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Bring solutions in your life through this way of pratikraman

EDITORIAL

Normally this question confuses the traveler of the path of the *moksha*, that despite attending many religious discourses how come no meaningful result is attained in daily life. A person binds karma because of committing mistakes from overt to the subtlest level knowingly or unknowingly through the speech, action or deep inner intent in the life, so how can one become free from these karma effects? How can one remain detached from the effects of gross or subtle *kashayas*: anger-pride-deceit-greed?

The spiritual science of '*alochana, pratikraman and pratyakhyan*', which is established through Tirthankara Lord is really a unique gift for the spiritual aspirant. Many people have attained freedom by eradicating their faults by following correct understanding of this science. Gnani Purush Dadashri also became free from the faults by applying this science in His life. Not only that, but He gave the unflinching and simple understanding of the science of *pratikraman* and became a guide for the liberation of many seekers.

Dadashri used to say that 'we' have reached here by doing '*alochana, pratikraman, pratyakhyan*' from many past lives. 'We' used to do *pratikraman* even before Gnan—Self-realization. However, true *pratikraman* were done after the attainment of Self-realization in 1958. So 'we' told A. M. Patel, 'wash away all the scorn you had towards others.' 'We' recalled the hurting of someone unknowingly and washed off everything by doing *pratikraman*. We recalled each and everyone we had treated badly including relatives, neighbors, relatives of two to four generations, and washed off by doing *pratikraman*. Dadashri became free from all the bondages of the world and showed the path of liberation to everybody.

Dadashri used to say that a true *pratikraman* is that which happens 'shoot-on-sight'. This *pratikraman* washes away the stain as soon as it drops.

Dadashri says that we see the whole world as flawless; even then we do meddle for the salvation of people, we use stern words, and if the speech comes forth that hurts someone then it is an error and therefore I make the one who has done *atikraman* (A. M. Patel), do *pratikraman*.

If there is even a slight unnaturalness in the feeling of compassion or to make other person stronger or we make a fun to get rid of the disease then we have to follow with *pratikraman*. Mahatmas must do *pratikraman* for making fun, hurting ego, for doing contrary *bhaav*, or for the feelings of attraction-aversion towards someone. To become free from opinions one has to attain the flawless vision by doing *pratikraman*.

Dadashri says if one does *pratikraman* for an hour, with the pure awareness of the Self then he can experience being in the realm of the Self. *Pratikraman* is the great weapon given by the Lord. It is possible to win over the world and be victorious by non-violence. Our ardent prayer is that let us accomplish success on the path of liberation by destroying all the faults by following the understanding of principle of this wonderful science.

~Deepak Desai

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The Science of pratikraman

Questioner: What is the meaning of *pratikraman*?

Dadashri: All day long the *vyavahar*—interaction with another being through thoughts, speech and acts—that one does is called *kraman* neutral deeds—deeds that do not bind new karma. *Kraman* means *vyavahar*. Now if you did something wrong with anyone, you will know that you spoke some harsh words and misbehaved with this person, would you not know that? That is called *atikraman* aggression in thoughts, speech and acts. *Atikraman* is to walk on the wrong path and *pratikraman* is to retrace your footsteps by the exact distance.

No one should get hurt

If someone feels the hurt to the slightest extent it is called *atikraman*. It may not be evident externally but he may be hurt internally *garbhit*. Such

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

A nimit is never a guilty one

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, even in the slightest degree. He is merely a *nimit* (evidence-instrument), and it is because of your own karma, which is unfolding, that you are brought together with him. 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 a *nimit* evidentiary instrument. Even a pickpocket would be an instrument to settle your karmic account. All disputes arise because people blame the instrument.

When faults decrease then it is called a true pratikraman

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.

The way to liberation is through *alochana*, *pratikraman* and *pratyakhyan*, there is no other way in this world. Another way is that once you attain the Self-realization from the Gnani Purush then it will work. If one has done *pratikraman* before Self-realization then, the faults may have decreased. However one cannot do that many *pratikraman*, one cannot maintain such awareness.

You will only be able to do *pratikraman* when, after Gnan, you will 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* and automatically wash 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 a sense of separation from him and awareness of the presence of an internal rift.

Questioner: Yes.

Dadashri: If you do *atikraman* towards a person working in your factory and if you do *pratikraman* then he will feel mentally lighter otherwise he will feel disturbed inside.

Do such pratikraman

Questioner: If I do *pratikraman* for hurting someone through the mind, speech, action for telling a lie, keeping You as a witness; then can all those faults be washed away?

Dadashri: *Pratikraman*, whether done openly-directly in speech with him, or privately-within the mind, is considered to be effective, if it reaches and has an effect on the other person. Yes, I too do *pratikraman* privately and when it affects the other person after three days, I know that it was effective. You do such *pratikraman* in your mind that he does not know and yet he will feel attraction towards you.

Infinite projections due to jolts of ignorance

Every living being keeps on projecting—getting further and deeper into worldly interactions, not naturally, but due to jolts of ignorance of the Self—*agnan*. And you should keep on doing *pratikraman*. So a person keeps on doing projection because of jolt of ignorance, circumstantially.

One does not project—plan scheme and execute only one kind of project but he does projection of infinite things. Wherever and whichever circumstance one meets with he cannot stay without creating *bhaav* deep inner intent appropriate for that. If he is passing on the bridge then he will say, ‘why did they have to build such a tall bridge?’ He would ask such question too. Hey you, what is your concern in this; is the bridge married to you? He came across the bridge so he remembered such crazy thing. He simply crossed the bridge. Nothing else, nothing to be concerned about yet

what will he do? ‘Why did they have to build such a tall bridge? Do people speak like this or not?’

Questioner: As he speaks five thousand *paryaya* internal phases will arise in five minutes.

Dadashri: You are saying five thousand, but five minutes means three hundred seconds, and how many *samaya* (the minutest fraction of time which cannot be divided further) would be there in one second? So within a second how many phases would arise? One keeps on doing such countless *atikraman*.

The worldly life is created by *atikraman* and destroyed by *pratikraman*.

Purity through repentance

Questioner: This mind-speech-body everything is in the form of *nirjara* discharge from birth until death, however during the discharge one creates new *bhaav* deep inner intent. Is that called *atikraman*?

Dadashri: Yes, purify that *bhaav*.

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

Dadashri: Not just for that, but also for telling lies, for insulting or hurting someone. *Pratikraman* should be done if any violence through thoughts, speech and 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, *achauriya*-not stealing, *aparigraha*-non-acquisitiveness, and *brahmacharya*-celibacy).

Alochana

Questioner: What is *alochana*?

Dadashri: *Alochana* is to confess your mistake as it is and exactly the way it happened to your guru or to a Gnani. One should confess it as it is. What do they say in the court?

Questioner: One has to do confession.

Dadashri: Yes, you should confess whatever happened as it is to your guru or to a Gnani without fear. You should not have any fear of how the guru will react. The fear may be that he may beat you. But you should tell without fear that this is what has happened. Afterwards that guru maharaj will ask you to do *pratikraman*. So he will teach you that ‘do *pratikraman* this way’. So for what do you have to do *pratikraman*? 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.

Questioner: One should be *jagrut* aware that the same fault must not occur again after doing *alochana* and *pratikraman*, shouldn't one?

Dadashri: That same fault will not occur again at all. The fault will not occur again that is called true *pratikraman*. Or else the faults gradually get destroyed.

What you are saying that the same mistake occurs again after doing *pratikraman* that means the *pratikraman* which people are doing in *vyavahar* worldly interaction that is *laukik* worldly *pratikraman*. *Laukik* means that *pratikraman* will yield worldly fruits. That much of your time did not waste away in *adharma* hurt to others and you bound *punyai* merit karma.

And what is *pratikraman*? It should be a shoot-on-sight. We do have a law here of doing shoot-on-sight, don't we? *Pratikraman* should be such, instantaneous.

Guru maharaj had told you to do *pratikraman*, then you must do *pratyakhyan* too besides doing *pratikraman*. ‘I will never do that again’, you must do *pratyakhyan* after visualizing the face of your guru. You must do *pratyakhyan*, ‘make a resolve never to do it again’ for whichever fault is committed. All these three things must be done together.

Questioner: And one should remain aware and alert to prevent the fault from happening again?

Dadashri: Constant awareness, awareness means not for half an hour, constantly for twenty-four hours. These people remain aware constantly

since ‘we—the Gnani and the absolute Self’ have given Gnan. They have not slept for even a moment.

When a worldly person who is not Self-realized, but is very aware does *pratikraman* then his faults will decrease and he will bind new merit karma. He continues to bind faults as long as he has *darshan mohaniya* ‘the belief ‘I am Chandulal.’

Alochana confession is always with *pratikraman*. And *pratikraman* is the biggest weapon. So if you take up and stick to *pratikraman* then it will work even if you do not have a guru that guides you spiritually. It is more than enough if you learn this much from Dada. Everything is accomplished in this. When any mistake happens, you should ask for forgiveness from Dada—the pure Soul in all living beings or the Gnani. You become free from those faults. Is it that difficult? Does Dada ask you to do the fasting or ask you why you made a mistake? Or do fasting for this? If he says like this then people will think that Dada killed us to death starving, but Dada does not starve you, does he? If someone were to insult you and if it affects you then if you think that this is only your own mistake and you continue to do *pratikraman* then it is considered the biggest Gnan of the Lord. This verily will take you to final liberation *moksha*! Just this word, if one follows only one sentence of ours then he will attain liberation. What else do you need to do?

The essence of Lord’s accomplished principles and truths

There is no path of *moksha* without *pratikraman*. That path is where there is no *pratikraman* is totally wrong. If a Jain sincerely does *pratikraman* then the tuber of *kashaya*: anger-pride-deceit-greed, which has hardened up, will loosen and will be eradicated in the next life. Who can we call a Jain? It is the one who does *pratikraman* instantly the moment anger-pride-deceit-greed arises, the one who follows Lord’s (Mahavir) Agna. Tirthankara Lords have given this. The reason is that a human being cannot stay without making mistakes. Celestial beings commit faults, and human beings commit faults, *Chaturgati* (The four worlds of existence within which the soul migrates: celestial life form, human form, animal and plant life forms, the world of infernal beings) commit faults, one cannot stay without being faulty. What is the solution to erase the fault? The answer is, ‘*alochana, pratikraman, pratyakhyan.*’

On what base is the worldly life perpetuated? The world exists due to *atikraman* aggression in thoughts, speech and acts. The one who does *pratikraman*, *pratyakhyan* everyday is worthy of the title of *sadhu* the worthy traveler on the path of liberation, *upadhyay* preceptor on the path of liberation, *acharya* spiritual master on the path of liberation. The world is such that it will not let anybody attain *moksha*. It will pull the hooks from every different way and manner. If you do *pratikraman* then the hooks will be released. That is why Lord Mahavir has given all three things *alochana*, *pratikraman*, *pratyakhyan* in only one word. There is no other way. Now how can one do *pratikraman*? One can if he has awareness. When one attains Gnan—Self-realization from a Gnani Purush then that *jagruti*—awakened awareness can arise.

Alochana, *pratikraman* and *pratyakhyan*, is the essence of Lord Mahavir's *siddhant* accomplished principles. And in this path of Akram Vignan, the Gnani Purush is the essential accomplishment *saar*, that much needs to be understood. You must simply understand that the Gnani's Agna (five cardinal instructions after Gnan) is the religion and the penance. But alas! From time immemorial, people have had a tendency to interfere and not follow instructions.

The path to liberation does not require rituals

The path to liberation—*mokshamarg* means *alochana*, *pratikraman* and *pratyakhyan*. Our *mokshamarg* is such where one admits his own faults openly, and then he regrets, asks for forgiveness and resolves that 'I will never do that again'.

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; but 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. Did you understand rituals? What is that for? It is for material comforts therefore Lord had said that whoever wants to enjoy material comforts can practice penance and through this you will attain relative worldly happiness, you will attain the comforts of celestial world. You will attain worldly happiness, but if you do not want this temporary worldly happiness then we have this *mokshamarg*. And then some people may complain about how

come there is no ritualistic activity in the path of Akram Liberation? Brother, our path is not of rituals, we do not have a business. And if they lie, or speak negative then it is not their fault. They speak because of their karma coming into effect. And you too speak on the basis of the unfolding karma effect however You are to remain the knower of the fact that it is a lie and that is the *purusharth* being the Self.

Washed off all the faults through pratikraman thus

‘We’ used to do *pratikraman* even before Gnan—Absolute enlightenment, what kind of *pratikramans* were they? We would do *pratikraman* with repentance thinking that this is the binding of a wrong karma. However they were not true *pratikraman*. We had done true *pratikraman* after Self-realization.

Before Gnan, I had a very strong ego. I used to criticize people and was disrespectful to them, but also 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 some soap to it and wash it off.’ After that I recalled each and everyone I had treated with contempt including the neighbors, uncles, aunts and the in-laws, the entire lot. I had treated so many people with contempt. I washed off all the acts of contempt for everyone.

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.”

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. 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.

Questioner: Should *pratikraman* be done directly in front of the person who has been hurt by me?

Dadashri: You can ask someone’s forgiveness directly, if that person is well meaning and noble. Otherwise he will say, ‘see! Now you came to your senses! You did not believe when I was telling you and now you got some sense!’ The crazy fellow will spoil it all! He will get angry with you. So don’t do this. All these people are senseless. Only a rare noble person will be humble when you apologies directly. Usually the ego-laden person will say, ‘Now you got some sense. I was telling you all long, you were not listening to me.’ ‘We’ know the whole scenario. Therefore, play the drama! So ‘we’ wash away thus by doing *pratikraman*.

Truth-untruth is relative

Questioner: Why should one do *pratikraman* for saying the truth?

Dadashri: This truth (*satya*) is itself the untruth (*asatya*). All that is truth is all untruth. Which matter is true? Tell me? I will prove that it is untrue.

Questioner: When we speak the truth openly on his face, then he is offended, and why should there be a *pratikraman*?

Dadashri: No one can tell the truth. In this entire country there is no one born who can say the truth. Even I am not able to say so. How can man tell the truth? It is only true according to one’s viewpoint, not true from the viewpoint of the opponent.

I do not see anyone at fault at all. Even this speech flows it is associated with *pratikraman* within when necessary. That means the opinion

within, ‘this must not be so,’ exists within for sure. How does it appear to me? Flawless. Then why the speech comes forth like this? There must not be any criticism (*avarnavad*) in the speech. I should remain silent. If I do remain silent in these matters, you will go on the wrong track. This is also not called the truth.

Can it be called the truth?

Is anybody opposing any of the words that are being spoken here? Do ‘we’ have any dispute and intellectual divisive diversions? Everybody is just listening to whatever I am speaking, isn’t it? No one has any dispute, disagreement or intellectual diversion and deviation in speech *vivaad*, do they? That is the truth. This speech is true and is Saraswati—Goddess of Knowledge. Wherever there is conflict or clash that speech is wrong. Exactly wrong.

Elsewhere the other person will say, ‘you do not have sense, do not keep talking.’ In this, a speaker is wrong, the opponent is also wrong, and listeners are wrong too. Listeners may not speak anything and that entire crowd is wrong.

Questioner: But my unfolding karma is such that the opposite person always feels that I am wrong. If I am speaking the truth, that which has really happened correctly wherein I say that I had not done this yet he will say, ‘no, you are the one who did it’. So then this is the unfolding effect of my karma *udayakarma* only, isn’t it? That is why he felt bad, didn’t he?

Dadashri: Truth does not exist here at all. No one is able to speak the truth at all. One speaks wrong-lies only. If the other person accepts it, then only it is true otherwise it is believed to be truth according to one’s own understanding. People will not accept the truth, which is of one’s own belief.

That is why the Lord said about the speech, which is true. *Vitarag* speech! What is the meaning of *vitarag* speech? *Vitarag* speech is that which is acceptable to followers as well as the opponents or the non-believers, it is considered and acceptable due to its ability to uphold the level of understanding of the listener *pramaan*. The speech elsewhere is with *raag-dwesh* attachment-abhorrence, wrong-deceptive, not worth anything at all. Will there be truth in that? There is no truth in the speech filled with attachment. Do you think there is truth in that speech? Here when we scold

you even then your soul accepts this speech. There is no conflict. Do we have any disputes and arguments here in our satsang? May be a rare individual has been weak however we never had any opposition and disputes in speech *vivaad*. No one has belittled Dada's word. The reason is this speech is the pure speech of the Soul, it is direct Saraswati! *Deshna* speech of the Enlightened Ones is referred to as *deshna* speech that liberates!

Can the speech that is with *raag-dwesh* be called a true speech?

Questioner: No.

Dadashri: However you are saying it is true, aren't you?

Questioner: It is called relative truth, isn't it?

Dadashri: That which is true by relative viewpoint *vyavahar* is untrue in *nischay* real viewpoint.

Relative truth means if it is accepted by opposite person then it is true and if it is not then it is untrue. Relative truth means, in reality it is not true at all.

Questioner: I believe it is true and the other person does not accept...

Dadashri: That is all wrong. Everything is wrong. That which is not accepted is wrong. 'We' too say that whoever does not understand 'our' talks then it is not his fault, it is 'our' mistake. What is that mistake of 'ours' that he could not understand? One must understand 'our' talk. Other person did not understand then we do not see his fault. 'We' see our fault. I should know how to make him understand. Therefore other person's fault is not there at all. It is a grave mistake to see other person's fault. 'We' do not feel that the other person is at fault at all. We have never felt that.

Absolute vision shows the mistake

'Our' Gnan is non-contradictory and the speech is not absolutely *syadvaad* speech that hurts no one's ego. Someone may get caught-hurt in the process of speaking. And in a Tirthankar's speech nobody will get hurt. A Tirthankar's speech is absolutely *syadvaad*. They speak without scolding anybody. They speak similarly however without hurting anyone.

Questioner: Your *syadvaad* speech is not absolute because someone gets trapped-hurt. Even then, that *darshan* spiritual vision is absolute, isn't it? Or did the mistake occur in unfolding of *syadvaad*?

Dadashri: Yes, *darshan* is complete. There is no problem in *darshan* enlightened vision. Gnan—experience of the Self as the absolute Self, is there too, but Gnan is short by four degrees. Therefore it is not *syadvaad*. 'We' have absolute *darshan*. Everything immediately will come in *darshan*. I can know the mistake right away. I can instantly know even the subtlest mistake. It will take long time for you to see such mistakes. You currently 'see' the gross mistakes. You see only the overt mistakes that you are able to see. That is why 'we' say that it is our fault, yet no one can see 'our' fault, we can see our own fault.

Questioner: Can you see such faults that the mistake occurred in *syadvaad*?

Dadashri: We can see all such faults that occurred in *syadvaad-anekant* (*anekant* – 'All-inclusive,' impartial and acceptance of all viewpoints). Now our speech is heading towards absolute *syadvaad*. When the speech becomes absolute *syadvaad* then it completes *kevalgnan* absolute knowledge. We have *darshan* that is the only reason we can know that this is a mistake. It is 'full' absolute *darshan*. That is why I told everybody that I am giving you *kevaldarshan* absolute vision.

I have to do *pratikraman*. And yet see how my speech comes out. Can I speak like this about any *acharya*—religious leader? I should not speak about anyone. We know that everyone is faultless in this world. Nevertheless I should not speak about anybody.

Questioner: We cannot speak.

Dadashri: The moment that speech comes out our *pratikraman* follows immediately behind this speech. See what kind of a world is this?

What kind of a world is this? I am saying one thing but my opinion is different from what I say. What opinion do I have? The opinion I have is 'this is wrong. It should not be like this. Things should not be so.' But just look at this world! The speech is going on and at the same time the awareness of it is also there! Yes the awareness of, 'This should not be so,'

is present because I have seen the entire world as being free from faults *nirdosh*. Only it has not come into my experience *anubhav* as the absolute Self. Why it has not come into my experience? It is because speech stands in the way; the speech interferes.

Questioner: It interferes and yet your awareness *jagruti* is constant.

Dadashri: Yes that awareness is there but the absolute state is not attainable until speech comes to an end. See how the speech comes out so forcefully?

Now, when was this speech created? It was created when I did not see the world as being flawless; when I had the following opinions: ‘People are the culprits and they are doing wrong. They should not be doing such things. How can religion be like this?’ All this ‘baggage,’ which was accumulated in my previous life, is now coming out today, but the opinion of today is not in agreement with what is being said.

Flawless vision yet flawed speech

In my conviction *pratiti* people are not at fault at all, that they are flawless. My conviction is completely changed from what it was before and it is with this conviction and belief that I speak.

Questioner: You speak with understanding that he is faultless then why do you need to do *pratikraman*?

Dadashri: I should not speak. I should not speak even a word. Why did I speak a negative word? The other person is not present here at all. That other person is not hurting. And you all do not have any problem that in Dada’s belief he is faultless only. So now there is no problem. However why did I speak such a strong and heavy word? Therefore we have to do *pratikraman*. Harsh words also should not be there.

Questioner: But you remain detached at all times, even when you speak, so why is *pratikraman* necessary?

Dadashri: Because I am detached, ‘I’ do not have to do *pratikraman*, it is the one on the inside who is doing and saying everything that has to do *pratikraman*. I tell Ambalal to do *pratikraman*, and you too have to do the

same. Tell Chandubhai to do *pratikraman*. Whoever has done the *atikraman* (any action through the mind, speech or body that hurts another living being) must do *pratikraman*.

Questioner: How do you do *pratikraman* for that mistake?

Dadashri: I have to do *pratikraman* later on, mistake may not be related to Gnan. I may have spoken stern words to a person who was going against *syadvaad*. I cannot have sternness where there is *syadvaad* speech, absolutely *syadvaad*! This is called *syadvaad*, but it is not absolute *syadvaad*. So when one attains *kevalgnan* absolute knowledge then it is absolute *syadvaad* speech. One may get hurt a little in this.

Flawed speech and yet does not appear flawed

Everyone in this world is faultless. And yet look how my speech comes out. I have seen everyone as faultless. I do not see anyone 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 fell short by four degrees (360 degrees is Absolute Enlightenment, Dadashri is at 356 degrees) and therefore I do *pratikraman*. I have to 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.

Questioner: When you reprimand with good intention even then you have to do *pratikraman*?

Dadashri: You bind merit karma through good intention. If I get angry with someone who is not Self-realized, he will bind merit karma. The reason is that it depends on your intention. All karma are bound on the basis of intention in this world.

I cannot say that it is not so, when it is so 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 will wonder why I am 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. I have not come here to give anybody unhappiness. I have come here to give happiness. I cannot give happiness to both an *agnani* a non-Self-realized person and a *gnani* a Self-realized person. Therefore we have to do *pratikraman* for hurting the one who is not Self-realized.

Questioner: Many times, ignorance presents itself in the façade of knowledge-Gnan.

Dadashri: If ignorance presents, it will not last, not even for a moment. And here in satsang it will not last at all. Do you know how this Gnan of ours operates? This Gnan is with demarcation. There is a line of demarcation between Gnan—enlightened knowledge with experience and *agnan* ignorance of the Self, so it will not work here at all.

After then if he is hurt then we have to do *pratikraman*. If I can turn then I would do so that, ‘brother, if I have made a mistake then I am doing *pratikraman*.’

We cannot hurt human beings at all. You may think he has lack of understanding, but in his mind it is understanding only, and so how can we hurt him?

The flawless vision of the Gnani

Questioner: How can we see a person faultless? Is this flawlessness a natural thing or something else?

Dadashri: Now, if one attains this absolute flawless vision, then only he can see the other person flawless, otherwise he cannot see other person flawless. The fact that one sees the other at fault is his very own fault. Therefore, I see the whole world as flawless. By ‘I’ here I mean to convey that when I am as Dada Bhagwan (the supreme Self), I see the whole world flawless, and when I interact as Ambalal, I still see the world as flawless in my conviction (*pratiti*) and vision (*darshan*), but that may not be in the conduct (*vartan*). At that time, I would even point out your mistake. When I see the whole world flawless then how did I see this mistake? But then, I erase that mistake (of Ambalal) on the spot, all blemishes are wiped off and I see it again with clarity of the flawless vision. I have not come here to see

the faults of your *prakruti*—the relative self. I have come here to see your *prakruti*. I have not come to see the faults of your or my *prakruti*. Rather, I have come here to perceive with great intensity and focus (*nirikshan*) the *prakruti*. I have come here to see and know the *prakruti*.

Purush—the Self and *prakruti* the non-Self complex; You should know what *prakruti* is doing and when *prakruti* will not do anything, on that day You would have reached 360 degrees. After that there will not be the slightest violence in behavior, speech and thoughts.

Pratikraman with awareness

Questioner: Do you have to do *pratikraman* if you do not have deep inner intent to do *viradhana* talking, speaking or behaving negatively against someone? Whatever is truth that is what you are telling, are you not?

Dadashri: 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 then 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.

We do *pratikraman* immediately. We have seen *saints, acharya* everybody as faultless. No one is at fault for me and the speech that comes out as faulty, even in this I do not see anyone as faulty. But that speech comes out being faulty and for this we immediately do *pratikraman*. This speech of today is the result of my lacking four degrees. Otherwise, I experience absolute *vitragata* enlightenment.

And you will have to do lot more *pratikraman*. The moment I speak, the awareness is there and you cannot speak like this. You should have awareness. You cannot speak.

Questioner: What will happen if we do not do *pratikraman*? Will we be responsible for committing a fault?

Dadashri: He will file a claim in the court of law. People would have filed 100 claims for us in a court. What can happen if you do not get rid of it? Claims remained pending. So until you do *pratikraman* claims will remain pending.

Gnani protects everybody

If someone were to insult me and do me wrong, I would still help him and continue to give him protection. A man once came to challenge me, 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 after all he is a good man but he was under the control of 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, has to 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 means to be swayed by the effects of the karma of your past life. Everything unfolds according to the effects of past karma.

Gnani's pratikraman with protection

Sometimes, very rarely, I myself end up hurting people. It happens against my will. Within the past twenty years, I may have hurt two or three people. I however, followed it up with my *pratikramans*, constructing a fortress around them so that they would not suffer a spiritual fall. A person should not fall from the place where I have put him. I give him all the support and protection and then let go of him gently, once he is stable. I would not let him fall even if he were to insult or challenge me. That poor fellow does not have awareness at all. He is speaking unconsciously. I do not have problem with that. If I let him fall then it was wrong to help him rise spiritually.

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. He can stay stable at same place. I change his thought; I would work little more for him. I do not have to work hard for you all. For him I have to work hard. I have to take care of his thoughts. So he cannot have any further negative thoughts ahead. I have to do like that. Only rarely I would come across such cases.

Questioner: What is all this about making a fence? What do you have to do with that?

Dadashri: I have to capture his *antahkaran*—the inner instrument comprising of mind, *buddhi* intellect, *chit* that which knows and sees *ahamkar* ego. I have to take over his *vyavasthit*.

Questioner: How is that?

Dadashri: I take up all that; if I don't then he would fall spiritually.

Questioner: Whatever *pratikraman* we do, that is because we have done *atikraman* aggression in thoughts, speech or acts. Do we have to do *pratikraman* since we caused him suffering during the time we did *atikraman*?

Dadashri: Yes, for that only. Not for any other reason. Now we do not have any concern. Now we do not have any worldly interaction with this person. Just to see that no one gets hurt. And whoever is the one at fault tell him to do *pratikraman*. However we 'Shuddhatma—pure Soul' have nothing left to clean. Everything has been cleaned.

Pratikraman for joking too

If you raised your voice at someone and if he gets hurt or if you joke even a little and he is a bit weak so he is letting it go then it is said that *atikraman* is done. We do make a fun but we would do innocent jokes. We cure his diseases and make a joke to make him stronger. We entertain, feel the joy, and he will progress further. However this joking will not hurt anybody. Do we need to have such entertainment or not? That person would know too that I am entertaining. I am not making fun of him but entertaining.

Even when I joke about someone, I have to do *pratikraman*. I cannot afford to be lax about that.

Questioner: It is called fun. You can do that, can't you?

Dadashri: No, for that too we have to do *pratikraman*. If you do not do then it is all right, but ‘we’ have to do it. Otherwise this ‘our’ Gnan, this taped record will come forth clouded.

When adversary bhaav does not remain

In this *dushamkaal*—current era of the time cycle characterized by lack of unity in thoughts, speech and acts, bondage happens due to speech only. In *sushamkaal*—previous time where there was unity in thoughts, speech and acts, it was the mind that caused the bondage. If these words were not there then *moksha* would be natural and easy. Therefore one cannot speak even a word for someone. To say that someone is wrong is equal to throwing dirt on your own self. To speak such words is a grave responsibility. When you speak negative for someone then you ruin your own self, if you think negative then also you ruin your own self. So you have to do *pratikraman* for wrong things. Then you can be free. There is no problem in speaking in normal *vyavahar* worldly interaction. But if you spoke something wrong for someone who has a physical body then it gets taped. If you want to record the tape for this worldly people then how long will it take? If you instigate a little then contrary *bhaav* intent will continue to record. You have such weakness within, that even before you are ignited you fire away negative speech.

Questioner: Not only I should not speak ill about someone but bad *bhaav* inner intent should also not arise, is that not true?

Dadashri: It is true that you should not have bad *bhaav*. That which comes in *bhaav* does not stay without coming in speech. Therefore if the speech stops then *bhaav* will stop. This *bhaav* is the echo behind speech. *Pratipakshee bhaav* contrary intent will not remain without arising. The Gnani does not have contrary *bhaav*. You also have to rise up to that level. Your weakness must leave so that contrary *bhaav* will not arise. And at the time if it arises then we have the weapon of *pratikraman*, you can erase through *pratikraman*. If the water has gone to the ice factory, it is fine as long as it has not turned into ice. It is not in your hands after it turns into ice.

Pratikraman brings purity in worldly interactions

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.

Bundles of faults

Questioner: Is *pratikraman* only to be done for the faults committed?

Dadashri: All are sheer faults only. One is verily at fault. Even those who have reached the fourth *gunthanu* spiritual stage are at fault and guilty. One has never become faultless. One has not become faultless even for a moment. One can become faultless only when he becomes 'Shuddhatma-pure Soul'. When one became faultless that means ego and *mamata* my-ness left, then one becomes faultless. But again this neighbor (File number 1-term used by Dadashri for the non-Self accounts, presenting in this life as individuals) became guilty. Two divisions have been made here. *Prakruti*—the non-Self and *Purush*—the Self. You became *Purush*—Self-realized, so being a *Purush* You give instructions to *prakruti* that, 'you are my neighbor. So I am advising you who did the *atikraman* to do *pratikraman*.'

So this will happen naturally. This Gnan is verily such. And again Agna is given. So Agna itself will make him follow. He does not have to do anything. Everything is possible to accomplish through our Agna. Therefore this one is also a file and the other person is also a file so he will not appear at fault. I do not see anyone at fault whatsoever. I do not see any living being at fault. If someone were to offer me a garland or someone were to insult me, I do not see any fault in him.

True pratikraman, after Self-realization

Questioner: Do we not charge new karmas by doing *pratikraman*?

Dadashri: If the Self becomes the doer then karma will be charged. The Self does not do *pratikraman*, it is Chandubhai who does it and You the pure Self are the knower and the seer of it all.

True *pratikraman* starts only after you become Self-realized. There has to be someone to do the *pratikraman* (Chandubhai), and someone to give the instructions that *pratikraman* be done (You – the pure Self).

What does our *pratikraman* mean? It means to connect all the broken threads when the reel of karma from past life is unfolding and to mend them and clear them. That is our *pratikraman*.

Questioner: We do *pratikraman* everyday and then are we likely to make that same mistake again or not?

Dadashri: You should identify the mistake that occurs everyday. That is the one to focus on and deal with. It will not leave even if you do *pratikraman*. One by one layer of such a mistake will be shed with *pratikraman*.

You can experience the state of the Self, if you do *pratikraman* for an hour. If *pratikraman* is done immediately then it is possible to attain the state of God. Every *pratikraman* is filled with beauty and *atikraman* is the sign of ugliness.

The load of guilt will go away with pratikraman

Questioner: Many times the burden of what has happened in the past remains.

Dadashri: Just discard the burden of past faults thus through *pratikraman*. Why should you keep the burden? If it still affects You then you will feel the burden.

Questioner: I feel the burden of past mistakes.

Dadashri: How many years ago were those mistakes made?

Questioner: A month to two months.

Dadashri: What big mistakes are you talking about? You should do *pratikraman*, what else do you need to do?

Questioner: When I do *pratikraman*, I can see the mistake as it is.

Dadashri: You can see *prakruti*. *Prakruti* will not go away. *Prakruti* is like an onion. One layer of fault will appear, then second, then third, very same type of fault may happen, nevertheless there is no choice but to do *pratikraman*.

Questioner: One will do *pratikraman* but feeling the burden continues until one separates from it.

Dadashri: There is no choice at all. There is no other way without *alochana*, *pratikraman*, *pratyakhyan*. This is created by *atikraman* and destroyed by *pratikraman*, that's all.

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 stop. Throwing the ball was just one single action, but 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 and different 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.

Purification of impure phases

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 can accomplish that.

Questioner: Dada how do the different karma 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 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 if *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 put 'Dada' as your witness it will be very effective.

One can become free from opinions thus

Questioner: If I keep ‘seeing’ the karma that are discharging and if I do not do *pratikraman* then will it increase or decrease?

Dadashri: It will not increase. If you do not do *pratikraman* then you will see that *parmanu* subatomic particles of karma as effects—again in the next life.

Questioner: But if I do not fill—charge new karma in this life, what if I just continue to see them?

Dadashri: There is no need to do *pratikraman* at all. Hundred percent there is no need. Why have I given you to do *pratikraman*? It is because otherwise you will not become free from opinions. You did *pratikraman* means you became opponent of that opinion. That opinion is not Yours now. Otherwise that opinion will remain. There is no need to do *pratikraman* in this science. It is placed because one’s opinion, ‘there is no problem’ remains.

Scriptures writers took objection saying why do you have *pratikraman* in this? But they cannot understand that this is Akram path—step-less path to Self-realization. People will get stuck with opinion. Say for instance if someone drinks alcohol and if he did not do *pratikraman* then same opinion for alcohol remains.

‘We’ too do *pratikraman*. One must become free from opinion. There is no harm for *pratikraman*. If opinion persists then it is problem.

So scientifically, it is not necessary but technically it is necessary for you.

Questioner: And where is the loss in doing *pratikraman*?

Dadashri: *Pratikraman* is not given for any such loss or no loss. It has been placed for exactness. You cannot speak about a loss in this. Where can you speak about a loss? You can speak in normal businesses.

If one does *pratikraman* then that person has attained the best thing.

Become free by doing pratikraman thus

And moreover, you should do *pratikraman* for all the people in your home. Do *pratikraman* for your father, mother, brother and sister everyday, even for all the extended family members, because these are the people with whom you have a very sticky account. As many mistake you destroy by doing *pratikraman*, that much liberation will be closer.

Questioner: These files will not stick again in next life will they?

Dadashri: For what? Why do you care for next life? Do *pratikraman* as many as possible right here and here only. You should keep on doing *pratikraman* as soon as you get free time. So if you do *pratikraman* for your family for one hour, starting from everyone close to you to the extended family and going back, two to three generations, recall all of them and do *pratikraman*, you will destroy your most intense sins. Their minds will purify towards you. You must do this for all your close relatives. Recall them all. 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 bliss, so much so, that it will overflow.

Questioner: Yes, that is right.

Dadashri: 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 knower of the process; it does nothing. There is no other interference, and therefore the focused awareness is also pure.

Karmic bondage that is where the stickiness is

One can reduce the ‘stickiness’ or the intensity of the knots of attachment and abhorrence through constant *pratikraman*. If the person you are dealing with is being awkward, the fault lies with you. You have not erased your accounts with him and if you have, then your effort was not proper. Whenever you have free time, you should keep cleansing your sticky karmic accounts you have pending with others. You will not have too many, there may be five or ten such sticky files. You have to do *pratikraman*

for them. You have to keep washing away the stickiness. You will have to find out with which persons you have heavy karmic accounts. You will be able to tell right away the moment a new account starts with these individuals; however you will have to seek out the old ones. People closest to you will be your stickiest files. The account that unfolds is most often that which is sticky.

When everything becomes pure then the good speech will come forth otherwise good speech will not come forth. You must do *pratikraman* for all the people you have relation with in your area and worldwide and wash away everything.

You have to do lot more *pratikraman* for many different things. If you had hurt someone or had seen a fault while you were talking on the street then recall that person and do *pratikraman* for him. If you had stumbled over while walking on certain street then will you not find out a cause for this and you will evaluate so you do not have to face the same problem again. However you should not have to go over the whole trouble again.

Get your work done by doing pratikraman

Do lots and lots of *pratikraman*, for all the people you have harassed and hurt. Whenever you have any free time, take an hour or so, and recall each and everyone and do their *pratikraman*. This is a sure way for the Gnan to grow.

Do *pratikraman* for your family members and extended family tonight and if you run out of time, take it up the following night and the night after. Furthermore, you should do *pratikramans* for anyone whom you know in your village or township. If you have hurt anyone in the town or you are upset with someone, all this will have to be washed away. All documents will have to clear.

While resting in the after lunch period, doing this routine of *pratikraman* will prevent sleep and give rest too. I had resolved all issues thus.

By bowing down to that person's Shuddhatma

Questioner: You told us to do *pratikraman* for the relative family members, do we just have to keep seeing or we have to speak-say something?

Dadashri: You have to speak in your mind.

Questioner: If we had attachment towards them then that is also a fault, and if we had abhorrence towards them then that is also a fault. So do we have to do *pratikraman* for that?

Dadashri: Not only for attachment-abhorrence, you have to speak lot more other things. You have to speak like this that I am doing *alochana*, *pratikraman*, *pratyakhyan* for the faults committed through attachment, abhorrence, due to ignorance in this life, past calculable lives and past infinite lives.

Questioner: Do I have to do *pratikraman* for the faults, which were committed related to attachment-abhorrence in this life, past infinite lives and all that?

Dadashri: You have to speak about all those faults, which were committed due to attachment, abhorrence, ignorance, or if you had accused someone for something or you had hurt someone's ego. After you finish one file, go to next, just like the doctor checks his patients one by one.

We had recalled every person from the streets from the village and cleared with them too. Most faults are committed due to lack of understanding only. Did you ever bind such faults or not?

Get familiar with pratikraman

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. Instead you make it a habit to see faults in others.

Questioner: How many *pratikramans* do we have to do?

Dadashri: Just as you eat, drink, breath air all day long, you should keep doing *pratikraman* the same way.

Pratikraman of attachment-abhorrence

Questioner: Do I need to do *pratikraman* if I feel attraction towards someone?

Dadashri: Yes, if attraction-repulsion happens to the physical body then you must tell Chandubhai-the relative self, 'Hey Chandubhai, you feel attraction here, do *pratikraman*.' Then attraction will stop. Attraction-repulsion both these are responsible for one to wander life after life.

Do you need to bring about the solution of something that you 'dislike' or not? You have to bring about the solution for something that you 'like' too. You do not have to save. You do not have to collect all the talks that you 'like', you have to bring about the solution of both 'like' and 'dislike'. Something that you like is the filled *parmanu*-subatomic particle stock of *raag* attachment that is discharging. And something that you dislike is the filled *parmanu* stock of *dwesh* abhorrence that is discharging. So you need to bring about the solution of this abhorrence. Therefore you have to stay like me, you have to mix with everybody, have oneness with all.

Questioner: I can understand that we have to get rid of abhorrence but we have to get rid of attachment, this is a little bit difficult to understand.

Dadashri: We have to get rid of all that. How it is going to work without closure? You will have to hand over all accumulated stock. You will have to be free by letting go of all *parmanus* to whomever they belong to. The *parmanus*, which you like or dislike; both will have to be given up. Then you have to become a *vitrag* absolutely free from attachments. Now you have to remove this *charitra mohaniya* conduct deluding karma, the residual reserved stock from past life, discharging now; and you have to settle this *charitra moha* with equanimity.

This is a cash business

You will know that you have hurt someone 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. Why does 'Dada' have no suffering? It is because he has no more mistakes. If someone gets hurt or affected by your mistakes, you should immediately do *pratikraman* in your mind and settle the matter. If you are at fault then it can remain pending but you must do *pratikraman* instantly, cash *pratikraman*. And if you commit a fault because of someone else then also you must do *alochana*, *pratikraman* and *pratyakhyan*. Also if someone else commits a fault against you, you have to do *pratikraman*.

The inner component of anger, pride, attachment and greed within you will continue to create new karmic accounts without fail. And it is against these very components that you have to do instant *pratikraman* and erase everything. You cannot afford to let this business of binding karma continue. This is actually a cash business.

Questioner: But the mistakes we make now, are they not from our past life?

Dadashri: These mistakes are the results of the very demerit karma *paap* that you committed in your past life. Not only do people not destroy their mistakes in this life, but they also go on increasing them. In order to destroy a mistake, you must accept it and regard it as a mistake. You cannot go on protecting it. This is the key the Gnani gives you to solve all your problems. It can open up the most difficult of locks. Your work will be done when you will destroy your mistakes.

The mistake will not remain without happening. Lots of mistakes will keep occurring. You will keep seeing those mistakes. You saw the mistakes so you have to do *pratikraman*—asking for forgiveness, do repentance and *pratyakhyan*—firm resolve and determination never to repeat the mistake. It is called shoot-on-sight *pratikraman*. If the fault occurred, clean it immediately.

Our pratikraman, prior committing the fault

Questioner: I liked your one talk, you had said that, 'our *pratikraman* commences prior committing the fault'.

Dadashri: Yes, This *pratikraman* are ‘shoot-on-sight’. Before committing the fault, it will start by itself. I would not know where it came from. This is because it is the result of *jagruti*-awakened awareness. And full awareness is *kevalgnan* absolute knowledge. What else? Awareness is the main thing.

Just now we did *atikraman* of this Chandubhai and *pratikraman* of this is already done too. Our *pratikraman* happens side by side and we speak too at the same time we do *pratikraman* too. If we do not speak then the daily routine will not begin.

Questioner: Dada, it happens like that for us too, that when we are speaking the *pratikraman* is going on simultaneously however we feel there is a difference in the way you do it and we do it.

Dadashri: How is it different then yours?

Questioner: Yes, how is it different, can you please explain to us?

Dadashri: The difference is just like white hair and black hair, what is the difference?

Questioner: You tell us that how do you do *pratikraman*?

Dadashri: You cannot find its method. It will come after the Self-realization, after the intellect is gone, until then you should not look for that technique. You should rise on your own. Climb as much you can.

Questioner: We do not want to find it. We just want to know, Dada.

Dadashri: No. It is not possible to find that method at all. It is purified, once it is cleared what else is left to do? On one side, the mistake occurs and on the other side it is getting washed away. Where there is no other interference at all. These impurities, all these tons and tons of dirt and bricks are lying around will not work. Yet since you started noticing this dirt on the road, we understand that now you will reach there. You are able to see this then what is the problem?

Questioner: No, I just asked you to know this.

Dadashri: As long as you see your mistakes, you should know that you are on the track.

If someone comes from Bhadran and meets me then I would even talk about his uncle that your uncle was like this.

Questioner: Your thing is different.

Dadashri: No, no matter how much separation is there we still have to do *pratikraman* for that. We cannot let go even a word. The reason is that there is a God within him. What do you say? Should we stop talking negative *ninda* about someone?

Questioner: If one has *jagruti* awakened awareness, then he will not do *ninda* talking negatively about someone.

Dadashri: One has awareness, he is aware and yet he will be talking on one side, he also thinks that this he is speaking is wrong. And he would know that too.

Questioner: This is the talk about a Gnani Purush.

Dadashri: No, you do have such awareness too, don't you?

I too have to do *pratikraman*; mine is different and yours is different. You will not be able to see my mistakes through your intellect. Therefore, they are *sookshmatar* (subtler) and *sookshmatam* (subtlest). 'We' have to do *pratikraman* for them. 'We' have to do *pratikraman* for not remaining in *upayog* - in focused awareness as the Self. 'We' can never afford to forego our *upayog*, can we? 'We' have to communicate with all these people; 'we' have to answer their questions, nevertheless, 'we' have to remain in our *upayog*.

Gnani's state of flawlessness

Our *prakruti* is devoid of faults. Our fault is not apparent. Which faults do we have? We do not have overt and subtle faults. Your overt faults may have gone however subtle faults will be there. We have subtler and subtlest faults, which do not hurt any living being in the world.

This fault does not escape my observation. And when you try to see then you will think how can you say this is a fault? How can you consider this a fault? We can see the fault at the time of eating a meal that I committed this fault, I committed this fault, fault means that of the *pudgal* (the non-self complex of thoughts, speech and acts), but we are the main owner. Only we are responsible, aren't we? Before it was our title only, now we have given up that title. But will these lawyers leave you alone? They will find out the laws, will they not?

Questioner: You are saying that the ownership is gone then how can 'we—the Self' say that these are our faults? Why do 'we' have to be concerned about the faults which are committed by the *pudgal* the relative self?

Dadashri: 'We' cannot call ours. But 'we' are responsible for sure.

Questioner: This is a talk for you.

Dadashri: 'We—the Gnani' can see the faults, and 'we' can understand these faults too and, Oh ho ho! How much energy has arisen in the Lord—('Dada Bhagwan' - He that is manifested within A. M. Patel) that he can see 'our' faults. And 'I' do think it is right. From this 'I' can understand that where are 'we – The Gnani' and where 'He – that is manifested within me-Dada Bhagwan' stands. Where is the problem then? We have not committed such worldly faults.

Questioner: Are these faults very subtle?

Dadashri: The subtlest. These are the subtlest that is what we call. Therefore 'I' can understand that Oh ho ho! Where is this 'Gnani'? And where is this 'Lord'? Can 'I' not understand?

Questioner: You can.

Dadashri: That is why I say by doing this (folding two hands pointing inwards) '*Dada Bhagwan Na Aseem Jai Jaikar Ho* – Infinite glory to The Lord within all!'

I found the true Lord. I showed you. I will show the whole world whether there is a true Lord in the world or not. People do not have faith

about the existence of God. They do not have faith on the Soul-Atma. They know He exists. The Atma—Soul is there, such thing is instilled in everybody.

We show you these faults; you cannot see your own faults, and that is why you will have a superior in future too. You need someone who can show your faults, don't you? That is why I have to take this ownership. Otherwise I do not have to become your superior. I become free after giving you Gnan—Self-realization. You cannot see your faults, and that is why I have to remain superior all the time, you need someone who can show your faults. Some faults that you are able to see are because I have given you *drashti* a right vision. Now are you able to see more and more faults or not?

Questioner: I can see.

Dadashri: You have not reached to the level of finding subtle faults yet. All these are at the gross level.

The law of nature is unique

There is no superior over the one, who can see his own faults. What does a superior mean, how long will you have a superior, as long as you are not able to see your own faults, you will have a superior over you. Once you started seeing your own faults, you will not have a superior over you at all. This is a law of the nature.

If I proclaim in the world that I can see any fault that is committed by me, then the people will be pleased. Can you call all this a fault? Such faults do not arise for me, all this is garbage. The fault that I see if the world listens to this, then the world will be astonished. And the world will say that how can you call this a fault? So how is this Lord? How is the *kaivalya* an absolute knowledge! How much spiritual energy this Lord possesses! Tremendous spiritual energy in the world. That is the only reason 'we' are saying that even if you do not understand, sit next to me.

Gnani's vision of pure Soul

Even the subtlest fault will not escape my vision. I would know the very subtle and extremely subtle faults instantly. None of you would know

that a fault has happened to me (to see a fault is a fault). This is because these are not overt faults.

Questioner: Can you see our faults also?

Dadashri: I can see your faults but I am not concern with those faults. I am instantly aware of them but my vision is focused only on your pure Self; my vision is not on the unfolding of your karma. People's faults do not escape my awareness but they do not have any effect on me and that is why Kavi has written:

“A mother never looks at the faults of her children,

Dada never sees anyone's faults.”

I know that all such weakness is inevitable and that is why with me there is natural forgiveness—*sahaj kshama*. Therefore, I do not have to scold anyone. If feel that a person may fall seriously in a grave fault then I would call him and tell him few words. If I feel that he may slip from here (Self-knowledge) then only I would tell him. I know that if he does not wake up today, he will tomorrow, because this is the path of awareness. This is the path of constant and continuous alertness awareness (I am the Self)!

Natural forgiveness of the Gnani

The other person doing anything, right or wrong, is dependant on vyavasthit—scientific circumstantial evidences.

Questioner: What shall I do with this habit, which has formed from infinite previous lives, to see it all wrong (the other person being at fault, the other person as the doer)?

Dadashri: Yes, but you have to apply *upayog* pure awareness of the Self and then erase the mistake with *pratikraman*.

Questioner: If I got deeply hurt because of feeling insulted, how can I improve this? How can I do *pratikraman*?

Dadashri: Did someone insult you? And you suffered the insult?

Questioner: Yes. What is the method of the *pratikraman*?

Dadashri: You do not have to do *pratikraman* for that. The other person has to do it.

Questioner: With what *bhaav* deep inner intent can I change him?

Dadashri: He will have to change himself. You don't have to improve or correct him. You need to forgive him.

Questioner: So then, I have to forgive him from my side, isn't it?

Dadashri: Yes, whatever had happened you have to ask for forgiveness in *vyavahar* worldly interaction, however it is not anywhere near the forgiveness of the great One (the enlightened One—Vir Purush).

Questioner: Is it mandatory (*farajiyat*—the unfolding account of this life)?

Dadashri: No, it is simply *vyavasthit*—scientific circumstantial evidence—only. In this, what new thing did you do for him? Someone makes mistake, my natural forgiveness is there, and then he will repent and regret within. I tell him, 'don't have any regret at all, it is all right.' My natural forgiveness is always there. Forgiveness should be spontaneous and natural.

Questioner: I make a mistake in front of Dada and next second, I experience that Dada has filled me with his compassion.

Dadashri: Yes, that is natural forgiveness (*sahaj kshama*)!

That forgiveness is such a thing that, it is neither attribute of the Self (Atma) nor the non-Self (*anatma*). People take this thing in to relative worldly interactions, they grant forgiveness, and we accept it. They say, 'I forgive.' It looks good as a word. It is an ornamental word. An honorable man will grant forgiveness to an ordinary person. People will say, 'sir, please forgive me.' Then he will say, 'yes, I forgive you.' It is acceptable in the worldly drama. In real terms forgiveness is a natural attribute.

I have met many such people. Yet I would remain *vitarag* (without any attachment). He may become deceitful or egoistic (*vaanko*), but if I try to punish him, my hands get stained, no? Those around me whose spiritual readiness makes them worthy of some punishment—corrective measures are forgiven naturally; they do not have to ask for my forgiveness. People become pure—improve (free from *kashayas*—anger, pride, deceit, greed) where the forgiveness is spontaneous and natural. Where people are required

to ask for forgiveness they become tainted—worsen (with *kashaya*). Where spontaneous forgiveness exists, purity abounds.

Questioner: If we receive forgiveness from you automatically, then don't we have to do *pratikraman*?

Dadashri: *Pratikraman* must be done. If *pratikramans* are not performed he—the non-Self complex, file one will sustain a loss. So when we (the Gnani and the supreme Lord within) direct the forgiveness, this spontaneous forgiveness—natural forgiveness is solely for us only, such others are rare, no? (Others have ego and forgive thus 'I am Chandulal, I am granting forgiveness'). If you have to do *pratikraman* for a fault of mine that will be a rare event, but that will not happen. No one would have to do *pratikraman* for me, because there is no such mistake from my side that necessitates a *pratikraman* from the other person. Your benefit is to the extent that you correct your error through *pratikraman*. Otherwise, my natural forgiveness is always there here. You will get that much benefit.

Questioner: You are granting natural forgiveness, then why do we need to go through the labor of *pratikraman*?

Dadashri: Yes, but yours remains tainted, no? I can grant you forgiveness but what will happen to your mess? Forgiveness means, you will not have any punishment from here.

Pratikraman for change in naturalness

Questioner: We should have such awareness that Dada does not have to do too many *pratikramans*.

Dadashri: It is a very good thing if people understand this. People will come here and talk to me for no reason whatever they have heard somewhere else and I do not like that. Now they do not have such intention, however they have brought along all such things with their *prakruti* the relative self, therefore now it is not their fault. It is my fault that I have to do *pratikraman*. The fault is of the one whose time is wasted. The sound came from the band. The nature of the musical instrument is to bring forth the sound.

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, one has to 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.

No loophole where there is pure justice

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 Tirthankara. Accounts from your previous lives that are sticky, will all be washed away. This is a Science of absolute justice, accurate justice and pure justice. Deceptive loopholes will not work 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.

One has to be free after cleaning the books

Finally you do not see anybody's fault. You see first and then do *pratikraman*. After this if the whole night passes without seeing any faults and your book is closed then your work is done. Afterwards you should behave on the next day in such a way that you do not feel the fear for the next life. And this is such a *sarva samadhani* Gnan—knowledge that resolves all conflicts with equanimity. There is nothing left in this. When one commits the faults, does *pratikraman* then everything washes away. *Pratikraman* means to return that which was taken. Once you do *pratikraman*, all the books of karmic accounts are cleaned. So you did accept the fault, did you not? Once you accepted you are not responsible. This is called a science. This gives a fruit immediately, like cash in your hand. It will happen gradually. It will not happen right away as we said. Once you accept the fault, it will get erased. When you do *pratikraman*, it will wash away.

Do pratikraman for not following Agnas

This is the way; make a decision that 'I want to remain in Dada's Agna,' and then start following from the next day. Do *pratikraman* for any Agna that is not followed. And give satisfaction to all the family members by settling

with equanimity. Even then if the family members bother you then keep 'seeing'. It is your account of past life karma which is giving its effect now, and that is why they are bothering you. You just decided today. So win everybody at home with love. You will know later that now it is getting better. Yet believe it only when the family members give the approval opinion.

And then it will get resolved....

When you begin to see everyone in your family as faultless, then you should 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.

~Jai Sat Chit Anand

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