removal of the Root Cause of Opinions

It is you who must know how to respond to the person who comes to you, whatever his inner intent; be it good or bad. Do not bother with him if his prakruti (innate nature) is awkward and difficult, just let him be. If you know that it is his nature to steal, and you have been watching him steal for the last ten years, should you trust him if 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. Frankly you should 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.

Questioner: What if we still have a negative opinion about him?

Dadashri: Then you should ask for forgiveness. You must 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 must erase them. You have the necessary infallible tools at your disposal: alochana, pratikraman, and pratyakhyan.

Questioner: How do we get rid of our strong opinions?

Dadashri: They will begin to disappear the moment you decide you want to be rid of them. If they are stubborn, you must work on them several hours a day. They too will disappear. After you attain Self-realization, you come into purusharth dharma (your True religion, the religion of the Soul). This dharma gives you extraordinary strength to overcome the most difficult of obstructions. However you must first realize the cause behind the obstacles and then pratikraman for it.

The most important thing is to protect yourself from forming new opinions. This is where you need to be most cautious, nothing else matters. The awareness of the worldly life tends to formulate opinions, even before you see something or someone. These must be destroyed before they take root. You must exercise extreme caution with regards to opinions. Nevertheless you will bind opinions, but they should be immediately destroyed. Prakruti creates opinions and pragna shakti (the light of

Knowledge) destroys them. Prakruti will continue to bind opinions for some time, but you must keep erasing them. Opinions are the underlying cause of all unrest.

Questioner: How do we get rid of the opinions we have bound?

Dadashri: To eliminate them, you must tell yourself, or others that you have formed such an opinion about this person, and that the opinion is completely wrong and that you should not have any opinion about him. When you declare this to yourself, you will become free from it.

Without pratikraman, your opinions will remain and you will stay bound to your faults.

Opinions have formed the mind. I never have any opinions about anyone. My initial thought about a person when I first meet him never changes. If I catch someone stealing, I do not jump to the conclusion that he is a thief, because I am aware that it is his circumstances that lead him to steal. People would immediately label him a thief if they caught him stealing. They would not take his circumstances into account. To them, it would be immaterial whether or not he has a history of stealing or whether his circumstances have forced him to steal. 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.

After you become Self-realized, it is your obligation to make 'Chandulal' the relative self, pure. If the body complex could express its feelings it would say:

"I was always pure! It is you who has contaminated me with your inner intents. I had neither bones, nor blood, nor pus. I was absolutely pure. You have defiled me to such a degree. Unless you make me pure as well, you will not attain final liberation."

18. He Who Conquers Sexual Impulses is The King of Kings

Questioner: Once a seed of sexuality is sewn will it not flourish into a tree?

Dadashri: When the seed is sown, it will result in an effect. If the seed doesn't get the necessary support for firm growth in this life, then it can have no effect in the next life. That is why I tell people who have a tendency to delve in sexuality, to fast on Sundays, to see their faults related to sex and wash them off with pratikraman. This may need to be done repeatedly until one is free from the internal effects of sexual impulses. If this is done in the confines of an Agna, then it will help tremendously.

For now you must be extremely cautious about where your eyes wander. There was a time when people used to gouge out their eyes if they looked upon someone with lustful intentions. That is sheer foolishness; you are not to do that. If it happens to you, you must simply avert your eyes and if it happens again, then do pratikraman. Do not forsake even a minute's worth of pratikraman in this matter. Faults associated with your eating and drinking habits are inconsequential as compared to those of sexuality. Sex is the worst disease for the one who wants freedom from worldly life. Bondage to the worldly life exists because of sexuality.

You attain birth as a human only when you take what is rightfully yours. If you violate this rule you will be paving your way into the animal kingdom.

Questioner: We have all taken something, which has not been rightfully ours.

Dadashri: You must do pratikraman for that. The Lord will still save you. You can still go into the derasars (Jain temple)

and repent. As long as you are alive, you must continue to repent for enjoying things that were forbidden to you. Repent as long as you remain in this body.

Questioner: Dada, you have said that seventy percent of the human beings here will reincarnate in the animal kingdom. This perturbs me. What hope do we have?

Dadashri: There is very little hope for most human beings, but if you are cautious…

Questioner: We are talking about those who have acquired Self-Realization (mahatmas).

Dadashri: Nothing in this world can touch any mahatma that follows my Agnas.

I warn people to be as cautious as they can, because through pratikraman there is still a way out.

If you were to write a letter to someone in an angry mood and you even curse the reader over and over again in your letter, your letter will offend the reader. If however, you write a foot note with an apology and explain your angry frame of mind because of a quarrel with your wife, would he not be considerate and forgiving? Likewise all faults committed in life so far are erased if pratikramans are done before leaving this body. You must ask for forgiveness from whomever you consider as your God. If not, you can come to me for forgiveness and I will forgive you.

A very bleak and terrible time is yet to come and still Chandulal behaves recklessly. Your life carries a tremendous responsibility with it. I even hesitate when I say that seventy percent of the human race is doomed! This is the final assurance I give you in these terrible times. I am putting the weapon of pratikraman into your hands. With pratikraman you stand a

chance of being saved. And if you do it according to my Agnas, your salvation will come sooner. You will have to endure the suffering of your mistakes, but not many.

If someone tells you that you have no sense and insults you in public and your spontaneous reaction is to want to bless him, you should know that your separation (between Self and non-self) would always be there. At such a time of public insult, You are also aware that Chandulal is being scolded and not you.

Normally during satsangs, I would invite Chandulal to come and sit in the front. On some days, I would not even acknowledge his presence. What is my intention? I know that he would feel rejected for having to sit in the back. I would continue to give him praise at one time and deflate him at another. By doing this, he would progress further in Gnan. I employ different tactics with each person for their progress in this Gnan, it is different for each person. Getting rid of the prakruti's weaknesses is very important, because how long can you go on keeping something that does not even belong to you?

All my actions are for the support and progress of Gnan only.

Questioner: You are right, there is no escape as long as the weaknesses of prakruti exists.

Dadashri: As for myself, it was this Gnan and Nature that helped me get rid of my prakruti. Yours will not go until I, as your nimit (instrument), do it for you.

19. Addiction of Compulsive Lying

Questioner: Are we binding karmas when we tell lies?

Dadashri: Of course! But more than telling a lie, it is the intent to tell a lie that binds more karma. Telling lies is the effect

of your past karmas. The actual charging of karma occurs because of one's internal intent and resolve to tell lies. Will this knowledge help you?

Questioner: One should stop telling lies.

Dadashri: No. One should let go of the opinion that he should tell lies. If you lie, you must repent for it. When you do this, you may not stop lying, but at least your opinion supporting lies will cease.

Repent for your lies by saying, "I am not going to lie from this day onwards. Lying is the greatest sin. Lying causes great pain. Telling lies will bind me. Please forgive me, Lord." Once your opinion changes, you will ultimately stop telling lies.

20. Awareness While Speaking…

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

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

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

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

Questioner: If a person speaks while he is irritated would that be atikraman?

Dadashri: Of course it is an atikraman.

Questioner: What would happen if we hurt someone with our speech, but we do not do any pratikraman?

Dadashri: When you speak harshly, it will naturally hurt the other person. How can you be happy with hurting someone?

Questioner: Do we bind karmas because of this?

Dadashri: Is it not against the spiritual law to hurt anyone? And by doing so, have you not violated the 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 one understands the relative life as it really is, then he would understand 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 to be liberated, you have to do pratikraman.

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 our speech, as being a consequence of his karma account, is it a misuse of Gnan? Does this not support my own rude behavior towards others?

Dadashri: You must not use what I say as an excuse to escape your faults. Under such circumstances you must do pratikraman. If you say something hurtful to someone, you must do pratikraman. If you accept the other person's rude language, and understand that his speech is not under his control, but is dependent on other factors, it should not affect you.

Questioner: Would you be committing a sin if you told a lie for the sake of liberation?

Dadashri: Anything you do for the Self is not considered a sin. Anything that is done for the body, is considered a sin if it hurts others, however it is a virtue if it helps others. When the intent is solely the salvation of the world, whatever deeds are done will not bind karma. However if in the process, you become instrumental in someone's suffering, pratikraman is necessary.

Questioner: If we do not notice the effect of our pratikraman on the other person, does that mean that we are not doing it sincerely or is it because the other person has too many veils on his spirituality?

Dadashri: Do not concern yourself too much 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 we should attempt to bring about a closure for any hurt we have caused him?

Dadashri: If you hurt the person, you will surely have to amend the situation. That is indeed your responsibility. Life is not meant for hurting anyone.

Questioner: Even then, if the matter cannot be settled to his satisfaction, how much of it is my responsibility?

Dadashri: If you can meet with the person face to face and apologize with your eyes, you should do so. However, if he taunts you instead, you should realize that you are not dealing with a noble person. You must still resolve it, but it need not be in his presence. 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 not a noble person, you should not bow or belittle yourself to him.

Questioner: If you have good intentions, do you still have to do pratikraman?

Dadashri: You must do pratikraman because of the hurt to the other person. If someone comments to you, "Oh, just look at how that woman is scolding her husband," you have to do pratikraman for having witnessed the event. You must do pratikraman for everything that comes before you. Your intentions may be as good as gold, but what good are they? Good intentions are not enough. Even though my own intentions are good, I still have to do pratikraman. Pratikraman has to be done for any mistake one makes. Everyone who has acquired Self-Realization has the intent of the salvation of the world, but that is simply not enough. Pratikraman must be done first and foremost. When you stain your clothes, do you not wash them? Likewise these too are considered stains.

Questioner: If someone is doing something wrong and we caution him, what do we do if our speech hurts him?

Dadashri: You may be faced with the need to caution him, but because it is done through your ego, you have to do pratikraman.

Questioner: If I do not caution him, will he not get worse?

Dadashri: You have to caution him, but you must know how to do so. If you do not know how to caution him the right way, you will end up hurting him and 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 sound pleasant to him.

Any cautioning that is associated with ego will hurt him and this is the basis of flawed worldly interactions.

Whenever I make fun of someone, I have to do pratikraman for that also. I am not excused from that.

Questioner: Yes but that's just joking around. Surely there is no problem with that.

Dadashri: No, but even then I have to do pratikraman. It is not so necessary for you, but it is imperative for me. If I did not do pratikraman, then the words from this taped-record (speech from the Gnani) would not come out as precise.

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

Questioner: What are the consequences of making fun of others?

Dadashri: It is better to slap someone than to make fun of him or her. You misuse your intelligence when you make fun of others. You took advantage of your higher intellect to overcome his lesser intellect by making fun of him.

Questioner: How can we stop this tape from recording? How can we stop from creating new causes for speech that will hurt others?

Dadashri: By not creating any vibrations of any kind through speech, you will not make a 'new tape' (bind new karma). You must simply observe everything; however that is not easy because even this is a machine (the relative self) and it is not under your control. That is why I am showing you an alternate way. If the words have expressed and you do pratikraman immediately, the taping of an effect in the next life will be erased. Pratikraman is the tool used for erasing. With

pratikraman there will be a change in your speech within one or two lifetimes and your negative speech will stop altogether.

Questioner: After attaining Self-realization, pratikramans are occurring constantly.

Dadashri: Therefore you are not 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 free from, thoughts, speech, and actions; bhav karma, dravya karma, and no karma; 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 fault 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 strength not to repeat the mistake again."

Think of Dada (The fully enlightened Lord within The Gnani Purush) or Shuddhatma Bhagwan when you do your pratikraman. First do alochana, or confession of your mistake. Then do pratikraman, which is the actual asking of forgiveness that will cleanse your mistakes, and lastly do pratyakhyan, which is your resolve never to repeat the mistake.

Questioner: Will our speech improve in future, after we do pratikraman?

Dadashri: It will indeed be something to see 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 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.

21. Faults Of The Prakruti Will Leave In This Way….

It is better to drink the poison of this satsang (company of the real), then to drink the nectar of the world. At least the poison of the satsang has pratikraman in it. I have ingested all the goblets of poison and have become Mahadev (Symbol of The Absolute).

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

Dadashri: Is anything in this world under your control? You should feel remorse when you are not able to come to my satsang. You have to tell 'Chandubhai' to do pratikraman, so everything can be resolved quickly. Do pratikraman because you are not able to come. Do pratyakhyan. Your mistakes (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? Coming events cast their shadows before. 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 I have?

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 we have to do pratikraman when we make comments about the weather?

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

While urinating, if an ant should get carried away in the stream and drown, I do pratikraman. I always maintain awareness. The fact that the ant drowns is a karmic effect, or discharge karma, but why did my awareness falter at that time to cause the atikraman? Everyone is liable for such faults.

Whenever you read Dada's books, bow down to the book and ask Dada to give you the strength to read. 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.

You must do the pratikraman for whatever atikraman you do during the process of discharge of your past karma. Should your actions hurt others, even though they are in a discharge form, you must do pratikraman for them. 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 if doership was involved.

Questioner: When we 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 pratikramans are very effective. There is tremendous power in pratikraman. If you do pratikraman for

just one hour, you will observe the changes in the other person. But that will only happen if you have attained the Self. 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 karmas by doing pratikraman?

Dadashri: If the Self becomes the doer then karmas 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).

Questioner: Pratikraman starts from the moment I wake up.

Dadashri: The soul within you has now become a pratikraman-Soul; the Pure Soul is still there, but before, where it used to be a worldly soul, it has now become a pratikraman soul. Other people have kashay-souls. Not a single person (non Self-realized) in this world is able to do pratikraman.

As you start doing instant pratikramans, you are purifying everything at the same time. When you do instant pratikraman against any atikraman, your mind and speech begin to purify.

Pratikraman is like planting a roasted seed. Roasted seeds do not grow, and new causes are not created.

Doing alochana-pratikraman-pratyakhyan is to review the entire day. The more of your faults you are able to see, the more aware you will be. That is why pratikraman must be done!

Questioner: Is it the fault of the prakruti that we are not able to do pratikraman or is it because of some obstacle causing karma?

Dadashri: It is the prakruti's fault, but that is not always the case. It does not matter if pratikraman is not done because of the prakruti, but the main thing is your inner intent. All you have to do is guard your intentions and nothing else. Everything else is immaterial. 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 and sometimes it will not. It is like a gramophone. The record may or may not play. That is not considered an obstructive karma.

Questioner: Despite making a firm resolution to settle all disputes with equanimity, why do disputes still continue?

Dadashri: In how many instances does this 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 amount of repentance force will be needed for its pratikraman.

Questioner: When we make a firm resolution with absolute sincerity that we do not want to make the same mistake again, are we likely to make that same mistake again? Is it under our control?

Dadashri: Yes it will happen again. For example, if I had a ball and I threw it, once I throw that ball, it will not stop bouncing, even if I wish for it to. Throwing the ball was just one single action, but if after throwing it, I say that I do not wish to throw it, and I tell the ball to stop bouncing, will it stop?

Questioner: No, it will not.

Dadashri: Then what will happen?

Questioner: It will bounce several 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 Nature's hands?

Dadashri: Many benefits. Tremendous benefits. Pratikraman has such an impact that if you do pratikraman towards someone for one hour, it will bring about tremendous new changes within that person. But the person doing the pratikraman must have this Gnan. He himself must be pure. He has to have the experience of, "I am a Pure Soul (shuddhatma)." Pratikraman will have a tremendous effect. Pratikraman is our biggest weapon.

If one has not taken this Gnan, the prakruti will be doing everything wrong throughout the day. But after Gnan, it will be on the right path. When you become upset with someone, you will begin to feel from within, that you should not be doing so, and that you must do pratikraman for having thoughts about

hurting him. Before Gnan, all you would think about would be getting back at him in the worst possible way. And not only that, but the more you could hurt him, the better it would be.

The nature of human beings is such that they become their prakruti. When the prakruti does not improve, they give up. Do not concern yourself with improving the prakruti; at least improve your inner self. You are not responsible for what happens on the outside. This is all a Science. If you understand this much, everything will be resolved.

22. Solution for Sticky Files

Many people tell me that although they have tried to settle disputes with equanimity, they have failed. I tell them that it is not important for them to settle the matter. All they must do is to have the intention to settle with equanimity. Whether they manage to do so or not, the results are not dependent on them. If you remain within my Agnas, a lot of your work will be accomplished and if not, then that too is dependent on Nature.

When you stop seeing faults in others, you will be liberated. If someone were to insult you, hurt you financially, or even physically, but despite all this, 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.

Dadashri: 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 abide by 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 an observer 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.

Questioner: The results we get from doing pratikraman are based on the principle that by seeing the pure Self in the other person, we decrease our negative bhaav (attachment and abhorrence) towards him. Is that correct?

Dadashri: Your negative bhaavs will be destroyed. 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 in your pure state and awareness.

Questioner: So if someone has a negative bhaav towards us, 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 Soul in him, but it does through your pratikraman.

Questioner: Does the pratikraman have any effect on him?

Dadashri: Yes, it does have an effect. In the process of pratikraman when you see the pure Soul in the other person, you are free from all opinions, good or bad. 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 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.

You must understand how effective your bhaav can be in causing an effect that can be destructive. If a monkey destroys all the mangoes on your mango tree, then in the moment of frustration you may say that it would have been better to 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 what you have created. 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. If you can get through the whole day this way, it is enough. That by itself is a great achievement towards liberation.

After this Gnan, the newer events of your life will not become impure. The old phases however, will have to be made pure by seeing them or dealing with them with equanimity. This equanimity is the nature of the Vitarag. New phases will not become impure, they will remain pure. It is the older phases, which are impure and will need to be purified. Remaining within my Agnas, and maintaining equanimity will accomplish that.

Questioner: Dada how do the different karmas created before this Gnan, come to an end?

Dadashri: As long as you are living, you can wash them away by repenting. 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 we had bound a karma for hell, will we still go to hell?

Dadashri: This Gnan has the ability to disintegrate all the bad and grim karmas. Even people who are headed for a life in hell can wash away the effect of the karma, as long as pratikramans are done throughout 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: Will intense repentance destroy the causal seed of bondage in hell?

Dadashri: Yes they will be destroyed. Our pratikraman has tremendous power. Even some very strong karma effects are lessened. If you call 'Dada' as your witness, it will be very effective.

There will be rebirth on account of your 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 to go to Simandhar Swami, the current living tirthankar. Sticky accounts from your previous lives, will be washed away. This is a Science of absolute, accurate, and pure justice. It is as precise and accurate as the scales of an honest goldsmith. There is no room for inexactness here.

Questioner: Does the force of karma become weak by doing pratikraman?

Dadashri: Yes of course! Not only that, but you will be able to accomplish everything quicker.

Questioner: How does one ask for forgiveness from someone who is no longer living?

Dadashri: Although they are no longer living, you still

have the memory of their face and you still have their photographs, so you can do their pratikraman. Even if you cannot remember their face, but you remember their names, you can still do pratikraman through their name. It reaches them.

23. When The Mind Goes Haywire….

Mahatmas have good and bad intentions, but it all falls under discharge karma, not charge karma. Anger, pride, attachment, greed, abhorrence, and all other good and bad intentions are all discharge karma, which must be dealt with, with equanimity. These karmas will only dissipate through pratikraman. There is no other way.

Questioner: Sometimes when I feel insulted, I may not say anything but my mind will revolt and retaliate.

Dadashri: We are not concerned with what happens at that time; you may even get into a physical fight. It all depends on how strong one has grown in this Gnan. If you have complete inner strength in this Gnan, then even your mind would not revolt. Whenever you revolt through mind, speech, or even your body, you must do pratikraman for all three, because they are your weaknesses.

Questioner: Do we have to do pratikraman for our thoughts?

Dadashri: As far as your thoughts are concerned, all you have to do is observe them. There is no pratikraman for thoughts. However, if you have bad thoughts for someone, then pratikraman is necessary. Thoughts about cows and buffaloes and anything else just disappear in the presence of Gnan. If you observe them with awareness, they will just pass. They only need to be observed. There is no need for pratikraman for these.

Suppose, when you come to satsang, and you see

everyone standing around. You may ask yourself why everyone is just standing around. For such a negative thought, you should do pratikraman right away.

Questioner: Should we do pratikraman for the effects of our karmas or for that which happens within?

Dadashri: Pratikraman is for that which happens within.

Questioner: Is it for our thoughts or for our intent?

Dadashri: For your intent. Behind every thought, there is always intent. If there has been atikraman, then pratikraman should be done. Atikraman is when you have bad thoughts. You may have a bad thought for this lady sitting here, so you should turn it around by saying to yourself, "Think good thoughts about her." You may think that this person sitting here is useless. Why do such thoughts come to you? 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 that this person is worthless, then that is atikraman. For this, you must do pratikraman.

When you tolerate something that you dislike, with a pure mind, you will become vitarag.

Questioner: What is a pure mind?

Dadashri: A pure mind is one where you do not have any negative thoughts for your opponents. What does that mean? That means that you do not 'bite' your nimit, (lash out at the person who is instrumental in the dissipation of your negative karmas). If you have bad thoughts, then you should immediately wash them away by doing pratikraman.

Questioner: A pure mind comes in the final stage, does it not? Will we have to continue doing pratikraman until it becomes pure?

Dadashri: Yes that is right. The mind may become pure in certain matters but not in others. These are all different stages. Where the mind is impure, pratikraman is required.

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 whomever he saw faults in, during the day. He must keep his books clean for everyone. 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 any faults in him. Tell 'Chandulal' that he has to see the whole world as faultless, before he goes to bed.

Questioner: Should pratikraman be done in the presence of the other person?

Dadashri: There is no problem if the pratikraman is done later on.

Questioner: If I have talked negatively about 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.

What I am 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 personalities. People today have hostility in them, it is characteristic of this time cycle for all living beings to be hostile. All those who are not hostile, have passed away. There are still, however many elevated souls who can improve.

If you have negative thoughts about me, you should do pratikraman. The human mind is capable of seeing faults of even a Gnani Purush. What will the mind not do? The mind that has

been burnt will burn others. An unhappy man spreads unhappiness.

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. Your 'arrows' (negative words) will reach him but he does not accept them.

24. Gnan Rescues Those Drowning In the Ocean Of Life

Questioner: Can one see his past faults by remembering them?

Dadashri: Past faults can really only be seen by focusing the awareness of The Self on a specific topic such as anger, greed, and pride etc. and not by recalling them through memory. You have to work hard to try and recall them. They need to be recalled because they have become obscured. 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 it is not necessary to draw upon memory. Recollection of events is dependent upon memory. Whatever events come to mind spontaneously, are there for you to do pratikraman. They come so that you can purify them.

Have you not already made the decision that you do not want any worldly things when you say in your prayers, "I do not want any temporary things of this life except for the experience of the absolute Self'" Despite this why do you keep remembering

certain things? For that you must continue your pratikraman. Understand that despite doing pratikraman, if you remember things, it means that they are still pending and require more pratikraman.

It is because of your attachment and abhorrence that you remember things. If they did not come to mind, you would forget the mistakes you have made. Why do you not remember the people you met in passing, but you remember the loved ones who are now dead? It is because you still have some pending attachment. Doing pratikraman will dissolve this attachment.

Desires come to you because you have not done pratyakhyan and past events come to your mind because you have not done pratikraman.

Questioner: Is pratikraman to be done for the ownership claimed?

Dadashri: For ownership you have to do pratyakhyan. For the faults there is pratikraman.

Questioner: Even after doing pratikraman, if the same faults come to mind, does it mean that we are not free of those faults?

Dadashri: The faults are like onion layers. As you peel the outer layer of an onion, there is yet another layer beneath. These faults have many layers. With each pratikraman you do, one layer is shed. In this way when you do a hundred or more pratikramans, the fault will eventually go. 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 for pratikraman, the bigger and heavier the fault.

Questioner: Explain what you mean when you say that,

that which comes to mind needs pratikraman, and whatever desires come, require pratyakhyan.

Dadashri: When it comes to mind, you should understand that the event is still very sticky, and pratikramans will free you from it.

Questioner: Should we do pratikraman as many times as it comes to mind?

Dadashri: Yes, that many times. You should keep the intent of pratikraman. For them to come to mind requires time. Do you remember the faults in the night?

Questioner: They come depending upon certain circumstances.

Dadashri: Yes, because of the circumstances.

Questioner: And what about desires?

Dadashri: A desire is where your internal tendencies become evident. The intent 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 like this, and this is not mine." 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 things in ignorance. But today they are not mine so I am surrendering them through my mind, speech and body. Now I do not want anything. I had invited this happiness (temporary, relative) in my ignorant state. Today this happiness is not mine and therefore I am surrendering it."

The whole intention behind Akram Vignan is to do 'shoot-on-sight' pratikraman. This is the foundation upon which Akram

Vignan stands. In reality no one is making mistakes. If you become instrumental in hurting someone, recall that person's pure Soul, which is completely separate from that person's dravyakarma (karmas that come into effect), nokarma (neutral karmas), and bhaavkarma (karmas that charge more karma) and do pratikraman.

Questioner: But should you say all this when you 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."

Moreover, you should do pratikraman for all the people in your 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 followed by to the extended family; going back, two to three generations by recalling them a, you will destroy your most intense sins. Their minds will purify towards you. You must 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 manner, the film will continue. When that happens, you will feel tremendous joy, so much so, that it will overflow.

During the time of pratikraman, you are in the state of the pure Self, and there is no interference from anything.

Who does the pratikraman? Chandulal does the pratikraman. And for whom does he do the pratikraman? He does pratikraman for his whole family. He recalls all his extended family to do pratikraman. The Self is the witness of the process;

it does nothing. There is no other interference, and therefore the focused awareness is also pure.

Many years ago I made some people do pratikraman, in my presence, for faults related to sexual thoughts and acts. They all went into it so deeply that they could not stop. The 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.

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 the countless lives before, in which he had committed faults related to attachment, abhorrence, and matters of sexuality. 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, pratikraman must be done for the neighbors too. After doing this, your burden will lessen.

If you hurt someone and he makes a note of it, then your mind will not find true rest until the effect of your hurt is erased by your pratikraman towards him.

I myself have done this with the entire world, and that is why I am free. As long as you see faults in me, I do not have peace. So whenever I do pratikraman in this manner, everything gets erased.

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 their pratikraman. This is a sure way for the Gnan to grow.

After this, with Dada Bhagwan as your witness, take all

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

Before Gnan, I had a very strong ego. I used to criticize people and was disrespectful to them, but at the same time I used to be full of praise for some. I would criticize one and praise another. After 1958, when I became a Gnani, I told A. M. Patel, "Wash away all the contempt you had towards others. Put soap 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 so many people with contempt, so I washed them off.

Questioner: Did you do pratikraman in your mind or did you ask for forgiveness personally?

Dadashri: I told Ambalal that he had done a lot of things that were wrong. I told him that I could see them all and that he should wash away all his wrong deeds.

I told Ambalal that he should not forget Chandubhai and all the disrespect and verbal abuse he directed at him. I described all this in detail to him and instructed him to do pratikraman and speak in the following manner:

"Dear Shuddhatma Bhagwan, who is completely separate from the mind, speech and body of Chandubhai, and his bhaavkarma, dravyakarma, and nokarma. Dear Shuddhatma Bhagwan of Chandubhai, I am asking for forgiveness for all errors committed towards Chandubhai. I am asking this in the presence of Dada Bhagwan. I will never repeat such faults again."

Do the 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.

My books became clean only after 'we' (file # 1 doing pratikraman under the guidance of the Self) did so much washing. For countless lives 'we' have done this and that is why finally I am free and liberated. I am showing you the way also, so free yourself quickly.

You should do pratikraman, so that you can become free from the liability of these faults. 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 I had retaliated they would have continued to attack me. This world will not let anyone attain liberation, so you should be careful, and conduct yourself with awareness avoiding any conflicts.

At least try doing pratikraman, and then witness the changes of the people in your household. There will be magical changes and effects.

As long as there is a tendency to see faults in others, there will be no peace of mind. When you do pratikraman all the faults will be erased. You should do pratikraman for every file that has become sticky due to attachment and abhorrence. Keep a focused awareness and then proceed to do pratikraman to clear everything. Files due to attachment definitely need pratikraman.

If you were sleeping on a nice comfortable mattress but there was grit in it, would it not bother you until you took 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 conflict. And whatever bothers the other person; he too will do the same! Everyone has different kinds of pratikraman.

If you have done atikraman towards anyone, then you should do pratikraman all day in his name. When both parties do pratikraman, they can become free of faults 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 any pratikraman, you will have to do ten thousand pratikramans 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 one day for an hour and do collective pratikraman for all your faults towards whomever you did atikraman. Do not go around with the weight of an unfinished task.

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? One is made to recall the faults from 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 pratikramans that take a couple hours, a large portion of your major faults are erased. Then the pratikraman process is repeated, this time recalling the more subtle followed by the subtlest, then practically all faults are wiped off.

In the two-hour session of pratikraman all the mistakes of this life are washed off. When you make a firm decision not to repeat such faults 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? Are you doing pratikraman intensely? Recall everyone, and do their pratikraman. Start digging and looking for your faults and do pratikraman. As you start, you will recollect your faults and you will begin to see everything clearly. If you kicked someone eight years ago, 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: Still when you come to see the roots of your major mistakes, 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. A person is not human when atikraman occurs and he does not feel any sorrow or remorse.

Questioner: What root of our major mistake are you talking about Dada?

Dadashri: Before, you could not see any mistakes at all, could you? The mistakes you see now are your tangible mistakes. You will see even beyond this level.

Questioner: Are we talking about the subtle, very subtle, and extremely subtle levels…?

Dadashri: You will continue to see your mistakes.

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. During this time there are no interruptions from your mind, your intellect, your chit, or your

ego. Your entire internal mechanism of mind, intellect, chit, and ego is silent. During that time, only pragna (direct force of the Self) is working. The pure Self is not doing anything.

When mistakes are made, and they are not recognized in alert awareness, they become concealed, and build up in layers. These layers continue to grow and at the time of death, a summation of all these mistakes takes place in the final hour.

It is because of the light of Gnan that you are presently able to see the faults committed in the past; it has nothing to do with memory.

Questioner: Does pratikraman have any effect on the Soul (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 a storehouse of infinite strength. This strength is called pragna shakti, which 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 endorsement. When you committed the faults, no witness was present. You commit most of the faults against people in their absence anyway. In essence although their very presence has precipitated these faults, they have not endorsed them. The endorsement 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.

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 faultless. You are bound by your own mistakes, not by theirs. When you understand this, you will be able to resolve everything.

Questioner: It is absolutely resolved in my mind that this whole world is faultless.

Dadashri: That is called your 'conviction.' It has come into your conviction that the world is faultless, but how much of this is in your experience? It is not that easy. You can say that it has come into your experience when you maintain this conviction even when mosquitoes, bedbugs, and snakes surround you. This conviction will remain. When you see faults in anyone, it is your own mistake; you yourself are at fault, and for that you must do pratikraman. In my conviction and experience, the world is faultless, and this is evident in my conduct. You however, do not have the same experience. You still see faults in the world. You have to do pratikraman when someone does something wrong to you, because you see him as being at fault.

Questioner: Does atikraman ever occur if one remains in the awareness of his Pure Self?

Dadashri: Yes, you can have atikraman as well as pratikraman.

If you feel that you did not stay in your pure awareness and went off on the wrong track and started seeing the world with the eyes of Chandulal, then you should do pratikraman for losing the awareness of the Self. Taking the wrong path is a waste of time and energy, but there are no repercussions from this because it does not hurt others 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 their awareness should do pratikraman.

I rarely ever use this vidhi. In Aurangabad, I did a vidhi to wash away faults of countless past lives of mahatmas. It was an hour vidhi of pratikraman in which everyone's ego was dissolved. I used to do this vidhi of pratikraman once a year. There were about three hundred people or more that wept intensely after the vidhi. All their internal enemies were dissipated. Even the husbands prostrated at the feet of their wives and asked for forgiveness. The bondage of so many lives was washed away.

In Aurangabad, a major vidhi had to be performed each year, to purify the minds of mahatmas and their relative selves. The very moment this vidhi was performed, everyone was purified. They were not even aware of what confessions they made in their letters to me, but they would write down everything. The moment they confessed to me, they surrendered to me and became one with me and as a result, their inner strength grew.

After your confession, I would come to know your faults, and I would continue to do vidhi for those faults. In the present time cycle, is there any shortage of any faults? In this time cycle, you are the one at fault if you look at other people's faults. You should be looking at others' positive qualities, not at their faults. What virtues does he have? In this age there will be no virtues left; those with virtues, are elevated mahatmas.

All those close to us and those in proximity of us have been with us in past lives and are together with us even now. They are considered our spiritual colleagues. It is with these very people that we have bound vengeance with over lifetimes. If both the sides did pratikraman, their accounts would clear very quickly. Do not forget anyone. Vengeance is bound more strongly with spiritual aspirants who are your colleagues, and if you do face-to-face pratikramans, your faults 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.

Questioner: Everyone, including the aristocrats, was crying, Dada.

Dadashri: Yes. What happened in Aurangabad was amazing. They all wept intensely. Even just one such pratikraman done throughout an entire lifetime would be adequate.

Questioner: Where else would you find such prominent people crying? It takes a very rare person to make them cry.

Dadashri: You are right, they cried a lot.

Questioner: That was the first time I witnessed such prominent 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'!

Not having done true alochana is what becomes an obstacle to liberation. There is no problem with the faults. With true alochana, no problems will remain. Alochana has to be done to a Gnani Purush who is all-powerful. Have you ever confessed your faults 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 fulfill all one's

wishes, 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.

You should do alochana to your guru. Your final guru is your 'Dada Bhagwan' (The Self that has awakened within you after Gnan Vidhi), I merely show you the way. Now that I have shown you your 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' and the Lord within, 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 things from the Gnani Purush, it will hinder you. 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 faults will remain hidden and they will double.

You ought to have the same familiarity with pratikraman as you do with a woman. Just as you cannot forget a woman, 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 faults in others.

You should start the sacrificial fire of intense pratikraman for whomever you have had excessive atikraman with. You have done so many atikramans and all these problems you have are because you have not done pratikraman.

This pratikraman is my most subtle discovery. If you can understand this discovery of pratikraman, then you will not have any problems with anyone.

Questioner: My list of faults is very long.

Dadashri: If it is long, then for the hundred different kinds of fault with just one person, you should do collective pratikraman.

Questioner: It will be better if this drama of life comes to an end quickly.

Dadashri: Why do you say such a thing?

Questioner: You were in this town for twenty days and I was not able to come to even one of your satsang.

Dadashri: Do you have to bring your life to end for that?

You have come to know 'Dada Bhagwan', through this body of yours, 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. This body has become a friend because you met Dada through it, so look after it. Tonight do pratikraman for having spoken this way.

25. Understanding the Principles Behind Pratikraman

Questioner: When we become engrossed in the activities and workings of the relative self, our awareness becomes shrouded and consequently we are not able to discharge our karma completely. The realization comes later on, so is there a way to do pratikraman for this so that we can discharge the karma?

Dadashri: When you do pratikraman, your karmas will become lighter. When they come again, they will be even lighter. But if you do not do pratikraman, then the same burden will return with the same weight. All these are discharge karmas and through repeated pratikramans they will become progressively lighter and then end.

Questioner: You say that atikraman is neutral (does not charge karma for mahatmas) so why is there a need to do pratikraman?

Dadashri: Atikraman is neutral, but when one becomes engrossed in it, he plants the seed (a cause for a new karma). If you do not become engrossed during atikraman then you do not create any causes. Atikraman in itself does not do anything. And with pratikraman, even when you do not become engrossed in it, it will give results. You are the knower of when Chandubhai becomes engrossed and also when he does not. You (the Self) never become engrossed. 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 engrossed, then we have to tell Chandubhai to do pratikraman, right?

Dadashri: Yes, Chandubhai has to do pratikraman.

Questioner: Is it possible to do pratikraman in dreams?

Dadashri: Yes, you can do pratikraman very well. The pratikraman you do in your dreams are better than the ones you do now. 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 your dreams. You can see Dada better in your dreams than you can in your wakeful state. This is because dreams are a natural and spontaneous state and here this state of wakefulness is unnatural.

In the kramic path, when one becomes Self-Realized, there is no pratikraman for him. After acquiring the Self, pratikraman is considered poison. For us, the Self does not have to do pratikraman, we make Chandulal do the pratikraman. Because this is Akram Vignan, there is still a lot of baggage left inside.

When you do pratikraman for the person you have wronged, do you know which self in that person you are referring to? You are not doing pratikraman to the relative self, but the pure Self. You are doing pratikraman and asking for forgiveness because of the transgression you have committed against that person in the presence of his pure Self. Therefore you are asking that pure Self for forgiveness. After that, you are not concerned with his relative self.

Pratikraman is done by the ego, but it is pragna that prompts the ego to do pratikraman.

The subtlest of faults (within A. M. Patel) do not escape my observation. None amongst you can tell that these faults are taking place, because they are not visible.

Questioner: Can you also see our faults?

Dadashri: Yes I can see all of them, but I am not concerned with those faults. I am instantly aware of them, but my vision is directed towards your pure Self. It is never focused on the unfolding effects of your karma. I am aware of everyone's faults, but they have no effect on me.

Even those who are liable for a punishment for their karma are also worthy of forgiveness from me. This forgiveness is spontaneous and natural; the person does not have to ask me for it. People become pure wherever there is spontaneous forgiveness. Where people are required to ask for forgiveness, that is the very place one becomes impure, because egos are involved. Where the forgiveness is spontaneous, everything becomes pure.

As long as there is naturalness within me, 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, he must do pratikraman. Whenever you look at me, you will see

naturalness. I always remain in my natural state, the pure Self, and that never changes.

After I give you this Gnan, I also give you the Five Agnas for your protection, so that you stay as the Self. And if you remain within these Agnas, you will attain liberation. In addition to this, whenever atikraman occurs, you must do pratikraman. If you forget to abide by my Agnas, you must do pratikraman. To forget is a human quality, but do pratikraman nevertheless. Do pratikraman in this way: "Dada, I forgot to abide by your Agnas for the last two hours. I want to follow your Agnas. Please forgive me." Then you will be forgiven.

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, that is called a science, and wherever one has to do something, that is all relative religion.

The thinkers amongst you will wonder how without doing anything, they have managed to acquire this Akram Vignan. That is the beauty of Akram Vignan; 'A-kram'! Without kram!

- Jai Sat Chit Anand

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The Power Of Pratikraman

Pratikraman has tremendous power. Pratikraman has such an impact that if you do pratikraman towards someone whether person is present or not, for one hour, it will bring about profound changes within that person. Pratikraman is the greatest weapon for peace and bliss. All animosity is naturally broken. Your pratikraman does not require his endorsement.

As long as there is a tendency to look at faults in others, there will be no peace of mind. When you do pratikraman all the faults will be erased.

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